

hear a protest, backed by indisputable facts, against the methods and aims of what is called "Big Business." The different points of view are not hard to understand; both can be honestly taken. Certainly we should have business men and business methods, but the national business, unlike private business, must take a view that goes beyond any single human life, else all the sacrifices made for us in the long struggle for liberty may be annulled in a single generation.

National business must be a combination of far-sighted altruism and social justice; this is statesmanship and patriotism.

To turn our natural resources over to private development without let, hindrance or control; this is the kind of business that will not even now greatly benefit living men and is sure to despoil our descendants. . . .

The conservation movement is the beginning of a great crusade that will turn men's minds toward equality of opportunity and social justice. It is a movement that has just begun; but it is so strong in logic, so eternally right in its trend that it can not be curbed or diverted by the unfortunate reaction in Washington. In it all reasonably intelligent and unselfish people can and will unite. We cannot predict how far it will lead, nor do we care, so long as justice and true patriotism are its inspiring ideals. Who helps this cause is the friend of his country; who hinders it is a public enemy; although his ignorance may palliate the guilt of his offending. To demand that the remainder of the public domain should be squandered because most of it has been heedlessly handled in the past is to present the argument that the prodigal's father should have settled with those barkeepers who had missed getting their portion of the prodigal's substance.

Some Suggestions.

The end of this necessarily discursive story is this:

If we are to prosper and to succeed as a democracy, we must keep our wants within reasonable bounds. A democracy unaided by slave labor can never wallow in luxury, and this is good.

We must root out special privilege which reaps where it does not sow, unfairly absorbing the fruits of toil.

We must jealously guard the great gifts with which nature has endowed our country, remembering that we are but tenants with the briefest of tenure and a vast responsibility heavy upon us.

We must apply ourselves thoroughly to useful work, else whether in idleness or useless endeavor we are but a burden to the earth.

We must strive for justice between men and must do our best to provoke respect for law by obtaining laws that in wording and interpretation work for ameliorating the lot of the average man, for this is what justice means.

The spirit of good will, kindness and human

sympathy can never fully bloom except under democracy. This spirit is the richest endowment of all. Honest thinking will bring you out, whatever trail you pursue, to the teachings of Jesus of Nazareth.

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WOLVES.

For The Public.

When grandsire used to hear them bark
Around his cabin door,
He'd scatter far the yelping pack,
Then sleep with peaceful snore.
Why, why is it I lie awake
And toss and ponder deep,
On how on earth I ever can
One wolf its distance keep?

SHIRLEY SHERMAN.

BOOKS

LIVING UNDERNEATH AMERICA

Our Slavic Fellow Citizens. By Emily Greene Balch, Associate Professor of Economics, Wellesley College. Published by the Charities Publication Committee, New York. 1910. Price \$2.50 postpaid.

"Back of all political developments, of all social institutions, lie the two great fundamental facts of human history—land and men."

Those two primary facts, the fact of land and the fact of men—the only primary facts by the way, and as fundamental and inclusive with reference to daily industry as to historic institutions, but the importance of which in that connection is usually invisible to economic experts in the maze of economic detail—this author sets out as the basis for her minute and comprehensive examination into the Slavic strain in American life.

The first half of her book is devoted to a study in their native land, of this race which constitutes "a large part of our total immigration" and an "important element in our permanent population." The latter half deals with them after they have come to our land.

It is quite impracticable to summarize in this notice a mass of detail so voluminous, but there is one touch of Slavic industrial life in America which impresses us profoundly, as it did the painstaking and judicial author. She quotes a Slav leader: "My people do not live in America, they live underneath America. America goes on over their heads. America does not begin till a man is a workingman, till he is earning two dollars a day. A laborer cannot afford to be an American." And here is the author's interpretation and sensible comment: "Beginning at the bottom, 'living not in America but underneath America,' means living among the worst surroundings that the country has to show, worse, often, than the public would tolerate, except that 'only foreigners' are

affected. Yet to foreigners they are doubly injurious because, coming as they often do with low home standards, but susceptible, eager, and apt to take what they find as the American idea of what ought to be, they are likely to accept and adopt as 'all right' whatever they tumble into."

Then she pointedly adds, what since her writing the Pittsburg Survey has proved and what before she wrote was plain even to the wayfarer in those regions: "I have been in places in Pennsylvania where all one can say is that civilization had broken down."

From those brief quotations the reader will feel the spirit of Miss Balch's book.

In substance, it is an able and conscientious contribution to sociological literature, indispensable alike to the student of industrial conditions or of the history of the American people.

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Peleg had his choice of two sweethearts, Shawomet girls, one of whom owned a cow. That was

the one he married. He explained to his friends at the wedding:

"By Crinus! there ain't the difference of a cow between any two women living."—Washington Post.

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"And how," asked the fond father when his son had returned home after his first year in college, "do you like the president of the institution?"

"I've never seen him."

"What! You have never seen him? That's strange. I shall have to look into this matter. I sent you to that college because of the faith I had in the president of it—because he has the reputation of being one of the ablest educators in this country. I shall insist on knowing why you have never seen him."

"The whole matter is easily explained. He's been so busy raising equal amounts that he couldn't devote any time to the running of the college."

"Raising equal amounts?"

"Yes. Every few days some millionaire offers to give the institution several hundred thousand

"EASY"

You may not know that your friend or neighbor would hail The Public's weekly visit with as much enthusiasm as you do; not all of them of course, but those with whom you have had an occasional heart to heart talk, and who rather agree with your brand of philosophy, etc., etc.

Cincinnati, July 11, 1910.

DANIEL KIEFER.

"COMMON HONESTY" A Study of Fundamental Principles and their Relation to the Labor Problem. By Orren M. Donaldson, of Oak Park, Ill. Louis F. Post says: "As a discussion of elementary industrial principles, it delights me." The Public (June 10, 1910): "An exposition of the land reform ideal which we confidently recommend to those wishing a brief explanation." "This little book is as logical and convincing as it is direct, concise, interesting and sound." Bound in cloth, 128 pages, price 80 cents postpaid. Address Van-American Press, 823 Kimball Hall, Chicago.

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