

The Public

LOUIS F. POST, Editor

Volume VIII

Number 410

CHICAGO, SATURDAY, FEB. 10, 1906.

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EDITORIAL

The benefits of invention.

It is reported that Mr. Edison, in a recent interview, stated that it is only a matter of time when an express train can be run from New York to Buffalo with two bushels of coal. If this ever comes about it will only increase the power of Mr. Baer over the rest of us, and will, doubtless, be regarded by that personage as a fresh vote of confidence on the part of the Almighty in himself.

American progress in the Philippines.
The kernel of the report of the

Philippine Commission, summarized in our news columns, is deposited by the Commission inconspicuously at the end. It is a recommendation that the land owning limit in the islands be raised from 2,500 acres to 25,000 acres. In this way the innocent Commission expects to attract American capital! The real effect of such a change would be to put upon the Philippines the blight of absentee landlordism.

A Cardinal on the distribution of riches.

In a sermon at Baltimore on the 4th as published in Eastern papers, Cardinal Gibbons observes that "as long as the world lasts, some men will be rich and others will be poor." He might have added with equal probability that some will be robbers and others will be robbed. And shall we not try to suppress robbery? The phase of the industrial question to which the Cardinal's quotation alludes, and which ought most to impress a genuine man of his profession, is not whether there will always be wealth and poverty, but whether the industrial conditions that produce such a result are just.

The Statehood bills.

Exactly why the Republicans in Congress insist upon making of Arizona and New Mexico one State, against the wishes of both Territories and regardless of the radical difference in the character and traditions of their respective populations, is not obvious, and the reasons the leaders give are absurd. But that they have "good" reasons of their kind, and that these reasons are imperative but will not bear the light, is evident from the fact that the measure was railroaded through the House without opportunity for debate or amendment. This treatment of the subject is alone sufficient to condemn the measure.

A squirming organ of privilege.
By his stirring book on "The

Menace of Privilege," Henry George, Jr., has made the New York Times squirm. Shameless defender of privilege though it is, it shrinks from George's stinging indictment of the press as a tool of the privileged, and in the issue of February 5 it devotes nearly two columns of editorial to a ludicrous attempt to put George in the wrong by trying to prove the fairness of the plutocratic press. We say ludicrous, because to anyone who reads such papers as the Times with enough regularity to see their systematic distortion of news relating to economic and labor matters, and their ignorant and mean attacks upon radical movements and men, its editorial response to George's criticism is nothing if not funny.

Labor union labels.

The editor of the Lincoln (Neb.) Wagerworker, Will M. Maupin, who is also assistant editor of Bryan's Commoner, has investigated the effect among workingmen of the union label. As might have been expected the result was disappointing. Workingmen themselves as a mass were found to have paid little or no attention to the label, but bought the goods they wanted, label or no label. So long as the union label is an invitation to buy with reference only to the union origin of goods and without reference to quality, the label is not likely to prove of much value to labor organizations. When the label comes to mean that the goods to which it is attached, being union-made goods, are therefore superior goods, the trade union label fight will have been won.

The impending coal strike.

While the general public are facing the possibilities of a coal famine, and thousands of coal miners are contemplating a long period of involuntary idleness, it would harm neither to do a little thinking on the absurdity of the

cause of the dilemma and the ease with which it could be removed.

The general public are as usual thoughtless enough to be easily led into railing at the coal miners for going on strike. It is more direct and therefore easier to blame the strikers than the mine owners, for is it not plain that if the strikers didn't strike there would be no coal famine? But this way of looking at the matter ignores the question of the relative rights of the miners and the mine owners.

When the miners strike, they are merely withholding their labor. And haven't they a right to withhold their labor? Isn't their labor their own? Suppose their withholding it does result in a coal famine, have the general public any right to be supplied with coal by coal miners who object to doing it? Let the miners' reasons be what they may, good or bad, no honest man will thoughtfully say that they are under any obligation whatever, in the absence of contract, to mine coal when they don't want to.

Very different, however, is the relation of the mine-owners, both to the general public and to the miners. For the coal mines do not belong to the mine-owners in the same absolute sense in which the miners' labor belongs to the miners. Coal mines are natural deposits. They are primarily as truly common property as are the waters of the ocean or the air we breathe. But to make them useful to the general public, dominion over them must be exercised by some one. For this reason—at least this is the only valid reason—they have been placed under the dominion of mine owners. But this is in trust for the common good. The mine owners have not the same right to close the mines that the miners have to stop work. Hence, it is to the mine owners, these trustees of a common bounty of nature, and not to the miners whose labor is their own to

use or not to use as they will, that the general public should first turn with a demand to know why a coal famine impends.

If the general public do turn to the mine owners with that demand, there will be a revelation. Not a revelation of the facts, for the facts are already revealed; but a revelation as to the significance of the facts. We have allowed these trustees of a common bounty to assert absolute ownership, as if they had created the bounty or bought a title running back to its Creator. And we have favored them by virtually exempting such holdings from taxation. The taxes on the value of rich coal-mining opportunities are trifling. Consequently, the coal-mine owners can wage war with coal miners, over petty questions of wages, to the extent of producing coal famines, and do so with profit.

Let us reverse our attitude toward this question. Let us no longer rail at coal-miners who stop working, as they have a right to do whether it causes coal famines or not, and turn our attention to the coal-mine owners, who are mere trustees of a common bounty and have no right to prevent its utilization. There would be no difficulty in producing beneficent results if we made up our minds to do it. Nothing is necessary but to tax to the full the value of mining opportunities, whether they are utilized or not. Were we to do that, they would be utilized. The mine owners could not afford to shut down if they had to pay a good round tax on the actual market value of their natural coal deposits. Neither could they afford to provoke or permit a strike, for that would be equivalent to a shut down. Under this policy, there would be no coal strikes, no shut-downs in coal mines, no coal famines, but a demand for coal miners that would raise wages as strikes never can.

Besides allowing coal-mine owners to ignore their trusteeship, and strengthening their

power by taxing the value of coal deposits lightly, we have further played into their hands by imposing a protective tariff on bituminous coal. This tariff keeps foreign coal out of the country so long as the price of domestic coal is less than the tariff rate plus cost of production and freight. It consequently operates to that extent as a shut-down on foreign coal mines, and makes a coal famine all the more possible whenever our coal-mine owners engage in a labor war with their miners. Foreign coal would relieve the famine but for the tariff, and this advantage could be taken away from the coal barons in a week. Nothing more is necessary than an act of Congress repealing the tariff on bituminous coal. If that can not be enacted immediately, in the face of the threatened coal famine, whose fault is it? It is certainly not the fault of the coal miners, for it is to their interest to weaken the power of the coal monopolists, and this would do it. The fault for the neglect or refusal of Congress to repeal that obstructive tariff duty lies at the door of the coal mine owners. Upon them, therefore, should rest the odium of causing a coal famine, if one comes. It should not rest upon the miners, who have a right to refuse to mine, and whose demand is for an increase in wages which is trifling in comparison with the increased cost of living that distinguishes this era of booming "prosperity."

The White House wedding.

As an example of obtrusiveness the movement in the Women's Christian Temperance Union to urge Miss Roosevelt, who is not a member, to exclude wine from her wedding banquet deserves to rank high. It may be the better estimated by imagining the vegetarians, whose excuse would be greater for they have humanitarian ideals on their side, to have protested against the use of meat, or the raw-fruit-and-nut cult to have objected to cooked foods. For this wedding is a private event, though it does occur at the

White House; and proffers of advice, whether good or bad, from strangers, whether organized or isolated, are impertinent.

Yet it must be confessed that Mr. Roosevelt has opened the way for such impertinences. By announcing the wedding as that of the President's daughter instead of Mr. Roosevelt's, as if she were a royal personage instead of a member of a private family the head of which is temporarily a distinguished public servant, and by printing upon the invitations the coat-of-arms of the United States instead of his own or none, he has gone a long way, perhaps farther than he intended, to make the event a public instead of a private affair. As a public affair it may entitle functionaries to protest if they are not invited, and to object if they are not assigned the station of their rank; and if it may do this, why may it not properly subject the banquet to general criticism for including or excluding cooked food, or meat, or wine?

Political revolution in England.

All the dispatches and correspondence from London bear out the opinion of the London New Age, that the recent elections are not only a verdict for free trade but that they are also "the purging of Liberalism." This is as if the next Congressional elections in the United States should return an overwhelmingly Democratic House of Representatives, composed chiefly of Bryan Democrats. We should say of that, that it was not only a victory for Democracy but a purging of Democracy.

"The distinguishing feature of this election," the Age proceeds, is "not that so great a Liberal majority is returned, or even that the several majorities are so large; but that the men returned are of the new school and not of the old." The Age regards this as "a great stride towards a more real democracy." And so it doubtless is. Society has been staggered, we are told by other informants, by

the extent to which the labor vote has contributed to the Liberal victory, and still more by the great number of workingmen who have been sent to Parliament. Aristocratic dandies, titled land-owners and plutocratic business men by the score have been defeated for reelection; while carpenters, shipwrights, steelsmelters, sailors, engineers, former newsboys and miners have taken their place—men who have made their mark as organizers and leaders of labor and as officials in municipal bodies. In its personnel as well as in its party politics, Parliament has been revolutionized.

But better than the revolution in party politics, and better than the gratifying change of personnel, is the assurance the election gives of a revival of British democracy. Among the results of this election, unless the Liberal organization betrays its constituents, and of that there is little reason for suspicion, Ireland and the Transvaal will be given home rule in home affairs, the cities of the Empire will obtain their long-sought right of self-government in fiscal affairs, and the depopulated "country side of England will be colonized," as Campbell-Bannerman expressed it, or at least a beginning in this respect will be made, by some measure of land value taxation.

Married school-teachers.

In the public schools of New York married women have long been excluded from teaching. Whatever the reason for this, its advantages have not been apparent. Yet in the Chicago schools, where no distinction between married and unmarried women has been made, there is now a movement on foot to make the New York distinction. This would seem to be a questionable purpose. As matters now stand, the teaching career is open to women regardless of whether they marry or not. Like men, the pursuit of the profession they may love and be especially fitted for, is not dependent upon their celibacy. In conse-

quence even the unmarried teacher is less likely to be inefficient than if she were adopting the profession only temporarily, and as a make-shift until marriage. And in the nature of things, why should not a married teacher who loves teaching and is otherwise competent, be a better teacher than an unmarried one? Perhaps she may not be by the tests of hard and fast examination papers and more or less arbitrary merit marks; but are there not some teaching qualities which the best conceived examination papers cannot reveal? Do the subtle experiences of wifehood and motherhood count for nothing in the work of making men and women out of boys and girls? Surely, proficiency in this profession is not merely a matter of text books and merit marks.

How judges are "seen."

In an editorial paragraph in the Kansas City Star of the 29th the writer tells what he regards as an amusing story about—

an unconscionable wag who attempted to smuggle into the private car of Gardiner Lathrop a hamper containing contraband game. It is safe to say that this incident implied no purpose to place in an embarrassing light the three Federal judges in the party, representing Missouri, Kansas and Iowa; but it demonstrated, nevertheless, the proneness of the practical joker to carry things too far. That the hamper was intercepted by the state game warden, Mr. Rodes, and expurgated to the extent of the prairie chickens, which were clearly illicit, was most fortunate, and no one will appreciate his timely interference more than the judicial members of the party whose positions constantly place them under bond to avoid even the appearance of evil.

As Gardiner Lathrop, formerly of Kansas City and now of Chicago, is the general solicitor of the Santa Fe railway system, this junket of three Federal judges in his private car does not depend altogether upon contraband prairie chickens for its "appearance of evil." If either of those judges were sitting in a labor controversy in which the Santa Fe was concerned, wouldn't the laborer's law-

yer have reasonable ground for disquietude if he happened to know of the junket? Not that such junkets imply incidental corruption. They do not—not necessarily. But they do imply a degree of comradeship which may not be without sinister tendencies when judicial discretion is invoked.

DEGENERACY OF OUR ORGANIZED CHRISTIANITY.

In Froude's most excellent sketch of Julius Caesar there is a description of the state of the decaying religion of Rome before the Christian era, which is marvelously suggestive of the state of the organized Christianity of to-day. Froude writes:

Religion, once the foundation of the laws and rule of personal conduct, had subsided, into opinion. The educated, in their hearts, disbelieved it. Temples were still built with increasing splendor; the established forms were scrupulously observed. Public men spoke conventionally of Providence, that they might throw on their opponents the odium of impiety; but of genuine belief that life had any serious meaning, there was none remaining beyond the circle of the silent, patient, ignorant multitude. The whole spiritual atmosphere was saturated with cant—cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct, and flowed on in an increasing volume of insincere and unreal speech.

Is not all this as true of American Christianity in Roosevelt's time as it was of the religion of ancient Rome in Caesar's?

By "religion" we allude, of course, not to the all-abounding spiritual principle which is from everlasting unto everlasting; but to the organic forms in which it is garbed, and the ministers in the mass who represent it.

As Froude observes concerning the dying religion of Rome, there was a surviving "circle of the silent, patient, ignorant multitude," among whom there still flourished a "genuine belief that life had" a "serious meaning." And doubtless this multitude was spiritually served by faithful ones who still believed that the old forms were vital with spiritual purpose, who affected nothing, and whose volume of speech was neither insin-

cere nor unreal. So it is here and in our day.

We have a simple multitude, not ignorant in the sense of being unlettered, but densely ignorant of the religious, social, political and financial forces that are in play all about them; and this multitude, silent, patient, simple and sincere, is spiritually served by many devoted ministers and priests. But how is it with our organized church as a social force? Is this making for social righteousness, as the unsophisticated patiently trust, and their devoted servitors sincerely assure them? Does it not rather respond to the subtle touch of business classes that affect principles which have ceased to govern their conduct, and follow in the wake of unscrupulous financiers and subservient newspapers, all saturated with moral, political and religious cant?

Of religion as represented by the organized Christianity of to-day may we not slightly paraphrase Froude and say:

Religion, once the foundation of our laws and rule of personal conduct, has subsided into paganism on the one hand and hypocrisy on the other. The sophisticated in their hearts disbelieve it. Churches are still built with increasing splendor; the established forms are scrupulously observed. Public men and newspapers speak conventionally of Christianity, that they may throw on those who do not, the odium of impiety; but of genuine belief that life has a Christian meaning, there is none remaining beyond the circle of the silent, patient, unsophisticated multitude. The whole churchly atmosphere is saturated with cant—cant moral, cant political, cant religious,—an affectation of high moral and spiritual principle which has ceased to touch commercial, industrial, political and ecclesiastical conduct, and flows on in an increasing volume of insincere and unreal speech.

When the question of property in human flesh and blood was at issue in this country, the churches stood for vested property rights and against natural human rights. Not merely did they silently acquiesce in the one, as with all propriety they might, but they preached against the other. Professing to represent the Fatherhood of God and the consequent brotherhood of man, they minimized the Christian texts which enjoin love of the neighbor, while they emphasized the Paulist text

which commands obedience to masters. Why? Because the privileged property interests of the time commanded the agencies of organized religion.

Not until fratricidal war resulted, did the churches take part in the slavery question; and then their part in it was only incidental to their deeper interest in the war—those on one side of a geographical line being incidentally for slavery; those on the other being incidentally against it; those on each being primarily concerned with winning the war for its own section.

Professed advocates of the brotherhood of man, they had been defenders of human slavery; institutional representatives of the Prince of Peace, they became sectional partisans for war.

So it was again when the British across the ocean and the American republic here, embarked upon careers of conquest by war. The organized church did not oppose; it did not even hold aloof. It applauded these movements and assumed to sanctify their invasive, domineering, and bloody purpose, with the approval of a religion the very essence of which is love and its professions peace. Why? Because business interests demanded it. Organized Christianity, like the organized piety of the Rome of Caesar, had become paganized at the extremities and commercialized at the heart.

Consider the reign of oppressive privilege, to which a disinherited world is awaking and against which it revolts. What part is organized Christianity taking in this great drama? Does it speak for the despoiled? Not as a body; not through the leaders; and only here and there through any of its ministers. Does it admonish the despoiler? Not so long as he keeps out of jail, avoids personal scandal, abstains from petty gambling, and does his drinking at a wealthy club instead of a cheap saloon. Does it even hold its peace, preaching abstract religious doctrines and leaving concrete communal problems to the individual conscience? No, not even this does it do. The agents of organized Christianity are so completely at the service of the privileged classes, who in their hearts disbelieve it yet erect its temples and observe its forms, that these

classes have only to say "Come!" and this degenerate church comes; or "Go!" and it goes.

When labor organizations strike, the pulpit thunders; but, with only here and there an exception, its thunderbolts are leveled at the organized men whose struggle is for a bare living for hard work. Seldom are they leveled at the organized manipulators of oppressive privilege, whose struggle is to get something for nothing.

Against labor strikers the pulpit is seldom slow to thunder its anathemas. But how many pulpits have thundered against the wholesale sacrifice of children in factories and mines for the enrichment of men who contribute temples and observe forms? How many pulpits have thundered against grabbing public highways, by millionaires toward whom their occupants turn for financial encouragement? How many pulpits have thundered against the private appropriation of God's common bounties by builders of temples and observers of forms, who have thereby impoverished their brethren? How many pulpits have thundered against institutions that enrich some by impoverishing and degrading others?

That some pulpits have done and are doing all this is true, but they are exceptions,—noble instances, but rare exceptions.

As an institution the pulpit, and as a class the clergy, are allies of despoiling privilege. While they are more or less active against superficial communal evils of the disreputable sort, mere surface manifestations of deep seated and hoary communal wrongs, and are occasionally very active in this regard, they are never cooperatively active against the wrongs which produce those manifestations.

At the present time there are two cities in the United States in which the privileged owners of street car franchises realize that their privileges are slipping away from them. The people are demanding their own. Nothing could be more acceptable to the beneficiaries of these valuable privileges, at such a time, than some temporary public excitement over other questions. And curi-

ously enough, precisely that boon is being furnished by most of the ministers in those two cities, and only there.

In Cleveland, where Mayor Johnson's long contest with the street car ring is coming to a successful issue, a body of ministers is demanding that Mayor Johnson enforce a Sabbatarian law against orderly saloons. They raise no question of disorder; disorderly saloons are suppressed. They raise no fair question of law enforcement; Mayor Johnson is enforcing the law rationally and invites their cooperation. The only real question they raise is whether he shall enforce it in his own rational way, which is proving progressively effective, or in their spectacular way, which has always and everywhere proved futile. He is proceeding along the line of least resistance; they demand that he proceed along that of greatest resistance. And this at a time when the street car ring needs something to baffle him with!

In Chicago, where Mayor Dunne's contest with the street car ring is at a critical point, a similar anti-saloon crusade has been started; and as this has fallen rather flat, it has been supplemented by a general church crusade for an increase of saloon licenses. And what is especially significant, the unconcealed object of the increase is not to suppress or regulate the liquor traffic, but to get a greater public revenue out of it. With a city full of rich privilege-owning tax dodgers, the pulpit is silent about the tax dodgers, but goes on a crusade to raise further revenues from the liquor traffic by a method which does not excite the opposition of the large manufacturers, and which it is conceded will not curtail their trade! And this at a time when the street car interests, many of the beneficiaries of which are builders of temples and observers of forms, are desperately in need of something to divert public attention from their plundering purpose.

In this connection, and as a further indication of the moral degeneracy of the pulpit as an institution, it is to be noted that the Cleveland ministers, in replying to Mayor Johnson's fair-minded letter (p. 733), not only demanded that he adopt their own specu-

lar but futile method of enforcing their Sabbatarian law, but brushed aside as "academic" his invitation to join him not alone in suppressing vice and crime, but in abolishing the legal privileges which, by robbing the many to enrich the few, constitute the primary causes of most vice and crime.

Think of a body of professed followers of the Carpenter of Nazareth brushing aside a suggestion to cooperate with an efficient public official in abolishing un-Christian privileges, and brushing it aside because the suggestion is "academic"!

Testimony might be piled mountain high, to show that the Christian pulpit as an institution has come to be what Roman paganism was in Caesar's time as Froude describes it. It is a living and pliant tool which beneficiaries of privilege manipulate, a sort of moral policeman whose functions beneficiaries of privilege utilize to shield their own big crimes by assailing the petty vices of other people.

But this does not mean necessarily that such is to be the history of the pulpit for long. Not only are masses of men, Christian in spirit if not in form, finding outside of organized churches better spiritual food than is commonly dispensed within them, but within the organized churches themselves there are indications of an eruption, a genuine spiritual awakening, a hopeful moral revolution. It is not impossible, nor even improbable, that soon the money changers in the temple may come again under the lash, and that the Christian pulpit may have a rebirth and resume its original mission of proclaiming the universal Fatherhood of God and equal brotherhood of men.

NEWS NARRATIVE

How to use the reference figures of this Department for obtaining continuous news narratives: Observe the reference figures in any article; turn back to the page they indicate and find there the next preceding article on the same subject; observe the reference figures in that article, and turn back as before; continue so until you come to the earliest article on the subject; then retrace your course through the indicated pages, reading each article in chronological order, and you will have a continuous news narrative of the subject from its historical beginnings to date.

Week ending Thursday, Feb. 8.

The impending coal strike.

A stupendous labor strike is

confidently expected to begin on the 1st of April, upon the expiration of the agreement now in force (vol. vi, p. 810) between the coal mine owners and the coal miners in the bituminous fields. Both the anthracite and the bituminous fields will be involved in the strike.

At the convention of the United Mine Workers of America at Indianapolis certain specific demands were adopted (vol. viii, p. 714), including a demand for 12½ per cent. increase of wages. On the 25th, pursuant to a standing arrangement between the bituminous mine owners of Illinois, Indiana, Ohio and western Pennsylvania, and their employees, a joint convention was held at Indianapolis. Representatives from Missouri, Arkansas, Indian Territory and Kansas sought admission, but were objected to by the mine owners of the joint convention and therefore excluded. They consequently organized a joint convention of their own. After several sessions the joint convention of the central territory finally failed to come to a wages agreement. This failure was determined on the 2d by the loss of a motion made by the mine-owners for the continuance of the existing wages scale. The mine owners of Ohio, Indiana and Pennsylvania voted for the motion, but the mine owners of Illinois declined to vote; the miners of Ohio, Indiana and Illinois voted against the motion; but Patrick Dolan, president of the Pennsylvania miners, cast the vote of that State for the motion, against the instructions of his State convention. Upon the announcement that the motion had been lost, the joint convention dissolved.

Immediately afterwards the miners' convention resumed its session. Dolan was denounced as a traitor and his expulsion moved, but the motion was ruled out of order and the matter referred to his constituents. The convention having by unanimous vote the day before decided to refuse acceptance of the mine-owners' proposition for the continuance of the present scale of wages, it did no important business on the 2d but adjourned sine die.

At the Pittsburg district con-

vention of the miners on the 6th a resolution was adopted by 96 to 6 demanding the resignation of Dolan for violating his instructions and voting with the mine-owners at Indianapolis. He refuses to resign on the ground that as his election was by referendum vote of all the members his removal must also be by referendum vote.

Preparations to meet the strike were reported from New York on the 6th, a conference of the presidents of the anthracite railroads having been held there on that day. According to the Chicago Record-Herald's report —

while it was denied that the meeting was called to consider the strike, information came from one source and another, showing the operators have made preparations for the contest far beyond anything dreamed of by the outside world, and that they are now in a position to welcome a fight. From official sources it was learned that the anthracite companies now have 13,000,000 tons of coal stored in their own yards, and that they expect to have at least 28,000,000 tons out of the mines and ready for a six months' campaign if the miners decide to quit work. George F. Baer, president of the Reading company, said to-day's gathering was the regular meeting of the Temple Coal and Iron company and that the strike was not alluded to in an official way. "There is very little to be said about the strike, as I see it," said Mr. Baer. "Such large quantities of anthracite have been stored by the operators that they have no fear of a strike, and they feel that if it does come it will do them little harm." Henry S. Fleming, secretary of the Anthracite Coal Operators' Association, said if a strike did not take place it would be necessary for the operators to shut down the mines for a period because of the present overproduction.

The same newspaper had reported from New York on the 4th the following anonymous interview:

One of the largest coal operators in the Pittsburg district said to-day: "Early in the year we began to find that Wall street interests were anxious to break up the power of the United Mine Workers of America. While it may be to the interest of the anthracite coal operators to rid their mines of union labor, we, in the bituminous field of the Pittsburg district, would rather work in harmony with the union miners. There is an overproduction of bituminous coal, and new mines can be opened so read-

ily that we would be glad of a concerted shutdown so as to keep up the prices. We do not want to shut down our mines at the same time that the anthracite operators do, but from the position the coal miners are taking we are forced into line, and the miners at their convention did exactly what the Wall street financiers wanted them to do, just as if some of the leaders had been paid to do so. The anthracite operators early in the Fall made the boast that they would force us into a strike whether we wanted to or not. It looks as if they knew what they were talking about, as we did not believe it at that time."

President Mitchell of the miners made this explanation at Indianapolis to the correspondent of the Chicago Tribune on the 5th:

Stripped of its technicalities the situation is a simple one, and I believe that the public ultimately will grasp it. You recall the depression in the coal trade in the Fall and Winter of 1903 which culminated in a reduction of wages in the Spring of 1904. The adverse conditions prevailing at that time continued during the year and even up to the Spring of 1905. From that time on there was a gradual improvement both in prices and tonnage, which has continued until the present, and if the activity in the iron market, in the railroad, industrial, and commercial affairs of the country is any barometer, continued prosperity in the mining industry seems assured. I recognize the fact that there is little sentiment and no philanthropy in the determination of our general wage agreements, yet it appears to me that inasmuch as we gave relief to our employers by accepting a lower rate of wages at a time when there was little demand for coal and prices were falling below a profitable margin, they should reciprocate now and voluntarily share with us their present and prospective prosperity. We ask, therefore, for a uniform increase of 12½ per cent.

Railroad legislation in Ohio.

Instead of acting directly upon the Rathburn bill for 2-cents a mile railway fare in Ohio as adopted by the Senate (p. 728), the House committee reported on the 1st the Freiner bill for the same purpose. An effort was made by the Democrats to suspend the rules and pass the bill at once, but they were voted down. The bill was expected to be unanimously passed on the 5th, but no decisive action has yet been taken, although the Democratic leader has stated that the Senate will not insist upon the Rathburn bill but

will vote for the Freiner bill. At the committee hearings railroad lobbyists offered statistics to show that passengers could be carried only at a loss for 2 cents a mile; but Mayor Johnson of Cleveland, who closed the argument for the reform, instanced mileage books, half-rate fares and excursion rates to prove that the railroads find a profit in low rates. The only concession given the railroad men by the committee was to make the bill effective thirty days after passage instead of immediately.

Further indications of the legislative temper at the Ohio capitol were furnished by the railway reporter of the Chicago Record-Herald of the 30th. He wrote:

Warren J. Lynch, passenger traffic manager of the New York Central lines; Fred Donald, commissioner of the Central Passenger Association, and other railroad men who went to Columbus, Ohio, to protest against the passage of a 2-cent passenger fare bill, returned to Chicago yesterday. "I never ran against such a game before in my life," declared Mr. Lynch. "The Ohio House certainly is crazy from the front to the back door, and they have got the bit in their teeth and are running away with it. We thought they were going to hold an investigation, but it looked to me like a railroad funeral. When a Pennsylvania man pleaded for time in order to furnish statistics one representative told him they did not want statistics, but did want a 2-cent fare. That settled him, and then Henry Anthorp started in to tell them why the railroads could not afford to carry passengers for 2 cents. Representative Freiner told him how it could be done. 'The railroads would save money,' declared the legislator, 'by striking you and your kind who are hanging around this capitol from off their pay rolls.' It is needless to say that Anthorp took the count. Then C. C. Heinlein, also a railroad attorney, came to bat. Representative Wertz called three strikes on him before he had time to swing his stick once. 'The people of Ohio will have 2-cent fare and railroad legislation or they will have the railroads,' was the final ball which Wertz shot over the plate. Then the representative proceeded to tell us that the State railroad commission was but a part and parcel of the railroad interests of the State. The funny part of it is that every one of the members is strictly honest. If you were to give the poorest one of them \$100,000, the first thing he would do would be to expose you on the floor of the House. You

ought to see the funny bills they have got pending, and every one of them will probably pass. They have got every one side-stepping, including the newspapers, for whose good will they don't seem to care a fig any more."

Democratic partisanship.

Senator Patterson of Colorado has evoked both criticism and applause by withdrawing from the caucus of Democratic Senators in Congress. This caucus met on the 3d for the purpose of securing united party action in the Senate against ratification of the Santo Domingo treaty (vol. vii, p. 731), and also to establish the precedent of requiring united party action in the Senate on all questions receiving a two-thirds vote of the caucus. Senator Patterson withdrew from the caucus, protesting that although he might be expelled from the Democratic organization of the Senate, they could not read him out of the Democratic party. Two resolutions were adopted by a two-thirds vote, as follows:

Resolved, That the Senate ought not to advise and consent to the treaty between the United States and the Republic of Santo Domingo, now pending before the Senate.

Resolved, That if two-thirds of the caucus shall vote in favor of the foregoing resolution, it shall be the duty of every Democratic Senator to vote against the ratification of the said treaty.

Senators Patterson and Bailey debated the question of caucus rule on the floor of the Senate on the 7th, upon resolutions proposed by Senator Patterson.

Conditions in the Philippines.

The official report of the Philippine Commission, for the fiscal year ending June 30, 1905, was made public at Washington on the 1st of February. As reported by Washington dispatches of that date this official description of conditions in the Philippines (p. 489) shows that—

the *ladrone* system is almost wiped out, what thieving bands remain have been driven into the inmost mountain fastnesses, and the peaceful citizens of the islands, freed of their terror of the outlaws, are returning to their abandoned homes outside the cities. As a result, agriculture, which had languished because of the disorder, is beginning to flourish again. The Commission goes into details regarding the organization of the bands and the

terrible punishments they inflicted on persons suspected of giving information to the authorities regarding their movements. It was not until the government showed itself determined and competent to put down the outlaws with a rigorous hand that the natives could be prevailed upon to give information which might bring down on their heads the tortures they had seen others suffer. In most of the provinces of the Island of Luzon the last vestige of armed resistance has been wiped out. In regard to conditions there the commission says: "We are informed that since the practical extermination of outlaws in the provinces of Cavite and Batangas the area of cultivated land has largely increased. Prior to this time the richest portion of the province of Cavite, lying in the foothills, had been almost entirely abandoned because of the lack of protection to the inhabitants, but since protection has been assured them, and the menace to life and property no longer exists, they are returning to their old homes, rebuilding their houses, and preparing their lands for cultivation. As a consequence there is to-day more land in cultivation in these two provinces than at any time since the insurrection of 1896." In Negros, Cebu and Panay conditions also have improved, and even in the province of the fierce Moros order has so far been restored that agriculture and commerce are making good progress. The resumption of commerce is shown by the fact that exports from the isles during the fiscal year increased \$2,129,738 over those of the previous year. Imports fell off \$2,342,000, but this was a sign of prosperity rather than the reverse, because the natives spent \$4,000,000 less for foreign rice on which to feed themselves. Prospects are that in future the home rice crop will be sufficient to feed the population, and there will be no need of importing this staple article of food. In regard to the lands of the friars, the religious controversies between the Roman Catholic church and the independent Filipino church, headed by Bishop Aglipay, the commission reports satisfactory progress toward solution. The report renews the recommendation that the Dingley tariff on tobacco and sugar either be removed or greatly reduced, and asserts that there is no danger of American markets being flooded with these two commodities from the islands because of the necessarily limited output. In regard to the establishment of a stable currency on a gold basis the commission says success has been complete. Recommendations are made, however, that United States gold coin instead of silver pesos be used as security for the redemption of paper currency because of the difficulty in storing millions of dollars' worth of silver. Since the Fili-

pinos have made no move to settle upon the public land it is recommended that the limit which any person may buy from the public domain be raised from 40 acres to 1,000 acres, and that the limit of land which any one person or corporation may hold in the islands be raised from 2,500 to 25,000 acres. It is hoped that in this way an influx of American capital may be induced.

The divorce of church and state in France.

Efforts to enforce the new law of France for the separation of church and State (p. 581), have raised a storm of protest all over France, and in some places rioting has occurred. The especial reason for this commotion is the enforcement of that clause of the law which requires inventories of church property. In several Paris churches on the 1st pitched battles were fought, and hundreds of church members were arrested. According to Paris dispatches of the 1st the Ministry was interpellated on the subject in the Chamber of Deputies and—

Premier Rouvier replied that the Ministry was determined to do its duty at any cost, even employing armed force if necessary. Scenes of extreme violence took place at the Church of St. Clothilde. The church had been filled since early morning, the congregation including many prominent men. Repeated charges by the police on the crowds gathered outside led to fifty arrests, including two priests. The crowd eventually became so violent that the police drew their swords. Many were injured during the fighting. Fire engines were placed near the church so as to be able if necessary to drench the crowd. The women showed the greatest determination, opening umbrellas for their protection and chanting psalms. Under a shower of broken chairs the officers broke down the church doors and entered the building. One of the principal officers was wounded severely. Inside the church the congregation had erected barricades, which had to be taken by assault while men and women fainted. At the altar a few of the congregation and some young priests stood, defiantly brandishing sticks. The ejection of the remainder of the crowd resulted in the injuring of many persons on both sides, including fifty policemen and guards and a still higher number of the militant Roman Catholics. All the windows of the church were broken and every chair smashed. Similar scenes were enacted in many parts of the country. The prefect of the Departement of the

Seine has issued an order to the clergy instructing them to give up the keys of their churches and adding that in case of refusal the commissioners are instructed to call on the armed forces for assistance.

Further rioting was reported on the 20th. A fight in the church of St. Pierre du Groscaillou resulted in the injury of fifty persons, some of them seriously. Three thousand were in the church. The police give the names of seven persons seriously injured, including the Marquis Daubigny and two priests. The duc de la Rochefoucauld, who was arrested during the troubles at the Church of Ste. Clothilde, was condemned to three months' imprisonment. Dispatches of the latter date explain that—

those offering resistance belonged to the mixed classes. There was undoubtedly a considerable proportion of fervent Catholic of both sexes among them who believed in the sanctity of their cause, and who were prepared for martyrdom, but many were mere anti-republican partisans, including royalists, imperialists and nationalists.

The British elections.

As a result of the overwhelming Liberal victory in the British elections (p. 727), a split in the Conservative party is reported, between the old Conservatives under Balfour's leadership, and the followers of Chamberlain. Most of the reports on this head are, however, little better than political gossip. Not until Parliament assembles and factional lines appear, is any trustworthy news regarding Opposition leadership probable. Meanwhile Balfour and Chamberlain have agreed to call a general meeting of the party for an early date not yet announced.

Intelligent explanations of the significance of the Liberal victory are only beginning to find their way into the daily press on the American side. The following from the New York daily Press (Rep.) of February 4—a staff correspondent's letter of January 25 from London—comes exceptionally near to being a correct estimate:

Upholders of Henry George's principles have cause to rejoice in the great Liberal landslide in England. Sir Henry Campbell-Bannerman, the new Premier, has definitely committed his

Government. Besides the Prime Minister, the most important members of the Cabinet are well-known advocates of taxation of the value of the land. Among these are Mr. Asquith, Chancellor of the Exchequer; Sir Edward Grey, Mr. John Morley, Mr. Haldane, Earl of Carrington, Mr. Bryce, the Earl of Aberdeen, Mr. Herbert Gladstone and others. There is naturally great rejoicing at the offices of the English League for the Taxation of Land Values. Frederick Verinder, its secretary, who has been connected with this movement in England for a quarter of a century, expressed himself as elated at the results obtained by the agitation which practically began on the street corners in 1881. "By the way," he said, "people all over England have been surprised at the arguments advanced in this election by workmen and the supposedly 'ignorant classes' on the mooted points of Protection versus Free Trade. So it may interest you to hear that Henry George's book, 'Protection and Free Trade,' to the extent of 30,000 copies was placed by our league where it would do the most good; and we also sent out daily, long before the election, practically hundreds of thousands of leaflets setting forth plainly just what we meant by land-value taxation." "But is the Prime Minister sincere in his utterances on that head, or were they only made to catch the popular vote?" I asked. "I have every reason to believe that Sir Henry Campbell-Bannerman means exactly what he says," answered the single taxer, "and will carry out all his promises. He is committed definitely and irrevocably to the principle of taxation of land values; and, even if he were not, there are many other members of the Cabinet who are in favor of the principle. "I suppose, in England, with its great landlords, and all the property in the hands of a few, it was not easy to get these principles before the country?" "Well, I admit there were enormous difficulties, and now that we have won," replied Mr. Verinder, "I feel that we have a right to be in high spirits over the real triumph of Henry George's principles." "Have any of the great landlords begun to see things your way; are they willing that their individual property should be taxed on a land-value scheme?" was asked. "The Marquis of Northampton," replied Mr. Verinder, "one of the greatest property owners in England, who has large tracts in London itself, was originally one of the prime movers in the land-value direction; one of our vice presidents was Lord Hobhouse, and so was Earl Compton. It does not seem to be at all well known," he added, "that a bill for the taxation of land values has long been before Parliament. In 1904 and 1905 it was carried by majorities of 67

and 90 votes respectively, though in the two previous years it was defeated once by a majority of only 13 votes." "Who were principally instrumental in getting these bills before the house?" "Dr. Macnamara, supported by John Burns, Dillon, Lloyd-George, Mr. Trevelyan, J. H. Whitley and others. Many of these are now members of the Cabinet. This was the bill of 1903, which was, however, defeated. When the bill was carried in 1905 then came the dissolution of the government, but now, with all the new Ministry committed to the measure, it is sure to go through."

That this is on the whole a probable estimate of the significance of the result, is evident from the first speech of Campbell-Bannerman after the formation of his cabinet. It was delivered at Albert Hall, London, December 21, 1905, before an audience of 10,000 people, and as reported in the London Daily News it presented this outline of the Liberal land taxation policy:

When I come to a policy of constructive social reform I am conscious that I must make reiteration of things I have been saying up and down the country for the last three or four years. But I can assure you this, that it will be always the same story. We desire to develop our undeveloped estate in the country (hear, hear), to give the farmer greater freedom in the exercise of his business, to secure a home and career for the laborer, who is now in too many cases cut off from the soil. We wish to make the land less of a pleasure ground for the rich and more of a treasure ground for the nation (Cheers). Why cannot Mr. Chamberlain (hisses) drop his project of taxing corn and cheese, and so forth, and go back to his old love of three acres and a cow? (Laughter.) These great questions cannot be neglected, because the health and stamina of the nation are bound up with the welfare of a large class of workers on the soil. The town population is redundant, the country population is desolated—it is a subversion of healthy natural life. (Cheers.) . . . But we are met to-night in London and not in the country; in London, the greatest city in the world—and a conglomeration of cities—some cities of the very rich and some cities of the very poor (hear, hear). Sir, London presents a group of problems positively terrifying in their dimensions, problems of housing and of overcrowding, problems of the unemployed, and of the overemployed (hear, hear), and of the badly employed. (Hear, hear.) But they differ—these problems—they differ, after all, only in degree and not in kind from those which present themselves in other and smaller cities. We

all know the evils. Whoever passes, like the Levite, on the other side of the way, Liberalism cannot pass by on the other side. (Cheers.) But then what is that which we can do? We can strengthen the hands of the municipalities (hear, hear) by reforming the land system (hear, hear) in which I include the imposition of a rate upon ground values. (Cheers loud and long.)

That Campbell-Bannerman intended by his speech to advocate not the taxation of land by area, but of the value of sites, was emphasized by him in a letter to J. A. Pease, a former member of Parliament, which appeared in Reynolds' Weekly Newspaper of January 21st as follows:

You ask me whether what I said at the Albert Hall with reference to 'deriving something from the land' in the shape of revenue, is to be read as a declaration in favor of the rating or taxing of site values, and not of the general taxation of land per se. The answer is, most assuredly, and if there be any doubt in the matter in the minds of your friends, perhaps you will make this known.

NEWS NOTES

—John Alexander Dowie has appointed Wilbur Glenn Voliva, of Australia, his deputy general overseer.

—A "Business Men's Tariff Reform League" has been organized in Boston, with ex-Gov. Douglass for president.

—The City Council of Kansas City, Kan., has adopted the plans of Mayor Rose for a municipal water plant (pp. 425, 466), costing \$1,500,000.

—The Political Equality Club of Rochester, N. Y., gave a birthday reception on the 2d to Susan B. Anthony in honor of her 82d birthday.

—William Hancock, a well-known single taxer of the East, formerly of Wyoming, Pa., and Alexandria, Va., died at Wilkesbarre on the 8th.

—The national convention of woman suffragists met at Baltimore on the 7th (p. 696). The principal address at the night session was by Dr. Anna Shaw.

—The advisory referendum petition on municipal ownership for Chicago (p. 729) was filed with the board of elections on the 1st. It was sworn to contain 178,509 signatures of registered voters.

—A decision of the Federal Circuit Court of Appeals sitting in Chicago on the 6th reversed the decision of Judge Baker at Indianapolis (p. 328) which denied the legal right of Indianapolis to own a gas plant.

—Under the auspices of various civ-

ic organizations and clubs of Chicago, a meeting in honor of the memory of the late Judge Murray F. Tuley (p. 659) will be held at the Auditorium at 2 p. m. on the 11th.

—The Supreme Court of Wisconsin decided on the 6th that the legislative enactment giving railroads power to cross streets and build along highways, supersedes the power of cities to regulate and control the location of tracks.

—A national conference on life insurance regulation was held at Chicago last week, beginning on the 1st, in which Gov. Johnson, of Minnesota; Gov. Cummins, of Iowa, and Attorney General Mayer, of New York, participated.

—An application to the Supreme Court of Illinois by the Chicago Sunday Closing League for a mandamus to compel Mayor Dunne to close all saloons on Sunday (p. 599) was denied on the 7th for lack of jurisdiction to generally enforce general police laws by mandamus.

—An attempt to indict Mayor Dunne and his chief of police, Collins, for protecting gambling, was made before the grand jury of Cook county, Ill., last week, but the grand jury reported that gambling "has been suppressed as far as possible with the present limited police force," and the attempt failed.

—Representatives of the woman suffrage movement appeared on the 1st before the committee of the United States Senate urging the passage of the bill introduced by Senator Warren, of Wyoming, permitting women to vote at Congressional elections. Rev. Olympia Brown, of Racine, Wis.; Mrs. Belta Lockwood, of Washington, and Mrs. Amelia V. Petty, of Lakewood, N. J., joined in urging that the bill be discussed in the Senate.

—A series of Mayors meetings in Cincinnati began at the Vine street church on the 4th, with Mayor Dunne, of Chicago, as the speaker. His subject was "Municipal Ownership." Mayor Johnson, of Cleveland, is to speak on the 11th on "Municipal Home Rule," and Mayor Whitlock, of Toledo, on the 25th, on "Personality." On the 18th Harris R. Cooley, director of charities and corrections of Cleveland, will speak at the same place and in the same series on "The Poor and Criminal of a Great City."

—Unofficial announcement was made in New York on the 6th that the Standard Oil company is preparing to increase its capital stock from \$100,000,000 to \$600,000,000 by issuing six shares for each one now outstanding. The object is said to be two-fold: to try to dispel public criticism that arises every time the Standard declares a 40 or 48 per cent dividend; and to bring the stock among a larger number of holders, so there may be

missionaries in every town to help stem the rising tide of opposition to the trust.

A commission appointed to investigate the question of limited franchises and the taxation of public utility companies sent its report to the New Jersey legislature on the 6th. Ex-Gov. Vorhees, chairman of the commission, states that the report declares the municipal operations of public utility plants, especially trolley lines, impracticable because of their extension through more than one municipality, and declares that the best system would be where the plants were owned by the municipalities and privately operated. The report recommends that all municipalities be given power to acquire, hold, own and operate water and light companies.

PRESS OPINIONS

ENGLISH LAND MONOPOLY.

Springfield Republican (Ind.), Feb. 1 (weekly ed.).—Manifestly the question of poverty in England, to a considerable degree, is a question of land. The land monopoly must be attacked.

VITAL RELIGION.

The Sacred Heart Review (rel.), Feb. 3.—"Mayor Fagan, of Jersey City, is being written up in the popular magazines as an official whose public actions harmonize with his private morals—for good," says the Monitor. "He is regarded as a rare bird, something of a curiosity among his fellows in public life. The fact is a strange commentary on the conduct of men who hold political offices in this year of grace. Why shouldn't a Catholic or any Christian, in his official capacity, be guided by the same principles of right and wrong that are supposed to influence his unofficial conduct?"

ENGLISH ELECTIONS.

(London) Reynold's Weekly Newspaper (rad.), Jan. 21.—There is a feature that ought not to be lost sight of in connection with the paltry handful of Tory gains. Most of them have been gains from Whigs who took the Roseberyite view of the South African war. Thus Mr. Freeman Thomas, whose seat at Hastings has been captured by a Tory, is hon. secretary of the Liberal League. So is Sir Francis Evans, who has lost his Maldstone seat. Sir Michael Foster, again, is indeed a free trader, but he opposes home rule, and voted during last Parliament with the Tories on the war and most other questions. A fourth loser, Mr. Bamford Slack, is a Wesleyan imperialist of the Perks-Fowler variety.

MUNICIPAL STATESMANSHIP.

Elizabeth (N. J.) Evening Times (Ind. Dem.), Jan. 26.—Tom L. Johnson goes by the name of "radical." His enemies, and they include all the bosses, monopolists, franchise grabbers and their like, in the country, regard him to be "unsafe" and "dangerous." But, fortunately, there are a sufficient number of people in the city of Cleveland who think that Johnson is just the man for the office. . . . Johnson is a "doer," and the American people like men to do things. They have a way of looking for results, and, if the results are there, they are invariably generous in their praises, and ready to follow in the footsteps of those men who show them the way to real accomplishments. Since these are nowhere more needed than where they con-

cern the saving of our cities from the manifold perils which now surround them, the men who are doing successful work in the cities of this country are coming to be regarded as the greatest and the most valuable of them all, and their fame will be quite as great as, if not, in many instances, greater than that of those who achieve prominence in the affairs of the nation. For upon the successful solution of the city problem depends the country's future.

IN CONGRESS.

This report is an abstract of the Congressional Record, the official report of Congressional proceedings. It includes all matters of general interest, and closes with the last issue of the Record at hand upon going to press. Page references are to the pages of Vol. 40 of that publication.

Washington, Jan. 29-Feb. 3.

Senate.

Nothing of general interest was done on the 29th, but on the 30th the ship subsidy bill was under consideration (p. 1747) and the consular bill was passed (pp. 1755-56). Senator Patterson spoke on the 31st in support of President Roosevelt's Santo Domingo policy (p. 1813). Consideration of the ship subsidy bill was resumed on this day (p. 1820), and continued on the 1st (p. 1867) and 2d (p. 1930), when the Senate adjourned to the 5th.

House.

Nothing of general interest was done on the 29th. On the 30th the House went into committee of the whole (p. 1763) on House bill No. 12,987 for the regulation of railway rates, continuing to do so daily on the 31st (p. 1790), the 1st (p. 1857), the 2d (p. 1940), and the 3d (p. 1982).

Record Notes.—Speech of Representative Heflin on railway rates (p. 1901).

RELATED THINGS

CONTRIBUTIONS AND REPRINT

THE CHILD OF THE MILL.

For The Public.

They thought her a terrible sinner, you see,
Though youthful and tender and small;
She had come to the world in a poor man's
home

When there seemed neither need nor call.
For theft is wrong and murder is worse—
To be poor is the worst of all.

Oh, the world frowned dark when her par-
ents died,

And she on its mercy was thrown,
A shelterless orphan with hands too small
To battle with fate alone.

For poverty's cloud o'ershadowed her life,
And how could she ever atone?

Well, the princes of commerce and makers
of law,

Who see that the world goes right,
Caged her in one of their cotton mills
To labor from morning till night;
And her hands grew thinner every day—
The poor little human mite.

A visitor noted that patient slave
In the mill as he wandered past;
The fatal flush on her little cheeks,
Her breathing too short and fast.
"Great God!" he cried, "does this thing
pay?

How long do you think she will last?"
"How long? I know not," the foreman said.
"That isn't the question for me;
To measure the work instead of the life
Is my duty toward such as she.

When she falls to come there are hundreds
more—

Business is business, you see."

Yes, "business is business;" some kinds are
just,

And others mean war to the knife;
Their weapons were forged in the furnace
of hell,

And are welded in endless strife.
But Christ has a name for the gold-clutch-
ers' aim

When it strangles a young child's life.

MARY M'NABB JOHNSTON.

THE INTELLIGENCE OF THE FILIPINO.

An extract from a private letter written
by a student at the University of Illinois.

The little Filipino who sits near me
in the Chemistry Lecture room got
a mark of 99 in his lecture room work
for the past month. His whole chem-
istry average was 95. I think that the
Filipinos are able to govern them-
selves if they can do such good work
here.

A NEEDED LAW.

For The Public.

Notwithstanding the fact that law-
making machinery is running over-
time, and no end of useless laws are
put on the statute books, a law to
compensate the wrongly convicted is
still lacking. And yet no law could
be more justified than this. For, in
spite of all safeguards, innocent per-
sons are sent to the penitentiary or
the gallows by mistake. And when
such a mistake is found out, as it
sometimes is, the governor issues a
"pardon," if the victim is living, and
"regrets," if he is dead.

Why should an innocent person be
"pardoned"?

For a criminal who becomes a re-
cipient of executive clemency a pardon
is all right, but a person whose inno-
cence is established after he has been
convicted and incarcerated, should be
liberated by a proclamation duly clear-
ing him of guilt. And not only that,
but he (or she) should be given full
compensation for indignities under-
gone and time served; and in the event
of the victim being put to death be-
fore his innocence is known, his name
should be legally cleared and his de-
pendents compensated in at least as
large an amount as is adjudged de-
pendents of persons accidentally killed
through the negligence of parties em-
ploying them.

Simple justice demands that such
a law be placed on the statute books.
The commonwealth, which annually
expends enormous sums for the con-
viction of criminals, is ethically bound

to acknowledge its mistakes, and make as free and full a restitution as is possible under the circumstances.

C. E. THORNMARK.

WHY THE PRINTERS WANT AN EIGHT-HOUR DAY.

The Congregational ministers of Boston were discussing "The Ethics and Necessity of Labor Unions" on Jan. 29, according to a report in the Boston Globe. Henry Sterling, secretary of the Boston Typographical union, presented the ethical basis of trades unionism.

In reply to a question from the floor, Mr. Sterling said that in the issue between the Typothetae and the Typographical union the only one raised by the union was that of hours of labor, but that the employers had injected those of wages and open shop.

Mr. Sterling also said that the reason for the demand for eight hours was that "the average life of printers is short, caused by the intense concentration of mind necessary in the occupation of printers, and the conditions under which they work. There is a larger proportion of consumptives among them than in any other trade, and it is desirable that they get more outside air, so as to prolong life to its natural length.

"Hours have been cut in newspaper offices, with the consequence that the health of printers employed in them is far above what it was ten years ago. Therefore, the demand is first for health and life, and second for an opportunity for self-improvement.

"If you ministers really want to help in this movement in a practical way, the most efficient thing you can do is to insist that the books you buy have the union label."

CAPITAL PUNISHMENT.

Among a large number of recent magazine articles on capital punishment, but one was found which offered any apology for the practice. This one was written by the professor of "Moral Philosophy" in Cornell university. The professor favored capital punishment as a means of doing the victim good. This was said, not in the sense that a dead Indian is said to be a good one. The professor's idea was that the murderer needed this shock to make him sufficiently penitent and bring him back into harmonious relationship with his fellow beings.

Now comes another Christian scholar, the president of Oberlin College, who declares that the "question of capital punishment is not one that can be decided upon principles of abstract right and wrong."

If the question of capital punishment cannot be decided upon principles of abstract right and wrong, what question can be so decided? Can a thing be wrong in the abstract, and right in the concrete? If we are to ignore abstract principles in dealing with the murderer, why may we not set them aside when we trade horses or sell life insurance? Are there any "principles" of right and wrong? If so, when is a man bound to respect them? Might not the chicken thief plead that his trade is one that should not be judged by principles of abstract right and wrong? If the executioner is beyond the jurisdiction of morality, why not the thief?

Would society have more to fear from murderers if capital punishment were abolished? This is the only question left if there are no principles involved.

There has been no execution in Switzerland since 1879, none in Holland since 1860, none in Portugal since 1843, none in Finland since 1826. If the humanity of these states had resulted in a great increase of murderers, it would seem that they might have discovered the fact by this time, and returned to the blood-for-blood plan.

If life is less safe in Michigan or Maine than in Ohio or New York, statistics do not reveal the fact.

But no one who believes in the inherent justice of the universe, would expect to find that an institution which is wrong in principle could be expedient in practice. Tell me what is right, and I'll tell you what is practicable.

Judicial murder must brutalize men. It cannot beget a respect for life. The murderer is not to be hated. He, most of all, is to be pitied. We should look upon him in sorrow, not in anger. His crime does not give us the least warrant for injuring him. It rather puts us under greater obligation to do him good, because his need is great.

If the state is to have hangmen, would it not be appropriate to draft for that service the preachers who profess to be disciples of the Nazarene, and still defend the gallows? What right has a man to claim the name "Christian," who does not acknowledge the duty to return good for evil?

No man can believe in capital punishment when once he comprehends the truth of Victor Hugo's assertion that the slums are the product of so-

cial injustice, and that vice and crime are but the vomit of the slums. It is monstrous for society to condemn and kill the victims of its own stupidity.

Most criminals are more sinned against than sinning. Let the murderer be taken care of for the protection of the state and his own good. In our condemnation of his act, let us not forget our share of responsibility. The social wrongs, of which we are all guilty, chief of which is land monopoly, have filled our cities with the disinherited children of hunger and neglect, and these furnish our criminals.

Justice, not punishment, is the safety of the state.

HERBERT S. BIGELOW.

A PROFESSIONAL AUTOCRACY.

Portions of the witty address of the Hon. Grover Cleveland at the centennial anniversary of the Medical Society of the State of New York, celebrated in Albany, January 30, 1906. As reported in the Chicago Chronicle.

"For the purpose of our argument let us divide humanity into two sections—one composed of a few doctors and the other embracing the many millions of their actual or prospective patients.

"I appear for myself and these millions, and I claim at the outset that notwithstanding our large majority, the medical section of mankind has in one way or another curtailed the opportunity of freedom of thought and considerate hearing to which we are entitled by the laws of nature and of nature's God.

"We acknowledge that the world owes this minority a living. With a generous delicacy which reaches sublimity we are on their account not over-obedient to the laws of health and we sometimes pay their bills. When sick we submit with more or less humility to their orders. If we recover it is only to take our place on the waiting list, still subject to further advice. If we do not recover it is left to us to do the dying."

Mr. Cleveland acknowledged the great debt which humanity owed to the medical profession and the notable advancement that profession had made, but declared that it had not been made "without some corresponding advance in the intelligent thought and ready information of their patients along the same lines.

"We have come to think of ourselves as worthy of confidence in the treatment of our ailments, and we believe if this was accorded to us in greater measure it would be better for the treatment and better for us. We do not claim that

we should be called in consultation in all our illnesses, but we should be glad to have a little more explanation of the things done to us.

"We do not like to think of our doctors as veiled prophets or mysterious attendants, shut out from all sickbed comradeship except through cold professional ministrations and all the time irresponsible to our utmost needs of sympathetic assurance.

"Nor should it be considered strange if thousands among us, influenced by a sentiment just now astonishingly prevalent, should allow themselves to be disturbed by the specter of a medical trust in mystery and, like all who are trust affrighted, should cry out for greater publicity between physician and patient."

THE CLERGY AS ALLIES OF PRIVILEGE.

An extract from "The Menace of Privilege," by Henry George, Jr., which Prof. Franklin H. Giddings, of Columbia University, reviewing it in the New York Times of February 3, 1906, commends "to the very serious consideration of all sober-minded men."

Privilege desires to have itself called just; or at least it strives to avoid being called unjust. Aiming to control the teaching of morality, it follows the course pursued with the university: it becomes patron. It sits high in the temple. It makes large gifts. It raises shrines of splendor and grandeur in praise and thanksgiving. It sends missionaries to preach the word of faith to the benighted in remote parts.

And since the clergy are only men, who, in common with most other men, find it difficult under present social adjustments to get a living and be independent, they do what other men do—take the line of least resistance. . . .

There is no Established church in this country and no body of our clergy is dependent upon the political powers. . . . But the receivers of government favors constitute a privileged class. And it is from that class that the clergy "chiefly expect to obtain preferment." It is to them that the clergy "pay court."

"There was a time," said Dr. Falkner, rector-emeritus of Christ church, Germantown, in a sermon at the opening session of the convention of the diocese of Pennsylvania, "when the poor came to the Episcopal churches seeking and obtaining aid for body and soul, and felt that they were

helped through its ministers. Is this so to-day?" Dr. Falkner had to confess that there are churches in which "the presence of the poor is regarded as bad form. If Christ Himself were to enter them, the pew openers would ask: What is that carpenter doing here?"

That this is true of some of the Episcopal churches "in practice if not in theory," says the Churchman, "and not in Philadelphia alone, the observant church goer will find himself constrained regretfully to admit. The spirit is not dead yet of which Bishop Potter gave the other day a curious illustration in his reminiscence of an old-time sexton of Grace church, who, when taken to task for ordering a poorly dressed woman from one of the pews, replied: 'Why, if we permit that, they'll soon be praying all over the place!'"

The Churchman thinks that if that spirit is not dead, "it is dying." Yet no explanation is made as to why or how it is dying. The Churchman frankly says that "as society is organized to-day, there cannot but be distinctions of class. These arise inevitably from differences in education, opportunity, occupation, race." The word "opportunity" would suffice to explain class distinctions. Those who possess natural opportunities must have great advantages over those who have them not. The difference is as between abundance and scarcity. But do the churches preach equality of opportunity? Here and there, yes. But they are as voices in a wilderness. The generality of the churches not only do not; they avoid the subject as a lion in the way. . . .

A daily newspaper relates the distressing story of Rhode Island's "gagged and bound" clergy. "The taking of bribes," says the correspondent, "is not looked upon as a crime by some leading church workers and men of substance in the country. For this reason the pastor, unless he wishes to terminate abruptly his career of usefulness, is bound to defer to the sentiment of the community. Take the case of the big mill towns. No country clergyman can afford to offend the mill owner, who is in a large sense his patron and on whom, in some degree, his livelihood depends."

And who that has been through the hard coal regions of Pennsylvania has not found the clergy there, taking them generally, modern examples of the chaplains and confessors of the

predatory barons of old? It was formerly the practice in the anthracite fields for the operator to deduct a percentage of the men's wages for "religion." The operator divided the aggregate sum in proportion to the respective faiths of the men, but practically selected the minister in each denomination to receive the money. If, with the passing of the old-style petty autocrats from the anthracite regions and the coming in their place of the great companies, the dispensing of stipends out of the miner's earnings has all but ceased, the bondage of the clergy to the "coal owners" is no less real and deadening.

Nor is the bondage different in its effects in other places. Wherever Privilege rears its head it seeks the moral sanction. It desires and obtains the benefit of clergy. Sydney Smith declared that the theological division sought by the bishop of Peterborough could best be shown by mapping England in colors as the geologist does to indicate differences in the earth's formation. How well this might be adapted to present the dependent condition of the clergy in certain parts of the United States: black for the livery of the coal interests; dark red for the iron ore; blue for steel; brown for timber; checkered for railroad; peach-blossom pink or robin's-egg blue for the tribe of fashionable pastors who, in eloquent periods, prate to the monopoly-made rich of righteousness and justice, but omit any mention of how monopoly robs the poor.

At a meeting not long since in New York State of a southern educational society, a Protestant Episcopal bishop spoke up in deprecation of the caution in expenditures some one advised in fear of an early financial crisis in this country. "The country to-day," said he, "is in the hands of a dozen capitalists who control affairs, and who, as a matter of self-protection, will prevent any calamity!" Apparently the bishop spoke figuratively, for there is no such concentration of wealth and power as his words describe. Yet even in this sense had he anything to say in disapprobation of a state of things so opposite to the theory of our government—a government of, by and for the people, and not, as his remark implied, by and for "a dozen capitalists"? He said nothing about this.

"Things are not so bad," remarks a newspaper, "as when Wesley complained that one man would not listen to him for fear of hearing something

against cock-fighting, yet the reluctance of our preachers to touch their most influential parishioners on the raw is proverbial."

Does this explain why, when, not long since, 200 ministers of various Protestant denominations gathered in Holy Trinity church, in Philadelphia, to petition the Almighty to redeem the city from political corruption, no part of that prayer, or of the addresses that preceded or followed it, even alluded to the powerful public franchise corporations that bought and paid for that corruption in order to rule and rob the city and its people? These clergymen knew whence came the corruption funds, the campaign "dough," the bribe money. The very school-child knew that. Yet not one minister among them spoke up and said that civic rule was rotten because this railroad company, that traction company, such-and-such lighting system and so-and-so telephone corporation—the names of which all could give—were putting contamination into the civic blood. Two months later, when a gas franchise steal of unprecedented audacity shook the public from its lethargy into a tumult of indignation, these clergymen rushed in and helped kill the project; but they stirred not until the general population was surcharged with excitement. . . .

There are givers of oblations who have acquired great wealth by means contrary to the laws. These may, in seasons of great excitement, be arraigned and chastened. But there are other and larger givers who enjoy legal and social sanction, whose process of heaping up is, nevertheless, in utter conflict with morals, since it is through possession of government-made advantages, which work injustice by taking from the many much that is rightfully theirs. Why decry Mr. Rockefeller's use of the rebate, if he may without question possess the railroad and the pipe line, both properly public highways? Why charge Mr. Rockefeller with acts of tyranny or villainy in the producing and refining fields, if he have full warrant to monopolize the oil-bearing soil? If the one thing is wrong, surely the other and larger is wrong also. If it is wrong, it is against morals. If it is against morals, it is the duty of teachers of morals to condemn and denounce. Some do, but how can the many, when the Nobles of Privilege are the chief patrons of the church and have an overmastering influence?

A LESSON IN PROTECTION.

For The Public.

If the American people are not entirely devoid of all sense of humor, then 180 Broadway will soon become as widely known as 26 Broadway. But, whereas 26 Broadway, New York, has long been an object of hatred, has embodied the very quintessence of trust wickedness, No. 180, on the same street, should personify the American spirit, the determination of the American citizen to emulate his forefathers and revolt against trust extortion.

The colossal building, 26 Broadway, which houses the numerous subsidiary companies and departments which make up the Standard Oil company, typifies the ramifications, the strength, and the arrogance of the oil trust. The massive building seems to breathe defiance to the American people. A defiance and a warning. A defiance of all law and all restraint. A warning that whoever dares match his puny strength with that of the trust will be crushed by its remorseless despotism.

Equally does 180 Broadway personify the individual spirit, that spirit that has made America what it is, the spirit of individual determination, the spirit to do and dare, the determination to live and thrive despite the attempt of a trust to annihilate whoever will not submit to its dictation. For much as some are prone to extol bigness, it is not the great aggregations of capital that have put this country to the fore among the nations, but rather individual self-reliance, individual initiative, individual determination to achieve, no matter what the obstacles.

And the greatest evil of the trusts, in my opinion, is not their gigantic robberies, colossal as they are, but the closing up of opportunity to individual effort which inevitably results from the existence of these combinations, with their monopolistic power, to crush competition. And so I say that 180 Broadway personifies the real American spirit.

But you may ask, in what manner, in what particular, does 180 Broadway typify the American spirit? If there are any who do not already know it, I would say that 26 Broadway is a gigantic granite building, 14 stories high, 125 feet wide, some 250 feet deep, running through to that haven of stockbrokers, New street, and is used exclusively by the Standard Oil company. 180 Broadway, on the other hand, is a modest 25-foot building. It seems to stand as a protest against

the policy of concentration going on all around it, as it is going on all over the United States, under which a constantly smaller number of people are absorbing most of the wealth produced. On the street level there is nothing to distinguish it from a score of other store fronts, as the store window, like most modern stores, is a large pane of plate glass.

But the contrast is striking in another particular. The imposing granite structure, which is the home of the greediest and most ruthless of all trusts, the Standard Oil company, that band of financial pirates dubbed by Lawson as the "system," while impressive in its massiveness, yet lacks the attractive element. 180 Broadway, on the other hand, while itself an unimposing building, yet possesses a distinct attractive power. While none but the agents and satellites of the monopoly, and those compelled to do its bidding, ascend the steps at 26 Broadway, hundreds of the city's population eagerly enter the other, while scores of people are ever congregated in front of the store. Why this contrast? it may be asked. The answer is simple. Where 26 Broadway is the home of "addition, division and silence," and all who enter must swear eternal fealty and secrecy, 180 can only thrive through publicity and open and above-board dealing. The oil trust has fear and necessity for its servants; all who do business with it had better keep mum as to what they learn; but the other building derives its popularity because it is the head center of a contest against monopoly.

Its power to attract lies in the fact that behind that large plate glass window is spread out the conclusive proof of the falsity of the claim that the "system" miscalled "protection" really benefits the worker, in whose interest it is said to be established.

In that store window is displayed, in case upon case, the indisputable proof that human beings cannot be trusted with unrestrained power; that such power will almost certainly be used solely for their own aggrandizement and enrichment, and not for the benefit of those in whose interest it is claimed to be conferred, and for whom those entrusted with the power are supposed to merely act as agents.

That these agents are vociferous in asserting that they ask for the power to tax simply that they may convey the benefit to others, does not alter the case. The power to tax being

theirs, they use it not to raise wages to employes, but to create fortunes for employers; not to expand production, but to restrict it by extortionate prices.

At 180 Broadway an enterprising American merchant presents the proof that his fellow citizens are victims of a gigantic flim-flam game, that the people are playing with those who hold loaded dice, the dice being labeled "protection." Because that word implies a spirit of beneficence, those who hold the loaded dice are able to fool the American people into the idea that in some mysterious manner they are its beneficiaries, whereas they are really its victims.

In this store window are displayed hundreds and hundreds of watches (American) which have been exported and sold abroad at such large reductions from the home price that this watch dealer, Charles A. Keene, is able to maintain agents in England, Germany and other European countries, yes, even in Egypt, to purchase these American watches, express them back to the United States, and, after paying all expenses for commissions, express and insurance charges, is then able to undersell other dealers in the same identical goods, who buy their watches direct from the Watch Trust, by from 25 to 50 per cent.

Having before their own eyes this convincing evidence of the fraud that is practiced upon them in the contention of the Watch Trust that a tariff on watches is necessary to prevent them from being driven out of business by foreign watch manufacturers—the very foreigners whom they are underselling in Europe—is it surprising that those who have heard of the fraud should make a pilgrimage to that store to see for themselves, and that there should always be a struggling, pushing crowd eager to examine the proof of this robbery in the name of "protection"?

Nor is it surprising that this enterprising and courageous Yankee (courageous in thus throwing down the gage of battle to a wealthy trust) should at times find his store inadequate to accommodate those who are so foolish as to desire to obtain an American watch at from 60 to 75 per cent. of the price his neighbor has paid for a similar timepiece, made in the same factory (i. e., by either the Waltham or Elgin companies, who compose the Trust), but which has not made a trip to Europe.

There is no possibility of the purchasers being deceived. Every one of

these watches has made the European trip, is numbered and stamped with the name, either Waltham or Elgin. In order, however, that the skeptical or even the most timid may be relieved of any possible doubt of the absolute reliability of these watches—as to their being the standard make, and that they are not old goods, but that they are of the latest designs—this man, Charles A. Keene, who has thus circumvented the Trust, gives to each purchaser a written guarantee that it is in all respects as represented, agreeing to return the purchase price if any dealer to whom the purchaser may submit the watch will say that it is not a genuine Waltham or Elgin of the latest manufacture and of the grade as represented.

It is perhaps too much to expect that, with so many other phases of the trust question engrossing public thought, the name of the American who defies and harasses the Watch Trust will become a household word; but if posterity is to accord fame in proportion to the effectiveness of the blows each of us may deliver against trust extortions, then the name of Charles A. Keene will surely be associated with the fight against an arrogant monopoly—the Watch Trust.

Whether "Keene is," as a newspaper has said, "an effective trust buster," or not, certainly he has shown that he is not merely Keene by name, but keen by nature, for in reimporting their own watches and selling them in competition with their own agents at from a quarter to a half less than they are sold for almost next door, he hits the Trust a solar plexus blow. Keene is evidently an American who is alive to his opportunities; one who is not deterred from going straight to the mark by any threats of the Trust that "they will put him out of business," and "will not permit him to get any watches to sell." Fortunately he is endowed with that indomitable grit which is characteristic of his race, and he has not been bluffed, cajoled or frightened. This case is but another illustration of how little one knows in this big city of what his neighbor is doing.

It seems that Mr. Keene has reimported and sold thousands of these watches during the past year, and yet it was only a few days ago that I learned about it; and I find that a similar ignorance of the matter existed among my friends, although some pass the store almost daily, but

then a crowd no longer attracts a permanent New Yorker.

Having figured out (and subsequently proved) that there was more money to be made by defying the Trust than in acceding to its demands, and having the necessary grit, he proceeded to defy it. For the Watch Trust follows the practice of other monopolistic combinations—it exacts a written pledge from the dealers that they will not sell to customers at less than certain stipulated prices. The pledge is cast-iron and copper-riveted, and woe be-tide the dealer who dares break it by selling his watches at less than list prices.

Fourth of July orators tell us that this is a republic, that freedom reigns, and that we are sovereign citizens. And yet this proves that thousands of watch dealers all over the country are really nothing more than the hired servants of the Watch Trust. It is true that their names are emblazoned on store windows and over doors. But in order to reveal the condition of servitude that exists—the real relation existing between the Watch Trust and retailers of watches—their signs should read, not—

WILLIAM JONES, WATCH DEALER
AND JEWELER.

but

WILLIAM JONES, EMPLOYE OF THE
WATCH TRUST.

No wonder that when Keene hoists the Trust with its own petard, that it squirms, fumes and threatens him with the most dreadful penalties if he does not desist from buying their own goods (abroad) and retailing them at from 30 to 50 per cent. less than they permit American retailers to sell them for.

Presumably the Trust's wits have been sharpened by Keene, but they have not yet devised a plan to prevent his continuance of what for his customers, at least, is a philanthropic act.

As an illustration: The most expensive watch made by the Waltham Watch company is the grade known as Riverside Maximus. The usual price at retail is \$75. American dealers have to enter into an iron-clad agreement not to sell for less than \$60. Keene buys this watch abroad, pays all expenses, commissions, express and insurance charges, and yet is able to sell it at retail for \$42.30 and still make a legitimate profit.

He tells me this holds true as to practically all other grades of watches, about the same proportionate reduction of price being made all through. He is even able to reimport

an American Waltham watch and retail it for \$2.98.

Surely this is a lesson in protection for the American people.

ROBERT BAKER.

A young Japanese compositor, employed on a Japanese paper in New York, was riding down town in a City Hall train the other morning. He was engrossed in his morning paper, and paid little attention to the other passengers.

But a fresh-looking young man, who sat next to him, and who had been eyeing him all along, suddenly asked:

"What sort of a 'nese' are you, anyway; a Chinese or a Japanese?"

The little Jap was not caught napping. Quick as a wink he replied:

"What sort of a 'key' are you, anyway; a monkey, a donkey, or a Yankee?"

The fresh young man had no more to say, and left the train quickly when City Hall station was reached.—The Crown, of Newark, N. J.

First Citizen—Then we both believe in municipal ownership.

Second Citizen—Yes, but we differ on the point of which party should own the municipality.—Yonkers Statesman.

A director of one of the great trans-continental railroads was showing his three-year-old daughter the pictures in a work on natural history. Pointing to a picture of a zebra, he asked the baby to tell him what it represented. Baby answered "Colty." Pointing to a picture of a tiger in the same way, she answered "Kitty." Then a lion, and she answered "Doggy." Elated with her seeming quick perception, he then turned to the picture of a chimpanzee and said: "Baby, what is this?" Baby answered "Papa."—Woman's Journal.

BOOKS

"EN PROVINCE."

En Province. Par Rene Bazin. Published by Caemann Levy, Paris.

In few countries, I imagine, will one find more languages spoken than in America. A day's business can scarcely fail of bringing to our ears the sound of one or more foreign languages, that, according to our greater or less breadth of understanding and human sympathies, we designate as "heathenish" or regard as delightfully interesting.

Naturally, where there are so many nationalities represented, one will find

an almost equal number of languages voicing themselves through the press. Adding to this many books and papers printed in the home countries that find eager readers here, we have finally a wealth of literature that adds the touch of novelty and originality to our own rich shelves.

Among these are some delightful books, and happy is the one who may open the door without waiting for the key of translation. One of these leads me to ask: Would you know the France of to-day? At once you think of Paris. but Paris is not France—though it be the flower and ornament, it is not France. Though you walk her boulevards and gaze at her citizens, delve into her archives, meet her savants and live her life, you may yet remain cheerfully ignorant of that outer France whence so much of her glory comes; those provinces that have nourished illustrious sons, only to see them go up to Paris and not return.

To see this France deeply, to understand it and its people, its life, its tendencies and ruling motives, the student must needs have both time and acute perceptions. Wanting either of these, it is yet possible to learn much through the eyes of another—of one who saw clearly, discerned shrewdly, and portrayed subtly provincial land and skies, men and customs.

Such a guide you will find in M. Rene Bazin as you read his "En Province." A guide—but do not mistake. This is no guide book. The itinerary is as vague as a meandering brook. You go with him through the country and study the peasant, or paddle laboriously through the salt marshes, with eyes and soul awake to nature's every phase. You inspect vineyards and salt pits; travel by cart or by rail, hobnobbing with equal enjoyment with the peasant traveling third class, and the more well-to-do or more pretentious upper class passengers; or you visit in the homes of the humble, keeping the mind ever alive to the humor of the situation, and the heart in sympathy with old and young alike.

A gentle sarcasm tinges some of his descriptions, as where he analyzes the provincial newspaper or where he paints the waning glory of rural society—chiefly those "learned societies" that still retain the pomp and circumstance of former days; and yet again as he discloses the pompous littleness of small men with undue self-esteem.

Being a Frenchman himself, the author analyzes his countrymen somewhat otherwise than an outsider would do. There is no drawing of comparisons with other peoples, no dissection of their qualities. His is not the method of the scientist or ethnologist, but, rather, of the artist. Con-

sequently we observe and draw our own inferences, rather than accept ready-made impressions and verdicts. One decides that "the volatile Frenchman," of whom we have heard so often, is rarely to be met with outside of Paris. The Frenchman of the provinces is sober, serious, industrious, as a rule, proud of being a Frenchman, and quite well satisfied with his country and himself.

This is not a particularly quotable book, each stroke of the brush being necessary to the picture, but inseparable from it as a whole. This advice to the aspiring artist is one of the good things, however, that might be passed on to the American youth, were there any Paris here—any supreme temple of art, where burns "la petite flamme."

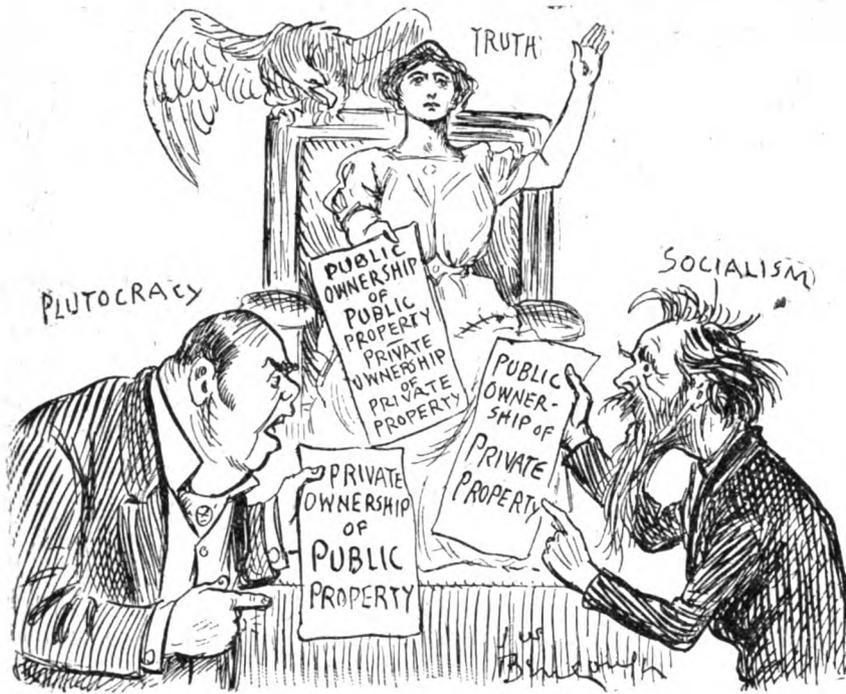
"If, then, madame, you encounter the little peasant carver of whip-handles, if he presents himself at your hotel door to ask advice or charity, say to him something like this, but which you will say better than I: 'My little fellow, while thou hast still strong arms, and a heart capable of living in peace, the life of thy fathers, return to the fields and remain there without regret. If, however, something stronger than thyself urges thee toward Paris, if thou hast no fear; if, first of all, thou art above the vulgar ambition for money; and if thou askest of thy art only that it let thee live without pain and with joy, dwell thou there; but listen! dwell there always. Abandon the idea of returning some day—even though late—even in thy old age to the country thou hast loved, or of building there thy house. Thou shalt be but a pilgrim in the country. Thou shalt, according to some mysterious instinct, paint restful woods, tranquil harvest scenes, valleys where so great peace is inclosed

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EXTREMES ARE ERRORS.
Truth hands down her decision.

that men may live there without peering over the borders. But this repose shall never be thine. For everywhere else one may trade, may manufacture silk, pick causes (cases), or condemn his fellows. At Paris alone there is a little flame. Everywhere else the fires are quenched, extinct. Look well at the little flame, my friend. It is not necessary to look at it always, but to observe it often and judge of thy work by its light. Thou shalt search in the eyes of men who know and in the smile of women who divine. O, my little friend, there is the supreme torture. Yet there exists no other road, no other master, no other city. If thou feel in thyself great courage, more than enough for all else, sell thy possessions and abide there."

MARY HEATH LEE.

THE DARK SIDE OF THE BEEF TRUST.

The Dark Side of the Beef Trust; a treatise concerning the "canner"

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cow, the cold storage fowl, the diseased meats, the dopes and preservatives, and what takes place on the other side of the partitions of the packing houses, etc. By Herman Hirschauer. Jamestown, N. Y.: Theodore Z. Root. Cloth, 75 cents; paper, 50 cents. Sold by the Public Publishing Co.

The author of this exposure, who is described as "a practical butcher with 40 years' experience," promises to "take off the lid" and let the people see what goes into the ready-to-eat foods in tins and sausages of every variety, as well as the character of some of the meats that are paraded as dressed beef and carcass meats, and the various products of all animals

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BOOKS RECEIVED.

—Better-World Philosophy. A Sociological Synthesis. By J. Howard Moore. Published by Charles H. Kerr & Co., Chicago. To be reviewed.

—Efficiency and Relief; a programme of social work. By Edward T. Devine. Published by the Columbia University Press, New York, through the Macmillan Co., London and New York. To be reviewed.

—Addresses at the Funeral of Henry George. Compiled by Edmund Yardley, with an Introduction by Henry George, Jr. Published by The Public Publishing Co., Chicago. Price, 40 cents net. To be reviewed.

—A History of the United States and Its People, from their Earliest Records to the Present Time. By Elroy McKendree Avery. In 15 volumes. Vol. II. Published by The Burrows Brothers' Company, Cleveland. Volume I was reviewed in The Public at page 110 of the current year; Vol. II will be reviewed hereafter.

PAMPHLETS

In the spirit of one who might say: "Let me decide a people's sports, and I care not who may write its text books," T. W. Graham (Dubuque) describes a new game—"universal football." What interest this game might excite in actual use, only actual, and perhaps somewhat extensive, use can demonstrate; but Mr. Graham's pamphlet outlines what appears to be a game of genuine sporting merit.

PERIODICALS

The Westminster Review for January preaches Mr. John Morley an excellent sermon on the taxation of land values, reminding the honorable gentleman of certain remarks he once made. One of these remarks was: "I cannot doubt that the principle involved in what is called the question of ground values is one which must make quicker and quicker way into the minds and opinions of the people of this island." This remark was made in 1897, and it now seems that the principle is making quicker way than some statesmen like Mr. Morley are quite prepared for. John Morley is a great man of letters, and is a sincere Liberal, but he belongs to the old group of Liberals.—J. H. D.

With tickets at a dollar or more, and big crowds in attendance, how could it be expected that football would escape the subtle ways of graft? The Nation of January 25 speaks of certain revelations at Yale as "fairly sensational." It seems that the Yale athletic surplus amounts to nearly \$100,000, that Mr. Camp's

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pay and the athletic trainer's pay have been deftly hidden under items of "maintenance," and that the trainer and football captain were given a little trip to Cuba at "public expense." Brutality on the field is by no means the worst feature of the present development of football.—J. H. D.

There is a good critical comment on the play of Julius Caesar in Harper's for February. The writer, Harold Hodge, gives an admirable analysis of Brutus as the self-righteous poser. "It is a character," he says, "we of this day should find it easy to appreciate, for we have had one or two striking examples of it." Mr. Abbey's colored picture accompanying the article is very unsatisfactory; if Mr. Abbey had a lesser name, one would be tempted to call it ridiculous. The Ghost seems to have a short-cropped mustache, and the red splotches on his dressing-wrapper, intended perhaps to suggest blood, make the garment look like a fancy pattern of most unghostly material.—J. H. D.

Readers of McClure's are glad to note the addition of Editorials to the table of contents. In the February number the editorial on Manufacturing Public Opinion ought to be read by everyone. People are at last learning that they cannot be sure whether the articles they read are honest expressions of opinion, or paid-for ex-parte statements. As long ago as 1898 Frank S. Monett, then attorney-general of Ohio, offered in evidence a form of contract, in which "the publisher agrees to reprint on news or editorial pages of said newspaper such notices, set in the body type of said paper and bearing no mark to indicate advertising," etc., etc. The notices were defenses and laudations of the Standard Oil Company.—J. H. D.

The Independent, of January 18, in an approving editorial note on Mr. George Foster Peabody's recent letter, speaks of his views on the tariff and on the public ownership of public utilities, and calls the letter a "remarkable" one. The editor does not mention Mr. Peabody's suggestion as to land values; but in another editorial of the same issue, entitled Sources of Public Revenue, there will be found certain utterances which show how surely the teachings of Henry George are coming more and more to the front. "Every intelligent man who has looked into the subject at all," says the Independent, "knows and admits that, whether or not other sources of public revenue may be held to be legitimate, this one, at any rate—the value of the earth's surface and of natural resources apart from improvements—is the preeminently legitimate source."—J. H. D.

Announcement of the Lecture Tour of J. W. Bengough and Colleagues

Arrangements have been made for the delivery of a series of lectures on historic, literary and economic subjects by Ernest Howard Crosby, of New York City; Rev. Herbert S. Bigelow, of Cincinnati, Ohio; J. W. Bengough, of Toronto; and John Z. White, of Chicago. The lectures are to be given in the following cities, under the auspices and on the dates indicated:

- ELKHART, IND.**—Federation of Labor.
Wed., Jan. 31st—Ernest Howard Crosby.
Wed., Feb. 14th—Rev. Herbert S. Bigelow.
Wed., Feb. 28th—J. W. Bengough.
Wed., March 14th—John Z. White.
- GRAND RAPIDS, MICH.**—Class in Applied Christianity of the Fountain St. Baptist Church.
Thursd. y, Feb. 1st—Ernest Howard Crosby.
Thursd. y, Feb. 15th—Herbert S. Bigelow.
Thursday, March 1st—J. W. Bengough.
Thursday, March 15th—John Z. White.
- MILWAUKEE, WIS.**—Brotherhood of St. Paul, Wesley Methodist Church.
Friday, Feb. 2nd—Ernest Howard Crosby.
Friday, Feb. 16th—Herbert S. Bigelow.
Monday, March 5th—J. W. Bengough.
Friday, March 16th—John Z. White.
- OSHKOSH, WIS.**—Special Committee—John Harrington, Secy.
Saturday, Feb. 3d—Ernest Howard Crosby.
Saturday, Feb. 17th—Herbert S. Bigelow.
Saturday, March 3d—J. W. Bengough.
Saturday, March 17th—John Z. White.
- COLBY, WIS.**—Dr. E. V. Kautsky, Secretary.
Monday, Feb. 5th—Ernest Howard Crosby.
Monday, Feb. 19th—Herbert S. Bigelow.
Monday, March 19th—John Z. White.
- ST. PAUL, MINN.**—Young Men's League of the First Baptist Church.
Tuesday, Feb. 6th—Ernest Howard Crosby.
Tuesday, Feb. 20th—Herbert S. Bigelow.
Tuesday, March 6th—J. W. Bengough.
Tuesday, March 20th—John Z. White.
- MINNEAPOLIS, MINN.**—Young Men's Club of the Park Ave. Congregational Church.
Wed., Feb. 7th—Ernest Howard Crosby.
Wed., Feb. 21st—Herbert S. Bigelow.
Wed., March 7th—J. W. Bengough.
Wed., March 21st—John Z. White.
- MARSHFIELD, WIS.**
Thursday, Feb. 8th—Ernest Howard Crosby.
Thursday, Feb. 22d—Herbert S. Bigelow.
Thursday, March 8th—J. W. Bengough.
Thursday, March 22d—John Z. White.
- ELMHURST, ILL.**—Special Committee, W. B. Griffin, Secretary.
Friday, Feb. 9th—Ernest Howard Crosby.
Friday, Feb. 23d—Herbert S. Bigelow.
Friday, March 9th—J. W. Bengough.
Friday, March 23d—John Z. White.
- CHICAGO.**—Young Ladies' Bible Class, Woodlawn Avenue M. E. Church.
Saturday, Feb. 10th—Ernest Howard Crosby.
Saturday, Feb. 24th—Herbert S. Bigelow.
Saturday, March 10th—J. W. Bengough.
Saturday, March 24th—John Z. White.
- CHICAGO.**—Society of Anthropology, Corinthian Hall, Masonic Temple.
Sunday, Feb. 11th (2:30 P. M.)—Ernest Howard Crosby.
Sunday, Feb. 25th—Herbert S. Bigelow.
Sunday, March 11th—J. W. Bengough.
Sunday, March 25th—John Z. White.
- CHICAGO.**—Men's Club of the Centenary M. E. Church, W. Monroe near South Morgan Sts.
Monday, Feb. 12th—Ernest Howard Crosby.
Monday, Feb. 26th—Herbert S. Bigelow.
Monday, March 12th—J. W. Bengough.
Monday, March 26th—John Z. White.
- SPRINGFIELD, ILL.**—Christian Endeavor Society, West Side Christian Church.
Tuesday, Feb. 13th—Ernest Howard Crosby.
Tuesday, Feb. 27th—Herbert S. Bigelow.
Tuesday, March 13th—J. W. Bengough.
Tuesday, March 27th—John Z. White.
- CARLINVILLE, ILL.**—Special Committee, Perry Plain, Secretary.
Wed., Feb. 14th—Ernest Howard Crosby.
Wed., Feb. 28th—Herbert S. Bigelow.
Wed., March 14th—J. W. Bengough.
Wed., March 28th—John Z. White.
- LINCOLN, ILL.**—Christian Church, Rev. W. H. Cannon, Secretary.
Friday, Feb. 16th—Ernest Howard Crosby.
- CHICAGO.**—Woman's Auxiliary Henry George Lecture Association, Nellie Carlin, Chairman, Tel. Central 925, 1202 Ashland Block.
Mon., Feb. 19th—Ernest Howard Crosby.
Mon., Mar. 5th—Rev. Herbert S. Bigelow.
Mon., Mar. 19th—J. W. Bengough.
Mon., April 2d—John Z. White.

- JACKSONVILLE, ILL.**
Friday, March 2d—Rev. Herbert S. Bigelow.
Friday, March 16th—J. W. Bengough.
Friday, March 30th—John Z. White.
- CHICAGO.**—Park Ridge Congregational Church, P. H. Bolton, Secretary.
Tuesday, Feb. 20th—Ernest Howard Crosby.
Tuesday, Mar. 6th—Rev. Herbert S. Bigelow.
Tuesday, Mar. 20th—J. W. Bengough.
Tuesday, April 3d—John Z. White.
- VALPARAISO, IND.**—Y. M. C. A., Prof. H. L. Weems, Secretary.
Wed., Feb. 21st—Ernest Howard Crosby.
Wed., March 7th—Rev. Herbert S. Bigelow.
Saturday March 17th—J. W. Bengough.
Wed., April 4th—John Z. White.
- ST. LOUIS, MO.**—Institute of Social Science, Odeon Hall, J. T. Touhy, Secretary.
Thurs., Feb. 22d—Ernest Howard Crosby.
Thurs., March 8th—Rev. Herbert S. Bigelow.
Thurs., March 22d—J. W. Bengough.
Thurs., April 5th—John Z. White.
- ST. LOUIS, MO.**—Educational League, The Temple, 305 Pine St., E. J. Geitmann, Secretary.
Friday, Feb. 23d—Ernest Howard Crosby.
Friday, Mar. 7th—Rev. Herbert S. Bigelow.
Friday, Mar. 23d—J. W. Bengough.
Friday, April 6th—John Z. White.
- CLEVELAND, OHIO.**—Civic Club, 400 Woodland Ave., Otto K. Dorn, Secretary.
Sat., Feb. 24th—Ernest Howard Crosby.
Sat., Mar. 10th—Rev. Herbert S. Bigelow.
Sat., Mar. 24th—J. W. Bengough.
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