

be so. Some day another emancipation proclamation will be issued that will so change the status of the master and the slave that the values which the slave creates will go to the slave, and the master will become a truly worthy citizen, and himself go to work. Yes, we'll

Pay ransom to the owner,
And fill the bag to the brim,
Who is the owner? The slave is the owner,
And ever was. Pay him!

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EDWARD OSGOOD BROWN.



As candidate for judge of the Circuit Court in Cook County, Illinois (the Chicago county), Edward Osgood Brown (vol. v, p. 395; vol. vi, p. 243; vol. xii, pp. 554, 565; vol. xiii, p. 1034) received at the election last fall (vol. xii, pp. 1057, 1095) the largest vote and the highest plurality polled by any candidate for any office at that election.

Judge Brown's total vote ran up to 174,107. As the entire opposition vote was only 150,851, and that for the next highest candidate was only 121,868, his majority amounted to 23,256, and his plurality to 52,239.

It was a "Democratic year," to be sure, and he

was the Democratic candidate; but his previous service on the bench had made a record for him which doubtless counted for more than party considerations. His strength was augmented also by the fact that he had been defeated as his own successor eighteen months before, by the appearance on the same judicial ballot of another candidate of the same name. Much of his support was thereby diverted, and his retirement from the bench came as a surprise to the public and to the bar. The accident has now been repaired in a manner highly complimentary to him.

Judge Brown is known by followers of Henry George throughout the United States and Canada and in Great Britain as one of their number who came into the movement in its earliest days.

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Born in Salem, Massachusetts, 60 years ago of a seafaring ancestry which links up genealogically with that of Joseph H. Choate, former Ambassador from the United States to Great Britain, Judge Brown became a graduate of Brown University and of the Harvard Law School, meanwhile teaching at Southboro, Mass. He was for a time assistant clerk of the Supreme Court of Rhode Island, where he was admitted to the bar, and where he practiced for two years.

In 1872 he came to Chicago with a college friend with whom he formed a partnership under the firm name of Peckham and Brown—now Peckham, Packard and Walsh—which has long numbered the First National Bank among its principal clients. It was in Chicago that he made the acquaintance of his wife, Helen Eagle, a niece of Father Eliot of the Paulists.

In the middle 80's Judge Brown became interested in the economic and political doctrines of Henry George. Knowing him to be a free trader, George A. Schilling advised him to read George's "Protection or Free Trade." This delighted him and he followed it with "Progress and Poverty." Consequently he became a George convert and one of the earliest members of the Chicago Single Tax Club, of which Warren Worth Bailey, now editor of the *Johnstown Democrat*, was president.

During Governor Altgeld's administration, Judge Brown served as the attorney of the Lincoln Park Commissioners, and was afterwards their special counsel in much important litigation. He was a candidate for appointment to the Federal bench when Cleveland was President, and had strong support; but his single tax proclivities were effective arguments against him. At the judicial election in June, 1903, he was elected to the Circuit bench in Cook County for the first time, and was soon assigned by the Supreme Court of the State to the appellate branch of the Circuit Court (vol. vii, p. 468) where he served until the expiration of his term of office. His record there commanded general confidence at the bar and

caused his assignment to the same place by the Supreme Court immediately upon his re-election. The value of this confidence is not a little augmented by the fact that the lawyers for the elevated railways named him (vol. vii, p. 388) along with Judge Tuley and Judge Dunne, in their challenge of judges for trials of franchise questions.

"I am glad he was defeated," said a friend of his whose respect for the judiciary was considerably less than his admiration for Judge Brown personally and his confidence in the latter's civic usefulness off the bench. It was at a public dinner in the interval between Judge Brown's first term and his second. "You wouldn't be if you were a lawyer," a member of the bar retorted.

Judge Brown was a sympathetic attendant upon the free trade conference at Chicago in 1889, and he participated prominently in the single tax conference at Cooper Union, New York, in 1890, and in that at the Art Institute, Chicago, in 1893. As a friend of Henry George, a Catholic, and a man of economic perception and literary taste, he was consulted by Mr. George on the manuscript of "The Condition of Labor"—George's open letter to Pope Leo—which was published in the early 90's.

Although a radical free trader and single taxer, minimizing George's doctrines in no particular whatever, Judge Brown, temperamentally conservative, is in most matters conservative also in opinion and action. For the dignity of the judicial bench (vol. xii, p. 554) he has a scrupulous regard, and to the principle that it is the function of judges to apply law, not to make it, he is profoundly devoted.

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GARDEN BOOSTED.

It was the busy hour of 4,
When from a city hardware store
Emerged a gentleman who bore
1 hoe,
1 spade,
1 wheelbarrow.

From thence our hero promptly went
Into a seed establishment
And for these things his money spent:
1 pack of bulbs,
1 job lot of shrubs,
1 quart of assorted seeds.

He has a garden under way
And if he's fairly lucky, say,
He'll have about the last of May
1 squashvine,
1 egg plant,
1 radish.

—Washington (D. C.) Herald.

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Nobody ever won lasting prominence by getting in line and shaking hands with a great man.—Chicago Record-Herald.

BOOKS

SEED FIELDS.

Journals of Ralph Waldo Emerson. With annotations. Edited by Edward Waldo Emerson and Waldo Emerson Forbes. Vol. 3, 1832-1835; Vol. 4, 1836-1838. Published by Houghton, Mifflin & Co., Boston and New York, 1910. Price, per volume, \$1.75 net.

In the continuation of earlier journals, previously noticed in *The Public* (vol. xiii, p. 596), Emerson gives pages of his impressions during his first voyage to Europe and of his travels through the various famous places, which he notes with informal praise or criticism. Interviews with many of the literary lights of that period give interest to the foreign records which serve as the seed-fields of some of his finished works; while reflections pertaining to the realities of the Everywhere Spiritual life drop in at every date and place.

Returning to Concord, the desire to live close to nature brought him to "The Old Manse," with its romantic environment; and later, with his wife, to his own Concord home, which has since been a sort of Mecca to his lovers and such celebrity seekers as look to find a man revealed wholly in his human personality. In the spontaneous journalizing of these volumes we find much that was expanded and published in later books, but there is a charm in the offhand, unpolished touch of familiar themes which no friend or admirer of Emerson would care to miss. There is a closer approach to the thinker in his flashes of light than may be found always with his trimmed and blazing fires of intellect.

Here, as in all of Emerson's writings, the gaze is directed inward rather than outward. The substance of things and not the counterfeit is the subject of his thought. It seems evident that he could look for no social reform except through the individual, and for no individual reform except from the interior will and motive. In his mental view there probably could be no cobbling or plastering over of causes with fictitious effects. Whatever work he accomplished in reform lines was based on the realities of the inmost life which alone makes clean the outer conduct and condition. On this plane of judgment he makes no distinction of artificial classes. In one of his paragraphs he remarks: "Democracy, Freedom, has its root in the sacred truth that every man hath in him the Divine Reason, or that though few men since the creation of the world, live according to the dictates of Reason, yet all men are created capable of so doing. That is the equality and the only equality of all men. To this truth we look when we say, Reverence thyself; be true to thyself. Because every man has in him somewhat