

of either party. The women of Denver, by petition, put Judge Lindsay upon an independent ticket and elected him. It was not merely the women interested in the philanthropic activities of Denver; they were joined by the women who had seen the lives and known the experiences of the boys and who had realized the beneficial results of the Juvenile Court and who wished to have them continued.—Jane Addams.

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One rainy day a new comer [to Cape Elizabeth, Me.], who had joined the gathering at the store composed of fishermen and summer visitors, ventured to enumerate some of the distinguished men who had come from Maine.

"There's Longfellow," he said, "and Hannibal Hamlin and James G. Blaine, William Pitt Fessenden, Thomas B. Reed and—"

Here an old fisherman looked up from his work of splicing grass blades and broke in:

"Smart? Those fellows smart?" he questioned. "You just come down an' see Josh Pillsbury 'skin fish."—Lewiston (Me.) Journal.

BOOKS

"MATERIALIST MONISM."

Science and Revolution. By Ernest Unterman, Chicago: Charles H. Kerr & Co.

In this study of human evolution the author deals with the "three great riddles," the solution of which is supposed to answer the questions: "What will be the fate of the universe? What part is death playing in relation to life? Does individual life imply individual immortality?"

The solution of these vital problems is found, from the writer's point of view, in "materialist monism"—otherwise "a uniform conception of the universe as a natural organism." There is no dual principle in creation. Evolution follows a natural law in which is no element of the so-called supernatural. The theories of Romanes, Haeckel, Jacques Loeb and others furnish to the mind of the author of "Science and Revolution" superabundant proofs for the physiological nature of the "soul" and the fundamental unity of "soul" life in all organisms. From the "unicellular protozoa and protophyta and multicellular metazoa and metaphyta" is traced the descent of man, and from such a beginning it truly doth not yet appear what he shall be. Virtually the author admits this. In the endless unfoldment and advancement of cell life is it not quite possible that the organ of human understanding may be so far developed in the materialist monist that he will have an enlarging conception of a Supreme Intelligence inspiring and guiding the grand scheme of evolution through limitless cycles of being? He may still spell God with a little "g"; it does not matter. But he will not be so unscientific as to deny the axis on which the universe turns—the vital Center about which the whirling world-dust revolves.

The author of "Science and Revolution" renders fine service in summarizing and classifying the valuable works of philosophers and scientists whom he appears to have diligently followed in pursuit of

Impressive and Disinterested

The keen book readers of the press have received Frederic C. Howe's new book, **THE CONFESSIONS OF A MONOPOLIST**, with some very straightforward remarks; for example, thus:

If you want to catch on to "the great game" of getting rich quick and easy; if you would know the secret of getting things for nothing and having a whole community work for you without pay; if you want to catch the real esoteric inwardness of city politics and ascertain how to boss the bosses, read "The Confessions of a Monopolist" by Frederic C. Howe. Here are the very guts of success laid bare. This book is worth ten thousand novels of politics like "Coniston" or any of the others, which may or may not be literature, but surely are not politics in the raw. Mr. Howe does a round unvarnished tale deliver, with no maudlin love motive, no long arm of coincidence, no climaxes. His book is the deadliest text book of practical politics that ever was printed. It is the story of the men of affairs in your own city, ward and precinct, of the successes who simply rob the community by taking toll of its life, its increase, its activities. It murders the fiction that the people govern themselves, for it deals with things that you see, but do not heed, going on around you every day. It goes deeper than "The Jungle." It is the condensation of all the recent muck-raking and absolutely unexaggerated. Anyone can understand it. No one can refute it. It should open men's minds to the infamy of the methods of privilege with startling light. It is the world of graft in microcosm, and told "as easy as an absey book."—*St. Louis Mirror*.

The story is a masterpiece of cold-blooded satire, like Dean Swift's "A Modest Proposal." The author laughs at the conclusions of the old school of political economy, industry, frugality, honesty. These are to him all exploded ideas. If you would be rich, secure a monopoly, and make society work for you. "With monopoly in one hand, and with the other hand on politics, one can do more in a few weeks' time than can a whole army by watching its pennies, dimes and dollars."—*Boston Transcript*.

Such a view of the inside workings of corporations, trusts, and general banking on a large scale, that it will serve as an eye-opener to many who have had heretofore but a vague idea of how things are run when politics and business unite to fleece the people. It is as racy as any romance and cannot fail to hold the attention to the last.—*The School Weekly, Chicago*.

The Confessions of a Monopolist.
By Hon. Frederic C. Howe. 12mo,
cloth, 170 pages, \$1.00 (postage 8c.)

The Public Publishing Company
First National Bank Building, Chicago

truth. It should be remarked that he has done equally good service in exposing the narrowness and bigotry of the church in its conflict with science. With what he calls religion Ernest Unterman deals with a free hand, but religion in its truest sense is too large, tolerant, and open to the power of truth to raise any barriers in the way of human progress. The "religion" that fears the freest research and unfolding of natural laws is itself a byword and a reproach. For when either comes into the knowledge of absolute truth, religion and science are one. We are all "monists"—though we use unlike terms to express a like consciousness of the single Power of the universe.

"Science and Revolution" is entitled to the candid consideration of all opponents of its philosophy who, while rejecting its conclusions, may still follow its course of reasoning with interest in the scientific facts on which its arguments are based. As a reverent student of Karl Marx the author finds in materialist monism the science and religion of the proletariat who, in the evolutionary processes of revolution and reaction, is to become the ruling power in the political, social and economic world.

"The proletarian mind," concludes the author, "conscious of its origin, its present and future place in society and the universe, its social, terrestrial and cosmic mission, can exclaim triumphantly, 'I was, I am, and I shall be!'"

A. L. M.

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MAGIC.

The Old and the New Magic. By Henry Ridgely Evans. With an Introduction by Dr. Paul Carus. Published by The Open Court Publishing Company, Chicago. Price \$1.50 net.

For the reader, totally unacquainted with, and possibly uninterested in magic, to be delightedly plunged into so new a world of absorbing fun, is one of the good things of life. A rapid sketch of magic as aid to ancient priestcraft, followed by several most exciting essays on "certain famous prestidigitateurs"—Cagliostro, Robert-Houdin, Hermann, and the rest, all interspersed with marvelously funny anecdotes, and personal reminiscences of the amateur ventures of the author,—all this, together with frequent peeps under the magic table, spell an entrancing few hours of recreation.

Even so innocent a revel as this book must have its serious aspect. When an author puts the word "magic" into his title, his attitude toward the supernatural must be stated. The author's and his own view Dr. Carus voices:

The old magic is sorcery, or, considering the impossibility of genuine sorcery, the attempt to practice sorcery. . . . In speaking of modern magic, we refer to the art of the prestidigitateur, and exclude from its domain the experiments of hypnotism as well as the vulgar lies of fraud. . . . Magic proper (i. e. the artifices of prestidigitation) is produced by a combination of three factors: (1) legerdemain proper, or sleight of hand; (2) psychological illusions, and (3) surprising feats of natural science with clever concealment of their true causes.

To add to our delight, Dr. Carus, in an interesting and authoritative introduction, assures us that magic is very needful matter for our investigation:

We all should know something of the general methods

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