

BOOKS

INEQUALITY AND PROGRESS.

In what different spheres men live—yet all are men. Not to speak of the multifarious life of a city, in which no quarter knows how the other quarter lives, it is true of the great reading public in the world of thought here in democratic America, that there are different sets, whose intellectual food and mode of thought are as different as if some of us lived in Peru and others in Japan. The books we read, the periodicals we take, have utterly different ideals and points of view, and it is only rarely that they cross each other. The result is that hardly any of us know how the other half thinks. What a surprise, for example, it would be, if the *Outlook* and the *Appeal to Reason* could exchange for a month their subscription lists. Clergymen, even of different denominations, sometimes exchange pulpits—would it not be a good idea for some of our many weeklies to try the experiment of exchanging subscribers for an issue or two? It might be both amusing and profitable.

This thought of the ignorance of some men concerning the thoughts, sentiments and philosophy of others, cannot but be suggested to some who may read a book by Prof. George Harris, entitled *Inequality and Progress* (Houghton, Mifflin & Co., \$1.25). Dr. Harris, at the time of the publication of this book, was a professor in Andover Theological Seminary; he is now president of Amherst College.

The central theme of the book is sufficiently indicated by the title, and necessarily a large part of the argument deals with equality of opportunity. There must be to-day thousands of readers, readers on economic subjects, who do not imagine that such a book could be written, printed and read in these latter days; and yet our election returns indicate that it voices the sentiments of a majority of American voters.

It may be said that the author himself seems to illustrate the point of our ignorance of one another, for in this book, dealing with the problem of inequality of economic opportunity, he ignores, and one would think is in fact ignorant of, the works of the man who in modern times has written most and most clearly on this very subject. In some parts of the book it would seem that if he had known Henry George at all he must perforce have mentioned him from the sheer impulse of diametrical opposition.

In chapter 5, which is entitled *Economic Equality a Chimera*, he deals with "certain theories of equality which have some currency"; and then he goes on to say, "After the impracticability of those theories has become evident, I shall proceed from negation of equality to the positive advantage

of inequality as a condition of progress." There is nothing to show in these chapters that he has any conception whatever of what is really meant by equality of opportunity in the economic sense, and yet he closes chapter 7 with the following expression of satisfaction: "What, now," he says, "is the use of talking equality of opportunity under any economic or political system? A mouse and an ox may be in the same field, ranging over the same area, but the roots are no opportunity for the ox, and the grass is no opportunity for the mouse."

May we not see in this sentence the fundamental belief of all such writers as this theological professor and college president? To them the difference in men amounts to a difference in genus. To them we are not all oxen—some fat and some lean, some large and some small, some red and some white—but some of us are mice. They make, as the above illustration perhaps unconsciously shows, a real difference of genus. They have not attained the conception of the value of man as man. They deny humanity, and with all their theology virtually deny God.

Mazzini has a great sentence: "Yesterday," he says, "we revered the priest, the lord, the soldier, the master; to-day we reverence Man, his liberty, his dignity, his immortality, his labor, his progressive tendency—all that constitutes him a creature made in the image of God." Writers, like the author of the present book—and they represent even now the majority of us—are still living in Mazzini's yesterday. It is the "priest, lord, soldier, master" that they really reverence, not the man; and with this thought—whether it be conscious or not—they do not really know the meaning of the word "equality" as it is used by the great modern champions of freedom. With this thought, they do not and cannot believe in "equality of opportunity." With this thought, they honestly believe that some men have a higher right, by virtue of being lords and masters, to the privileges which heighten superiority and emphasize inequality.

J. H. DILLARD.

THE LAND FOR THE PEOPLE.

One of the most valuable contributions of the year to the reading public is "The Yellow Van," by Richard Whiteing (New York: The Century Company, \$1.50). The book has a claim to be read by whomsoever is interested in bringing about a total change in the absurd social system under which we live to-day. Its story centers about a village in the England of the present time. Though a great landlord, the duke of Allonby and his wife hold an important place in its pages, it is with "the infinitely little of Slocum Parva, mere items of entry in

the parish register," that the book has most to do.

Into this village, from which a false state of society has drained nearly all its life, comes the American wife of the duke to take her place. She has been brought up, as Americans mostly are, to believe in the England of fiction and poetry. Here she finds it in the grim reality of its poverty and squalor, its abject degradation of body and almost total annihilation of mind. The procession of villagers, gentry and clergy, which welcomes her husband and herself is but an evidence of the fact that feudalism has lived over into this twentieth century and, like the older feudalism, bases its power to exist upon the power of its might to exclude the great mass of humanity from the land, save on the terms of slavery. From the large farmer down through the varying degrees of men who own some 50 acres of land to the men and women who own not one spot to rest a foot and call their own, all living things in human shape come that day to do homage to their lord and master.

The yellow van with its words of revolt against this system, "The Land and the People," reaches this village one day. Speaking from its steps, the owner makes one firm convert to his teaching, a young man, George Herion. Just here is where the human interest deepens. For George has committed the folly, so his betters call it, of marrying and having a home. Opportunity, self-made, brings him a new sense of independence, and Rose and himself seem on the road to success. But, in punishment for his having supported the Radical candidate in an election, they are evicted from their cottage. This means ruin for them, as they can go nowhere else in the countryside under the ban of the great lord's displeasure.

In despair they turn to London. There they sink from poverty to utter penury, their rent paid in the city as in the country to the duke of Allonby eating away their youth and strength. For awhile they are lost to us. They have entered that room which Hugo tells us is utterly dark and where people who have lived on little, entering in, live on nothing.

The duchess, searching for many days, can find no trace of them. When, by accident, she comes upon George she finds him maimed and helpless in the ward of a city hospital. There is the old excuse for such a wrong—neglect of an employer to protect a place of danger, a misstep and another man thrown to one side, broken and useless for all his days to come. In the depths of their misery a little child had come to them, not to lead them as was promised years ago, but to be another weight to drag them down still deeper. Rose, working by day and night, weakened by starvation, despair and sickness, dies before aid can reach her. And so they are taken back to Slocum.

It is around this central story of man and wife that Mr. Whiteing writes, with clearness, his condemnation of our social wrong. He shows us how, for having expressed a belief in an economic doctrine, this young Englishman, in a country whose boast is of its freedom, is driven from his home, all avenues of earning a living closed to him in the country and in an overcrowded city, where they seek only to keep body and soul together, how he and his wife are quickly ground between the upper and lower millstone of disease and rent.

As things go, the agent of the estate congratulates himself on having won the victory. With George dead in all but mind and that bound to go before long, with a baby soon to forget its mother over in the graveyard, it would seem that the agent was right. But with all human experience telling us that one day's defeat may be the next day's victory, the agent should be proven wrong in time.

Great moral and economic change may not seem to be brought to any community by such an outwardly uncouth messenger as the yellow van. Yet many years ago there entered into an ancient city, where men and women had reached below the level of the beast, a man seated upon an ass which his followers, in their poverty, had taken from a stranger's field close by. The archetype of landless men and women all the world over, through endless centuries, he raised them up out of the moral slavery in which they waited for death, by the new law he gave to all humanity of brotherhood and justice and that charity which is love.

MAUD MALONE.

"WHETHER COMMON OR NOT."

Readers of the Commoner will recognize this title as the name of the department of that paper to which Will M. Maupin, Mr. Bryan's able and versatile assistant editor, contributes so much that is readable without being vacuous, and humorous without lacking in common sense. Mr. Maupin has now gathered together some of his sketches and verses ("Whether Common or Not." By Will M. Maupin. St. Louis: Christian Publishing company) and put them out in a fairly attractive little volume.

In writing the "foreword" for Mr. Maupin's work, Mr. Bryan well says that it is to be commended—

to those who enjoy innocent fun, delicate humor and philosophy seasoned with sentiment. His fables and paragraphs are to the point, and the wit is made subservient to the argument which he presents. We is especially happy in his verses when—as he often does—he deals with the tender attachments of the family and the virtues of every-day life. The moral in his writings is always apparent and paramount.

Such titles for stories as "The Feud That Flickered Out," "The Merger at Four Corners," "The Schoolmarm of Cracker's Neck," and "The Ghost of Raccoon Coombs," are inviting, and the stories are as interesting as their titles suggest they may be.

We wonder if this quotation from a collection in the book of Mr. Maupin's brief paragraphs is true: "A little investigation will demonstrate that those who complain loudest about 'yellow journalism' are usually those who have something they want to keep concealed because they are afraid of the results of exposure."

BOOKS RECEIVED.

—Studies in the Evolution of Industrial Society. By Richard T. Ely, Ph. D., LL. D. New York: The Macmillan Company. To be reviewed.

—Socialism: The Nation of Fatherless Children. By David Goldstein. Edited by Martha Moore Avery. Boston: The Union News League. To be reviewed.

—Letters addressed by Edward M. Shepard to the Evening Post on the Negro Suffrage Question. This is a collection in pamphlet form of Mr. Shepard's famous letters to the New York Evening Post on the subject named, written at the request of the editor. The editorials in reply are included in the pamphlet.

PERIODICALS.

High school magazines are among the later and better expressions of the public school idea, and those that are well conducted ought not to escape attention in the outer world. One of these is "The Maroon and White," which is published by the students of the Moline (Ill.) High School, under the general editorship of Herbert Putnam.

"Petty bribery, falsehood, grab and graft" are the terms applied by the Springfield Republican to the Congressional mileage allowance. While the law provides for the payment of "actual individual traveling expenses" to and from the capital once each session, Congressmen vote themselves by custom 20 cents a mile. The Republican figures that the expenses cannot exceed five cents a mile—and worse, the members do not pay anything, simply pocketing the mileage! The editor calls it "a contemptible little steal," refers to the manly course of Congressman Baker, of Brooklyn, and says "it is a matter which calls for summary correction." The statement has been made that only three members of the present Congress paid railroad fare in attending the extra session called this fall. J. H. D.

The Booklover's Magazine, which enters upon its second year with the current (January) number, has made good its promise of taking the lead as an artistic magazine. There was some backsliding during the year, but the later issues have been distinct improvements upon even the best of the earlier ones, and that for January is superior to all its predecessors. Willis J. Abbot's political article on "The Democratic Problem" will be read with special interest. The portrait sketches accompanying it are good sketches but poor portraits. All the color printing, however,

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DANCE On Friday Evening, Jan. 15, 1904, the members and friends of **JAN. 15 THE HENRY GEORGE ASSOCIATION** will give a dance at Schiller Hall, 108 Randolph Street. Invitations will be issued by Miss Leonora Beck, 30 South Wood Street, Dr. Anna M. Lund, 1018 Masonic Temple, Phone Central 331, Miss Nellie Carlin, 1202 Ashland Bk., Phone Central 125.

is excellent, from cover to cover; and so are the photographic reproductions.

"Christianity in the Modern World" is the title of an article of more than usual power and clearness in the November issue of the Contemporary Review. It appears to be the first of a series, which will doubtless be published later in book form. The writer, D. S. Cairns, treats fearlessly of the intellectual strain to which the Christian faith has been subjected during the past century—from Science, Philosophy and Biblical criticism. He believes that the attacks, which have been most formidable have now done their work, and that a positive Christian faith is beginning to emerge from the long analysis of the past century, which is to be of incalculable value for the world at its present stage of social and intellectual development. J. H. D.

Speaking of presidential candidates the New York Independent says: "It is a curious fact that the only candidates now prominent in the Democratic party are a quiet gentleman of domestic habits (Parker) as to whose views concerning the political issues of the last ten years the party knows absolutely nothing, except that he voted the regular ticket; and a professional politician of subtterranean ways (Gorman) whose acts have been at variance with the economic policy in support of which the party desires to make its campaign." In the same issue it says: "It is now understood that the State's delegates will vote as a unit for Judge Alton B. Parker, whose friendship for Mr. Hill will probably prevent the removal of the latter from the place of Democratic leader." J. H. D.

"Hobson as a Symptom" is the title of an editorial in the Advocate of Peace (Boston) for December. As has been announced, the ex-captain has prepared a bill carrying a total appropriation of \$2,750,000,000, to be spent on the enlargement of the navy during the next 18 years! "If he were alone," says the writer, "if his scheme came wholly from his own overheated imagination, no attention would need to be paid to his extravagant effusions. But that which is behind him, of which he has made himself the noisiest and most insistent exponent, is a very serious condition, and constitutes the greatest peril but one that has ever hung over the nation." This is perhaps an over-serious view of the matter. It may be that Hobson's absurd extravagance will in the end, if he goes on talking, actually assist in bringing a reaction. J. H. D.

The Rev. John Whitehead, in a recent sermon published in the New Church Messenger (St. Louis), said: "It does not follow that because the founders of our republic were impelled by high motives, and held noble ideals of government, that we shall ever afterward enjoy a similar degree of liberty and perfection. It is possible to pervert and destroy the goods re-

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DEBATE There will be a debate at Handel Hall, 40 E. Randolph Street, at 2:30 p. m., Sunday, December 27, 1903, on the following question: **Resolved, That the Interests of the Capitalist and Laboring Classes Alike Demand the Immediate Adoption of the Single Tax on Land Values by the Legislatures of the Various States.**—Mr. John Z. White, Aff., Col. W. A. Roberts, Neg.

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Every Thursday Evening, 8 o'clock.
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