

thing is happening I haven't time to write, and when nothing is happening there's nothing to write about. So now, good-by, from your Georgie."—Chicago Chronicle.

The certain assurance that with the first approach of the foe every man would spring to arms troubled those in authority.

"For," reflected these, looking beyond the immediate exigency, "if everybody springs to arms, who will there be to pay the pensions after the war is over?"

It was decided to deal candidly with the situation, and accordingly the public schools were notified to inculcate patriotism only twice a week, henceforth, instead of daily, as hitherto.—Puck.

"It's the chance of my life to win military renown," said the soldier in the field, inaugurating hostilities.

"We must stand by our man," said the administration at home, voting lives and treasure.

"We must stand by the administration," said the nation, paying the freight.

Moreover, as transpired later, the war extended the blessings of liberty, to say nothing of the new markets it opened.—Life.

"Father," said a Harlem school boy, "what is 'call money' that the newspapers are saying so much about?"

"It is that money, my son," was the answer, "that the banks loan to a man; and that they want back immediately if he needs it, and don't want back if he don't need it."—Red Wing Argus.

Alfred was skylarking and "tackling" me this evening, when, seeing a policeman across the street, I threatened him with arrest. "Huh," he said, "there's no law against fighting, or how could they have armies?"—Extract from a Private Letter.

"Georgie," said his father, "I will not whip you this time if after this you promise to be a good little boy like Willie Jones."

"Papa," said Georgie, earnestly, "whip me, please."—Punch.

Teacher—What is a blotter, Tommy?

Tommy—It's something to hunt while the ink gets dry.—Los Angeles Herald.

BOOK NOTICES.

In "The Collapse of Plutocracy" (Chicago and New York: The Henneberry Co.), Mr. Henry Boothman reminds one of a man who has wandered up and down, hither and yon, through a thick forest, now stumbling over a fallen tree and again plunging into a bog, but has at last, by sheer accident, come out into the open and is dazzled by the unaccustomed sunlight. The social reform he proposes is, first, the gradual absorption by the community of all trusts; and, secondly, the assertion of the public right to unearned property by levying a tax of 100 per cent. on the profits of all capital, including land in that term. To tax all profits, instead of land values, and to propose public ownership of all trusts instead of trusts that operate public grants of power, is certainly evidence of a dazed state of mind. But this proposition is almost startling in its sanity when considered as the outcome of the preceding argument. What Mr. Boothman is evidently trying to do, is to improve upon Henry George and find a common ground for the single tax and his own conception of socialism, by proposing as a compromise the appropriation to public use of both the rent of land and the interest of capital. He therefore begins by leaving land, as a distinctive factor, out of the problem. This is something like the college student who wanted to solve the problem of the tides by leaving the moon out, but whose professor told him that while he might leave the moon out, God didn't. Mr. Boothman obliterates all distinction between land, the natural tool of industry, and capital, the artificial tool, by lumping them together as "capital"—as if natural things and artificial things were the same. Of course he then lumps their respective incomes, rent and interest, together as "profits," and in this convenient way makes it quite feasible, in a book, to turn both rent and interest into the public treasury without wronging producers. To do so he would have the state declare all real property transferable at any time at the cost of reproducing the improvements. Thus, as he argues, we should take all profits, leaving to the owner the value of his labor.

Mr. Boothman gives several interesting examples, but a ripened harvest is not one of them. Suppose a field sowed with grain in the Fall at a certain expenditure of labor. Without further labor it will be ripe for harvest the next summer. Now, if Mr. Boothman compels the farmer to sell that crop for its labor cost, the farmer gets only the value of a crop just planted, which is not what he worked for nor what he is justly entitled to; but if the buyer is compelled to pay the value of a ripened crop, then the farmer will get interest, for the ripened crop would be worth more than the labor of planting it. This is only one illustration of a whole vast class of cases of which Mr. Boothman makes no account, but which go to show that legitimate capital should be classified with labor rather than with land, and legitimate interest with wages rather than with rent.

Quite aside from the confusions in Mr. Boothman's argument, growing out of his attempt to submerge land in capital, and from the crudeness of his remedy for social injustice, are the practical difficulties which the remedy offers. It would be as easy to establish socialism in full perfection as this queer compromise of socialism and the single tax. If the public were convinced, with the socialists, that all business property is justly common property, Mr. Boothman's hybrid plan would cut no figure. Yet, until they were so convinced, they would not accept it. It would be even easier, very much easier, to establish the single tax in its perfection than to establish the Boothman plan, for that requires the conviction not that all business prop-

erty, but only the earth upon which we live, is common property, labor products being regarded by single taxers as inviolable private property, whether they yield interest or not. Let the public mind accept this doctrine and it would welcome the single tax while still condemning Mr. Boothman's hybrid reform.

"Faith Built on Reason" (Boston: James H. West Co. Price 50 cents), is the title of a little book by F. L. Abbot, which is based on the philosophical work of his father, Dr. Francis Ellingwood Abbot. It aims to outline the simple reasoning which leads to a rational, as distinguished from a traditional, belief in God—a belief grounded in human intelligence and resting upon the known facts of this world. Applying the scientific method to his subject, Mr. Abbot declares evolution to be a universal law and thereupon demonstrates that the evolutionary force is both intelligent and beneficent. He accounts for evil as an inevitable possibility of that freedom of choice with which it was necessary to endow man to avoid making him a mere puppet. Though the book is in the form of question and answer, it is singularly interesting, and doubtless more compact than it could have been made in any other form without detracting from its interest.

Without offering an example of how to live, J. William Lloyd gives an instance in "The Natural Man" (Newark, N. J.: Benedict Prieth) of how one man lived, intending thereby to suggest that everyone should fearlessly and gladly live his own life as this man and his friends lived theirs. Following his example, borrowed from Thoreau, they live in make-believe simplicity and perfect freedom, dressing as they please, doing as they please, working and playing as they please.

"The Origin of Anarchism" (Chicago: A. Isaak) is told by C. L. James in a brief pamphlet which would astonish people whose understanding of this philosophy is derived from ignorant politicians and coarse cartoons. The core of anarchism, as Mr. James describes it, is unrestricted competition, and so far from being foreign, is distinctly American in its origin.

A translation, by Ernest Untermyer, of Frederick Engel's monograph, "The Origin of the Family, Private Property and the State," has been brought out by Charles H. Kerr & Co., the socialist publishing house of Chicago. The price is 50 cents. It presents the materialistic view of social development, as represented by Karl Marx, and with especial reference to family relationships.

"God and Man in the Bible" (Orange, N. J.: The New Church Educational Association. Price one cent, postpaid), by the Rev. Charles H. Mann, is a contribution to religious thought which will be appreciated alike by the orthodox and the heterodox. It is an explanation of biblical inspiration upon rational principles.

PERIODICALS.

—The autumn number of The Single Tax Review (New York) makes a feature of single tax clergymen. The frontispiece contains the portraits of the Rev. Herbert S. Bigelow, the Rev. Thomas E. Cox, the Rev. Dr. R. L. Burtzell, the Rev. Thomas

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