

# The Public

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

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## EDITORIAL

### Bryan and the Presidency.

In his speech last week at the Methodist General Conference, where his appearance upon the floor was greeted with what the news dispatches describe as a great ovation, William J. Bryan took occasion again to admonish his friends that he is not personally in the Presidential race. "I can do more," he said, "by remaining in politics as a private citizen." That is true. Glad as millions of his countrymen would be to know that Bryan was in the White House, enthusiastically as they would work and vote for his election if he were the candidate, possible as it may be that circumstances at the convention will necessitate his nomination, it is nevertheless true that he can be of greater service to democratic progress as the first citizen of the land than as its chief magistrate.



### Judge Lindsey's Latest Vindication.

The Denver election of last week furnishes further proof of the democratic belief that the evils of popular government have their roots, not in any inefficiency, immorality or indifference of the people, but in the undemocratic contrivances with which it has been customary to harness democracy to plutocratic chariots. Ever since Judge Lindsey discovered the plutocratic Beast in the Denver jungle, and didn't keep quiet about it, the Beast has been after him with claws unsheathed. He has defeated them more than once, and now, under

especially difficult conditions he has defeated them again. With the Evans-Guggenheim-Speer Demo-Republican bi-partisan machine set to crush him, he was re-elected by 25,000 majority. Nor is that all of it. The Big Business crowd was swept away by a plurality of over 20,000 for the other Citizen candidates, and a clean majority of 10,000 over all. Naturally the Denver news dispatches have been quiet about the results of this election. If it had gone the other way the din of it would echo yet. But the important thing is not the news of the victory, but the victory itself; and the most important phase of that is its further assurance that the people are capable of self-government when they have even so much as a poor chance to work at it.



### Roosevelt's Record on Trusts.

Clyde Tavenner, the Washington correspondent, makes an indictment of Roosevelt which he, in the event of his nomination, may not find it easy to evade. Mr. Tavenner invokes an "abundance of official data in the archives of the Department of Justice in Washington which shows beyond successful contradiction that Roosevelt is allied, and always has been, with the 'far-reaching Morgan interests,' the same interests which are now financing with a lavish hand his campaign for renomination." Admitting that Mr. Roosevelt, "past-master in politics that he is," may be able temporarily to fool the majority of the people into believing that he is really against the great industrial trusts, Mr. Tavenner is sure he will not be able to fool historians. "The data at the Department of Justice in Washington," continues Mr. Tavenner, "revealing his failure to bring criminal prosecution against George W. Perkins for organizing the illegal harvester trust, when considered with the sworn report of the Roosevelt campaign committee of New York showing how Perkins contributed thousands to return Mr. Roosevelt to the White House, forms a chain of evidence that will surely be commented upon by unprejudiced historians. History will have to state that during all the time he was in the White House, as well as when running for the third term, Mr. Roosevelt was in frequent conference with George W. Perkins, who might be accurately described as the official messenger of Wall Street. History must show that Perkins was the chief aide and co-schemer of J. P. Morgan, while the latter was, in the years between 1905 and 1911, throttling business in every direction. It was Perkins who, as Morgan's business partner, showed Morgan how to dominate the

boards of directors of all the great railroads, banks and trust companies, express, telegraph and telephone companies, steamship lines, insurance companies and all the great industrial trusts, to the end that Morgan now has a strangle hold on a corporate wealth of over thirty-five billion dollars, an amount equal to one-third of the total wealth of the nation. Mr. Roosevelt's biography will also relate that while he was president Burdette D. Townsend, one of his assistant attorney generals, investigated the Harvester trust, reported that it was a trust of the most vicious character, that it was holding up the farmers, that all the plans for its organization and manipulation had been conceived and executed by Roosevelt's friend, George W. Perkins, and that Mr. Roosevelt's answer to the recommendation of the investigator to prosecute the trust was an order to his attorney general not to start suit until he gave the word, which word was never given." These matters have been stated before and President Taft is their sponsor. without waiting for the historians? Historians are true or not, in fact and in sinister significance, without waiting for the historians. Historians couldn't repair the mischief Roosevelt might do, however foolish they might make the voters of next November look to posterity.



### "The Question Before the House."

When a Prohibitionist at Asbury Park asked Senator La Follette if he were a Prohibitionist, the questioner probably did not mean to be disorderly, but he was. Senator La Follette had just closed an address on the fighting issues of the pending Presidential campaign, of which Prohibition is not one nor likely to be. Prohibition was therefore on that occasion not germane to what parliamentarians call "the question before the house." It was a disorderly interruption. But Senator La Follette answered it straight from the shoulder, as is customary with him. Not being a Prohibitionist, he said so in one word of one syllable. But he added several words of well-merited rebuke. He said to his clerical questioner: "I don't think that was fair of you; that question has not entered into the discussions of the campaign, and is not an issue; but as you ask it and have my answer, I suggest that you put the question also to Mr. Roosevelt and Mr. Taft when they come here." The advice was probably not taken. These out-of-order questions are almost always put to candidates who are already as far forward in the progressive fight as public opinion will tolerate; and it is not an unfair inference that as a rule the ques-

tions are put in the interest of reactionary candidates who give less candid answers than may be expected from progressives, or whose answers cannot so well be made to count to their prejudice. Prohibitionists, however, are not especially addicted to this kind of disorderly conduct. They are probably freer from it than many others. It was done on the largest scale four years ago, when equal suffragists insisted upon making the suffrage question a rider on the shoulders of Presidential candidates in a campaign that was utterly devoid of equal suffrage possibilities. Mr. Bryan refused to answer one way or the other, on the ground that the question was not involved in the campaign, and Republicans made the most of it; Mr. Taft made a deceptive answer, and Republicans made the most of that, using it both ways. What Mr. Taft himself made of it after his election—well, his anti-suffrage speech at the suffrage meeting in Washington, is it forgotten? This raising of questions “not before the House,” to the prejudice of questions that are “before the house,” has enough other angles to furnish material for a book. But any one whose bump of orderliness is reasonably developed, will need no book to teach him the difference between the importance of any given subject considered regardless of temporary circumstances, and its importance considered with immediate reference to such circumstances.



### The Water Commissioner of Springfield.

The attempt to recall Willis J. Spaulding, the Springfield water commissioner, under the provisions of the Illinois commission-government system, which Springfield has adopted, is naturally irritating to citizens of Springfield who realize the great civic value of Mr. Spaulding's public service; but the movement can hardly fail to be useful, and in a very different direction from the intentions of its promoters. If the recall petitions are sufficiently signed it will prove that “crooks” in the business and the politics of Springfield have a larger following than “crooks” anywhere ought to have. If, after being sufficiently signed, the petition is confirmed at the polls, it will prove that a majority of the voters of Springfield swarm on the lower levels of citizenship. Mr. Spaulding may thereby be put under a cloud for a time among his unthinking fellow citizens, but that can't hurt him as much as the loss of his service will hurt the public interests of their city. If, however, the petition is not sufficiently signed, or at the ballot box is defeated, the result will be a triumph of good citizenship over bad, of which

Mr. Spaulding and his friends may well be justly proud.



### Australia's Capital City.

The first minutely planned city in the world is to be the capital city of the Commonwealth of Australia, and Walter Burley Griffin, of Chicago, is its designer. He has won the cash prize of \$8,750 in a government contest in which he competed with over 800 architects. Mr. Griffin's plan contemplates a city 25 miles square, on a site which is now an Australian wilderness. It provides for an immediate population of 75,000, with an allowance for increase at the rate observed in other national capitals. The plan is described as of the radial type—one principal center from which streets and boulevards radiate to other centers and thoroughfares to subordinate centers. It provides for everything the city will need of a public utilities fund. There will be but one railroad, which will tunnel the brow of a hill and pass through a depression in the city and around the governmental center. The site is in the Province of Canberra, about half way between Melbourne and Sidney, on the Mohonglo river, seventy-five miles from the seaboard. Mr. Griffin's professional triumph in this contest is especially gratifying to the Singletaxers of Chicago, for he has long been one of them.



### TARIFF PLUNDER.

Managers of railroads talk about the injustice of the public attitude towards railroads. They say, for instance, that railroads must pay more for material and labor but are not allowed to raise rates. But do they ever call attention to the fact that the “protective tariff” burdens them?

Because of the “protective tariff,” the Steel trust and other iron and steel manufacturers can and do charge from \$28 to \$34 per ton for steel rails, which, according to the testimony of such expert manufacturers as Mr. Carnegie and Mr. Schwab, can be and are rolled at a cost of \$12 per ton. Making a liberal allowance for profits, etc., the railroads must therefore be paying from \$10 to \$16 per ton more for rails than they should or would pay but for the tariff.

In round figures the railroads of the United States buy 3½ million tons of rails per year, so that for rails alone they pay annually \$45,000,000 more than they should. It is a conservative estimate that, taking into consideration the iron and steel purchased by the railroads in the shape of cars, locomotives, wheels, axles, trucks, trimmings,

bridges, structural material, etc., they are paying from \$125,000,000 to \$150,000,000 annually as a bonus to steel manufacturers.

If it be asked why the railroads, which are not benefited by the tariff, put up with this extortion, here is the answer: Twenty-three directors of the United States Steel Corporation are in control or on the directorates of 55 per cent of the railroad mileage in the United States.

And this is only one of the smaller and more indirect tariff robberies.

E. J. BURKE.



## THE COFFEE QUESTION.

We are finding out why the price of coffee has doubled within three or four years. It appears that there is a reason; it is not one of the things that just happened. Nor is it due to any phenomenal advance in wages; a remarkable fact, when we consider that such things as coal and railroad rates and many others would never go up at all if it were not for the demands of the insatiate laborer. Coffee has advanced in price, although the production has doubled, because the market supply has been artificially restricted. The Brazilian government is in the operation and participates in the profits to the extent of an export duty of three cents a pound, and American bankers are financing the scheme.

From all this a prominent New York journal of the conservative stripe draws the inference that government regulation of prices is dangerous. Now in the first place there is very little demand in this day and generation for a government control of prices that will make them higher than they are now. If a government does control prices and the people control the government, the people can control prices and there will be no danger that a consumer will have to pay fourteen cents for a commodity which costs the producers eight. But if a trust controls prices and the government can't control the trust, or if the trust controls the government and the people can't control either, then the consumer may as well be philosophical. Let him read the accounts of the Taft-Roosevelt scrap and try to forget his woes in innocent hilarity.

It may as well be understood that the export duty of three cents adds nothing to the price of coffee. If the government had kept out of the matter entirely except to the extent of seeing that the coffee planters and their American bankers were allowed a free hand in squeezing the consumer, a coffee trust could have restricted the supply; the price would be just what it is now and the planters' profit would be what it is now plus

the three cents a pound which the government collects now.

The coffee revelations throw no light whatever on the question of government regulation of prices in the direction of lowering them. They certainly afford no argument against the abolition of special privileges which foster monopoly and thus burden the consumer, nor against government ownership and operation of industries in which competition is impracticable.

WM. E. MC'KENNA.



## AGAIN—THERE IS A LAW.

A pyramid standing on its apex must be maintained in position by supporting props on every side. The principle of gravitation, aided by every wind that blows and every vibrant motion in the vicinity, tends constantly and powerfully to bring it down. All additions to the structure, however in themselves adapted to improve it, but offer new points of vantage to the subversive forces which strive against such a violation of the natural law of mechanical stability.

Having conceived the idea of a pyramid painfully propped in an inverted position, we must suppose its continuance thus upside down to be considered of vital importance. On this assumption we see what toil and pains would be bestowed on the constant readjustment and renewal of the supports and the placing of additional ones as need should appear. And the principle of gravitation being obviously the cause of insecurity in the threatened structure, this principle would be loudly decried as necessitating so much arduous toil to a progressively difficult and ultimately doubtful end.

Some among the topsy-turvy mechanics would unquestionably go beyond merely bemoaning the evil tendencies of gravitation, and would seriously propose its total abolition as the only means of permanently solving their difficulties. Eloquent orators would declaim that until they had put an end once for all to the depressing and destructive action of gravitation it were vain to expect their pyramid to stand securely and hold its broad base aloft and unwavering in the face of approving heaven.

Not to pursue the simile unnecessarily, let us consider now our troublous society, which is not inaptly typified by the inverted pyramid.



Our democracy is built upside down. Its base is not established on the solid earth. Proclaiming

the eternal truth that all human land animals are created equal as to their natural rights, we have nevertheless legally and completely separated four-fifths, more or less, of the human land animals from the land.

Inevitably then the principle of competition, arising from the fundamental law which impels men everywhere and always to seek to satisfy their desires with the least exertion, unceasingly pulls and hauls at our preposterous democracy like gravitation at the inverted pyramid. Inevitably the social structure has been, is and must continue to be sustained by many artificial supports. And inevitably, as the fabric through industrial development grows more cumbrous and complex, these supports must constantly be strengthened, renewed and greatly increased in number. Beginning long ago with poor laws, organized charities and penal systems, we have now fully entered upon a thorough course of eight-hour laws, child labor laws, laws for railroad, factory and mine regulation, for pure food, workmen's compensation, minimum wages, old-age pensions, state insurance—but the reader shall be spared even an approximately complete list of positively ameliorative measures and all mention of negative acts, designed to secure publicity and discourage corrupt and oppressive practices.

All the thousand enactments bred in this saturnalia of legislative benevolence—so to speak—are to be installed and maintained in practical operation by means of commissions, bureaus, corps of inspectors, experts and detectives of high and low degree, with special benches of judicature far past enumeration—and no end in sight to even the eye of faith! The early exponents of democracy were accustomed to say, "That government is best which governs least." But many of our most trusted and worthy leaders in modern democracy seem to hold before us an ideal government which shall employ approximately half of its citizens to watch and restrain the other half from practicing or suffering injurious fraud and oppression.

And all this stupendous diversion of high-class activity away from the useful business of supplying the world with the necessaries and comforts of civilized life is made necessary, we are told, by the evil work of competition, which if not vigilantly circumvented at every point will in time reduce society to a chaos of misery and inefficiency. The tendency of wages to an irreducible minimum, the menacing persistence of poverty, disease, vice, crime and corruption which baffle and appall the philanthropist, sociologist and reformer, are all charged to the workings of a natural principle of human association in industry. We are warned

that this principle must be set aside and that the wages of labor and the prices of commodities and services must be regulated by human justice and benevolence, in the interest particularly of that large and growing class of the "defective and inefficient," the "surplus population" for whose needs and welfare nature has unhappily made no provision.

The late Edmond Kelly, lecturer on government and politics in Columbia and other universities, and an able, learned and profoundly sympathetic writer on these subjects, in his exhaustive work, "Government," sets forth the implied necessity and the ambitious aim of the human agency proposed to replace the discredited regulator of industrial rewards provided by nature. "Justice," he says, "may be described as the effort to eliminate from our social conditions the effects of the inequalities of nature upon the happiness and advancement of man, and particularly to create an artificial environment which shall serve the individual as well as the race, and tend to perpetuate noble types rather than those which are base." Which is to say that justice, the price of peace, means an eternal struggle against the natural tendencies of social growth, and that the nobler qualities of men can only survive the baser as exotics in an artificial environment!



The antidote to these appalling conclusions, which may be seen coloring more and more the popular—even the progressive—thought of today, is evidently a knowledge of the fact that our social pyramid is upside down. This fact fully explains why a principle in itself adapted to secure the peace and stability of human societies should now, owing to an artificial reversal of the natural order, tend to their disintegration and destruction. Competition, like gravitation, is itself without moral quality either good or bad. It is simply a natural principle of industrial association which, according to the moral order of the conditions under which it operates, may be a saver of life unto life or of death unto death.

In the primary occupations, like hunting, fishing and primitive agriculture, competition may be seen to distribute as it were automatically and with a satisfactory measure of justice, both the rewards of labor and the benefits of mechanical invention. No employer can oppress those who are free to employ themselves, and no new contrivance can exploit the public while the old one is free to compete with it.

Even now and here there is a kind of competitive adjustments which, from their relation to in-

terests in which are involved a considerable degree of wealth, leisure and influence, are quite clearly expounded by accepted authorities. These are the adjustments of competitive trading. The textbooks declare, and most well-informed people understand, that with trade set free from artificial restrictions, legal as well as illegal, its profits would be automatically fixed by competition at a point yielding merely a fair return for the labor employed therein.

There remains to be patiently and persistently demonstrated the equally vital truth that with production set free from artificial restrictions, mainly legal, competition would with like certainty maintain wages in all classes of labor, mental, moral, manual and mixed, at a rate approximately a just return for the actual contribution, in goods or other satisfactions, which each laborer makes to the aggregate of current production.



With the social pyramid thus righted up, its broad base of human units firmly established on the earth—their nourishing mother—the eternal forces that govern the activities of men would operate but to the perpetuation of its serene and blest security.

ELIZABETH P. ROUNSEVELL.

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## INCIDENTAL SUGGESTIONS

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### THE ROOSEVELT SEIZURE.

Duluth.

Rampant inconsistency is the humor of this Roosevelt seizure. Because they want tariff reduction, the multitude is clamoring for Roosevelt, who never bent a finger for tariff reduction. Because they want progressive policies, thousands are shouting for Roosevelt, who jumped to the head of the procession by stepping on the face of the man who gave form to progressive tendencies. Because they demand that the people shall rule, State after State is turning to Roosevelt the unconditioned and the absolute, who but four years ago had only a guffaw for the great Commoner's appeal, Shall the people rule?

In which rampant inconsistency, the multitude is showing itself superbly consistent. La Follette, who led the forlorn hope, does not represent the people. Roosevelt, who was dandling Aldrich and Cannon when that standard was raised, represents the multitude exactly. Taft, who blindly prosecutes the trusts to an inconsequential finish, does not represent the people. Roosevelt, who rails against bad trusts but who would not hurt business, is their proper spokesman. Bryan, a majestic voice crying in the wilderness, does not represent the populace nearly so well as Roosevelt bawling from the house-tops.

The people are disgusted with that which is rep-

resented in politics by Lorimer and Penrose and Smoot. Nobody is assailing that crew quite so vociferously as Roosevelt. Not La Follette, who advocates physical valuation of railroads and certain other measures. Not Bryan, who declared himself upon the subject of train robbers some eight years ago and has since then other matters to attend to. Both of them are able men but neither has Roosevelt's genius for seizing the mood of the moment—being seized by it. Men of their type would drive out darkness by letting in sunlight. It may be good philosophy but Roosevelt's is the more acute psychology. He contrasts black and white. Sunlight does not contrast darkness but conflicts with it. Nevertheless black contra-suggests white and not sunshine. And in certain phases of vision more is to be accomplished by pointing to black than by proposing more light. In cleaving to Roosevelt the multitude is strictly logical.

The Minnesota Republican convention is an exact illustration of the seizure and its logic. Roosevelt as usual carried the day, La Follette had a handful, Taft was nowhere. The Roosevelt platform consisted of the plank, We want Roosevelt, first, last and all the time. The La Follette minority, obtaining representation on the resolutions committee, proposed several planks, of which the majority accepted one for preferential primaries and another for a corrupt practices act, but rejected that for the referendum and recall and that other for physical valuation of railroads. Of the rejected planks one is fundamentally democratic, the other tends to constructive legislation.

That is logical and consistent. The people have not reached conclusions on fundamental democracy except where campaigns of education have been carried on for years, as in Oregon. They have not agreed upon a constructive policy except where a campaign has been carried on for years, as in Wisconsin.

The multitudes who are pressing to Roosevelt's standards are not ready to assemble about a program; they rally to an outcry.

Programs presuppose patience. The Roosevelt seizure is the incarnation of impatience.

J. S. P.



### THE OLD HEBREW JUSTICE.

St. Louis.

Even with most sincere efforts to reach the high plane of true justice, and, as far as possible, to aid in applying the ideal in practice, we often find the best intentions of worthy moralists beset by errors and unconscious harmful slips.

Is it because we are too prone to feel secure as to the unassailability of our judgments on which we base our further reasoning? This may be the case, though we be aware that inaccuracies must invalidate our argument.

The rate of progress in the constant changing of social systems must needs be slow, so slow that most of the stages of the gradual evolution towards better things are unheeded and, therefore, remain unknown. It is then easily possible that much that is actually given to our view is subject to misconception and misinterpretation. It is imperatively

demanding that, when periods of time long past are under consideration, the sense or quality of historical perspective be brought to bear upon the records to enable us to even partially understand things and events that appear fore-shortened in the halls of time.

Patience, not impulsiveness, sympathetic searching for truth and not bitterness over present wrongs, accuracy and not snap judgments are also needed.

We have had innumerable instances, and have them still, in the using of biblical statements as evidence favorable or otherwise, when the real meanings are torn or twisted to suit the argument of the moment. Every one is acquainted with this custom. Though the Bible is still published almost daily, yet it is no modern work, and should be carefully read as ancient literature, with all the safeguards that critical analysis can provide to better understand it. We have thereby, at least, a means of reaching more satisfactory conclusions regarding probable significances. For instance, the old Mosaic law so often quoted, "Eye for eye and tooth for tooth," is subjected to different interpretations, most of the time quite wrong. In a recent issue of the Public (May 17, page 461), an editorial contains this comment: "Queer mixed ideas those old Hebrews had. They were intensely, savagely religious," etc.

It is with the object of showing the opposite view concerning this law to be true, that it contains the element of humaneness and is the expression of a spirit far from savage, that this is written.

Though this law is hoary with its age of 2,500 years, yet in our present time, in our own wonderful land, we can show in certain sections traces of survival of barbarous feud customs, for the upholders of which this law if invoked and enforced would prove to be a great civilizing factor as well as a boon. To more fully appreciate this point, permit me to quote from the Encyclopedia Britannica (Article "Vendetta"):

The term applied to the custom of the family feud, by which the nearest kinsman of a murdered man was obliged to take up the quarrel and avenge his death. From being an obligation of the nearest, it grew to be an obligation on all the relatives, involving families in bitter private wars among themselves. It is a development of that stage in civilization common to all primitive communities, where the injury done was held to be more than personal, a wrong done to the whole gens. . . . The custom still survives in Corsica in its complete form, and partially in Sardinia, Sicily, Montenegro, Afghanistan, among the Mainotes of Greece, the Albanians, Druses and Bedouins.

When we remember that the last named were always near neighbors of the ancient Hebrews we find that instead of following the custom of their days, of continuing the avenging of one death by the successive deaths of his avenger and all retaliative avengers until one clan or the other was wiped out of existence—the old law of "one life for one life" meets at least with modern civilization's idea of fair and even justice.

We might go further and say that this "savagely religious" people antedated by many centuries the modern world's ideas of ordinary justice. We have but to call to mind that it was but in comparatively recent times the habit in England to punish highway robbery with hanging and financial insolvency by imprisonment of the debtor.

Now let us turn to the full text of the old code and read: "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, wound for wound, stripe for stripe." The nicety of the graduation here indicates the predominance of the spirit of fairness and justice.

What of the conditions regarding justice today? How cheaply human life is rated by our jurisprudence and court practice is the cause of shame and agony to all who desire the betterment of our affairs. How the "wealthy malefactor" escapes punishment and the poor alleged or real criminal is made to suffer the law's penalty, is a thread-worn story. Our railroad directors, our trust-forming manufacturers, our mine operators, who are morally responsible for the safety of their employes, evade their responsibilities with impunity. It is therefore but fair to revert again to the ancient spirit, so widely misunderstood, so as to note the high plane of the humane reached by it.

Dr. Felix Adler once remarked:

The idea of Hebrew justice is constantly exemplifying itself by justice towards the fatherless, and the widow, and the orphan, and the poor. Justice is so closely allied with mercy that the Hebrew word which means righteousness has come to mean charity. Justice and mercy are blended together.

Did not Henry George show us that the first historical case of non-recognition of vested rights in land is to be found in the old Mosaic code? Are the lofty individual and social ideals of an Isaiah yet comprehended by the world? If the cock-sure critic of the Old Testament lacks this sense of historical perspective before alluded to, what may he not find when he literally interprets the New? How will he defend the author of the "Law of Love" when he says: "Think not that I came to send peace on the earth; I came not to send peace, but a sword. For I came to set a man at variance with his father, and the daughter against the mother," etc.

Yet long, long before his day there was the preaching of Isaiah, that teaches the ideal so far from realization in our own late times: "Go, wash ye; make ye clean; put away evil from your hands. Cease to do evil; learn to do good."

I. L. SCHOEN.

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## NEWS NARRATIVE

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The figures in brackets at the ends of paragraphs refer to volumes and pages of *The Public* for earlier information on the same subject.

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Week ending Monday, May 27, 1912.

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### Presidential Politics.

Of the 42 district delegates from Ohio to the Republican national convention, 32 are reported to be for Roosevelt and 10 for Taft. Six delegates at large are to be chosen at the State convention on the 3d. Since the Ohio primaries the Taft-Roosevelt fighting has centered in New Jersey. [See current volume, page 488.]

Governor Harmon claims 40 of the 48 Ohio delegates to the national Democratic convention. [See current volume, page 488.]



Estimates of the 22d analyzed the effect of the choices of delegates thus far made through the United States in both parties as follows:

Republican.	Democratic.
Taft .....	Clark .....
Roosevelt .....	Wilson .....
Cummins .....	Harmon .....
La Follette .....	Underwood .....
Doubtful .....	Doubtful .....
454	302
407	198
10	48
36	83
113	159

Necessary for a choice..540      Necessary for a choice..720

[See current volume, page 488.]



### The Denver Election.

At the exciting election of the 21st in Denver, Henry J. Arnold, the Citizens' candidate, was elected Mayor by 39,663 votes, a plurality of 22,927, and a majority over both the Democratic and the Republican candidates of 10,851. Judge Lindsey was re-elected Judge of the Juvenile Court by 41,478 votes, a majority over his only opponent of 22,229. [See current volume, page 492.]



### The Labor War.

Over a question of suffrage extension in Hungary, Socialists brought on a general strike at Budapest on the 23rd. Workers to the number of 50,000 marched through Budapest, and conflicts with the police and the troops occurred. All traffic was stopped and much property destroyed. Six persons are reported as killed and about 100 as severely wounded. A second Socialist proclamation is reported as having been issued on the 23rd, "calling on the strikers to stop rioting and resume work" the following day. Before the order to call off the strike, which had been planned to last four days, was given, Count Apponyi and others sent an appeal by telegraph to the Emperor in favor of universal suffrage so that a revolution might be prevented. Rioting continued on the 24th. Factory owners locked out employes as a punishment for the strike and the men raided their structures, breaking machinery and applying the torch to buildings. Troops hurried to the scene, were stoned, and fired on the crowds. The Government states that the suffrage concession will be made. [See vol. xiii, p. 1121.]



A lightermen's strike on the Thames has brought on a call for a general transport strike in Great Britain. Dispatches of the 23rd from London state that the executive committee of the

Transport Workers' Federation decided upon this general strike, to begin on that day, partly in support of the Thames lightermen and partly to enable the Federation to adjust grievances of its own. Representatives from every port in the United Kingdom were reported as present at the meeting of the Federation. A resolution, unanimously adopted, charged employers with boycotting members of trades unions and deliberately breaking agreements. One hundred and fifty thousand dockers, railroad car men, lightermen, laborers and others connected with the docks are immediately involved, and the entire transport work of the port of London may come to a standstill. Strike leaders agreed on the 24th to issue permits to the municipal authorities for the transport of coal, and for water, lighting and sanitary purposes, and to allow the hospitals to procure food and ice. [See vol. xiv, p. 852.]



There is hardly any outward evidence now of the continuance of the Chicago newspaper strike, but it has not been abandoned. An injunction against the city authorities was applied for by the strikers last week to prohibit discriminations in street newsstand privileges in favor of the publishers' organization. The unionized newsboys refuse to sell any papers but the Daily World (morning) and the Daily Socialist (afternoon), both of which are fairly good newspapers. Steps were taken by Samuel Gompers on the 25th in behalf of the American Federation of Labor to secure arbitration, but the publishers' organization refused to consider the matter. He was reported on the 25th as saying:

This is a fight on the part of the Chicago publishers to re-establish open-shop conditions in the newspaper offices here. The battle of organized capital to crush labor unions is to be transferred from Los Angeles to Chicago, from the Pacific Coast to the Middle West. With the labor organization wiped out, the publishers, itching for more power and more profits, hope to force down the wages of their employes to the lowest point. The American Federation of Labor believes the cause of the locked out and striking printing trades workers is just, and it will stand back of them to the end.

Resolutions in support of the strikers were adopted last week by local unions of tailors, gas workers, bakers, machinists, boilermakers and upholsterers, all urging a boycott upon the papers of the "newspaper trust."



Affairs in San Diego (California) the seat for several months of virulent labor warfare, are beginning to assume intelligible form, thanks to the report of Col. Harris Weinstock as representative of the Governor. This report is extremely judicial. It is rigorously fair upon its face and



is so regarded in San Diego. Col. Weinstock was charged by Governor Johnson to report—

(1) specific instances of cruelty by officials if any, (2) their abrogations of law and denials of Constitutional rights, if any, (3) the causes of the difficulties, and whether or not the "Industrial Workers of the World" had invaded San Diego with unlawful purposes; and, (4) all related matters.

The report was submitted on the 15th, after Col. Weinstock had taken much testimony in San Diego. It finds in substance that the "I. W. W." is a labor organization "composed of so-called radical Socialists" who advocate "direct action through the medium of general strikes," instead of political action, as the more effective method of attaining the objectives of Socialism; and that "it is the organized and deliberate purpose of the I. W. W. to teach and preach and to burn into the hearts and minds of its followers that they are justified in lying, in stealing, in trampling under foot their own agreements, in confiscating the property of others, in disobeying the mandates of the courts, and in paralyzing the industries of the nation." The report then finds that the trouble in San Diego had its inception in efforts at the disruption of the trade unions of San Diego; and that in a local strike they held street meetings at which the utterances of some of the speakers "regarding the present form of government aroused the indignation of citizens, who protested until finally the Common Council of the City of San Diego passed an ordinance defining certain narrow limits within the city [six blocks in the congested district], within which public speaking was prohibited." This ordinance was resisted in the name of free speech, according to Col. Weinstock's report, and the national organization of the I. W. W. sent large numbers of persons into San Diego with the purpose, "incidentally to test the validity of the so-called anti-free speech ordinance, but primarily to clog the machinery of and to overwhelm the city and county government of San Diego." The latter policy is severely condemned by the report. But in that connection the report charges that the police prevent public speaking outside the restricted territory without a permit—"despite the fact that there is no law requiring such permits"—and refuse permits to I. W. W. speakers on account of the disorderly situation and because of the offensive language these speakers had used. Following is the comment of the report on that point:

It would seem to your Commissioner that no body of men should be deprived of their Constitutional right of free speech beyond the legally restricted district, and that, since there is a law on the Statute books providing a penalty for slanderous and improper language used in public places, the I. W. W., or any other speakers violating such laws, should be arrested for such violation and punished by due process of law. Your Commissioner feels that the right of free speech should be inviolable, and that

it should not be left to the police, in their discretion, to prevent men from exercising this Constitutional right on the ground of anticipating an improper use thereof.

On the question of official cruelties, Commissioner Weinstock's report exculpates the officials with reference to overcrowding the jails, underfeeding prisoners, etc., as not having been intentional and as an inevitable result of the policy of the I. W. W., in sending large numbers of persons to San Diego to invite arrest; but on the point of needless brutality, while the report states no conclusion, owing to conflict of evidence, it quotes testimony, "not only from members of the I. W. W., but from citizens in no way affiliated with the Free Speech League," showing flagrant official abuses. It also complains of the prosecuting attorney for refusing to co-operate with the Commissioner in getting at the facts. Much detailed testimony is given—

relative to a so-called vigilance committee which is alleged to be a large body of men living in and about the city of San Diego who are said to have organized themselves into a so-called law and order organization, or citizens' committee, ostensibly for the purpose of aiding the duly constituted local authorities in the maintenance of law and order, in deporting so-called undesirables and in preventing their returning to the county or city.

This testimony was of such a character that the Commissioner reports upon it that "when he became satisfied of the truth of the stories as related by these unfortunate men"—the victims of the so-called "law and order" organization—"it was hard for him to believe that he was not sojourning in Russia." His report adds on that point that local newspaper editorials and resolutions adopted by local commercial bodies have encouraged and applauded the acts of these so-called law and order citizens in committing "the very crimes against law and order with which the alleged invading offenders were charged." While admitting that the citizens of San Diego must have been sorely tried, the report notes that—

It must be said, however, . . . that although there had been about 200 arrests made, these had been solely for violating the street speaking ordinance, that there had been no acts of violence committed that could be directly charged to the I. W. W., that there had been no I. W. W. arrests for drunkenness nor for resisting an officer, and that in no instance had any of these men (when arrested and searched) any weapon in their possession. Their plan was purely one of passive resistance; annoying, aggravating, burdensome, but not inimical to life or property.

Upon Col. Weinstock's recommendation Governor Johnson has sent the Attorney General of California to San Diego to institute prosecutions of all parties to the disorder, by due process of law. [See current volume, page 482.]

**Western Equal Suffrage Movement.**

A two-days' session of woman suffrage representatives from thirteen Mississippi Valley States met at Chicago on the 21st. Mrs. Alice T. Hall, State president of Minnesota, was chairman. The conference was devoted to methods for securing equal suffrage laws. Incidentally the case of Mrs. Pankhurst, just convicted of conspiracy in connection with the violence policy in England, was considered under a resolution which, as presented by Miss Editha Phelps, was as follows:

Resolved, that the Mississippi Valley Suffrage Conference, although realizing our political spirit and organization are so greatly different from those prevailing in the British Isles, and that it is difficult to judge needs and requirements for the women's cause there, hereby join the great labor leaders in the House of Commons in protesting against the treatment of Mrs. Emmeline Pankhurst and her associates, who were today sentenced as criminal malefactors, when they should have the rights and privileges from immemorial times granted to political prisoners in the British Kingdom.

With an amendment declaring against "militant methods in this country," moved by Mrs. Catharine Waugh McCulloch, the resolution was adopted by a vote of 45 to 17. An annual convention of the woman suffragists of the Mississippi Valley was decided upon by this initial conference, and the chairman was empowered to appoint a committee of three to make arrangements to that end. [See current volume, page 491.]

**Conviction of Mrs. Pankhurst.**

Mrs. Emmeline Pankhurst, principal leader of the physical force wing of woman suffragists in great Britain, was brought to trial at the Old Bailey sessions, London, on the 21st, upon an indictment charging her with conspiracy to cause malicious damage to property. The charge related to the recent crusade of window-breaking in London. Mr. and Mrs. Pethick Lawrence were tried on the same indictment at the same time. All the defendants were found guilty by the jury on the 22d, in a verdict recommending leniency in the punishment. Each was thereupon sentenced by Justice Coleridge to nine months' imprisonment (without hard labor) and the costs of prosecution. The Justice is reported as saying, when passing sentence:

If the prisoners had shown contrition I should have acted on the jury's recommendation, but as they have openly declared that they mean to continue to break the law I cannot make them first-class misdemeanants. They are guilty of an offense which they are liable to two years' penal servitude. [See current volume, page 324.]

**The "Friars' Lands" in the Philippines.**

The lower house of Congress passed on the 22d

an amendment to the Philippines civil government act with reference to the "Friars' lands." Under the act thus amended, should this amendment pass the Senate and be signed by the President, all these lands are to constitute—

a part and portion of the public domain of the government of the Philippine Islands and shall be held, sold and conveyed, or leased temporarily, under the same limitations and restrictions as are provided in this act for the holding, sale, conveyance, or lease of the public lands in said islands, unless the Philippine government shall hereafter provide otherwise by appropriate legislation; but such legislation shall not go into effect or have the force of law until it has received the approval of the President, and when approved by the President it shall be submitted by him to Congress at the beginning of the next ensuing session thereof, and unless disapproved or amended by Congress at said session it shall, at the close of such period, have the force and effect of law in the Philippine Islands. Provided, that all deferred payments and the interest thereon shall be payable in money prescribed for the payment of principal and interest of the bonds authorized to be issued in payment for said lands by the preceding section, and said deferred payments shall bear interest at the rate borne by the bonds. All moneys realized or received from sales or other disposition of said lands, or by reason thereof, shall constitute a trust fund for the payment of principal and interest of said bonds, and also constitute a sinking fund for the payment of said bonds at their maturity. Actual settlers and occupants at the time said lands are acquired by the government shall have the preference over all others to lease, purchase, or acquire their actual holdings within such reasonable time as may be determined by said government without regard to the extent of their said holdings. But nothing herein contained shall be construed to increase the amount of friar land which any corporation may hold.

[See vol. xiv, pp. 226, 251, 418, 604, 656, 882; current volume, page 347.]

**Negro Insurrection in Cuba.**

The trouble of last winter in Cuba over the question of displacing the Spanish element among the officeholders in favor of the "veterans," a large proportion of whom are Negroes who participated in the war for independence, has broken out into a revolt which has taken on the character of a Negro uprising. In addition to insisting upon their claims to official positions, the Negroes are demanding the abrogation of the Morua law, which forbids the organization of the Negroes into a political party. The peace of the island has seemed to be threatened, and the United States has taken steps which have appeared to augur intervention. A regiment of marines has been sent to the United States station at Guantanamo, and battleships have been sent to Key West. President Gomez on the 26th telegraphed President Taft, protesting against any intervention, with assurances that it is not needed. President Taft re-

sponded promptly that no intervention was contemplated, and that the troops and warships sent to the scene of action were merely for the protection of American citizens if needed. [See current volume, pages 82, 159.]



### The Disorders in Mexico.

Guadaloupe, the capture of which by the Mexican Federal troops was reported last week, again fell into the hands of the revolutionists a day or two later, during the absence of the Federals. Elsewhere the Federals are gaining. After a severe battle on the 23rd Reliano was taken by the Federal General Huerta, and the revolutionists retreated. The fighting is drawing closer to Chihuahua, the largest city in northern Mexico, and the headquarters of the present revolution. Zapata, the brigand leader in the south, with whom the revolutionists are allied, threatens to advance on the City of Mexico if President Madero does not resign before the 31st. [See current volume, page 491.]

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## NEWS NOTES

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—Eight wall-paper manufacturers and jobbers, tried in the Federal court at Cleveland on the 24th for violation of the Sherman anti-trust law, were acquitted.

—The Senate of Massachusetts is the first State legislative body to ratify the proposed Amendment to the Federal Constitution providing for direct election of United States Senators. The vote, taken on the 22nd, was 30 to 0. [See current volume, page 469.]

—Congressman Joseph E. Ransdell and Robert F. Broussard of Louisiana were elected by the legislature of Louisiana on the 21st as United States Senators, Mr. Ransdell to succeed Senator Foster, whose term expires in 1913, and Mr. Broussard to succeed Senator Thornton in 1915.

—Professor Frederick Starr, of the University of Chicago, goes to Liberia as Special Commissioner of the San Diego Exposition of 1915 to arrange for a Liberian exhibit. He is to be accompanied by Harry Dean, the Negro explorer of Africa, and Campbell Marvin, a senior student at the University. [See current volume, page 38.]

—Another burning of a Negro in Texas came off on the 25th at Tyler in the public streets. The victim's name was Dan Davis. He was taken from the Sheriff's custody at Athens without difficulty by a mob, and made a confession at the stake (as reported) of assaulting and nearly murdering a farmer's daughter. In the presence of 2,000 people he was burned to charred bones and ashes. [See vol. xiv, p. 1306.]

—The National Manufacturers' Association, of which John Kirby, Jr., is president, appointed a committee on the 22nd to prepare plans for organizing a new political party. The committee consists

of O. H. L. Wernicke of Michigan, W. A. Baker of New Jersey, H. C. Hawk of Michigan, A. B. Farquhar of Pennsylvania, Henry B. Joy of Michigan, James Maynard of Tennessee, Carlyle Mason of Pennsylvania, Ludwig Lissen of New York, James Fenton of New York, R. B. Reasoner of Iowa and A. Parker Nevin of New York.

—An amendatory clause for their party constitution, adopted by the Socialist convention at Indianapolis by a vote of 191 to 90, and now awaiting a referendum vote of the party membership for its final adoption, is as follows:

Section 6. Any member of the party who opposes political action or advocates sabotage or other methods of violence as a weapon of the working class to aid in its emancipation shall be expelled from membership of the party. Political action shall be construed to mean participation in elections for public office and practical legislative and administrative work along the lines of the Socialist Party platform.

[See current volume, pages 484, 487.]

—A Chinese wedding was for the first time celebrated in public, at Shanghai, on the 21st. Says a dispatch to the Chicago Inter Ocean: "Instead of the bride being carried in a closed sedan chair to the bridegroom's house and remaining in absolute seclusion throughout the festivities, both parties came forward publicly in the presence of their friends and relations and were united with elaborate ceremony, which included music rendered on a piano, the reading of the marriage covenant and the public exchange of troth and rings. The ceremony concluded with presentation of flowers to the married couple by all present and a banquet in which the bride participated, sitting beside the bridegroom. No more striking evidence of the change from the old to the new order in China has yet been recorded."

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## PRESS OPINIONS

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### The Progressive Victory in Denver.

The Denver Post, May 23.—This complete and utter repudiation of "Boss" Evans and "Sub-Boss" Speer and all the crooks and plunderers that held official position under them, means that finally the "old man of the sea" has been thrown from our shoulders and that we are now practically left free to work out the magnificent destiny of this city.



The Denver Express, May 22.—Denver, good-natured and long-suffering, wrote a new declaration of independence yesterday when it cast into outer darkness the old bi-partisan machine that has ruled and robbed it for eight years.



The (Denver) Daily News, May 23.—The Citizens' victory puts an end to the reign of terror that has kept clean men out of politics, and has made cowards, sycophants and knaves of those in politics. . . . Men and women, as is their duty, can henceforth take an intelligent concern in public business without running the risk of being besmirched.

Politics is not a "dirty game" except as it is permitted to be treated as a "game" and then made "dirty" by the gamesters. It is the "science of government." . . . Of a certainty, a new day has dawned—a finer, better day than any we have ever known. It is not simply the case that we have elected a new and more honest, efficient and economical set of officials but that the entire policy of public affairs has been reversed. Instead of looking upon politics as a "dirty game" we are going to treat it as a clean and necessary business.



#### Bryan's Candidacy.

The Commoner (W. J. Bryan), May 10.—No. Mr. Bryan will not be a compromise candidate before the Republican convention. It is true that he is more progressive than President Taft and less dangerous than ex-President Roosevelt, and it is probably true, also, that the President and the ex-President would each rather see him President than the other; but he feels under no political obligations to either one of them and is willing to let them fight out their differences even if it splits the Republican party.



Belleville (Ill.) News-Democrat (dem. Dem.), May 24.—Woodrow Wilson is our first choice. We believe he could poll the full Democratic strength and enough Republicans and Independents to carry the pivotal States. He is radical enough to suit the progressives of both parties and safe enough to appeal to all except the predatory interests. . . . Of Champ Clark we have a well-defined doubt. We have admired him for years. We have regarded him as one of our great progressive Democrats. . . . This kindly feeling does not blind us, however, to the question of his availability. We doubt if he can be elected. He would poll the full party strength as against Taft, but he would be utterly lost as against Roosevelt. Roosevelt's nomination is a foregone conclusion. . . . When he is nominated he will be the hardest man in America to beat. No matter how unfit he may be, the facts are he stands with the people next to Bryan. With Roosevelt nominated, the question for the Democrats to settle is, "Who can beat Roosevelt?" A man like Harmon would be beaten three million votes. Underwood would not poll as many as Harmon. Champ Clark could not come under the wire. Woodrow Wilson stands a chance. But the one man who stands pre-eminent in a contest with Roosevelt is William Jennings Bryan. When Roosevelt advocates any reform Bryan was there before him. . . . Bryan is not a candidate. . . . But the nomination of Roosevelt makes the nomination of Bryan a party necessity. . . . The Democracy has tried the experiment of conservatism. It had Parker. He was a frost. Harmon would be a sleet, and Underwood a blizzard. Wilson could stir up some enthusiasm. But Bryan is the man to meet Roosevelt, who has stolen from him all the progressive ideas that appeal to the people. Bryan is . . . one million votes stronger than any man who has been suggested for the nomination, except Woodrow Wilson, and he is half a million votes stronger than Wilson. The fact that Bryan has been beaten three times is not significant. He

was every time stronger than his party. . . . Whenever the Democracy deserves to win it can win with Bryan. . . . If Wilson cannot get the necessary two-thirds, then our only hope, in the light available now, is to nominate Bryan.



#### Mr. Bryan and Congress.

The Commoner (W. J. Bryan), May 24.—Mr. Hearst's hostility to Mr. Bryan makes it easy for Mr. Hearst to be misled in regard to Mr. Bryan's attitude, but it does not excuse him from gross misrepresentation of Mr. Bryan's position on public questions. If he were as well informed as he should be he would know that Mr. Bryan has been in hearty accord with the present Congress on nearly all questions, and has differed with the members of Congress on very few issues. . . . Mr. Bryan has exercised the right of criticising members of Congress who have not stood by the pledges of the party, or who have permitted Wall street to frighten them, but on most questions the members criticised have been in a very small minority; the great majority of the members of Congress have lived up to their pledges like men—and Mr. Bryan has been glad to commend them.



#### A Great Journalist.

The (London) Nation (radical Lib.), Apr. 20.—A swift and violent death has closed a fighter's career, and a life which moved to great purposes on broad roads has found its end in an enormous catastrophe. In the remarkable record which Mr. W. T. Stead has left in our history, there is nothing small, or selfish, or hesitating. The death, as we imagine it, was worthy of the life—a moment of intense vitality which brought the occasion for the supreme self-sacrifice. The man who had faced obloquy, persecution, and imprisonment in his work for women and girls was privileged to pay the last debt to the ideal of chivalry which had guided his life. He had done in the prime of his manhood a rare and uncommon thing for women when he wrote "The Maiden Tribute." An ageing man, in his last hour, we can believe that he was proud to stand with a thousand other men and watch the boats depart that carried the women and children to safety. It was the common chivalry in which the worst of men are rarely wanting, but for him it brought with a superb consistency the Happy Warrior's end. Of such a last act, splendid for all its frequency, not all who share it are worthy. Mr. Stead had deserved the honor.



#### The Next Political Campaign in Great Britain.

The London Daily News (Liberal), May 14.—All roads lead to the land. . . . In the country districts an effective land policy must . . . do for the housing of British farm laborers what has already been quite easily done, with the active co-operation, in his case, of the County Councils, for the Irish laborer. . . . Where the County Councils are recalcitrant or slack, the very deliberate Board of Agriculture must positively apply, in the form of compulsion, that

"ginger" of which the public has heard much from politicians, but in which the rural laborer will not believe until he sees it. But compulsory powers by themselves do not avail to unloose the land monopoly which is throttling the manhood of the country. For that a more automatic and universal remedy is required. To prevent the development of Walbottles in the mining North and of slums across the river in London it is necessary to alter radically the conditions which make Walbottles and slums a source of unmixed profit. To make them a source of loss instead will do more than either philanthropy or legislation. The taxation of land values, instead of the houses built upon land, will reverse a process under which the landowner can encourage overcrowding to his own advantage. The valuation of land, under the provisions of 1909, is slowly, but steadily, proceeding. When it approaches completion the materials will be in hand for a new advance.



#### Where the Values Go.

The Boston Common (Ind.), February 24.—The Commonwealth of Massachusetts votes to spend \$9,000,000 as a starter toward Boston port development, and instantly East Boston Company shares begin to soar, the brokerage house in which one of the Port Directors is interested being heralded as the most active buyer. . . . Why should the rise in land values, due wholly to public initiative and outlay, drain wholly into private pockets? Why should all the people of Massachusetts pay to make a few persons richer? Why should not the public, which creates this increase in values, take it for public purposes? . . . Chairman Bancroft is looking for a way to finance the developments which the port of Boston so earnestly needs. Why not seek authority to take for the public use the rise in land values in the anticipation of which so many private and special interests "on the street" are already licking their chops?



#### Materialistic Mysticism; or, Monkey Morality Magnified.

The Toledo (Ohio) News-Bee, April 26.—The only natural law is that of might. All other business laws are artificial, man-made, lop-sided, and to an extent thievish. The origin of this sole natural law dates 'way back. Long, long ago, when Father Time was full of youthful energy and possibilities, a little, weazened monkey man had his home in a tall tree in the great forest. Small though he was, he was brainy, cunning and energetic, and so, 'though drouth had withered the fruits of the trees and famine pinched all the other folk of the forest, this little captain of industry had got stored, through craft and a habit of everlastingly prying into things, a lot of nice nuts, and was living high. This captain had, indeed, many more acorns and hickory nuts and chestnuts than he could possibly eat, but he felt that he should keep them because he had got them. One day, a tremendous monkey-man, called the Big One, came along. He was big and strong, but, like his fellows, ferociously hungry, and so, espying the little Captain's store of nuts, he climbed up into his tree. "I'm starving. Give me

of your nuts," said the Big One. "Nay," replied the Captain, "no one else has nuts and so you must pay well for mine." Whereupon, Big One took Captain by the throat, tied a slip-noose knot in his tail and hung him to a branch of the tree, and filled himself with the succulent acorns, hickories and such. Such was the origin of genuine natural law. Present so-called "natural law" doesn't differ from it much, really, save that captains of industry are trying to twist it about and pass it off as the real natural thing, in order to avoid return to its original application, which we have so interestingly described in our story.

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## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

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#### O CHILDREN OF MEN.

For The Public.

God gave you this world for your own,  
Children of men, O children of men!

The land and the sea  
Made tribute to thee—  
Each one on the throne.

A kingdom of brothers you are,  
Children of men, O children of men!

There's plenty at call  
For one and for all  
For ages afar.

Yet, hear you the cries of the strife,  
Children of men, O children of men?

The might of the beast  
Doth rule at the feast,  
Injustice is rife.

And Brotherhood waits upon you,  
Children of men, O children of men!

Through will to proclaim  
That justice shall reign  
O'er a world made anew.

A. S.



#### LITTLE TALES OF FELLOW TRAVELERS.

##### 2. On Being Thrown From the Train.

For The Public.

A certain rich man who owned a wholesale store, and who, having sown most of his wild oats, was now pre-eminently respectable, sent his only son, a coarsely attractive young man, into the towns and villages to drum up trade, and "learn the ropes."

Ruby Fessenden lived on the edge of a stupid and narrow-minded village where gossip weltered in and out like a noisome tidal slough. Flowers grew there, birds sang, babies laughed; but most of the grown-up people seemed to stagnate.

A certain fine-souled woman once said to her husband: "Ruby Fessenden is going to become

a very beautiful woman. But she is really two girls. Sometimes she belongs to her father's line, and is a reticent, capable, self-respecting person, but occasionally the coarser Ruby Williken stock takes control, and she is merely a feather-head."

The Fessendens lived at the north end of Main street, just where the macadam stopped and the country road began. Their house had a very decent Fessenden front; it tapered off into a shanty, a pile of rocks, and then cornfields. Money was scarce, times were hard; but while Ruby, the youngest, went to school, her two brothers worked at home, and so they got along fairly well. Then the boys, who were more Willikens than Fessendens, drifted off to other districts, formed new connections, and at last "cut loose." Ruby and her mother, between whom there was little harmony, had less and less "to do with," as Mr. Fessenden's health failed. At last they took on the field-work as well as their household tasks.

Thus Ruby grew up, a lonely, life-eager girl, full to the brim with physical vitality, innocent as a babe, ignorantly fearless. A little narrow and orthodox advice her mother occasionally furnished. Sometimes her father gave her glimpses of a larger wisdom. The old classics of the Fessenden library a little helped her piece-meal education, but did not really arm or arouse her soul.

In time, and by various roads such as young people brought up together can travel comfortably, she came to know her own social environments. She judged the young men about her with due wisdom and caution; she was somehow well enough able to recognize danger-signs. This was merely because she knew her own village and country-side types. But any woman who loved her with clear insight, would have noted that she took every new sort of man from the great outside world, such as the certain rich man's traveling son, at nearly or quite his face-value. But where could this lonely village-girl have learned that supreme art of reducing diverse human equations to their true ethical values?

"Why does good judgment come so hard for girls in this village?" said one of the thinking women. "They are not fools; they laugh at Gus Naylor's soft-soap, because they know the vernacular. But when a fifth-rate traveling man, or a tenth-rate actor brings them a new sort of dangerous palaver venerated with one per cent of truth, it goes home every time. I do all I can, especially with that Ruby Fessenden, who looks like a young goddess, and is just a dear little girl inside. Like all the rest, she wants to go to some city."

"Margaret," her husband replied, "we have no local industries, no specialized scientific horticulture, nothing to occupy and interest our young people. It is the fault of many generations. People are beginning to think somewhat, under

economic pressure; there are better days ahead. But as things are, the young folks must leave us."



About this time Ruby's father died. Her mother sold the small farm so as to move to another county and live with a sister. Ruby knew this aunt, and the dull, treeless wastes where she lived; the prospect did not please her.

"I shall find something in San Francisco," she said, and so the girl started off, provided with a few friendly letters, and a very few dollars.

When she changed cars to the main line, she met the young man of this story, whom she knew slightly.

"Congratulate me, Miss Fessenden. My old man has taken me into the firm. Now I'll give you a letter to the manager of one of the most fashionable drygoods stores; they want good lookers there."

She thanked him prettily. How wonderfully kind it was! Now she could save money, and surprise her mother by a present and a visit!

Suddenly there was a disturbance in the car. The train came to a halt. Brakesmen seized a fellow who had neither money nor ticket (which last, he claimed had been stolen) and threw him off at a cross-road.

Up sprang the young man, thrust money at the conductor, mentioned lordly men such as governors and railroad presidents, beckoned the derelict aboard, marched him up the aisle, gave him a "dollar for a good time," came back to Ruby, flushed with triumph.

"Lucky I happened to be here," he exclaimed. "A gentleman must always look after the under dog." She thought it was chivalric.



Ruby settled into her place as a shop-girl, tried her best to make good, found it next to impossible to live on her earnings, began to wear off her bloom and freshness. The Fessenden side of her lost ground; the Williken side blossomed and somewhat ran to seed. One after another, countless threads of old habits and conventions were stretched, frayed, broken, until the cables which held her to self-respecting existence began to yield. Subtle and insidious temptations continually surrounded her ignorance.

The young man of this tale took her to theaters, invited her to suppers, drove her out to the beach Sunday afternoons. The child was only seventeen, and totally ignorant of sex laws. If you could have seen her in the park with a bunch of flowers scraping acquaintance with a baby, or if you had looked into her little-girl eyes, you would have thought that every one of her fellow-travelers through life would have gone on the warpath to save her from evil; that certainly no one

would have wished to steal her ticket on the train.

But the Gods of Hate know when to strike home. A story that she had taken the last, the fatal plunge, reached her native village; the local newspaper ventured upon a "veiled allusion." Ruby's mother soon wrote her a bitter and believing letter. Times were dull, too, and she had been "laid off," with nothing ahead.

The Fessenden side flashed up: "Write to your mother; tell her it isn't true. Go anywhere; take any kind of honest work. If you must, then starve; women have done it."

Alone in the pitiless wilderness of the great city the two girls who dwelt in this strong country-bred body struggled with each other that night. Morning brought an invitation from the young man of this tale, asking her to go to the theater, and to a supper party afterwards. Poor, hungry, lonesome Ruby Willikens rose and cast Ruby Fessenden into the outer darkness. Then she began to refurbish her one presentable dress.

When she could do nothing more to her attire, Ruby slipped out just as a child might, climbed Pine Street Hill to a large, seldom watched garden she had seen. She went in, poor penniless girl, and stole a white rose bud to wear. She looked sweet, young and happy in the garden.

A woman who had once lost a daughter looked from the house, thought, "What a pretty girl," and so thinking felt the breath of the world-spirit of fellowship. She raised a window and spoke across the little space: "I am so glad you came in, my dear; it is lonely here. Let me come down and cut you some flowers."

"I have already taken a rosebud, madam," said Ruby, flushing and pale.

"I wish you had picked a dozen!" cried the woman. "They grow here for everybody. But you really must have more. Please do wait."

In a little while, as time is counted on earth, the motherhood of the woman whose daughter was dead was enfolding Ruby slowly, steadily, surely; was leading her about the garden; was taking her into the house; was pouring tea for her into an old Colonial cup; was fairly steeping her hungry soul in love and tenderness.

At last Ruby told this new-found friend about some of her problems.

"Write him a letter, dear girl," said the elder woman. "Write one that is very gentle and yet firm. We will write it together, if you wish. Then, if he cares for you in the right way, he will come to you at once and will propose marriage; if he does not, you will have saved your soul alive."

It was Ruby Fessenden who did just this, that very afternoon, reducing Ruby Willikens to subjection, and then walked in a trembling silence, through the garden, in the twilight with her friend.

The young man, reading Ruby's letter, swore loudly; made a wager concerning her in a saloon with a boon companion; and called before she had been home an hour. He found a new creature, a woman of strange poise and intelligence; he found Ruby Fessenden at her ancestral best. In a few minutes he saw that she was awake, that she completely understood him. Then he lost his temper.

"Why should you throw me down this way?" he said. "Now you may starve!" Whereupon Ruby left him, "still talking."

But the next day she told her new friend: "He was so good to the poor man they threw off the train! And yet that's just what he tried to do to me! Are all men like that?"

"No, indeed!" said the wise and sweet woman. "You will find the other sort everywhere, my dear. But now the carriage is ready and you are going to meet some of my friends, and find some kind of work in which you can put your whole self."

CHARLES HOWARD SHINN.



## BUSINESS MEN AND TAXATION.

Notes of a Talk to Business Men, by Joseph Fels.

I am going to speak on the Single Tax or Taxation of Land Values. Some of you may regard this as a question for politicians, or for Socialists and other reformers who interest themselves in the justice or injustice of social institutions. I am not a politician. I sometimes describe myself in England as a Conservative-Liberal-Socialist, and in America as a Democratic-Social-Republican, but if I were a party politician I should do all I could to run my party on the Taxation of Land Values as the very best policy to keep it in power. If I were a moral teacher or a social reformer, I should advocate the Single Tax or Taxation of Land Values as the soundest moral principle on which to found a society.

But seeing that I am neither a professional moral teacher nor a social reformer, but most of my time only a plain business man, and for the rest an ordinary mortal, I am going to talk to you as a business man. Some of you are manufacturers and merchants. So am I. Some of you have investments in railways, mines and other industrial concerns; and all of you, no matter what you are labeled, depend for your professional or business returns on prosperous industry. Now take the manufacturer or merchant, as a rate or taxpayer he is called upon to contribute to the taxes in proportion to the value of his building. The larger his factory or building or warehouses, the more convenient they are made for the workers and himself, the higher is his assessment and the higher the amount he pays in taxes. Commodious and well-finished fac-

ories with up-to-date machinery are good and desirable things. We want more of them. Their construction gives employment to builders. They enable employer and employed to turn out the best material in the shortest time. I say it is bad business to make us pay a fine under the name of collecting taxes in proportion to the money we spend on our factories and warehouses. It keeps us from spending money in this way and hampers business all around.

Now I want some of you hard-headed men of business and industry to tell me why we should suffer this treatment when we erect and improve our buildings? I am putting this question to you as a business man. I am going to other cities and districts where I know other keen business men are to be found, and I am going to put the same question to them. I have never got a satisfactory answer to this question. I am here to charge it against your present system, that it is bad business from beginning to end. I am an American, and Americans do foolish things, but I doubt if they do anything more foolish than this, which they must have copied from Englishmen. We merchants don't deserve to be tarred and feathered when we improve our buildings. We don't deserve any treatment of that nature.

I know you have to raise revenues for local and national government, but I am not going to admit that you need to injure your business in order to run the country. I say, whatever rights the States have, they have no right to make it difficult for men to carry on their business in decent premises. I wonder how many of you here could tell me of instances where the taxes were increased in consequence of improvements made?

I will give you one or two illustrations of how this system penalizes the enterprising man. I will take the first from America.

In the city of Portland (Oregon) a new warehouse was completed a year or so ago. The building cost \$500,000, the elevators, machinery and furnishings cost \$200,000 more, and one thousand people are employed in it. During the current year the firm which owns this warehouse will pay about \$16,000 in taxes under the General Property Tax System. Under the Taxation of Land Values or Single Tax System it is estimated that they would pay about \$12,500. This would give a reduction of \$3,500 in the amount paid, and would do something to encourage an enterprising firm.

I will give an English illustration. A few months ago, the valuation of a rural parish was made. In that parish there is a section of one of the leading railway systems and a brick works. The rates or taxes payable by the railway company would be reduced from 1211 pounds, the present payment, to 1030 pounds on a Land

Values basis, and the amount payable by the brick works would be reduced from 300 pounds, the present amount, to 234 pounds. Further illustrations could be cited from every city and parish in the country, but I will not trouble you with more. In short, business enterprises would be encouraged in every way by the abandonment of a system which penalizes a man in exact proportion to his enterprise.

Now for the solution of the problem. You will ask where this relief is to be obtained, and you will perhaps tell me that taxation is a small item—that what business men chiefly need is a greater demand for their goods. The Taxation of Land Values, the Single Tax, will give the necessary relief and create the demand for more products. If you take the value of land, whether it is used or unused, as the basis of your taxation, you will get a largely increased revenue from land which has been held up against men who are willing to develop it. This increased revenue could be applied to the remission of the burden of taxes which falls at present on improvements. More important than this would be the other effect of taxing this unused and undeveloped land. We manufacturers and merchants want customers. This is the way to get them.

An idle man looking at idle land is of no use to us or to any one else. But the policy which would bring idle men and idle land together as busy partners in the production of wealth would provide us with a market which we always need. The taxation of Land Values is already helping us business men in Germany, New Zealand, Australia and Canada. It is breaking up large undeveloped estates, and giving the settlers a chance of producing wealth, and these men make good customers for merchants in every part of the world. The same is true of Great Britain. Even the threat of an all-around tax on land values has stimulated the use of land, and land owners are much more inclined to accept tenants and purchasers than they were some years ago.



## TENDENCIES TOWARD INSANITY.

Editorial in *New-Church Messenger* (Chicago) of March 20, 1912.

The primary origin of insanity is evil and falsity. Any one may discern a tendency toward insanity in himself, if he knows how to look for it. Since insanity came into the world through spiritual disorder, tendencies toward spiritual disorder are tendencies toward insanity. Doubtless we can trace some case of insanity with which we are familiar to the gradual veering from right and indulging evils. It may have started in this way. One did wrong, and then reasoned to confirm the wrong. He acted "strangely," and then reasoned in a like manner in justification. And



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## BOOKS

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### A NEW VIEW OF THE BIBLE.

**Sociological Study of the Bible.** By Louis Wallis.  
The University of Chicago Press. Price, \$1.50 net.

Church and Bible, like the other cultural agencies of human life, but in a peculiarly poignant manner, are suffering in the eyes of men, and at times almost seem bereft of function, in this era of transition and uncertainty. "The Sociological Study of the Bible" of Mr. Louis Wallis is a pioneer attempt to throw the light of sociological science on them both, that they may be seen in the light of their functions and be given their proper place in the estimation of men.

The traditional interpretation of the Bible and the ecclesiastical institutions and validities which arose from it are now pretty well discredited. In the place of the traditional we have the critical. But it has been a reproach against this critical view of the Bible that it was not fruitful. Beyond scattering attempts to make a critical view of the Bible a starting point for sociological interpretations of religion, it did not seem to grip. Mr. Wallis now goes behind the results of the Higher Criticism, takes the records of Biblical times as cleared up by the historical labors of the critics, and interprets the facts and tendencies therein recorded in the light of sociology. The argument of his book is simply that the religious development of the Hebrews, their ideas of God and righteousness (and the Christian heritages from that development) can not be understood except as the outcome of group struggle and group development. The Higher Critics can tell us the steps by which the tribal god Yahweh became the Righteous Ruler of the Universe, but Mr. Wallis quotes Wellhausen as saying that criticism cannot tell why Yahweh should undergo that evolution any more than his neighboring—and just as popular—god Chemosh of the Moabites. It is to answer such questions as that and to put the religious evolution of Israel upon a firmer foundation than the verbal explanation by the "genius of the great prophets" that this sociological study of the Bible is made.

Mr. Wallis exhibits the invaders of Canaan as a number of clans of nomads, with the nomadic idea of the value of the individual—slavery being incompatible with nomadism—who overspread the land of the "Amorites," a people who dwelt in independent city states and so had no national government and no national religion. Each city state of the Amorites had its own "Baal" or local god, and the word was also extended to the members of the upper classes of these cities—whose progress to stability had been accomplished with a poverty and oppression of the lower classes

thus there grew such a difference between that person and the great body of people, that he became what we call insane. A monomaniac is one who is thought to be insane on some one theme. He falls into discord with the general body of people in regard to some subject, dwells upon it inordinately, and finally becomes estranged from the general body of thought. Spite, envy, vindictiveness, revenge, hatred, obstinacy, and anger are feelings that, if indulged, tend toward insanity. Fits of passion are states of temporary insanity. Many people who are thought queer or in a degree insane are so from having become confirmed in feelings that have estranged them from fellow men. They have simply let wrong ways of thinking gradually get possession of them. It is important therefore to resist the first conscious divergence from thoughts that are not absolutely true, just and charitable. To sacrifice selfishness is an act of sanity; to be led by selfishness is always spiritual insanity.



### THE FIRST "LAND-GRABBER."

For The Public.

One day, in prehistoric time,  
A chap with muscles grand,  
And a massively thick, hickory stick,  
Wrote his "title deeds" to land.  
Oh, he wrote them good and he wrote them strong  
And he wrote them for many a day,  
And his manifold progeny passed them along,  
And they made the multitudes—"pay."  
They paid in sickness, they paid in health,  
They paid in sorrow and mirth,  
The Lord of the Land's exaction of wealth  
For the privilege of using the earth.  
Then "caste" was born and earth was torn,  
And the poor were multiplied.  
Lo! Jesus, a man of truth, was born,  
He spoke—and was crucified.  
They nailed the Christ on a felon cross;  
They said 'twas the "public need."  
They bartered their souls for the glittering dross  
That came from the "title deed."  
Then in their courts they scribbled more laws,  
And they wrote of a God in a Book,  
And they called their religion a "holy cause,"  
And they fashioned a virtuous look.

But their race is run; they have tremblingly seen  
The writing of Truth on the Wall:  
"The Beautiful Earth, so rich and green,  
Is the gift of the Father to all."

ROYD EASTWOOD MORRISON.



Take the question of overcrowding. This land question in the towns bears upon that. It is all very well to produce Housing of the Working Classes Bills. They will never be effective until you tackle the taxation of land values.—David Lloyd George, at Newcastle-on-Tyne, March 4, 1903.

which would have been impossible in a roaming people. The customary morality of the Israelites was summed up in the word "mishpat," which is generally translated in the Bible as "justice" or "judgment." The whole evolution of the Hebrew nation is, when viewed sociologically, the clash of ideals which ensued when the Israelites and Amorites fused (the latter were not wiped out as some of the Biblical chronicles assert) and became one people with two systems of social ideas, the old mishpat of the wilderness and the more sophisticated, relatively citified code of the original inhabitants. The struggle centered around the gods; and the "insurgent" prophets, as Mr. Wallis calls Amos and his school, preached the primitive justice and brotherhood of Yahweh as against the "regular" or conservative ideas of aristocracy which the more Amorite part of the nation contended for. The author is careful to point out that these great prophets were not greater than their times; they did not preach this mishpat or justice as universal morality: "So Jeremiah, the last of the great pre-exilic thinkers and heir of all the pre-exilic prophets, demands the release only of Hebrew slaves from bondage; tacitly endorses the institution of slavery as touching non-Hebrews; and looks forward to the continuance of private landownership (34: 8-16; 32:15, 43, 44)." But the struggle did bring Yahweh and his "mishpat" into contrast with the "Baal" gods, and the experiences of Israel culminating in the exile gradually taught the prophets that the mishpat of Yahweh was a greater and more universal thing than they had thought.

"The idea of God, steadily developing in response to the pressure of the social problem, was becoming more and more fit to stand at the center of a world-religion. The Exile enlarged the spiritual horizon of the Hebrews, and suggested new ideas to the finer and more thoughtful minds among them. The national downfall confirmed the prophets in the habit of reading the events of history in the light of a divine purpose. The relation of Yahweh to Israel was now made subordinate, or incidental, to the larger salvation of the world. . . . The mighty outlines of the gospel of redemption thus came slowly but surely into view. Yahweh will make his holy name known throughout all the earth, in order that mankind shall be redeemed from sin, and released from the shackles of injustice. Israel was the instrument through which this purpose was to be accomplished. Only thus, by deep and bitter experience, was the human mind prepared to entertain the idea of God as a moral person whose field of work is all history."

Such is the crowning and the essentially individual idea of Israel's developed religious consciousness. This conception of the Redeeming God differentiated Israelitish from all other contemporary religions, and its identification of God

with morality was one that other nations—not having been through the fire of its experience—could not comprehend. But it was the idea which, through the agency of Jesus and Paul, was to be universalized, and form the Christian religion.

How did that consummation come about?

"Where the great prophets expressed the divine character in divers ways Jesus was the 'image' of the Redeeming God (Heb. 1:1-3; cf. I Cor. 1:30; II Cor. 4:4). He was the embodiment or 'incarnation' of the God of the Bible. In him was condensed the entire process of spiritual evolution represented by the Old Testament. . . . Jesus did something new—something peculiar to himself. Before his time the Bible idea of God was not a living reality in the world at large. Heathenism was practically supreme. The Gentiles were ignorant of Bible religion; and that religion was kept alive among the Jews chiefly by the momentum of their 'group interests' . . . Christianity . . . means the projection into Gentile society of the spiritual evolution that went on among the Hebrews. It means the appropriation of the Redeeming God of Israel by the non-Jewish world."

Mr. Wallis proceeds from this point to show how Christianity was first preached to and appropriated by the lower classes, although it was not preached as a socialistic religion—a thing which would not have been conceivable in its day. He then traces the rise of the Catholic church and its evasion of the social problem—which is all along implicit in the basic conception of mishpat,—and the rise of Protestantism. Before the rise of Protestantism, however, the early and undivided church had finished the compilation of writings that make up the Bible as we have it. That book was destined to be the spiritual agency in the formation of Protestant doctrines by Luther and Calvin, just as the economic pressure of the Catholic church on the merchant and lower classes was the economic determination of the Reformation's time and place.

But Protestantism has likewise rejected the social problem, as did the Jewish and the Catholic churches; and the critical scholars, even, have treated salvation as an individual process. This the author hopes the sociological study of the Bible will overcome. But he insists that the lesson of sociology is not that the church shall adopt definite social programs—a course which would parallel the historically discredited unions of church and state. The social view of the Bible must aid in giving a social outlook upon contemporary life, and the social duty of the church must be to generate impulses to good which shall find social expression and which shall take such forms as are mediated by the social situation.

It remains to be said that such a view of the Bible—and however revolutionary this view may sound, it is nought but the soberest inference from

the very facts of Biblical record themselves—does not empty the long line of Biblical upbuilding and influence of its divine content. As Mr. Wallis carefully points out, the workings of the Divine must be made manifest in forms of our experience—else they would be invisible to us. And the forms of our experience are causal categories. Out of ghost-land into the actual, then, is the great moral drama of our religion brought—into the actual where we may freely appropriate its values, incorporate them in our individual and group lives, and so have our share in the building of the Kingdom of God.

LLEWELLYN JONES.



## THE EVER-RECURRING QUESTION.

**The Women of To-Morrow.** By William Hard, New York. The Baker & Taylor Co. Price, \$1.50.

In his introduction to this book, Professor Charles Zeublin says: "Mr. Hard could write a book in the dark but it might not have been known that he could illumine with such scholarly sagacity the shadows cast on the woman question by man's huge egotism and woman's carefully coddled superstitions."

The Women of To-morrow are already here in purpose if not in universal action, which is certainly a matter of futurity for which there must be persistent training. Mr. Hard shows very vividly the lines on which this training has been progressing for the last fifty years and the contrasts between the past and the present status of woman in the domestic as well as industrial world might well startle the conservative mind entrenched in its own self-made laws. With reasoning based entirely on reliable statistics and the indisputable facts of observation, Mr. Hard has made up a series of five articles (originally published in *Everybody's Magazine*) going far to demonstrate the inherent capacity of women to fill positions in public affairs which have been heretofore, none too adequately, occupied, not to say monopolized, by men.

Among the five "critical phases in the mental development of the modern woman" which Mr. Hard entertainingly discusses, there is no more interesting matter than is contained in chapter v—"The Mothers of the World."

What the Chicago Woman's Club, in twenty-seven years, has done, or inspired others to do, for the better education of women and children (not to name men) furnishes very good and satisfactory assurance of the larger accomplishment in municipal house and home-keeping which will come with the wider freedom of equal suffrage logically demanded by the Women of Tomorrow.

This logical and legal right being a foregone conclusion, the spirit of womanhood may be trusted, as Mr. Hard forecasts, to loyally fulfill

her destiny, the more faithfully as her intelligence and responsibility expand in the wider service of humanity.

A. L. MUZZEY.

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## BOOKS RECEIVED

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—**Changing America.** By Edward Alsworth Ross. Published by The Century Co., New York. 1912. Price, \$1.20 net.

—**The Burden of Poverty: What To Do.** By Charles F. Dole. Published by B. W. Huebsch, New York. 1912. Price, 50 cents net.

—**The Citadel: A Romance of Unrest.** By Samuel Merwin. Published by The Century Co., New York. 1912. Price, \$1.25 net.

—**The Great Analysis: A Plea for a Rational World-Order.** Anonymous. With a Preface by Gilbert Murray. Published by Charles Scribner's Sons, New York. 1912. Price, 75 cents net.

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## PAMPHLETS

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### Pamphlets Received.

**A Modern Look at the Universe.** By Henry Olerich. Reprinted from *Popular Astronomy*. An Address on the Centennial Anniversary of the popular birth of the Nebular Hypothesis.

**The Trusts and the People Compromised: The Business Method of Solving the Trust Problem.** By Professor Henry Olerich. Published by the Olerich Publishing Co., Omaha, 2219 Larimore Ave., Omaha, Neb. 1912. Price, 30 cents.

**Report on Passenger Subway and Elevated Railroad Development in Chicago.** Prepared for the Committee on Traffic and Transportation of the City Club of Chicago, by Charles K. Mohler, Consulting Engineer. Published by The City Club of Chicago, 315 Plymouth Court, April, 1912.

**The Old English Village: Notes on the Ancient Acre Strips and Common Lands and their present day survival at Laxton, Notts.** By the author of "Forgotten Facts in the History of Sheffield." Published by St. Catherine's Press, Oswaldestre House, Norfolk St., Strand, W. C., London. Price, sixpence.

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## PERIODICALS

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### Everybody's.

"The Reason Why," by Edwin Lefevre in *Everybody's* for May, is an interesting novelty in the way of artistically impressing a lesson in contradistinction to giving one. It keeps the reader guessing rather than thinking, and leaves him at the end with "another guess coming."



### The American.

Susan Glaspell's "The Anarchist—His Dog," in the *American* for June, is a boy-interest story to read for its simple humor and working-life plot, with all the rest that make a story interesting. Incidentally

there is a sociological moral to the story—perhaps not intended by the author, who aims only to be a good story teller—which will hurt no one's head if he ponders on it a bit.



### The Spanish Singletaxer.

The May number of "El Impuesto Único" contains among other articles a translation of the first part of Henry George's address, "Thou Shalt Not Steal," to be continued; and an address on public taxation, by Dr. Justo, Socialist leader in Buenos Aires, delivered before the Socialist Conference in that city, July 27, 1911. Although called a Socialist, Dr. Justo presents a strong plea for the adoption of the Singletax on land values, and wants free trade, but concludes with this statement: "Let us carry on the war against Capitalism as a whole, but an intelligent war that distinguishes and separates the different parts of the enemy so that he may be more easily beaten." Mr. Baldomero Argente goes extensively into the evils of an excise tax on leases and leaseholds in Madrid. There is also an editorial on "Charitable Associations," called out by the letter of Mr. Joseph Fels to the American Conference on Charities and Correction, held in Boston last year.\*

C. L. LOGAN.

\*Mr. Fels's letter to the Conference was published in The Public of June 16, 1911, page 566.

### The American City.

Harvey N. Shepard, writing in The American City for May (93 Nassau St., New York), on "Municipal Housekeeping in Europe and America," says that "the condition of our water fronts, as compared with those of European cities, is humiliating. In Havre, for instance, the quays not only are equipped for commercial purposes, but also for recreation; they are readily accessible, and at night are brilliantly illuminated. With rare exceptions we have permitted selfish interests to destroy the natural beauties of our water fronts, and to make them less attractive than other portions of the city. So great are the natural beauties of the superb harbors of New York and Boston that they ought to outrank all the cities of the world." The very next article tells how Fort Wayne, Indiana, is improving wonderfully the banks of St. Mary's river, eighteen miles of which are within the city limits. Elsewhere Walter D. Moody explains one of the Chicago Commercial Club's educational enterprises, the teaching of "municipal patriotism" by the introduction as a text-book into the schools of the "Wacker Manual of the Plan of Chicago"—an enterprise, by the way, whose motives and value are open to question, at least on the part of those neither dazzled nor enriched by magnificent public buildings in a setting of wretched citizens' hovels. With that suspicion, however, The American City need not be concerned.

### Dangerous for the Elephant.



J. W. Donahey, in the Cleveland Plain Dealer of Tuesday, May 14, 1912. Reproduced in The Public by courteous permission of the editor of the Plain Dealer.

Its whole contents, made more attractive by good photographs, is full of encouraging examples and recipes for the best municipal housekeeping.

A. L. G.



**The French Singletax Review.**

Like all Singletaxers, the editor of "La Revue de L'Impôt Unique" is never satisfied! Not having been returned to the French Chamber of Deputies in March, he plunged into the municipal campaign which followed, and continued to make the walls of Paris eloquent with the doctrine of Turgot and Henry George. The text of one of the posters is reproduced in the May number of the "Revue." In France, as elsewhere, the discontent of an exploited people threatens the tranquillity of the privileged class, which seeks immunity by creating privileges for the victims. But all such expedients, whether they take the form of old-age pensions, state insurance, a minimum wage, or public doles in any other shape, are but the modern equivalent for bread and circuses. Parisians are asked to face the logical consequences of the present system. The city is to be transformed in the interest of health and beauty. These improvements will increase land values. The landlord will pocket the increment. A rise in the cost of living will add to the bulk of poverty. More poverty means greater public expense. The expense must be met by increased taxation—when taxation increases—and so on to bankruptcy and despair. To many Singletaxers the wreck of the Titanic must have appeared to symbolize in an intensely dramatic way the continual drama of social wreckage. "We should not forget that in our towns, as in the quiet country, the massacre of human beings is constantly and systematically carried on. It is a silent butchery. Noiselessly do misery, vice and sickness accomplish their work of destruction. Poverty in all its guises sweeps pitilessly through the nations and its destroying breath, with scarce a sound, descends upon the crowded ranks of the poor and feeble. . . This is the monster that devours in a single month in Paris far more victims than were engulfed in the sinking Titanic. This is the Minotaur to which we are condemned to offer the tribute of our lives so long as we fail to base our economic existence upon common sense and justice."

F. W. GARRISON.



The judge of the juvenile court, leaning forward in his chair, looked searchingly from the discreet and very ragged piccaninny before his desk to the ample and solicitous form of the culprit's mother. "Why do you send him to the railroad yards to pick up coal?" demanded his honor. "You know it is against the law to send your child where he will be in jeopardy of his life."

"Deed, jedge, I doesn't send 'im; I nebber has sent 'im, 'deed—"

"Doesn't he bring home the coal?" interrupted the judge, impatiently.

"But, jedge, I whips 'im, jedge, ebervy time he brings it, I whips de little rapscaillon till he cayn't set, 'deed, I does."

The careful disciplinarian turned her broad, shiny

countenance reprovingly upon her undisturbed offspring, but kept a conciliatory eye for the judge.

"You burn the coal he brings, do you not?" persisted the judge.

"Burns it—burns it—cose I burns it. W'y, jedge, I has to git it out ob de way."

"Why don't you send him back with it?" His honor smiled insinuatingly as he rasped out the question.

"Send 'im back, jedge!" exclaimed the woman, throwing up her hands in a gesture of astonishment.

"Send 'im back! W'y, jedge, ain't you' jest done been told me I didn't oughter send my chile to no

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