

tenacity of all who have borne the heat and burden of this long and cruel day. But to swagger over the deeds of men who have done their duty as English soldiers always have done, to shout about the world with this immoderate bluster over a campaign which, considering the petty enemy and their narrow means, has been one long tale of rebuff, disappointment, miscalculation, disaster and perpetual "regrettable incidents," including more British soldiers taken prisoners than ever happened in our long history before—this, I say, is more like the tone of the Hooligans out Mafficking than of the Englishmen who beat Napoleon and saved Europe.

It makes me tingle when I witness these blatant Bardolphins in their carouses, got up by politicians with an eye on the ballot box. Our men are brave, and resolute, and enduring. Yes! But what are the Dutch farmers, old men and boys together, who serve under Cronje and DeWet? Has not Lord Kitchener slaughtered men in North Africa as well as in South Africa as brave as the men he commands? No one doubts that our men are worthy of honor. But are honor and glory and admiration due only to one side of this long and sanguinary war? What disgusts sensible men is all this larrakin shouting over the very disasters and blunders and failures that they inflict on our name. One would think that a viceroy has only to plunge his province into unutterable ruin by fanning civil war, by making peace within it impossible for a generation, to be received with the honors our fathers accorded to a Clive or a Lawrence. And a general has only to "fall into a trap," to lose his guns, to sacrifice brigades in unsuccessful "frontal attacks," to be regarded as if he were a Nelson or a Wellington.

"The war is now over," we are officially informed week by week by commanders, ministers and their friends in the press. We look on these brazen untruths with alarm, for it is thought to be the prelude to some new policy of rage and barbarism. But all is not "over." We are not "over" the deadly blow all this has struck at the empire, the ruin and chaos it has spread through South Africa, the blood-poison it has infused into public opinion, nor the stain on English honor in the sight of the civilized world. There is another thing, too, which is not yet "over." And that is the nationality of the Boer republics, which I believe are not yet crushed out forever—which, as a patriotic Eng-

lishman, I trust never will be crushed out forever.

ONE SMALL AND ONE LARGE.

One small and one large, and I saw them engaged  
 In a marvelous wonderful fight,  
 And the weight of the men was as one to ten,  
 In the scales of resource and might.  
 And the little man fought for his country and home,  
 And for all that a mortal should pray,  
 And the larger man fought, as he said he ought,  
 To teach him a better way.  
 And a wonderful part of this marvelous strife,  
 Was the number of lengthening years,  
 That the little man stood, as a patriot should,  
 Unconquered by wounds or fears.  
 And the on-looking multitudes, strange to relate!  
 Uttered nothing but jibes and jeers  
 At the little man's strife for his home and his life,  
 And they gave to the larger one cheers.  
 And yet there were some in the on-looking throng  
 That pitied the smaller man;  
 And they said that his cause under heaven's high laws,  
 Was just in its purpose and plan.  
 But the time came at last as the sad years past,  
 When the little man gasped for breath,  
 And when blow upon blow at length laid him low,  
 In the motionless calm of death.  
 Then the multitudes shouted, how strange!  
 Aye, how strange!  
 When all was over and done,  
 That the strong man was right in the wonderful fight,  
 Just because he had mastered and won.  
 And they chid and denounced the lone few of the throng  
 Who had even the courage to say,  
 While the little man bled and the field was red,  
 That the right is the better way.  
 And yet, thanks to God! the lone few, though they knew  
 That the weak man must lose in his stress,  
 Still said and still say that the only true way  
 Is the pathway of righteousness.  
 And still they adhere to their overtures clear,  
 That encounters for conquest should cease,  
 And that ever as now should earth's stronger ones vow  
 That theirs is a mission of peace.  
 —Henry Slade Goff, in Farm, Stock and Home.

AT NIAGARA.

Casey—There's th' big power-house yez might have hear-rd tell av.  
 Kelly—An' phwat's it for?  
 Casey—Phwat's it for? Phwy, yez great ignoramus, yez, that's phwere th' power comes from t' kape th' falls sploied wid wather.—Puck.

There are always more early birds than worms.—Atchison Globe.

MR. DOOLEY ON OPPORTUNITY.

As the pote says: "Opporchunity knocks at ivry man's dure wanst." On some men's dures it hammers till it breaks down th' dure, an' thin it goes in an' wakes him up if he's asleep, an' iver afterward it wurrucks f'r him as a night watchman. On other men's dures it knocks and runs away, an' on th' dures iv some men it knocks, an' whin they come out it hits them over th' head with an ax.—F. P. Dunne, in Chicago American.

"Papa, what is firmness?"

"The exercise of will power, my son."

"Well, sir, and what is obstinacy?"

"The exercise of won't-power, my son."—Puck.

Greene—They say that Senator Keener is on the make. They even go so far as to say that that new house of his was given him in payment for his vote.

Gray—It puts me all out of temper to hear such slanders. It is as far as possible from the truth. I know all about it. It was this way: Some people who were interested in a certain bill bet him that house that he would vote against the bill, and he didn't and won the house. That was all there was about it. The idea of Keener's being open to bribery!—Boston Transcript.

Wu Ting Fang may criticise Christianity, but he must be careful what he says about the administration.—Puck.

The teacher of a Sabbath-school class approached one little fellow who was present for the first time, and asked his name. "Well," said the youngster, "they call me Jimmie for short; but my maiden name is James." —Woman's Journal.

Chicago Man—To be perfectly candid, politics are rotten with us and I suppose they are with you.

Boston Man—On the contrary, politics is rotten with us.—Puck.

BOOK NOTICES.

"The Problem of Worry," solved by Herman Kuehn (Chicago: N. B. Irving, 70

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Dearborn street), explains the plan of an insurance expert for "practical commercial credit cooperation." In other words, this lively little pamphlet, for it is lively, outlines one of the plans by means of which at least one ideal anarchist hopes to put his theories of a society without government into practical operation. Mr. Kuehn pre-mises that government royalties—royalties for money, for land, for governmental special privileges of every kind—are the cause of social disorder. It follows, therefore, that he would abolish all royalties. But his plan relates especially to the abolition of the monopoly of money. He evidently regards this as the most fundamental, or at any rate the most effective, of all the monopolies; and in the royalty for the use of money he includes all interest. A large part of his book is consequently devoted to an effort to show that interest would not exist if money were abolished, and most of the remainder to a defense of his plan for free money. This plan is an adaptation to the anarchistic idea of mutual banking of the methods of insurance. Mr. Kuehn proposes a "local cooperative credit union," to be composed of any number of persons, few or many. The local unions form in turn a "general cooperative credit union." Each member of a local union must pledge himself to accept in exchange for work or wealth, the credit insurance policies of the general union at par with current money. Any member may borrow the credit of his own union upon his own note secured by a pledge of twice its value in property. Upon doing so he will receive the "credit certificates," or insurance policies of the general union, in convenient denominations, to the amount of the loan. These certificates or policies will, with the growth of the credit of the general union, become more desirable as currency than government money, and will therefore displace it. And inasmuch as they are obtainable without interest (except one per cent. or less, as may be needed, for expenses), interest will be no more. Mr. Kuehn's plan seems upon the surface to be feasible as a mode of facilitating exchanges. But the argument with which he leads up to it, whereby he limits interest to money monopoly, is not impressive. Neither does the insurance plan proposed commend itself as a solution of "the problem of worry."

**MAGAZINES.**

—The "Social Crusader (Chicago: The Social Crusader, 600 Ashland Block) contains in the issue for June the text in full of the letter from Prof. George D. Herron to the Congregational church of Iowa on the occasion of his trial by that body.

—"Sound Currency" (New York: Reform Club, 52 William St.) for June contains a compilation of the coinage, currency and banking laws of the United States from 1791 to 1900. The currency publications of the Reform club are justly famous for their accuracy, whatever may be thought of the soundness of their theories. This compilation will therefore be acceptable, for purposes of investigation or reference, to students of the money question of whatever school. It is conveniently, though briefly, indexed.

—"The Crucial Test" is the title of the issue of June 1 of "Facts About the Filipinos" (Boston: Philippine Information Society, 12 Otis Place). In the order of arrangement, though not of publication, it is No. III of the first series, and deals with the Filipino government of 1898 against which President McKinley declared war by his proclamation of December, 1898. As we have heretofore explained, these publications are made up almost en-

tirely of official documents, interspersed with accounts from personal observers. Among the observers quoted from in the number now before us are W. B. Wilcox, Leonard R. Sargent, John Barrett and John F. Bass.

—"Why" (Cedar Rapids, Ia.: Frank Vierth), the June number of which is now before us, is a model propaganda periodical. Its mission is the promotion of single tax thought, but other schools of social reform might advantageously copy its method. Instead of filling its pages with miscellaneous matter of little or no merit, which neither attracts outside attention nor excites human interest, and which at best only appeals to converts already made, "Why" reprints in support of its cause such matter as has already proved to be instructive and effective. Exceptions are made, of course, in favor of new articles of more than ordinary value which come within its reach. By following that policy this excellent and unique little magazine furnishes monthly a tract which nonconverts can be readily induced to read, and which when read both interests and informs them. The June number is a fine example. It contains two short articles by Henry George. One is George's lecture, on "The Study of Political Economy," delivered before the students of the University of California in 1877, copies of which have long been scarce. The other is an extract from "Progress and Poverty," one of those complete and fascinating illustrations of social law in which "Progress and Poverty" abounds and for which, indeed, all George's writings are noted. It is the story of the growth of a large city upon a fertile plain. Nothing could better serve the propaganda purposes of any cause than a periodical which judiciously follows this distinguishing policy of "Why."

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