

got lots of money, but how did he get it? They do say his ancestors were no better than pirates.

Carrie—And left him the money? Oh, I'm so glad! I was afraid you were going to say his father or grandfather worked for a living, or some disgraceful thing like that.—Boston Transcript.

A determined set has been made lately to prove the dishonesty of labor leaders, and it is quite likely that there is politics at the bottom of the move. There is far too much dishonesty in labor unions, and the tone of the average union in this respect is by no means what it should be, but this fact has nothing to do with the main issue between the unions and the owners of capital. Do the workmen get their fair share of the product? that is the question.—The Whim.

Mark Hanna will want a rest for a few weeks, but Tom Johnson will be up and at it in a few days, running for something else, so as to get an early start for the Spring election.—Chicago Evening News.

Farmer Greene—Oh, yes; there are several "gentlemen-farmers" around here.

The Fair Stranger—And what is a "gentleman-farmer?"

Farmer Greene—Oh, a feller that knows enough ter run a farm as it should be run, and rich enough ter stand th' loss!—Puck.

"Fine, wasn't it?" exclaimed Citiman, after the trombone soloist had finished his star performance. "That was really clever, eh?"

"O, shucks!" replied Citiman's country cousin. "He didn't fool me a little bit. That's one o' them trick horns. He didn't really swailer it."—Philadelphia Press.

BOOKS

SOCIALIST PHILOSOPHY.

There are socialists, and socialists. This is not admitted, however, by the scientific socialists. They alone are the orthodox. So they claim. And within the sphere of organized socialism their predominant influence must be acknowledged, however reluctantly, by their heretic brethren.

Owing to the great diversity of opinion regarding socialism among people calling themselves socialists, outsiders are often hopelessly confused; and when referred for information to the literature of socialism they are appalled by its volume and apt to be all the more confused by the rich variety of its contradic-

tions. This makes particularly welcome the little volume recently issued by Charles H. Kerr & Company, of Chicago (price 50 cents), entitled "Feuerbach. The Roots of the Socialist Philosophy."

The little book is a translation from Frederick Engels, by Austin Lewis, who contributes a critical introduction. Engels's work is a very compact but lucid review of the philosophy of Hegel as modified by Feuerbach, especially with reference to its development into the materialistic socialism of Engels and Marx. The old Greek theory that there is no Being, but an everlasting Becoming, is here worked out in modern guise, with the inevitable reductio ad absurdum in sight, but unperceived by the author. In this philosophy of infinite becoming without infinite being, of ever-changing form without an ever-present essence, of expression without existence, of manifestation without a dominant idea to be manifested, scientific socialism is shown to be rooted.

To grasp Engels's thought as presented in this little volume is to acquire a clearer understanding of the socialist movement. The tendency of the book is to attract to the movement those minds that trace the intellectual and moral phenomena of the universe to senseless matter and unreasoning motion as their origin, while it will repel those who recognize in these phenomena the immanence of a rational and beneficent force.

BOOKS RECEIVED.

—"The Brotherhood of Man," a lecture by G. F. Rinehart, of Newton, Ia. Price, 25 cents.

—"The Chicago Traction Question, by Henry Demarest Lloyd. Distributing agent, George Waite Pickett, 324 Dearborn street, Chicago.

—"Poor? A New Political Standard for a New Democracy for a Millionaire Age," by A. N. Unknown. New York: Continental Publishing Co., 24 Murray street. To be reviewed.

—"A Short History of Monks and Monasteries," by Alfred Wesley Wishart, sometime Fellow in Church History in the University of Chicago. With an exhaustive note on the Philippine Friars. Pp. 462. Price, \$1.50 net; postage 12 cents additional. Trenton, N. J.; Albert Brandt. To be reviewed.

PERIODICALS.

In the International Socialist Review for November, there is an excellent short article on materialism, by Clas. H. Chase. Eugene V. Debs considers the relation of the Negro to socialism.

The opening article of the Arena for November is by B. O. Flower, one of the editors, who asks a question that Americans may have to ponder upon too late if they neglect to consider it in time. "Is the Republic Passing?" is Mr. Flower's question. He does not answer Yes or No; but after a suggestive discussion of the subject he concludes that "the republic is in the balance," and that only self-sacrificing patriotism can save it.

The Single Tax Review, autumn number, begins with an appreciation of Hamlin Garland's literary work, by Grace Isabel Colbron. A reminiscence by James Love; an account of Fairhope Colony, by J. B. Langco; an inquiry into the future of free trade, by Thomas Scanton, and free trade in money, by Whidden Graham, are among the other contributions which comprise an account by J. B. Vining, of the

single tax in Ohio politics. Two portraits enliven the number—one of Hamlin Garland and the other of John Z. White, the single tax lecturer and debater.

In the November number of the North American Review, President Merrill, of Coe College, writes against football in a different spirit from that of most who attack the game. He asks whether it is good sport, and answers in the negative. "It would seem," he says, "that a world of warning and protest should be heard, and that any game that has so many elements of unfairness and unfitness should not occupy the first place in the esteem of American youth." President Merrill evidently agrees with those who consider the football debauch to be a positive injury to the promotion of clean and healthy athletics. J. H. D.

Testimony to the corruption in public life grows apace. Mr. Ray Stannard Baker, in November McClure's, quotes District Attorney Jerome as follows: "Every one who has studied our public life is appalled by the corruption that confronts him on every side. It goes through every department of the national, State, and local government. And this corruption in public life is a mere reflection of the sordidness of private life." In fact, the two most important articles in this number of the magazine bear out the same thought; for in addition to Mr. Baker's article, we have Mr. Steffens writing about New York politics. The number, as a whole, is an excellent one. The Sabbath School by Eugene Wood, cleverly illustrated by Frost, is a delicate piece of humor that will be most fully appreciated by "those who have been there." J. H. D.

The new number of the Edinburg Review, for October, has an article on Modern Spiritualism, which concludes that "we are not convinced that any new revelation, or any scrap of scientific proof of the continuance of human personality beyond the grave, has been brought to light in the last fifty years," and that "one is almost inclined to set aside the whole work of the Society for Psychical Research as baffled by a hopeless fog of imposture and credulous folly." This is of course, the conclusion to be expected from the Edinburg's review of Myers's extensive work—for the Edinburg is nothing if not orthodoxy sceptical—and no one need be deterred by this criticism from reading Myers and drawing one's own conclusions. There seems no doubt that the society is painstaking and sincere in its work. J. H. D.

The Pilgrim for November has a number of good things, the best of course being Mr. Abbot's own part, which contains an appreciative notice of the late Henry Demarest Lloyd, with a portrait. There is also a portrait of J. Z. White, in connection with a notice of his single tax lectures to be given under the auspices of the Henry

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