

give them their extraordinary values—should in justice bear all taxation.

The theory of the organizers of the Jefferson-Jackson-Lincoln banquet, or symposium, to come off at Columbus, O., on the 12th, Lincoln's birthday, is that the democratic democrats of the country ought to do something democratic, and to do it in such a way as to give assurance that they are in earnest about it. This is a true note for the new democratic movement. Let the people clearly understand that the Buchanan democracy is a disagreeable thing of the past, and that Lincoln, as well as Jackson and Jefferson, is accepted as a genuine type of democracy, and a new era in politics will open. In competition with the Jefferson-Jackson-Lincoln celebration of Lincoln's birthday, the Hanna republicans are to celebrate it in like manner at the same place. It will be interesting to know what these degenerates can say of Lincoln. It is certain that they will quote from him only cautiously and meagerly. What representative republican orator with the slightest sense of humor would have the temerity to remind his party, in these days when it stands for "benevolent" government instead of self-government, that Lincoln believed in "government of the people, by the people, and for the people"?

Tammany turns loose upon the New York legislature another democrat of the degenerate species in the person of Wauhope Lynn, who has introduced a bill to compel the printing of newspapers in type of a specified size. He proposes this bill as a health law for the protection of the eyesight of readers. Mr. Lynn would probably resent being called a socialist; but in the narrowest meaning of the term, even as interpreted by its enemies, socialism proposes no more impertinent interference with private affairs. The theory that such a law comes within the scope of health regulations is absurd. These regulations are justified only as measures for the protection of the public

health; that is, for protection of the public against aggressively unhealthful actions of individuals; in other words, as laws against nuisances. No legitimate principle of health legislation can justify a law for the protection merely of one's eyesight against the effects of his own free actions. When legislatures get down to the work of prescribing the type in which papers and books may be printed, doing so in the interest of the eyesight of readers, they are perilously near to prescribing the words that may be printed, doing so in the interest, of course, of "good" morals, "good" religion and "good" politics.

Mrs. Hobart, widow of the late vice president, is credited with trying to benefit the mill girls of Paterson by receiving them at her home. Doubtless Mrs. Hobart does this in all charitableness. But there's the rub; it is charitableness, and charitableness though kind is neither motherly nor sisterly. Mrs. Hobart must realize that it is only charity. The association she invites is not an association of equality; it is an association which a social superior condescendingly permits social inferiors to enjoy for the purpose of doing them good and regulating their lives. The girls themselves know that it is only charity—only generous condescension. All of them realize and some of them say that these visits of impoverished slaves of the mill to homes where wealth waits upon leisure and underpaid labor upon both only make the poor feel their poverty doubly.

Said one of these charity visitors to Mrs. Hobart's home: "In one corner was a vase that would keep the family of a working girl for a whole year." Commenting upon that very human observation the Boston Herald, with less than human sagacity, exclaims: "Poor Susie! She couldn't figure it out how this very vase, in its day, had probably supported some other poor family." But she would be a marvel if she could figure it out, for it isn't

true. It is no more true that the leisure classes of our capitalistic regime support the workers who make their luxuries than it was true half a century ago that the luxuries of idle slave owners supported their drudging slaves. It is work, and work alone—not the work of grabbing privileges, but the work of making goods—that supports human life.

Not long ago the redemption of greenbacks at the treasury with gold started what was then called an "endless chain." Since the redeemed greenbacks were again put into circulation in exchange for other things than gold, and were then gathered up and again presented for redemption, and so on, the gold reserve was reduced below the "safety point" and the government was threatened with inability to redeem greenbacks with gold. What followed is well known. A cry arose from the banking interests demanding that the government go out of the banking business, and accordingly the government did go out of the banking business by a method which admitted banks into the governing business. That "endless chain" episode passed, preparations are making now for one very like it. In the lower house of congress the banking committee has introduced a bill which provides for the redemption of silver dollars in gold. Should this bill be enacted, it requires neither a prophet nor the son of a prophet to foresee the possibilities of another gold crisis, followed by issues of interest bearing bonds put out for the purchase of gold for the redemption of silver. And that is the aim and object of the whole matter. Since banks have got into the governing business, treasury financing consists in building up and maintaining a permanent interest-bearing debt.

The voluntary dissolution of the historic communistic village of Zoar, near Canal Dover, in Ohio, lends further confirmation to the rational theory that the common use of things, as distinguished from private propri-