

The Public

A National Journal of Fundamental Democracy &
A Weekly Narrative of History in the Making

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Vol. XI.

CHICAGO, FRIDAY, NOVEMBER 20, 1908.

No. 555

Published by Louis F. Post
Ellsworth Building, 357 Dearborn Street, Chicago

Single Copy, Five Cents Yearly Subscription, One Dollar
Entered as Second-Class Matter April 16, 1898 at the Post Office at
Chicago, Illinois, under the Act of March 3, 1879

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EDITORIAL

The Backward Majority.

Wasn't Ibsen nearly right when he maintained that "a fighter in the intellectual vanguard can never collect a majority around him"?

* * *

Traction Questions in Cleveland.

For the information of readers of The Public who for eight years have followed through its columns the efforts of Mayor Johnson of Cleveland to wrest the city highways from stock jobbing corporations and establish them on a basis of public ownership (p. 782), we publish in our News Narrative this week a full report of Judge Tayler's decision, rendered upon his appointing temporary receivers. Being a judicial statement of the situation at the present crisis, it may be turned to with a degree of confidence which the newspaper reports that have gone out from Cleveland do not inspire. It is besides somewhat in the nature of a land mark in the prolonged struggle between common interests and special interests for possession of the streets of Cleveland.

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Judge Tayler's action seems to have been the best that could be taken, and his statement of the circumstances to have been fair upon the whole. It is to be regretted, to be sure, that he makes passing allusions to contested facts of no great moment, in such manner as to imply criticism of

the Municipal. It is to be regretted also that he neglects to modify some of his more important statements, by adding the facts necessary to present them quite impartially. An instance is his implied criticism of the Municipal company for refusing to yield up its lease to the old monopoly interests. The facts are that the Municipal had offered to do this provided the old interests would restore the status quo by yielding up their title to the property of the low fare company. The Municipal held to the lease to defend the city against the attempt of the old traction interests to grab what the city had never intended to give them except under the protection of that lease. One encounters some difficulty in throwing off the feeling that if the judicial mind had been sailing upon an even keel, it would have discussed this phase of the matter in connection with the other. But in the light of Judge Tayler's action, and of his judicial opinion taken as a whole, these subjects of criticism may very well be considered as defects rather than significancies. It is evident at any rate that under his direction property rights will be conserved.

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Whatever may be the final outcome of the Cleveland traction struggle, then, there seems to be not even the slightest reason for doubting the security of all investments. The thing really endangered is municipal ownership. Without intending to do so, it was municipal ownership that a small majority of the voters of Cleveland really voted against at the recent referendum. At present it looks as though they may have done it quite effectually. But Mayor Johnson's resourcefulness, his energy, his patience and long suffering—qualities which have characterized his eight years' fight against stupendous odds—may yet find a way of winning. And in the long run this harassing episode may possibly prove effective in more quickly driving farther home the principle of municipal ownership. At all events the present is an opportune time for those who really sympathize with Mayor Johnson's work, to encourage it, leaving hectoring criticisms to the fair weather sailors of these troublous seas.

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Public Schoolhouses as Neighborhood Centers.

Cleveland has joined in the work of making the public school buildings neighborhood centers for social intercourse and general education. The segregation of school work from the common life is one of the serious evils of the system—or rather, of its administration. Not much headway is

made, to be sure, merely by giving innocuous lectures now and then in school houses, but even this is an advance. When the school house shall come to be the neighborhood center for neighborly intercourse, for lectures on topics of general or neighborhood interest, and for discussions of school district and school board affairs, the public school system will take a very different and a much higher place in the life of the people.

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Industrial Education.

One of the best statements in brief form of what industrial education in the public schools ought to be and what it ought not to be, was made in an address at Chicago last week by John H. Finley, president of the College of the City of New York. After saying that manual training should be given to every pupil, not so much for equipment for a vocation as for equipment for citizenship, and that school teachers should be paid enough to guard them from daily worryment over making ends meet, he distinguished genuine from false industrial training in this brief but pregnant paragraph:

I wish every boy could have some training of his hands, not so specialized as to make his life occupation foreordained at 13 or 14, and not so taught as to make him think that the chief end is producing—to make his country greater because its exports are larger. I'd like to have every boy, rich or poor, whatever his occupation is to be in life, educated in his intellect and in his hands, but I should emphasize in that education that all this was not for a vocation, but for power to live a life.

There is the issue which is now agitating educational, commercial and labor circles wherever the subject has come under discussion. It is the question of whether industrial education of public school children shall be for the sake of industrial knowledge, so as to make them abler and freer in industry and nobler in citizenship, or for the sake of specialized skill, so as to make them the better factory peons at an earlier age.

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Keeping Down Taxes.

One of the local candidates at the recent election in Bayonne, N. J., Mr. Wm. B. DuBois, took a sensible stand against the tax payers' plea for lower taxes. "I am not especially interested," Mr. DuBois proclaimed, "in keeping down taxes." He then went on to explain: "Neither a low tax rate, nor a low tax bill is, per se, any evidence of good government. When the infamous Tweed ring was in power in New York, robbing the city right and left, they lowered the tax rate every year. I am

in favor of taxation that will encourage industry and thrift, and discourage waste and idleness; that will help the land-user and the laborer, and as far as possible do away with the mere land owner, land grabber and land speculator; that will tend to build up and improve the city, cheapen land and lower rents."

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It is needless to say that Mr. DuBois was not elected. Too many people in Bayonne as elsewhere, are in favor of the taxes that discourage industry, or else are indifferent. In Chicago, for instance, the whole population are cheering the enforcement of a "wheel tax," which falls upon the use of vehicles. If such a tax were very high, it would cut down the use of vehicles to the minimum, thereby lessening opportunities for work, just as the old window and chimney taxes did. As everybody sees this, no one would consent to a prohibitive wheel tax. Yet a light wheel tax is the same in principle, and its tendency is toward the same result. Every dollar collected as a wheel tax, lessens the burden on vacant lot owners—thereby fostering high prices for building lots and thus obstructing the erection and use of buildings,—while at the same time it increases the burden on the use of vehicles, thereby discouraging in greater or less degree the construction and use of vehicles. This taxation discourages industry and checks employment; but it "looks good" to the exploiting interests.

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The "Outlook" and the "Standard Oil."

A supposed discovery that Standard Oil interests are behind the "Outlook" magazine, was exploited through the press last week as a huge joke upon President Roosevelt, because he is understood to have signed an agreement with the "Outlook" to become one of its editors. Just why this should be regarded as a joke on Mr. Roosevelt it is difficult to see, upon any other hypothesis than the flippancy that characterizes modern newspaper reporting. If Mr. Stillman, of the Standard Oil bank and the Standard Oil crowd, is in truth and secretly a two-thirds owner of the "Outlook," there is no joke in it upon Mr. Roosevelt. The joke, if so grim a thing can be called a joke, is upon the "Outlook." For the "Outlook" is an organ of opinion. It has ranked and does rank as an honest organ of opinion, uninfluenced by improper considerations or control. Its tendency, therefore, to stand by the great Interests as against the "muck rakers" has been attributed to judicial motives. This popular judgment of the "Outlook" could not very well continue if its owner-

ship were found to be dominated by the Standard Oil "crowd"; for that body is under just suspicions of resorting to subtle methods of controlling the channels of public thought and opinion. But the story so far is only newspaper gossip. It may be one of the practical jokes that make up so large a part of newspaper reporting in these days. The "Outlook's" denial or explanation, therefore, will be accepted with general satisfaction.

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Lynching and Lynching.

Because a Southern man of influence has been lynched by Southern peasants, a good deal of moral indignation has been expressed. So long as lynchings were confined to burning "niggers," there was little profound indignation, although an occasional indication of regret might be detected if you listened keenly or read close. But now that the lynching habit has pierced the mass of Negroes and reached up to white men—a perfectly natural development—the militia is called out and "law and order" is to be preserved at every cost.

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All this is good as far as it goes. Law and order are imperative conditions of civilized life, and should be preserved at every cost. But we shall do well to consider that lawlessness and disorder of the physical kind are often generated by laws that produce disorder of a more subtle sort. The Tennessee case seems to be an instance in point. Here was a large natural lake in which the work-a-day folks of the region fished for food. This was orderly. But then came Captain Rankin in behalf of large landed interests, with schemes for putting a stop to that fishing, and the Tennessee legislature adopted his schemes. It was logical enough. For generations the work-a-day folks down there had been cut off from tilling the natural soil except as they paid soil monopolists for the privilege, and why not cut them off from fishing in natural waters? The logic was perfect to a fault. But it ran counter to habits. Although those work-a-day folks were habituated to interference with their use of the soil, fishing had always been free. So they rose in resistance. But whom could they resist? and how? Habit again answered the question. Captain Rankin was the offender in the concrete; therefore resist Capt. Rankin. Lynching was the approved method made familiar in reforming Negro morality; therefore lynch Captain Rankin. Accordingly when Rankin came down into the region to arrange for enforcing his land monopoly laws, those illogical work-a-day people kidnapped him from

his bed at the tavern, and after hanging him from the limb of a convenient tree, filled his body with bullets—just as if he had been a mere black “nigger.”

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While we condemn all this, isn't there something about it to shock us into a realization that physical disorder is not the only kind in human society, and that the more subtle legalized disorders are not only as bad or worse, but that they may engender the others? What Captain Rankin and the Tennessee legislature had been doing was along the line of establishing in Tennessee a European status of landed class and peasant class. In connection with this crusade, he was assassinated by working folks destined by his laws to a more helpless peasantry than they were already in. Assassination is always to be deplored. Probably it is always to be condemned, though our newspapers and churches do not uniformly condemn it. But we shall make a grievous mistake if we insist upon regarding this Tennessee event as a wanton assassination, without considering that it may have been an episode in a subtle war of all legalized privilege for the few upon the natural rights of the many.

* *

Professor Starr and the Filipinos.

At a meeting of public school principals lately held in Chicago, Professor Frederick Starr, just back from a long visit to the Philippines, talked refreshingly under the inspiration of his old-fashioned American sense of the value of self-government. “We should get out of the islands,” he said. “I do not mean some time in the future when convenient, but I mean right now, just as soon as we can pack our baggage and leave. We are there without invitation; we are there voting their money for high salaries. When we say that we will give them their freedom when they are prepared for it, what does that mean? We say that it will take about a generation, or twenty years, to prepare them for freedom and self-government. I say it will take about twenty years, or a generation, to vote away all their resources. The men who are exploiting our own country for their own gain are anxious to exploit other lands.”

* *

Bryan and The Commoner.

The Commoner of the 13th, which announces resumption of its editorship by Mr. Bryan, proposes a thorough investigation of the causes of the election results. “How did it happen,” is the question asked, “that the result was so wholly at

variance with the hopes of one party, with the fears of the other, and with the general opinion among men accustomed to the study of political conditions and public sentiment?” This is the question The Commoner hopes to solve, not to gratify “idle curiosity, but in order that men who regard citizenship as a trust may be able to discharge their duty with intelligent concern for the future.” To this end it asks the co-operation of its readers—and we trust a response may come from all other quarters,—in ascertaining certain specific facts and opinions. The questions designed by The Commoner to draw out this information are as follows:

Did the Democratic party make losses in your county and precinct?

If so, to what influence were such losses due?

What course shall reformers adopt for the future?

Can the Democratic party hope ever to gain control of the Federal government?

* * *

NATURAL INSTRUMENTS OF SOCIAL SERVICE.

V. From Primitive Production to Civilized.

Recalling our conversations (p. 748) about the fundamental confusion of capitalistic thought, Doctor, doesn't it seem to you by this time that we ought to make the manifest distinction which capitalists and socialists alike are so prone to ignore? Don't you agree that if we wish to think clearly upon the subject of social service, we must distinguish the two sources of capitalistic power? Isn't it absolutely necessary to clarity of thought, that the power which springs out of capitalization of the artificial instruments of production produced by labor from and on the planet, be distinguished from the power which springs out of capitalization of the planet itself? Isn't it simple horse sense to distinguish the secondary from the primary class of productive instruments, the artificial from the natural, machinery from the land out of which machinery is continually produced and upon which it must be used if used at all? And is it any less important to make this distinction when these two different kinds of things are not capitalized and interchangeable than when they are? Aye, aye! I thought you would say so.

Well, we have already considered the matter, and have concluded that labor activities cannot be cut off from industrial access to artificial instruments directly, without express laws of exclusion. But if you have reflected on our last talk I think you will also agree that labor interests can be cut

off from them indirectly by being cut off from the great natural instrument. In other words, I think you will realize that machinery, no matter how gigantic, cannot be withheld from use by labor interests without direct and arbitrary prohibition, unless obstacles are placed in the way of the access of labor to land. Let us see if I cannot make this quite clear.

Before going any further, however, I must remind you that it really makes no essential difference to labor interests whether the natural instruments of production are monopolized by a personal class, such as landlords were under the system of feudal tenures of land, or by means of impersonal commercial interests, such as those of our present capitalistic system under which the natural and the artificial instruments of production are indiscriminately capitalized. In either case labor is plundered and exploited. Accidental or arbitrary differences there may be; but on the whole the commands of the landlord under feudalism were essentially the same as are the demands of the investor under capitalism.

Bear that in mind, Doctor, and then think for a moment of production in its most primitive forms. Don't be confused by the fact that the simple primitive forms have given way to complex capitalistic forms; but think upon them as a prelude to considering the capitalistic forms. Now, what are the most primitive forms of production?

A common example is a naked savage at the shore of the sea, digging clams with his fingers.

Analyze that example, and what do you find? I should say four things, wouldn't you? First, the naked savage digging clams: a man working for his living. Second, the seashore, in the sands of which the clams are naturally deposited: a part of the planet. Third, the clams in their natural state in the sand: also part of the planet. Fourth, the clams picked out of the sand and pulled from their shells by the crude art of the savage: artificial products of that man's work from that natural storehouse of the planet.

Those four things really resolve themselves into three, for the clams lying naturally in the sand of the shore, and the shore itself, are identical in economic character. They are natural instruments or sources of satisfying human wants—in this case, of satisfying hunger.

So we have in that example one of the most primitive methods of production: a man applying his work to the planet to procure food. Using Karl Marx's terms, we could translate that analysis into something like this: "Labor" applied to

"matter" to produce "use-values." But as I prefer the terms of the classical political economy, I should express the same idea by interpreting that example of primitive production as an instance in simplest form of the application of "labor" to "land" to produce "wealth." With either set of terms, the meaning is the same.

Pausing here for a moment, let us try to see how that process could be obstructed.

Given the hungry man and the natural clam deposit, would obstruction be possible except in one of two ways? Could anything obstruct that process except coercion of the man by direct application of force to his person, or through his acknowledgment of another's dominion over the clam bed? I think not. You could apply force directly to his person by enslaving the man's body, compelling him to dig clams for you, supporting him out of his own product, and then living yourself upon its surplus; or, recognizing his personal freedom, you could assume governmental sovereignty over him as citizen or subject, and take a portion of his clams as a tax without his consent. Either way would be a direct application of force. But if you would avoid the use of force, you might in some way induce him to acknowledge your ownership of the sea shore where the clams were in their natural state, and then forbid his digging clams there except upon such terms of rent or purchase as would give you a share in the clams he dug. No matter which method you adopted, however, you would be getting service from him without giving service to him.

Now, what I want you to observe, Doctor, is that those obvious principles are not confined to primitive forms of production. They extend all the way up from the simplicity of that sea-shore example, through the epochs of paternal slavery, serfdom, and feudalism, into the present era of capitalism.

In all production, no matter what the form, there are those three things, and only those three—the human worker, the natural instruments or sources, and the artificial products. And in all distribution or division there are but two ways of diverting any share of those products from the workers who produce them—by direct action upon the person of the worker, or by indirect action through monopoly of his natural instruments or sources.

Throughout production and distribution, there are those three elements: the human worker, the natural instruments or sources, and the product. Essentially different, these must be constantly distinguished. In other words, "labor," "land,"

and "wealth" differ in kind and must be so distinguished in reasoning about them. Yes; we might translate those terms into Marx's, and say, meaning the same thing, that "labor," "matter," and "use-values" differ in kind and must be scrupulously distinguished.

We may now advance a stage from that primitive clam digging, holding however to familiar illustrations. Borrowing one of these, let's suppose that the naked clam digger finds he can save his fingers and yet dig clams faster and eat them more comfortably, if he digs them with a stick and breaks them open with stones.

Then he must get a suitable stick. And what does this mean? Does it mean that he must depend upon some stick-owner for permission to dig clams with a stick instead of digging them with his fingers? Not at all. He goes to another part of his natural instrument or source of production—goes back, that is, a little way from the shore,—and applies his work to that part of the planet to get himself a stick. When he gets it, it is an artificial instrument for clam production, isn't it? And in getting it hasn't he applied his "labor" to "land" to produce "capital" with which to get food? And hasn't he done the same to get the stones? And isn't he then a capitalist in the sense of being an owner of capital? And thereafter, in digging and opening clams, doesn't he use artificial instruments as well as natural instruments in securing artificial products—"capital" as well as "land"—in securing "wealth"?

And what is the essential nature of his capital? Isn't it unfinished wealth? Aren't his stick and those stones unfinished sea food, since he makes them as part of the process of making his sea food—as part of the process of getting and making edible the clams he finds at the shore?

Can you possibly think, then, that anybody could coerce that savage by merely taking away from him that stick and those stones? Not in a million years, provided he retained access to the natural sources of such sticks and such stones. So long as he had access to the natural instruments of his clam production—the sea shore with its natural clam deposits, and the upland with its natural deposits of stones and its natural growth of sticks,—so long as he was free in that respect, the loss of those tools of his would not conquer him. It might put him to temporary inconvenience, of course; but it couldn't make him economically defenseless.

Yes, I rather think you are right about that famous water tank parable of Bellamy's, which our socialist friend is fond of quoting. I reckon

it does fit in here. Let me see if I have Bellamy's book handy. Ah, here it is—"Equality."

The parable occurs in chapter twenty-three. But it takes up the whole chapter and we won't stop to read it. You remember the point about it. According to the parable, there was a dry land in which men worked at nothing but getting water. Some of the crafty ones, capitalists, had gathered stores of water, from which they gave drink to the thirsty on condition that these become their servants, they and their children. So the capitalists organized the servants into working bands. Some dipped at the springs; others carried to the tank, where all the people came to drink; others sought out new springs. And the capitalists gave a penny for each bucket of water poured into the tank, and charged two for every bucket taken out. In time, however, so fruitful was the work of the servants, the tank overflowed; and then the capitalists said to the people, "Sit ye down and be patient, for ye shall bring us no more water till the tank be empty." This made hard times, business depression, for when the servants got no more pennies they could buy no more water. And the people suffered and murmured, and the capitalists lost money and swore—or words to that effect. After a while the suffering of the people was such that they threatened to take the tank by force. But after another while the water in the tank had fallen low, and then the people were employed to fill it again. When these experiences had been many times repeated, and there had been much bad language and some incidental mob violence, the whole trouble was settled by dismissing the capitalists as bosses of the water-workers and making a collective organization in which the workers governed themselves and each took pay according to his work, with no rake-off "profit" for anybody.

Now, Doctor, I regard that as really a splendid social parable, all the way through—except as to its method of reform.

Right there Bellamy "falls down." No, it is not to the self-organization, and the dismissal of the capitalists, and the abolition of rake-off "profit" that I object. I put all those things in the meritorious part of the parable. What I regard as its weakness is the impotency of the method proposed for accomplishing those results. That is a weakness which is due to Bellamy's failure to appreciate the essential difference between natural springs and artificial tanks.

I realize, of course, that Bellamy used the tank as a simile for the market, as a symbol for Marx's idea of commodities as "exchange values," as a form of industrial organization, and not as a ma-

chine made of wood. What he evidently intended to point at as the power that dominates labor, was not capital in the sense of an artificial machine. His allusion was to business organization.

But for this purpose the tank as a symbol was unfortunate. To our friend down the street, you know, it really does stand for artificial instruments of production, for machinery. So considered, the parable is, of course, valueless in its constructive features. The question that at once arises is this: No matter if the tank owners did stop the use of the artificial tank, why did the workers suffer for want of water if the natural springs were still free to them? They knew how to dip, and they knew how to carry. Did the capitalists own the pails and the tank? Even so, there must still have been natural wood in that country; why didn't some of the workers make pails and a tank for the rest?

To be sure, the parable assumes a country in which all artificial products consist of water carried to a tank. But if you lay your emphasis there, then the pails and the tank must have symbolized some kind of natural instruments of production, like the springs; and in that case the power of the capitalists resided in a monopoly of natural instruments, and not in a monopoly of artificial instruments or capital—in a monopoly of land and not in a monopoly of machinery.

As an illustration of the economic power of the monopoly of artificial instruments of production, Bellamy's parable is without value. As an illustration of the power of the economic monopoly of natural instruments, it would be excellent but for the defective symbolism which makes it appear to be an illustration of the power of monopoly of artificial instruments. While land-capitalism is deadly to labor interests, whether alone or as an element in capital-capitalism, the latter is quite innocuous without the former.

Returning for further exemplification of this to our clam digger, with sticks and stones for his capital, we can see that he is independent as long as he has access to the natural sources of supply of sticks and stones and clams. But what is true of the clam digger in those primitive circumstances, Doctor, is true of industry as a whole in the most advanced stages of the industrial arts and the most complex conditions of commercialism.

If all workers, with their vast diversity of knowledge and skill, are unobstructed, as workers, in access to all the appropriate natural instruments of production, they can laugh at the capitalist who threatens to coerce them by monopolizing

the existing artificial instruments. But if diversified labor be obstructed in its access to the natural instruments of production, then mere laborers are indeed helpless and capitalists all powerful.

The coercion of labor has always been accomplished in that way. Except as bodily slavery or some of its equivalents have played a part, the labor of the world has been coerced only by monopolization of the planet, which constitutes the one all-comprehensive natural instrument of production.

In the feudal regime, and in regimes of kindred character—that is to say, in eras in which landlordism was a distinct and visible institution,—the coercion of labor by obstructing its use of the planet was what the street boy would call "raw." Landlords, claiming divine right of ownership of the planet, "made no bones" about plundering workers. Owning the earth, they owned the landless who lived and worked upon it, and they didn't hesitate to say so. The condition was really one of human slavery. The master had become a landlord, the slave a tenant or serf.

But with the development of capitalism to the point of sweeping the planet itself into the category of market commodities, land-capitalism took the place of land-lordism. Consequently, a sort of rude, unbalanced, unfair personal reciprocity gave way to the impersonal wage-slave condition we now see. The social service market, through its phenomena of value measurements, has developed two great—interests, I was about to say, Doctor, as I have said heretofore, but "interests" has so many connotations that it may confuse my meaning; so I will fall back on a good old word, and say "weal." Two great weals, then, have been developed in the social service market by capitalism, in place of the two great personal classes of feudalism—weal in production, and weal in the natural instruments of production.

Weal in production includes all the diversified interests in labor and its fruits, whether these fruits, as some modern economists would call them, be "consumption goods" or "production goods"; or, as the old economists would have said, whether they be "capital" or "wealth"; or, as I should say, whether they be "artificial instruments of production" or "final products."

On the other hand, weal in the natural instruments of production includes all the diversified proprietary titles to the planet.

And just as the weal of the landlord class and the weal of vassal class under feudalism were essentially hostile, no matter how tender the personal relationships, so the weal in production and

the weal in natural instruments of production under capitalism are essentially hostile, no matter how cordial the personal relationships, or even how completely these hostile weals may be merged in the same proprietary titles or in the same individual owners. What either weal gains, the other must lose, regardless of its personal distribution.

Farmer Doe, for example, has a weal in the capitalization of his farm site, another in the capitalization of his farm improvements and machinery and stock, and a third in the condition of himself as a laborer. Doe's weal as a laborer is precisely that of old Joshua, his hired man, who hasn't a dollar in the world except his monthly wages. Doe's weal in his machinery and stock is of the same kind, for he has either made it or bought it with what he did make; it is in the nature of wages, or would be if he hadn't a cinch in other ways. But his weal in the capitalization of his farm site is precisely the same as old man Sampson's weal in those valuable building lots from which he gets ground rents—a "rake-off" weal.

In those circumstances the economic conflict is between weals or interests which ramify personal classes, instead of being, as under feudalism, a conflict between personal classes. To be sure, slavery gives us the only perfect exemplification of hostile class interests in the personal sense—master class, slave class, and the nondescript masterless class. Under feudalism, ramifying interests as distinguished from class interests creep in slightly, and under capitalism survivals of distinct class interests are observable; but characteristically, feudalism involves a conflict of personal classes, whereas capitalism involves a conflict of impersonal interests.

EDITORIAL CORRESPONDENCE

EMMA GOLDMAN IN OMAHA.

Omaha, Neb., Nov. 16.—Emma Goldman came to Omaha to speak in a cosy little theater located in a commercial college building and leased to a liberal-minded man of the name of Alfred Tomson. Tomson's lease with the owners stipulates that they reserve the right to veto his contracts; but he had not "gone against the game" before, so he leased the place for a week. The Chief of Police, who, for years and until within the past two years, had been blind to the presence of numerous crooks, and who could not catch Pat Crowe, though he had been in the city scores of times and finally surrendered himself, went to the easily-frightened proprietors of the theater and gave them to understand that any hall rented to Emma Goldman was likely to cause the owner trouble. Miss Goldman was thereupon obliged to go to the Labor Temple, located in a

poor part of town and anything but inviting. But the joke on the proprietor of the Lyric Theater is, that the very persons whose good opinion he had hoped to secure, flocked down to the Labor Temple in their automobiles to hear this "queen of anarchy." Moreover, they seem to have been pleased.

At the first lecture, several detectives in citizens' clothes, were judiciously using note books for dangerous statements, yet they did not succeed in reaching the point of action, chiefly because several members of the police commission as well as Mayor Dahman, advised moderation. Really the only incandiarism preached was by the Chief and his lieutenants before Miss Goldman's arrival.

And now Omaha people are wondering what it is about this peaceable little woman that so frightens the police and the yellow sheets.

L. J. QUINBY.

INCIDENTAL SUGGESTIONS

FROM A CANDIDATE WHO LOST.

Hymer, Kans., November 6.—Was not the acceptance of feudalism phenomenal? We are a sort of "variety show." We fill the house; we obtain applause and arouse enthusiasm; but the owner of the theater—he gets the real fact, the cash.

How more thoroughly does one love a good, sound God-built horse one has been beaten on! To understand—that is to love, I think; and to have ridden the losing horse without spurs right down to a finish, is to know the splendor of the horse, his courage and his great power.

The horse which beat us was spurred and whipped. The course on which we ran our horse, the Pure Democracy, was impeded by ignorance and fear, which obstacles can only be overcome by false methods in riding—spurs and whips, threats and misstatements.

Say, but I love our horse, bless his old heart! You can burn all the whips and spurs, and he will run out his course.

I never knew what hatred meant until November 3. November 2 I saw the writing on the wall. November 3 I saw men lock up the brains I had touched, and vote the cowardice which is as old as the world. I knew, as in scornful silence I watched, the desire, as old as their cowardice, to kill these things which impede the Messiah's return. The earth seemed too small to contain us both!

Oh, I've got over it now, the poor devils! As I ride my beautiful defeated horse I know the reward for having thrown away spurs and whips, and learned to really co-operate. Lord, but I know my God-made horse will win some day. And the poor Hymer lads that cast eighteen votes for Taft and fear, will never have this supreme joy. I love my horse indeed, for only when mounted upon him can I really leave the dirt. God grant I stay on him longer, and do not get down to fight my fellows over their love of dirt.

Oh, I am quite normal, thanks. If folks will edit The Public, why, I guess they've got to put up with having confused volumes of its fruit chucked at

their heads, especially when there has been a slump!

G. HUGHES.

NEWS NARRATIVE

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 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 Tuesday, November 17, 1908.

Imperial Deaths in China.

The wonderful old Empress Dowager of China (p. 708). Tsu-hsi, often called Tsi An, is dead. Her death was officially announced as having taken place on the 15th. The death of her nephew, the Emperor Kuang-hsu, was officially announced to have occurred two days earlier, on the 13th. There are rumors of foul play, poisonings and suicide; but the deaths do not need especial accounting for as the Emperor had been failing for ten years, and had been very ill for a year, and the Empress was nearly seventy-four years old. Prince Chun becomes Regent, and his little three-year-old son, Prince Pu-Yi, becomes Emperor. So long has the old Empress dominated China, as wife, mother and aunt of emperors, building up her machine, and destroying factions which opposed her, that China seems stunned at her passing. The death of an Emperor who only filled the position of a figurehead is a matter of minor importance. Of her reign the Chicago Record-Herald says:

In this reign the Empress Dowager had to deal with the French war, the war with Japan, the Boxer uprising, the loss of Kiau Chau, Wei-hai-wei and Port Arthur. These disasters might really be accredited to the Empress Dowager, who really was in control of affairs. She ruled the Emperor and his advisers with a rod of iron, and death or banishment has been the fate of many who dared oppose her. She never hesitated to cut off a head, if it was her wish. She chose a wife for the Emperor from her own family, and distributed her favors in such a manner as to build up the most marvelous political machine ever known in the world. For nearly fifty years Tsi An played fast and loose with the Chinese throne. She successfully schemed, plotted and intrigued in a hotbed of intriguers and plotters. Her diplomacy has been pronounced matchless by great statesmen, and it was as merciless as it was matchless. Her reign, in fact, was one long fight, first and always with the native Chinese, and next with the opposition party of her own people, the Manchus.

One effort was made by Kuang-hsu to fill his function of Emperor. In 1898 (see Public, vol. i, no. 18, p. 10; no. 25, p. 9; no. 26, p. 7; no. 27, pp. 7 and 11; vol. vi, p. 281), after having been a

nominal ruler since his accession in 1875, he threatened to abdicate if not given full power. This was in the days just after the seizure of Kiao-Chau by Germany. For four months his personality was felt in the development of China, a Westernizing tendency being manifest, and various reform edicts being issued from the palace. The Emperor was during this period under the influence of the reformer, Kang Yu-wei. But in September of that year, 1898, the Dowager took charge once more, shut the Emperor up as an irresponsible, and executed six of his reform advisers, Kang Yu-wei only saving his life by flight. In the following January she forced from the unhappy Emperor his signature to his own abdication, and since that time she has reigned alone, fiercely, but with a well-calculated slight yielding to the advance of modernism.

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Ministerial Responsibility Demanded in Germany.

From the newspapers to the Reichstag went the question of the accountability of the Kaiser to the German people for his indiscreet interview in the London Daily Telegraph (p. 783). In a dramatic debate on the 10th, which it is believed will become a prominent landmark in the development of German constitutionalism, Chancellor Von Buelow defended the Kaiser, and assumed the responsibility for the publication of the celebrated interview, at the same time contradicting or modifying its statements; and closing with the announcement of his conviction that the Kaiser would recognize the need of ministerial dominance in expressions of policy, and asserting that if he should fail to make such recognition no minister could undertake to serve him. This portion of the Chancellor's speech ran as follows:

The recognition by his Majesty of the unjustified misunderstanding of his utterances with reference to Great Britain, and the excitement and regret aroused thereby in Germany, will, I am convinced, lead the Emperor in future private conversations to exercise that reserve which in the interest of a uniform policy and the authority of the crown, is indispensable. If this proves not to be so, neither I nor any one of my successors could take the responsibility. I accepted the blame for the publication of the article in the Daily Telegraph and offered my resignation, and it was the most difficult task in my political life to resolve to remain in office. How long I will continue here I do not know, but I consider it my duty at this difficult period to continue to serve the Emperor and the nation.

Von Buelow's explanations were received in icy silence. The Conservatives, largely representing the landed nobility, are reported as showing themselves almost as relentless as the Socialists, the Radicals and the National Liberals. Though the debate lasted three days, the Reichstag failed to formulate definite demands upon the Kaiser. But

in response to a presentation of the situation by the Chancellor on the 17th, the Kaiser formally and vaguely yielded to the popular pressure by acknowledging that his "principal imperial task is to insure the stability of the policies of the Empire under the guardianship of constitutional responsibilities," and by approving the Chancellor's utterances in the Reichstag.

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The Hungarian Suffrage Bill.

The long demanded bill for universal suffrage in Hungary (vol. x, p. 758) was presented to the Chamber of Deputies by Count Andrassy, minister of the interior, on the 11th. According to press dispatches the bill provides that every Hungarian over 24 years of age who has resided in any commune for the space of one year is entitled to vote. Illiterates, however, will be assembled in groups of ten, and each group will have the power to select a single elector. As a further means of "preserving the ascendancy of the intelligent classes" the bill provides for a system of plural voting, by which all electors over 32 years of age who have fulfilled their military duty and who have three children, are given two votes. Workmen who have spent five years at the same trade, as well as workmen who have graduated from specified classes of the secondary schools, also are given a double vote. Electors who have completed the full course of the secondary schools, or who pay \$20 in direct annual taxation, are given the high privilege of voting three times.

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Results of the Cuban Elections.

On the 14th the voters of Cuba (p. 661), under American supervision, cast their ballots for President, Vice-President, senators and representatives for their national government. The Liberals (vol. ix, p. 801) won a sweeping victory, electing General José Miguel Gomez (p. 566) President by 183,823 votes, as against 118,329 for General Mario Menocal, the Conservative candidate. Alfred Zayas was elected Vice-President. The Senate is reported as Liberal, with but two Conservatives; and the House as probably two-thirds Liberal. On January 28 the Americans are to withdraw, and the second "government of intervention" will come to an end.

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Convention of the American Federation of Labor.

At the convention of the American Federation of Labor at Denver (p. 781), Mrs. Raymond Robins and Mrs. Anna Fitzgerald were among the platform speakers on the 12th. Other speakers were two fraternal delegates from Great Britain—Messrs. Wadsworth and Skinner—both of whom told of labor conditions in England. Raymond Robins also spoke on this day. According to the

Denver Republican of the 13th, Mr. Robins held the convention for nearly two hours with an exhortation—

to get together and outline at the present meeting some definite political plan, whereby the Federation will stand committed to participation in all campaigns as a unit. In so doing he played directly into the hands of President Samuel Gompers and the members of the Executive Council, and expressed their desires in the matter exactly. That his words were taken with more than ordinary meaning and satisfaction by the delegates was shown by the fact that Mr. Robins was given an ovation when he closed his address, second only to that given President Gompers when he opened the convention last Monday. Mr. Robins's views, which expressed exactly the political ideas of President Gompers, were cheered for ten minutes after he had closed his address.

Agnes Nestor of Chicago has been elected secretary of the committee on education of the Federation—the committee which is to deal with the subject of industrial education in the public schools.

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The Cleveland Traction Question.

The traction property and service of Cleveland (pp. 782, 793), are now in the hands of two receivers, appointed by Judge Tayler of the Federal court at Cleveland, on the 12th, for temporary purposes. They are Warren Bicknell, a large owner of traction interests elsewhere, and Frank A. Scott, a Cleveland banker.

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In ordering the appointment of these receivers, Judge Tayler said, as reported in the Cleveland Press of the 12th and the Cleveland Plain Dealer of the 13th, and here reproduced in full:

The complainant is the trustee of certain mortgages, securing over \$8,000,000 of bonds. One of these mortgages for over \$2,000,000 covers the Cleveland City Cable Railway Co. lines, aggregating some 30 or 35 miles of single track, or about one-eighth of the entire system.

The defendant, the Municipal, is the lessee of the Cleveland Railway Co., the owner of all the lines. Except as lessee, it has practically no assets. Besides the traction system itself, it came into possession, as lessee, of certain other assets, and assumed certain obligations of the lessor company. It has been operating the system for a little more than six months, and manifestly has earned no appreciable amount above interest on the bonds of the lessor company and rental to the lessor itself. I think it quite apparent that the necessities of the situation are such that it has in these six months sustained a heavy loss. Only a most careful inquiry into the character of the betterments claimed to have been made and into the large number of accounts of the lessee would justify even an approximate estimate of the extent of this loss.

The refusal of the Municipal to comply with the request of the Cleveland Railway Co. to submit to it

duplicate vouchers and journal entries referable to payments made under section 6, article 3, that is, the guarantee fund, while not affecting the final fact as it may appear in truth to be, yet makes necessary an examination of every one of these items or vouchers before we can know how it ought to have been charged.

Besides this loss from operation there is also the loss derivable from the obligation to pay par and accrued interest on all stock sold under the guarantee. This may be much, or little or nothing—according to circumstances.

It is fair to say that the mere fact of 3-cent fare is not the only cause of this result, or that it demonstrates that when the public has fully adjusted itself to payenter cars that rate of fare might not be sufficient to pay the fixed charges. An answer to that question is not necessary to a determination of the question here presented.

The lessee company no longer has a right to remain in possession of the leased property; the lessor, the Cleveland Railway Co., is apparently entitled to possess a part, if not all, of it. This is not an action to put the lessor back into possession; up to this time it is merely a proceeding brought to protect the rights of the bondholders, whose property rights are paramount to the rights of the stockholders of either the lessor or lessee company.

So far as the bondholders are concerned we behold the spectacle of a lessee in possession, with no right to the possession, of the mortgaged property, refusing to yield up possession, and with no actual enforceable responsibility to anyone for any wrong it may do to the leased and mortgaged property; for, by whatever theory we construe the figures which these books may disclose; whatever allowance may be made for betterments; if we strip the Municipal of the credits which it has merely because it is lessee, that is, credits which, in the last analysis, belong to the Cleveland Railway Co., and charge against it its manifest liabilities, it has no assets at all, or none of any significance.

Certainly, there is no substantial claim that it has created a real surplus from the operation of this property. Under all the circumstances it could not be expected to do so. If it had the right to remain in possession of the leased property, we would have a somewhat different situation, although that might not change the ultimate rights of the bondholders.

Now, under these circumstances, what are the rights of the parties? A financially irresponsible tenant—in the sense in which I have used this term—holding over its term and refusing to return the leased property to the lessor; a mortgage for over \$2,000,000 on a small part of the leased property coming due next July; the mortgage entitled to a lien on the net earnings as well as on the corpus of the property; the franchise to operate on the streets involved in that mortgaged property expiring next year, with the result that the property covered by the mortgage may be sold as scrap—at least, it will have no other right in the streets than as scrap.

I have heard it claimed, indeed, as a matter of law—though not in this proceeding—that it did not even have that right. It is no answer to this to say that the probabilities are that it will bring a fair price from the successor to the franchise. That is,

perhaps, true; but that does not justify the permission to a company of no financial responsibility, which has no right at all to the possession of the property, to continue in its possession and operation, harassed, as it would be, all the time and from every quarter. Every instinct of right, it seems to me, protests against such a proposition.

It is peace, not war, which we must seek. Possession of this property was taken rightfully, but it is withheld wrongfully, and, so far as the legal rights of bondholders or other creditors are concerned, it is here to be dealt with in the same way as if it had been violently and unlawfully seized and operated.

It is not necessary, in coming to this conclusion, that I should opprobriously characterize the acts or any of the acts of the officers of the Municipal. I see no ground for it. The truth does not require or justify it. The development of the facts here, while showing many irregularities, does not produce in me a change of mind from that which induced me to vote for this ordinance and to regret its defeat.

But the net result is chaos—manifest chaos—as to all parties interested in this property; and this includes the Municipal as well as all other interests.

I dismiss as unimportant the question as to whether the \$2,000,000 mortgage, through the after acquired property clause or the consolidation proceedings, attaches to any other property. If we assume that to be a fact, we are at once involved in the complication resulting from the necessity to consider in that connection the rights of the other mortgages.

Now, besides the financial irresponsibility of the Municipal, disassociated from its lesseeship, there is ground for the argument that it is practically so even on the admitted facts. Its claimed solvency as lessee depends, among other things, on the betterment items in its accounts, but these are unavailable unless stock of the Cleveland Railway Co. can be obtained for them. This they cannot obtain because stock cannot be sold at par. How could it be expected that that stock would sell at par with the situation as we find it, wholly regardless of the merits of the controversy?

And so as to the liability for guaranteed Forest City Railway and Cleveland Railway stock. Whether that contract is legal or illegal is unimportant in this respect, because it is claimed to be, as it in fact would seem to be, a moral, if not a legal, liability. It may be assumed that an effort will be made to be faithful to this moral obligation.

In the mass of facts developed in this hearing, we learn that the Municipal has paid out, on account of that guarantee, about \$30,000, thus giving a preference to some stockholders of the Cleveland Railway Co. over other stockholders.

I can see one way, and only one way, by which that guarantee obligation can be kept and at the same time keep faith with the creditors of the Cleveland Railway Co. and of the Municipal; and that is, by appreciating all the stock of the Cleveland Railway Co. to its par value. As long as the Municipal remains in possession of the property, without the right of possession, its obligations to these guaranteed stockholders will increase in amount in direct proportion to its inability to meet them. Indeed,

under the present conditions, no values can be constant and no creditor can be secure.

With peace and patience and justice, with an impartial administration of the property in the interval, while all rights are being declared and enforced, I do not doubt that values will be restored in popular esteem, and that all—the public, the owners of the property and creditors—will come fully into their own.

A claim is made that no action ought to be taken until all the parties in interest are restored to their several rights as they existed prior to the execution of the lease, and especially that the property of the Forest City Railway Co., be restored to it. This question must, of course, be ultimately answered; the rights of all parties interested must be declared and enforced. It is manifest that at this moment no restoration can be made to anyone—no more to the Cleveland Railway Co. than to the Forest City Railway Co. What we are now concerned about is, how to so preserve the property as to protect everybody and give no undue advantage to anyone.

In coming to a conclusion that a receiver ought to be appointed no final right of anyone is determined. This necessity is nowhere more cogently stated than in the reasons set out in the bill filed by the Forest City Railway Co., which was evidently prepared by Mr. Westenhaver or his firm, and is now vouched for by Mr. Winthrop, both of whom appear here in the attitude of opposing, from the standpoint of the Municipal, the appointment of a receiver.

It seems to me that it is only pursuing a course whereby this property which is so vigorously contended for is withdrawn for the time being from the possession of those conflicting parties who claim it, and administered absolutely for the benefit of all concerned, that a final adjustment will be made of the controversy, and this adjustment, it is hoped, will result in such a public grant to the owner or owners of the property as will return absolutely nothing more than a fair interest on the actual investment, while the people, still retaining their sovereignty over the public highways, will receive the best possible service at the lowest possible cost; and when that occurs, as surely it will if wisdom prevails, those who have for years fought for it will have their reward.

Before delivering this opinion, Judge Tayler exacted of the old company interests a stipulation that no forfeiture of the lease to the Municipal company would be claimed.

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A formal public statement of business policy was made by the receivers on the 13th, as follows:

Practically the entire day has been spent in conferences and in attending to those formalities which are a necessary part of a receivership. In all matters of importance the policy of the receivers will, of course, be determined by Judge Tayler. Under the direction of the court the receivers will take such action as may be necessary to conserve the property, and, if possible, to improve the service. Indeed, the convenience and accommodation of the public are regarded as of the utmost importance.

While a receivership is naturally of public interest, the present receivership is of special interest to the public, and this is fully recognized. There are many matters of detail which are important, but which cannot be acted upon until the receivers have had opportunity to become fully acquainted with the conditions confronting them.

NEWS NOTES

—Belgium formally assumed control of the Congo Independent State on the 15th (p. 541).

—The Russian Douma (p. 757) on the 14th re-elected as its president Mr. Nikolai Khomyakoff (vol. x, p. 805).

—By an explosion in the Radbod mine near Hamm in Westphalia, Germany, on the 12th, 339 miners lost their lives (p. 541).

—The Cleveland municipal lighting plant has netted a surplus of \$19,811.10 for the first ten months of the current year.

—Of the labor leaders invited by President Roosevelt to dine at the White House (p. 782), John Mitchell, James Duncan and Daniel J. Keefe declined the invitation.

—The postal deficit of the United States for the fiscal year ending June 30, 1908, is reported at \$16,910,279—the largest deficit in the history of the Postoffice Department.

—Dr. David D. Thompson, editor of the Northwestern Christian Advocate, died on the 10th at St. Louis from injuries received from an automobile which struck him as he was crossing a St. Louis street.

—The new divorce law for South Dakota, increasing the period of residence from six months to one year, was carried at the referendum on the 3d by a vote of about two to one. The official figures are not yet reported.

—The fourteenth annual meeting of the National Municipal League, the sixteenth national conference for good city government, and the fourth annual meeting of the American Civic Association, were held together, in joint session, at Pittsburg on the 16th.

—At a meeting on the 16th of the "steering committee" of the Chicago Charter Convention (vol. x, pp. 577, 585, 601)—which has undertaken to formulate a new charter for adoption by the people—a bill establishing municipal suffrage for women in Chicago was adopted by a vote of 6 to 4.

—The petition of the Federal Government for a rehearing of the appeal of the Standard Oil Company of Indiana for the judgment fining it \$29,240,000 (p. 518) was denied on the 10th by the United States Circuit Court of Appeals at Chicago, consisting of Judges Grosscup, Barker and Seaman.

—The suffragettes of London carried their campaign (p. 733) into a church on the 12th. Augustine Birrell, Chief Secretary for Ireland, while addressing a meeting in favor of disestablishment at the City Temple, was subjected to repeated interruptions. Nearly a score of the adherents of the suffragette movement, men and women, were ejected from the

building, amid uproarious scenes of struggling and violence.

—The Labor members of the Australian parliament withdrew their support from the Deakin ministry (p. 560), and the ministry was in consequence defeated in the Lower House upon a division on the 13th. The ministry thereupon resigned, and a Labor leader of the name of Fisher was invited to form a new ministry.

—The Society for the Advancement of India, with headquarters at India House, 1142 Park avenue, New York, reports over 150 members, and branches in Detroit and Chicago. The Society has for its object the introduction or revival of industrial occupations in India, and the education of East Indian students in technical and trade schools in America. (See p. 808.)

—Last week's report of the election of Miss Dove as Mayor of the English town of High Wycombe (p. 783), proves to have been incorrect; Miss Dove lost the election by 16 votes to 14. England is not without a woman mayor, however. Dr. Elizabeth Garrett Anderson won out in the Aldeburgh elections, and becomes England's first woman mayor. Dr. Anderson is a sister of Mrs. Millicent Garrett Fawcett.

—The Depositors' Savings and Trust Company of Cleveland, of which Mayor Tom L. Johnson was the founder and president, was transferred on the 15th to two Cleveland banks as the result of several days' negotiations. The savings accounts, amounting to \$305,000, were taken over by the Cleveland Trust Company, and the checking accounts, amounting to \$268,000, by the First National Bank. Both institutions report that these liabilities were amply covered by assets.

—The first Catholic North American Missionary Congress (p. 783) was opened in Chicago on the 15th by the Most Rev. Diomed Falconio, Archbishop of Larissa and Legate of the Pope to the United States. The actual work of the Congress began on the 16th. In his address to the Congress Archbishop Falconio prophesied the downfall of the countries which are committing overt acts of hostility against the Catholic Church, and the degradation of their people.

—The proclamation of Ferdinand, Prince of Bulgaria, as Czar of the Bulgarians, by the Bulgarian ministry during the recent Turkish crisis (p. 660), has not proved popular with the republican sentiment in the little nation. In the National Assembly on the 11th the growing influence of the crown was denounced as disastrous to the liberties of the people, and the ministers were warned that the nation was in no mood to pay so dearly for the new crown or to suffer its interests to be jeopardized for the gratification of monarchical ambitions. Mr. Nakoff, representing Plevna, declared that Bulgarian independence should have been in the direction of a republic, not a monarchy. The crown, he said, was a far greater danger to liberty than Turkey. Mr. Soderoff declared that the ministers had violated the constitution in sanctioning the royal title.

—Rev. Anna H. Shaw, president of the National American Woman Suffrage Association, accompanied by Miss Laura A. Gregg, and by Miss Ray Costelloe and Miss Elinor Rendell, two enthusiastic young

English suffragettes, was in Denver Nov. 3d for the purpose of seeing women vote at a national election. The Denver Post sent the party from polling place to polling place in a huge automobile, and they witnessed many an interesting sight. At one place where a nervous man fidgeted uneasily in the line of waiting voters, a woman ahead of him courteously exchanged her place for his. At another, a colored woman, who could not read, asked for help in marking her ballot. There was no laughing or chaffing, no flippant remark, but the assistance was given gravely and in good faith. At another polling place they saw the oldest woman voter in the city—Mrs. Richard Sophris, aged 97—walk proudly in with head erect and give her name in a clear voice. In one of the most fashionable precincts where women comprise 55 per cent of the total registration, one of the judges said: "The women always turn in a heavy vote here and we have no trouble trying to get them to do it. They come early, as a rule, and they have their own ideas about what they are doing."

PRESS OPINIONS

The Traction Situation in Cleveland.

The (New York) Sun, Oct. 27.—In what was perhaps the most important battle in a campaign that has lasted for seven years Mayor Tom Johnson went down in defeat. That, however, does not mean that he will "stay down." It is unlikely that he will accept the verdict which lies in a difference of 600 in a total vote of more than 75,000. . . . It seems more than probable that if the people had accepted the new situation with a disposition to wait with patience until it had been fairly tried out the result would have been all that was expected.

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Election News in Rome.

The Pittsburg (Pa.) Observer (Rom. Cath.), Nov. 5.—A press cablegram from Rome runs as follows: "Judge Taft's election has caused general satisfaction at the Vatican, where the President-elect is well known and counts many friends. His tact in the settlement of the Philippines' church property question was much appreciated. The Pope is reported to have said that Judge Taft would be the first American President personally known at the Vatican. He expressed the conviction that Catholics in America would continue to enjoy full religious liberty under his administration." The Rome correspondent of the London Central News says that the Pope has cabled his congratulations to President-elect Taft. The correspondent adds that the Vatican considers that Judge Taft's election guarantees America's acceptance of the Pope's proposals regarding the question of compensation to the Spanish congregations in Porto Rico.

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The Malignant Power of the Press.

The (Kansas City, Mo.) Independent (ind), November 14.—The absolute unreliability of the daily press . . . was convincingly demonstrated by Emma Goldman's recent visit to Kansas City. Instead of a foul mouthed virago, bomb in one hand and

torch in the other, preaching lust and slaughter, the people saw a quiet, soft-spoken little woman of exceeding refinement and marvelous intellect. She lectured twice, each time addressing an audience that numbered women of indubitable culture and social position, and not once did she offend delicate sensibilities or shock by advocacy of violence. Never was anyone heard here who so absolutely disdained passion and prejudice, and confined appeal purely to the intellect. . . . Few will agree with all that Miss Goldman preaches, but many will agree with much or what she preaches, for her arraignment of shams, hypocrisies and injustices is as sweeping as it is scathing. And no one can hear her without being impressed by the woman's passion of sincerity and her own purity of purpose.

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The Voice of Labor.

The (Lincoln, Neb.) Wage Worker (Lab.), November 7.—To William Jennings Bryan: Greater in defeat than your detractors ever were, are, or ever can be, in victory, you are to-day, as you have been for twelve years, the leader of a host of devoted followers. . . . Last Tuesday you received more intelligent, thinking, patriotic votes than were ever before cast for any candidate for the Presidency. No man voted for you because he was afraid of losing his job by opposing you. No man voted for you because an employer played upon his fears. No man voted for you because he expected by so doing to secure a special privilege to rob his fellows. No man voted for you because he wanted to protect a special privilege or strengthen his hold upon dishonest dollars wrung from honest toil and sweat. No servile, slinking voters were driven to the polls by arrogant taskmasters and ordered to vote for you. The men who voted for you, Mr. Bryan—the great masses of them—voted for you because they believe in your principles, rely upon your statesmanship and trust implicitly in your honesty and integrity of purpose. The votes you received were votes cast by men who think above their belt lines. . . . The organized labor vote in Nebraska is something that must be reckoned with hereafter. It stood loyally by you almost to a man. Here, in the State where you are best known and most loved, you received a vote of which any man might be proud. Your State, your Congressional district, your county, your city and your precinct—heretofore overwhelmingly against you—have all registered an expression of the love and esteem in which you are held now that the people among whom you live have learned to know you. So far as your personal fortunes were concerned, the Wageworker did not care whether you were elected or defeated. An election to the Presidency would have added nothing whatever to your future fame, or made more conspicuous your name in history. The Wageworker supported you because of the things for which you stood. It followed your flag because it was the flag of industrial independence, the flag of social reform, the flag of justice, the flag of equal rights. To-day, the defeated candidate for the Presidency, you have unequalled opportunities for continuing a work that no other living man is better fitted than you to perform. With voice and pen you can go ahead with your work and continue to be in the future what you have been for the past

twelve years—the greatest moral and political force in the world.

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The Presidential Election.

The (Batavia, N. Y.) Sunday Times (Dem.), November 8.—Bryan has led his third great battle, for the suppression of privilege, and the advancement of the welfare of the common people of our country. The battle has been lost, as most men count loss and gain in this world, lost because the program of reforms for which he stood has not met with popular endorsement; but coupled with this loss there have been gains, which, to many who regard politics as something more than a game to capture offices, are a compensation for whatever toil and sacrifice the campaign may have demanded.

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The (San Francisco Star (ind.), November 7.—Truth has lost many battles, but it has never lost a war. The Star believes now, as it believed sincerely from the beginning of the campaign just ended, that the Democratic party was right, its platform right and its national leaders right. Defeat has come, as it has often come, but the men who stand for Democracy are now ready for another battle. Men who are in earnest, who are sincerely for the right and know they are right, accept defeat with calmness; for they believe that defeat is but temporary. Victory will come for truth and justice. It may not come in our time, but come it will. We find no fault with Mr. Bryan for his position. Not only was he in the right, but he fought his fight and the people's fight as no other man could have fought it. We would now give him the same loyal, hearty support even though we knew that the results would be the same. The battle of the ballots has gone against us, but the moral victory is Bryan's. There is no discredit, no shame, no disgrace in being in the minority, but there is in being wrong and in standing for the wrong.

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The Rockland (Me.) Opinion (Dem.), November 13.—That Bryan was defeated by the votes of men who will vote for Democratic administration of State and local affairs, can have but one meaning. Hundreds of thousands of American voters who believe in Democratic principles, approve of Democratic policies, and have confidence in Democratic candidates, do not dare to vote the Democratic National ticket because they fear the power of the money-lords, the trusts and the "captains of industry," who openly threatened to wreck the business of the country if Bryan was elected. They believe that it is safer and better to let these men rule and rob and devour the substance of the people, to give them absolute political power, rather than face the consequences of their wrath, possessing as they do, through monopoly and special privileges, the power to punish the people by commercial and industrial squeezing if the complete control of government is denied them. This is our interpretation of the meaning of the election of November 3. The people are not afraid to entrust the Democratic party with the administration of State, county or city when they feel

that it will do better work than the Republican party. But when it comes to national matters, they realize that the power has actually past from them and that it is useless and dangerous to attempt to regain it.

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(San Francisco) Coast Seamen's Journal (Labor), November 11.—The Republican party and press were enabled to turn to their advantage a circumstance which would ordinarily have proved a fatal handicap. Had the panic of 1907-08 been manufactured for the express purpose of pinching the public stomach it could not have been better calculated to arouse the fears of the people and to appeal to the "bread and butter" instinct. Stomachs that have become inured to short rations are not so easily pinched; that is to say, the owners of such stomachs are not so apt to be guided entirely by them in exercising their highest prerogative as sovereign citizens. Evidently the people voted with potatoes rather than principles in mind; if they thought of principle at all, they preferred to let the latter take care of itself for a time, rather than incur the risk of losing the former even for a day. This explanation, we submit, whether correct or not, is one that of itself will account for the vote cast on election day. . . . It is an explanation consistent with the only principle or policy enunciated by the Republican party and press. The latter appealed to the people upon the sole ground that the dinner-pail, although somewhat depleted, would shortly be re-filled in event of Republican success. The result of the election would indicate that that appeal, and that appeal alone, determined the people's choice.

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The Legend of the Passive East Passes.

The London Daily News (Lib.), September 2.—There has happened . . . the second of two great events which bid fair to transform the East. When Western penetration began, after the first phase of ignorant and instinctive resistance, there followed a period in which Orientals half believed in their own hopeless inferiority. The expert who thought he knew that East is East and West is West, had built up a whole legend to excuse his conquests. The East was made for despotisms; it accepted the rule of the stronger as it bowed to fate; it could neither resist the West with effect, nor assimilate Western ideals save with a superficial lip-service. This legend gave assurance to the white ruler, lulled the conscience of the white democracy at home, and for a time even paralyzed the energies of Orientals themselves. Then came the Japanese successes against Russia. Every Asiatic acquired with these victories a new dignity and a new hope. The spell of a long acquiescence was broken. The second of these great events is even more beneficent, and may prove to be the more important. The adoption of a Constitution by the Turks has at last killed the myth that Asiatics are "naturally slaves." White rulers henceforth will feel an uneasy doubt about their own providential mission, white democracies will be sceptical when the mob-poet sings of the white man's burden, and Asiatics will see in democracy a more intimate and kindred ideal.

RELATED THINGS

CONTRIBUTIONS AND REPRINT

WHY SHOULDST THOU FEAR!

If the sun has hid its light,
 If the day has turned to night,
 If the heavens are not benign,
 If the stars refuse to shine—
 Heart of man, lose not thy hope;
 Door, there's none that shall not ope;
 Path, there's none that shall not clear;
 Heart of man! why shouldst thou fear!

If for years should be thy quest,
 If for years thou hast no rest,
 If thou circlest earth and sea,
 If thou worn and weary be—
 Heart of man, lose not thy hope;
 Door, there's none that shall not ope;
 Path, there's none that shall not clear;
 Heart of man! why shouldst thou fear!
 —Frederic E. Dewhurst.

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WHEN "THE INTERESTS" FIGHT.

From the Kansas City Star of October 26.

Before Prof. Charles Zueblin had demonstrated that he was an exponent of economic and municipal square dealing there was no objection raised in any quarter to the use of the high school auditoriums for the university extension, or other lectures. There was not a word of protest against Zueblin himself. But immediately that this social thinker told what "the twentieth century city" might become if freed from graft and special privilege he became the object first of sneering, and then of bitterly mendacious attacks by such organs of limited publicity as the public service corporations and other special interests control. As Zueblin has continued fearlessly and incorruptibly, in his second course of lectures, to point out to the people of Kansas City how other cities have secured such advantages as three-cent car fares, how they have rid themselves of corporation bosses—as he has declared how graft and special privilege have cramped the municipal life—these attacks have increased in vicious falsity. Their climax was reached—thus far—in the plain fabrication of organs of the corporations that Zueblin advocated in his latest lecture the intermarriage of whites and blacks. One false reportorial account of the lecture was put under the headline, "White and Black Must Intermarry." Its falsehood was especially emphasized in this paragraph:

For his weekly sensation the Professor declared that enlightenment of the world would not reach its highest stages until the whites, blacks, red men, yellow men and brown men had all swept away the

bonds of racial prejudice and become recognized on the same social plane with each other. One of those things necessary to this great advancement is the intermarriage of the races, so the theorist said.

The "theorist" did not say anything of the kind, and the story was manufactured in accordance with the paper's policy of assailing Zueblin ever since—and not until—he had said that *three-cent car fares would pay*. Notwithstanding its manifest falsity the next day's number of the organ contained this editorial slander:

Those who imagined that Prof. Charles Zueblin of the Chicago University had reached the limit of nonsensical teaching in his previous lectures here in Kansas City were mistaken. It remained for this lecturer to declare substantially, on his latest appearance in the auditorium of Central High School, that the answer to the "race problem" lies in the intermarriage of the whites and the blacks—assuming, perhaps, that through a gradual process the whites would tone down and the blacks would tone up until all were one shade.

It is of no consequence to the agencies of the Special Interest—that about 800 of the best citizens of Kansas City—men and women—heard Prof. Zueblin's lecture and recognized the false report for what it was. There were many thousands of Kansas City residents and others outside of the city who did not hear the lecture, and members of the Board of Education—controlling the use of the schools—had not heard it. Some of these might be reached, *and, anyhow, public knowledge is no deterrent to the malice and spitefulness of the special interests against a straightforward, earnest advocate of fair play and the square deal.*

The other pharisaical plea that the lecturer used words which were not fit to be spoken before a "refined" audience was likewise designed to arouse suspicions among the uninformed.

Now, purveyors of such statements care nothing whatever about politics or ethics. The corporate masters that control them—whether they are politicians, hired lawyers and lobbyists, or newspapers—make no such distinctions. Tom Johnson the democrat is hated and abused as vigorously by the labeled Democrats of the corporation organs as he is by the Republicans of that persuasion. Zueblin, the lecturer and apostle of the Square Deal, is guilty in their eyes as Johnson is guilty, as any man is guilty who gets on the toes of the grafters.

Prof. Zueblin's lectures in Kansas City have reached a few hundred persons directly and have been intrinsically fine and educational. But this strong teacher, who believes in fair play, even though the deserving object of fair play be a Negro educator, like Booker Washington, or a Negro master painter, like H. O. Tanner, *and who believes in a square deal to the people from the corporations*, has done a finer service indirectly than his addresses have performed. He has again made the people of Kansas City see *how profitable graft*

is to the grafters when, in order to maintain it, they fly malignantly at the throat of any man who dares to lift his voice against it.

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THE INDIAN QUESTION AS SEEN BY TWO AMERICANS.

For The Public.

Increasing popular interest in East Indian affairs recalls the words of two prominent men, lately deceased, both of whom had traveled extensively in India, and who brought to bear upon the problems of that country the breadth and sincerity of vision that inspired and characterized all their life work.

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In a letter received by the undersigned, Bishop Henry C. Potter of New York wrote under date of January last:

"Remonstrance against the injustice of existing laws and resistance to their operation need not beget hatred of British rule or even an impatience of British authority. It is a tragic situation—that of India today—but the moment one has said this, one is bound to remember there are Britons who feel this as keenly as you or I do. It would be easy, by sweeping criticism, fierce accusation and the like, to provoke where we might persuade—even Americans will have to learn a brotherly note which not all of them which I met in my travels in India were invariably wont to sound. India has truly suffered much from the commercial spirit of Great Britain, and from a disposition on the part of British traders to utilize East Indian conditions for the exclusive enrichment of Great Britain's manufacturers and traders. It seems to me the wise line for native East Indians to take is to insist upon their right to buy and sell of and to such dealers and in such a way as shall best serve their own domestic interests, and protest against any British legislation which invades the freedom of Oriental purchasers of whatever goods, wherever made, as an essential violation of the laws of the 'eternal equity.'"

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Speaking before a small conference held in the rooms of the Bar Association Club House of New York, during the early part of last Winter, Dr. Charles Cuthbert Hall, President of Union Theological Seminary, said:

"If only men and women of means would look into this great matter—the well being of 300,000,000 of people, for India's population is one-fifth of the whole human race—and of their abundance give something toward the establishment of trade schools in India, up-to-date schools equipped with American teachers, they would be serving humanity and coming generations on a scale it has been given to few to serve. Agitation in America, the

informing of public opinion as to the exact facts, will do more than anything else to bring England to her senses. For there is no denying the fact that England is administering India for England's benefit and not India's. It is hard for me to say this, because, until I went to India, my sympathies were all on the English side. My early education was much in England and I have many dear personal friends there. But what I am saying now is the truth, and the truth must be told.

"A most peculiar complication in the matter is that personally the officials of England in India are the finest sort of men in many ways. Probably a more honorable and clean service, freer from the corrupt use of money, could not be found than the civil administration of India. It is a service of gentlemen of high character and breeding, and many of them are truly friends of India in theory; but as active officials their whole nature seems to change—the official conscience, official sentiments, are exactly the reverse. I have seen Indian gentlemen, personal and deeply esteemed friends of mine, treated with positive discourtesy. Those same Englishmen would cut off their right hands before they would treat an Englishman so, but they will go out of their way to insult an Indian.

"Not long ago Mr. Morley made a speech in which he said he 'hoped he would not be blamed for the Indian famine; he did not suppose even Indians will demand of the Secretary of State that he play the part of Elijah on Mount Carmel,' intimating that the only difficulty is the failure of the rains. But this is not true, and it seems incredible that any intelligent, adequately informed man could so misunderstand the situation.

"There are factors in this terrible question which I would not care to discuss even in this room. The obvious fact stares us in the face that there is at no time, in no year, any shortage of food-stuffs in India. The trouble is that the taxes imposed by the English Government, being fifty per cent of produce, the Indian starves that England's annual revenue may not be diminished by a dollar.

"Eighty-five per cent of the whole population has been thrown back upon the soil because England's discriminating duties have ruined practically every branch of native manufacture; and these tillers of the soil, when they have sold themselves for the last time to the money-lender, when they have over and over again mortgaged their crops and their bit of land, are 'sold out' by the tax-collector to wander about until they drop of starvation.

"Once when I was in Rugah, just after a terrible famine, I saw several small children viciously hitting another, a little girl, and trying to take something away from her. It proved to be a lump of mud, mixed with a little wheat chaff, she had found in a shed. She was carrying it away

to eat and the others, brutal from hunger, were trying to get it from her. Later, I was visiting in Rubaton at the home of a well-known missionary. In the field adjoining the house, they told me, there had been a fire burning night and day for three months, the fuel of which was dead bodies—the harvest of famine and its inevitable companion, plague.

"We send shiploads of grain to India, but there is plenty of grain in India. The trouble is that the people have been ground down until they are too poor to buy it. Famine is chronic there now, though the same shipments of food-stuffs are made annually to England, the same drainage of millions of dollars goes on every year. . . . The present initiative of the Indian people themselves is the thing we should seek to nourish. In this present generation, there has sprang up the Swadeshi movement, like the Irish Sinn Fein, like our colonial boycott; young men are sacrificing everything to get industrial education and revive the ruined industries of their country. 'And this is where we Americans can help, without in the least encroaching on the rights of our sister nation. . .'"

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Americans of probity and fearless sincerity, who have gone to India, who know the facts at first-hand, are practically unanimous in their verdict. The great trouble is that the majority of our ninety millions are without information on the subject, and hence can have no judgment or opinion in the matter. As Dr. Hall truly says, the crying need is the creation of a thoroughly informed, intelligent public opinion in America.

MYRON H. PHELPS.

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THE CRY FROM INDIA.

Extracts From a Private Native Letter From India.

Coming to the famine problem, the ryots are in a very sad plight. Those holding *ryotwari* land from the Government find it very difficult to sustain themselves even when the rainfall is normal and the outlook of crops fair. . . . The poor agricultural class has to starve, year in and year out, whether the rains come down or not. The canal tax, the land tax, colonization dues, water tax and numerous others, leave the tiller of the soil nothing to live upon. Prompt payment of the dues is compulsory—otherwise the *Government* would starve! If a man fails to pay in time, woe be to him! Down comes the department official and confiscates his property—cattle, clothes and all—selling them at rock-bottom prices, that the amount due may be immediately realized. This done the family, which generally numbers eight to ten, is left to face the crisis as best they can—the children squalling for food, and certain death staring them all in the face. It is no un-

common thing for this class to live on one meal a day—they cannot afford more—hence the regular increase of mortality among them. They are all thin, angular, with bones everywhere protruding—a pitiable sight.

During my travels in Central India I have known hundreds of these poor agriculturists and villagers to live on baked mud, the bark of trees, leaves and a few wild berries. The average hut would contain one or two broken *charpoys*—beds interlaced with thin string or broken *bukah*,—and a brass *lota*, a vessel from which to drink water. Sometimes throughout a whole village the pieces of rag about the loins of the men and women were all that could be found in the shape of clothing or even cloth. Children, both male and female, until they are nine or ten, go about naked. The entire family works in tilling the land. In some villages the women make and sell baskets woven of twigs. In this class money is practically unknown, traffic consists of exchanges, the glamor of the outside world is a myth—and yet they were a contented class in years gone by.

Does the white man who drains away crores of rupees annually, care to get an insight into the life of these swarms of people? No. Shooting parties and balls, dancing and nautch parties, take up all his leisure time. He devotes a few hours to his official duties, and spends the rest in amusement—golf, billiards. The ruling of the people, all direct contact with them, is left to minor authorities who find it easy enough to fleece the defenseless native. The Sahib is dreaded in the villages and feared as a god. During his prescribed tour of the villages, the people try to hide themselves. He is known as the Bari Sarkar (Big ruler) and the Ma-Bap (mother-father).

Season after season the scarcity of food is becoming more and more imminent until now practically every year is a famine year. The present alarming rise of prices forecasts dire results. The condition varies little throughout the country. The Government issues proclamations, brings out the famine-code “for meeting agricultural distresses,” starts relief works, paying the starved coolies barely enough for sustenance, opens poor-houses (the official outlet to the other world) for those who are too weak to work—mere ceremonial shows—the flimsiest hypocrisy. For all the time that these poor Indians are dying for want of food the Viceroy with his council, together with their ladies and flunkies, are busy giving dinners and organizing football and hockey tournaments, presenting expensive cups and medals to successful teams, planning hunting trips, garden-parties and balls. They must have their pleasures, though “the niggers die as dogs.” When they are obliged to come down to the plains, they preach inoculation and rat-killing to combat the plague; they show no little outward sympathy for the suffering

poor, *but* they never inquire into the real cause or exert one muscle to provide real relief. . . .

In ancient times all the output of grain was stored in granaries, in every principal town. This provided amply for all years of poor agricultural returns. But the wise Government, the Government that looks anxiously after the welfare of India, prefers to see the Indian starve, while he himself fattens on the produce of the Indian’s soil and toil. The poor agriculturist dare not store even sufficient grain for his own use, but is called upon to explain why he has misappropriated produce and robbed the Government of its legal due.

India was won at the point of the sword, and India is held in the same way. It has fallen into the iron grip of an unscrupulous nation—a nation of moral cowards. England does not seem to realize that she is sounding her own death-knell, digging her own grave, in pursuing this reactionary policy. It is the same policy that has ruined many nations; the day that India wins her emancipation, England falls. And that day is not far off. Every successive sun helps to sever the bond once existing between England and India. Thread after thread is being cut, skein after skein unraveled; and though a thousand Morleys and a thousand Parliaments shout until they are hoarse that India is unfit to rule herself, nevertheless *India will*.

When I see the wealth of India being drained year after year; when I see her grain and produce carried away, forced away from her season after season; when I see plague and famine working havoc, 500,000 victims failing week after week; when I see the legitimate rights of Indians ruthlessly disregarded—liberty denied them—the last morsel of food snatched from their mouths; when I see the solemn pledges made by Queen and King openly belied and broken (Lord Curzon even going so far as to admit that these were made only to pacify the excited natives, and were not meant to be fulfilled); when I see the Indian denied any part in the government of his own country, and Europeans and Eurasians substituted in his place robbing him of his birthright;—when I see all this, when all this is burned into my eyes, my brain, my heart, day after day, year after year, what can I say but that British rule in India is a failure, a most miserable failure, a failure unprecedented in the history of the whole world. . . .

My heart aches as I write. Is justice dead? Is brotherly love extinct? Is progress a dream? Sisters and brothers of America, show us what to do—how to check this wholesale swindling, sacking, shooting, slaughtering of helpless Indians. A government is responsible for the agents and deputies in its pay. England should have realized this from the beginning. Equal justice for Englishman and Indian alike would have proved the

highest statesmanship, the truest political economy, the safest foundation for a permanent Empire.

I close with the words of the great American, William Jennings Bryan, who soon realized the true condition of India and her people, during his stay among them: "There is no justice in India."

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THE ECONOMIC GRIEVANCES OF INDIA.

Extracts from an Essay on Imperialism, by G. P. Gooch, in "The Heart of Empire."

India is an agricultural country, the population of which has been from time immemorial engaged in work on the land. In order to reach the mass of the people a land tax has at all times been levied on the produce of the soil. Nothing could be more just; and the grievance consists not in the principle, but in the method of taxation. In earlier times the peasants paid their tax in kind; under English rule the produce of the soil is no longer legal tender. In former times the contribution rose and fell with the crop, and when there was no crop there was no taxation. Under British rule the land is compelled to pay a regular sum, fixed for a definite period of twenty or thirty years, for an irregular yield. The result is the same as in Russia. A large number of the peasantry is getting taxed off the land. In a bad year the *bunya*, or money-lender, is called in, and the cattle, next year's crop, and finally the land itself is mortgaged; for the yearly tribute must be paid. The official says quite truly that the bad years have been reckoned on in fixing the yearly tax; but few peasants possess enough land to make the surplus of a good year do duty for the deficit of a bad one. The peasants, though industrious and thrifty, live from hand to mouth. The extent to which this practice of levying money is carried was shown in the resolution of the Government to collect full tribute for 1898, which happened to be a good year, thus preventing the peasantry from recovering from the terrible famine of 1897, and preparing for the still worse visitation of 1899-1900. The third grievance in connection with the land tax is that it is as a rule excessive in quantity. The land systems of India are legion, and no general statement would be true of every part. Bengal has enjoyed the blessing of a Permanent Settlement for over a century; in other words, it has been exempt from the continual rising of the demand, and has in consequence been virtually immune from famine. But outside Bengal and the North-West Provinces it would not be untrue to say that the British demand is on the whole higher than the peasantry can meet—work as hard as they will—without getting into debt. Even the Secretary of State had to admit it had

been excessive in the Central Provinces. It is true enough that the land revenue demanded—we do not know whether it was obtained—by the Moghuls may have been as great as ours; but in the Moghul era the people were not wholly dependent on the crops. The introduction of European goods and the facilities afforded by railways to compete in the remotest parts of the peninsula have crushed the greater number of native industries—hand-loom, leather and metal work, and the manufacture of dyes. The official mind is satisfied that they are "the lightest taxed people in the world," forgetting that the lightness of the tax is relative to taxable capacity. The land and the land alone has now to bear the strain, and there is hardly a village outside Bengal throughout the length and breadth of India which has not sunk into debt in its attempt to bear it. The wide extent and the fatal character of this canker is but faintly realized in England. The evil has been intensified by the permission, introduced by English law, to alienate land; and under this law a vast quantity of land has passed out of the hands of its hereditary owners. The Government at last seems to be waking up to fatal consequences of this law, and has passed a bill to prevent further alienation of land in the Punjab. The measure, however, is little more than the locking of the stable door when the horse is gone, and cannot be expected to accomplish any good until the causes that produce the money-lender are themselves modified. A lighter rent alone can free the cultivators from the grip of the *bunya*. The two great famines coming in three years have revealed the utter lack of staying-power in the Indian peasant, and may bring a tardy blessing with them if they force the administration to consider whether it is wise to compel taxpayers to go on living on the edge of a precipice. The common explanation of famines by the improvidence of the people and the increase of population is utterly inadequate. No people in the world are more industrious or less extravagant (except in regard to funerals); and the increase of population is less than in England. The Famine Commissioners of 1898 declare of the laboring classes that their "liability to succumb, instead of diminishing, is possibly becoming more accentuated." . . .

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A second economic grievance is the expense of [the British] administration. Since the Mutiny the Indian debt has doubled in a time of unbroken internal peace, and this despite the fact that the revenue is now thrice as great as in 1858. The taxpayers cannot understand why public money should be spent in decorative memorials to civil servants, nor can they be made to see the necessity for so many special trains and heav-

expenditure on official banquets. Again, they recognize that they benefit by many of the railways in time of famine; but they are by no means reconciled to the Government's policy in pledging the national credit to keep up the dividends of certain lines that seem to them more for the benefit of the promoters than of the community at large. The railways involve a loss of two millions a year, and the Famine Committee of 1898 declared that their further extension would be of no value as a precaution against famine. The greatest expense is, of course, involved in the maintenance of the existing military system, and all the more since England appears to regard the Indian army as a sort of reserve on which she draws when she requires aid in any part of the world. An army of a quarter of a million men naturally imposes an enormous additional burden on the resources of the people. It is generally admitted that the army of India is greater than is needed for internal security; in other words, it has an Imperial as well as a local value. This being so—the poverty of India apart—it seems fair that the Empire should pay for that portion of the force which is not needed for purely local purposes. It need scarcely be pointed out, too, that the squandering of millions in military adventures beyond the frontier, such as the Afghan Wars and the campaigns necessitated by the establishment of forts in distant positions—such as Chitral—provokes widespread indignation. And it is difficult to speak with due moderation of the decision of Lord Salisbury's Cabinet to throw the cost of the employment of Indian troops in the Sudan campaign of 1896 on the Indian taxpayer, despite the protest of the Viceroy, and in the teeth of the declaration of 1858 that Indian money should not be used for campaigns outside the country. The drain on the resources of the country would be bad enough if the money thus raised was spent in the country itself. But nearly a third of the total revenue is remitted to England in the form of Home Charges, dividends, pensions, etc., and part of the fifteen millions paid in salaries to European officials is sent as savings to Europe.

BOOKS

GREAT BRITAIN'S "COSTLY ABSURDITY."

British Aristocracy and the House of Lords. By Edward Carpenter. Published by A. C. Fifield, 44 Fleet St., E. C., London. 1908. Price, 6d. net.

"A foolish and somewhat vulgar anachronism," "a reactionary institution of such magnitude and dead weight as no other nation in the world can show," "a waste,"—with a few exceptions, of

course—"of dullness, commonplaceness and reaction," are a few of the author's names for the British aristocracy in this forward charge upon the Peers and their Parliament Chamber. Mr. Carpenter, however, believes more in the House than in the Lords. A Second Chamber is in his opinion "on the whole advisable," and he proceeds to "the practical question" of "how to remodel it with a view to rendering it . . . useful." He proposes three reforms: "(1). Life-peers (the actual title a matter of little importance). (2). Adequate reasons of useful service to be given for each creation—on democratic grounds more or less scheduled and recognized. (3). Limitation of number of members."

The essay is a reprint from *The Albany Review* and naturally, being from Mr. Carpenter's pen, is concentrated food, well-spiced.

ANGELINE LOESCH.

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A CHRISTMAS SERMON.

What Does Christmas Really Mean? By John T. McCutcheon and Jenkin Lloyd Jones. Published by The Unity Publishing Co., Chicago. Price, 50 cents.

Sweet, simple and clear, avoiding all controversies and non-essentials, the life-story of the Christ in word and deed and influence, is told by a mother to her eager little boy. The brief twenty pages of the book are attractively bound and printed and with McCutcheon's drawing and its text are a dainty medium for the spirit within.

ANGELINE LOESCH.

BOOKS RECEIVED

—Report of the Proceedings of the International Free Trade Congress, London, August, 1908. Chairman, the Rt. Hon. Lord Welby, G. C. B.; Treasurer, Russell Rea, Esq., M. P.; Secretary, J. A. Murray Macdonald, Esq., M. P. Full official report of the proceedings, with complete text of all speeches and papers at the Congress, together with reports of speeches at the Cobden Club dinner. Cloth bound. Published by the Cobden Club, Caxton House, Westminster, London, S. W., England. Price, 5s. net—\$1.25 net.

PERIODICALS

The Socialist Review (London) contains in the October number two articles of exceptional merit, "The Remedy for Unemployment," by Joseph Fels and John Orr, and "Who Pays the Rates," by Josiah C. Wedgwood, M. P. Unemployment is a matter of interest to most of us at all times, but just at present outsiders are giving it attention, much after the manner of the darky's mule, who, if knocked down more than seven times in one day, dimly realized a change from "established usage." In the first of

these articles, idleness is, in many detailed cases, traced to legal monopoly of land, and it is asserted that "all social evils arise from the fact that the community has conferred its own proper functions and rights on individuals." Messrs. Fels and Orr have learned what the statesmen of the world seem unable to understand: Privilege, or private law, is the evil of our time. "Who Pays the Rates" contains a fundamental truth of practical government, which if affirmatively acted upon would overthrow all privilege. But, as Mr. Wedgwood says, "it is a dangerous subject to touch carelessly," and he cites a celebrated cross-examination in support of the thought that knowledge is as necessary as kindly impulse if we would help to make the world better. The Whig landlord, Lord Balfour of Burleigh, is made to bear witness to the economic truth contained in these two valuable articles.

J. Z. W.

In an article on "If Reform Reformed," in the December *Cosmopolitan* (New York), Ambrose Bierce digs up the Malthusian theory, saying: "If, for example, we could abolish war, disease and famine, the race would multiply to the point of 'standing room only,' a condition prophesying war, disease and famine." Fallacies die hard in the mouths of these wise men.

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Charities and The Commons for November 7 is a resume, under the title, "The Prevention of Tuberculosis," of the social, non-technical aspects of the International Tuberculosis Congress. In the final article, "The Responsibility of Society," Samuel M. Crothers closes with these characteristic words: "Throughout the world millions are threatened with death by a preventable disease. Is the humanity of the civilized world strong enough to take the necessary measures for prevention? Science tells us what

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the measures are; the institutions for moral and religious culture must be enlisted in the work of carrying them out. Above all must we have men and women with civic courage who will not be deterred by the opposition of selfish interests. When Mr. Great-heart was conducting his company of pilgrims on their journey, the way was stopped by Giant Grim and his lions. It was a situation common enough, where weaker spirits say, 'It is evident that what is excellent is not practicable.' Mr. Great-heart draws his sword and says to the giant: 'These women and children are going on a pilgrimage, and this is the way they are to go, and go it they shall, in spite of you and your lions.' In every community we must have some Mr. Great-heart with his defiance of the lions in the way, and with his insistence that 'go it they shall.'

* * *

A. L.

You cannot place men behind barren white-washed walls, black steel bars or in hard gravel

yards and expect them to come out better than they went in.—Commonsense, of Cleveland.

* * *

It would have been no harm, I think, if the influenza had taken, instead of temperate me, the personage who sat on the next chair to us at Grange's, and before whose bottomless appetite all the surrounding platefuls of cake disappeared like reek. His companion, who was treating him, finally snatched up a large pound-cake, cut it into chunks, and handed him one after another on the point of a knife, till that also had gone ad plura. The dog, for it was with a dog that I had the honor of lunching that day, appeared to consume pound-cake as my Penfillan grandfather professed to eat cheese, "purely for diversion." By the way, it must have been a curious sight for the starved beggars, who hang around the doors of such places, to see the dog make away with as much pound-cake in five minutes as

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would have kept them in bread for a week, or weeks. Bad enough for them to see human beings, neither bonnier, nor wiser, not, except for the clothes on their backs, in any way better than themselves, eating hot jelly and such like delicacies, while they must go without the necessaries of life. But a dog! Really that was stretching the injustice to something like impiety it strikes me. I should like to know the name of the gentleman "as belonged to that dog." He seemed, by his equipment and bearing, a person holding some rank in the world beside the generic rank of fool; and should one find him some

other day in Parliament maintaining that "all goes well," it would throw some light on the worth of his opinion to know that his dog may have as much pound-cake at Grange's as it likes to eat.—Jane Welsh Carlyle.

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A boy of six attends a private school where prizes are given on the least provocation. One afternoon he came home and exhibited with pride one of these rewards of merit. "Good!" said his mother; "how did you gain it?" "I was the first in natural history."

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Natural history at your age? How did that happen?" "Oh, they asked me how many legs a horse had." "And what did you say?" "I said five." "But a horse hasn't five legs, child." "I know, but all the other boys said six."—Salem Observer.

✦ ✦ ✦

Jane Addams, the talented head of the Hull House, said bitterly, apropos of woman suffrage, at a recent dinner in Chicago:

"There are women who will laugh at us for our

interest in the ballot, and who will then give absorbed hours, in the privacy of their rooms, to great electrical massage machines, face steaming engines, curious masks and huge flesh-reducing mechanisms.

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