

millions as a result of unjust laws, should grant the pensions.

With an equitable industrial system there would be no Rockefellers and Carnegies who, like parasites, fatten at the expense of less fortunate members of society.

Better than this system of unequal distribution which breeds financial princes and paupers, would be the strict enforcement of the cardinal principle of Democracy—"Equal rights to all, special privileges to none." This, while preventing the accumulation of colossal fortunes by our "captains of industry," would give to the private in the ranks of the industrial army a just proportion of his production.

Between socialism and monopoly there is a happy mean, and when it is reached all will be rewarded in proportion to what they do for society. When fair play and equality become universal, the problems of "tainted money," pensions and monopolistic charity will disappear.

Democracy's great mission to the world is to abolish subsidies and secure equality of opportunity for all.—A. R. McCook, Supt. Public Schools of Elma, Iowa, in Chicago Examiner.

OUR LAND ERROR.

From the June 15th issue of the Journal and Messenger of Cincinnati, a Baptist paper.

Four dollars a square inch is now the highest price for land in New York city—a recent sale being made at \$598 a square foot. The time has passed when the best vacant land could be bought in New York by covering it with gold dollars.

This value is given by the whole country. The naked land has value because of the population to the west, since the location of New York makes it a toll-gate at which owners of real estate take toll from the whole country.

It is another example of fact that the exchange value of the selling-price of all land is given not by the owner's efforts, but by the people of the vicinity, and in some cases of an entire nation.

It shows the stupendous blunder which we have made in dealing with land which should always have been public property and should have been leased to occupants, instead of given away, or sold for a nominal sum. The lease could have been made in perpetuity with a revaluation every few years, just as the owners of land in some cities are now leasing to others who put up ten-story buildings.

THE BIRD DECORATION AGAIN.

Mr. Bernard Shaw makes a forcible protest in a letter to the "Times" of 3d instant, against the latest form of the dead-bird decorations as seen at the opera at Covent Garden. The gist of it is as follows:

At nine o'clock (the opera began at eight) a lady came in and sat down very conspicuously in my line of sight. She remained there until the beginning of the last act. I do not complain of her coming late and going early; on the contrary, I wish she had come later and gone earlier. For this lady, who had very black hair, had stuck over her right ear the pitiable corpse of a large white bird which looked exactly as if someone had killed it by stamping on its breast and then nailed it to the lady's temple, which was presumably of sufficient solidity to bear the operation. I am not, I hope, a morbidly squeamish person, but the spectacle sickened me. I presume that if I had presented myself at the doors with a dead snake round my neck, a collection of black-beetles pinned to my shirtfront, and a grouse in my hair, I should have been refused admission. Why, then, is a woman to be allowed to commit such a public outrage?—London New Age.

JOULE AND GEORGE.

For The Public.

The power which in mechanics is called energy corresponds with the power which in industrial economy is called value.

As a fly wheel stores force for all the moving parts of a machine, taking up the energy of any part when that part is retarded, and giving it out when any part requires to do more work, being quickened or accelerated, so a government treasury should receive values of taxation, and store them for the requirements of public service.

The whole science of mechanical energy rests upon the discovery by Joule in 1842 of the equivalence of heat and work. Rankine, Clausius, Regnault, and others, scientific men of all nations, joined to develop the details of this principle, and it is now accepted by every sane engineer in all computations relating to power.

The whole science of taxable values rests upon a discovery by Henry George some 40 years later. Reasoning from the equivalence of work and value, he found that the pooled use of limited facilities, land, right of way, and systems of community service gave to such facilities a great pooled or community value, derived from the work of no particular persons, but forming a nat-

ural storage reservoir of values for community purposes.

Money is the mechanism of exchange, and mechanical and financial engineering are comparative sciences. Mr. George's exposition of the natural development of community values as a natural fund for taxation and community use, is as clear, scientific and proof against rational assault as the accepted theory of mechanical energy—which it parallels in many respects.

What militates against the cheerful acceptance and application of George's theory (as much more important than that of Joule as a man is more important than a machine) is not science, but the opposition of interests which have confiscated to private purposes the values accruing from the combined energies of the entire community. This confiscation continuing from precedents established in the times of ignorance, when there was no science of taxable values, has obliged the government to raise its public revenues by various indirect, oppressive and corrupting methods of taxation, laying a double burden upon working people, and discouraging improvements and personal thrift, while the confiscators of community values are given the support of law in a deadly restriction upon the work, the enterprise, the life and the happiness of the common people. When these are educated to an understanding of their rights, their interests, and their perils, science will be left free to prevail against the gates of ignorance, and the confiscation of public values will be stopped by a simple shifting of taxation from personal and improved to land and license values.

Let us use the same right principles in finance and society which are universally approved in mechanics.

CHARLES HOWARD FITCH.
Oak Park, Ill.

A RACE BOGEY.

Mr. Sydney Olivier, an English Colonial official, who has for three periods been acting governor of Jamaica, contributes to the April International Quarterly a remarkable article on the race question in this country. In writing of "The White Man's Burden at Home," he has the obvious advantage of being a trained foreign observer, free from the prejudices and passions which are apt to beset those who treat at close range the racial relations in America. But Mr. Olivier has not been content to get his opinions about the attitude of the whites towards the blacks in the United States from books or newspapers. On several occasions he has studied the question on the spot,

impelled not merely by a personal interest, but by his duty as a Colonial official, to watch recent developments affecting the colored people.

Mr. Olivier does not hesitate to say that on these visits he has found himself "unable to account for an attitude of mind toward the race question which impressed one as superstitious if not hysterical, and which would appear from the tone of the Southern press to prevail widely in America." This is not because there is no race prejudice or hostility towards black people in Jamaica. But such antagonism as appears is unquestionably diminishing, so Mr. Olivier reports. Moreover, a Jamaican of mixed race is not debarred from occupying any position in the social life of the island, including the public service, for which he is qualified. Although the Negroes and mixed bloods are in an immense majority (there are but 15,000 whites in a total population of 700,000), it has never been necessary to defend race purity by forcing the individual Negro of merit or the race as a whole into an inferior position. Colored men are landowners, clergymen, doctors and lawyers. Many colored men are magistrates, and some are the chief magistrates in their parishes. The majority of the Negroes are peasant proprietors or employes on sugar plantations. Those who rise to high position "associate with the white residents on precisely the same terms as persons of pure European extraction."

Now, according to the theory prevalent in the Southern States, this condition of affairs should have but one result—the decadence of the white race. This has not been the case. While there has been and is intermarriage, especially between colonists of Irish, Dutch or German origin and Negroes, as also between half-whites and women of pure European blood, this ex-Governor of Jamaica has been "unable to recognize that any sort of evil has resulted from their intermarriage; I should rather say the contrary." What is still more important Mr. Olivier does not find that "social and professional equality between the two races, when resulting from compatibility of temperament and interests, conduces necessarily or strongly to a likelihood of intermarriage." Among the white creoles in Jamaica and other colonies there is a strong repugnance to intermarriage with darker peoples. But as to the mixed race being necessarily "degenerate, deficient and decadent, both in physique and morals," Mr. Olivier admits that, although he went to the West Indies for the first time shar-

ing the prejudice of this common theory, he has found it impossible to sustain the view after studying the question in Jamaica, Honduras, the Leeward Islands, and elsewhere.

Mr. Oliver has even less sympathy with those persons who would countenance social injustice in order to prevent social equality. As an administrator familiar with judicial statistics, he finds that assaults by black or colored men on white women are practically unknown. The only terrors of Jamaican highways are the white runaways from European vessels. Women and children often live for months on plantations without white protectors, surrounded by colored people. There have been, Mr. Olivier reports, "no savage punishments here, no terrorism, no illegal discriminations against the colored." And he adds significantly, that in his opinion the propensity to the assaults most dreaded by whites south of Mason and Dixon's line is actually stimulated by the very attitude of the whites. He agrees with many psychologists in affirming that there is maintained "a constant storm of suggestion to the most imaginative and uncontrollable of passions in an excitable and imaginative race." "When a class," he continues, "makes the preposterous and self-damnatory announcement to another, whose women it has continually made the mother of its own offspring, that it is of an inferior order, there immediately is aroused all the self-assertiveness of the human claim to equality which is as fundamental in the African as in any other race." Evidently, Mr. Olivier has been in the South, and has viewed with amazement that double standard of morals which in most circles makes it perfectly permissible to disregard the purity of the Negro race while prating vehemently about the need of defending at any cost, the purity of the women of the white race.

On the political side of the Negro problem, Mr. Olivier feels that the bestowal of suffrage upon the newly emancipated slaves was a mistake, and naturally resulted in efforts to cut down the Negro electorate "by methods constitutionally indefensible and unjust." But the alarming conditions fill him with alarm. The whites' holding of their position by means of unjust devices gives the Negro race "a permanent plea of injustice," and results in a situation "demoralizing in the extreme." Mr. Olivier is even well enough versed in our affairs to see that, in order to justify its position, the minority is "almost inevitably compelled to blacken the char-

acter of the colored majority and depreciate their abilities by all kinds of misrepresentations." A truer word was never said on that point. The resulting situation, as Mr. Olivier sees, stimulates hysterics, which vent themselves in "outbursts of lust of blood and torture," and result "in social terrorism and obscurantism." Finally, Mr. Olivier's opinion that the pressure of this terrorism is so great that "sane men in America keep silence, or at best half-silence, in the face of an increasing Negrophobia which appears to be developing into a national danger," constitutes a serious warning to be taken to heart by all who believe in the continuance of truly democratic institutions.—The New York Nation.

John Bull—"Avast there, Johnny Crapaud; what are you doing to Ben Ali?"

Johnny Crapaud—"Vell, Mistaire Bull, Ben Ali he bin ver of man; he hip sick, und he haf mooch propair-tee."

John Bull—"I see the point. Go ahead, just so you don't forget your friend J. B. in the final division."

Johnny Crapaud—"It iss agreed, bon ami."

Hans—"Dunder und blitzen! Vat you two roppers do mit Ben Ali? Gid oudt mit you and leaf mein frint pe." (Sotto voce): "I haf designs on him meinsellef, aver I ain'd so soon retty yet."

F.

BOOKS

WAR OF THE CLASSES.

Whatever Jack London writes is well written and worth reading. He is free and frank in style and thought. He has lived an open, independent life, and his writing reflects his life. "I had lived my childhood," he writes, "on California ranches, my boyhood hustling newspapers on the streets of a healthy Western city, and my youth on the ozone-laden waters of San Francisco Bay and the Pacific ocean. I loved life in the open, at the hardest kind of work." Here we have a training far removed from the academic—no A B course or Ph. D. seminar work in this. Nor is there any savor of the schools in his writings. Unaffected and unspoiled, he has looked on life, and tells us plainly what he has seen, and what he thinks about it.

The present book (War of the Classes, Macmillan, New York, \$1.50) is no exception. It is frankness itself. It is his clear profession of his faith in socialism. The last chapter tells "How I became a Socialist," and we see that it came by what the academic folk call