

beauty and spirituality" that lies about him. He must not merely experience "wonder and delight at the Divine Finger, as it moves through time and space," but he must live in harmony with the Master Mind, and must be able to join constructively in the works of the greatest Artist-Artisan. He sees that nature is as Goethe says: "The living, visible garment of God," he turns to her "as God's first and cosmic language of revelation," he learns from her the primer lessons of form and harmony, and finally by spiritual perception he takes in the manifold spiritual correspondences, the internals for which the externals stand as symbols.

It is needless to add that in this deep view there is, in a sense, no high, no low—there is nothing common or unclean, the weed is as artistic as the rose—and so the spirit of art is not exclusive, but communistic.

J. H. DILLARD.

**RUNNING THE "VALUE" THEORY INTO THE GROUND.**

One's first thought upon reading Hemmy's cure for Monopoly ("Monopoly; the Natural Cure." By Martin Hemmy. Published by C. W. Eberhard, 65 Plymouth place, Chicago. Price 25 cents) is that Mr. Hemmy has run the modern university theory of "value" into the ground. The sober second thought confirms this impression, though in two senses instead of one. For, while the author makes that fanciful theory of "value" look as wretched as if it were peering into its own grave, he nevertheless forces it into the service of the Henry George theory of land liberation.

Like the leading cult of university economists, Mr. Hemmy considers "value" as a concrete something which is produced by labor and may be owned. "Land and labor," he says, "create all values;" which is something like saying that land and labor create inches, or quarts or tons. What labor and land do create—or, rather, what labor produces from land—is neither inches, nor quarts, nor tons, nor values, but objects that are measurable in those terms.

What Mr. Hemmy evidently means, however, when he writes of land and labor as producing values, is that they produce artificial objects which are exchangeable. As these objects are generally desired, they enable their possessors to command to some degree the labor of other men in exchange for them. Consequently, they become measurable in terms of trade, a fact which is referred to when we say they have value. But it is playing with words, instead of

reasoning about things, to regard value as a thing apart from the objects it measures in exchange.

However, Mr. Hemmy adopts in this respect the theory of the "scientific" economists, and then leads them up, by their own route, to the trough that Henry George has set for them to drink at. We should not like to vouch for the integrity of the logical process by which this is done, but we imagine that Mr. Hemmy has given those economists who believe, with him, that political economy is the science of values, a hard nut to crack, unless they agree to his agrarian conclusions.

**PERIODICALS.**

Edward N. Vailandigham contributes to the July Pearson's a graphically told story of the Civil War, which is new and true and dramatic.

The June number of Hammer and Pen, the official organ of the Church Association for the Advancement of the Interests of Labor (C. A. I. L.), contains an account of the first convention of this association. An important step was taken in the convention towards combination with the Christian Social Union, the latter agreeing to become a section of C. A. I. L. One of the important questions before the convention was the question of child labor. In the course of the discussion Rev. Charles M. Niles said: "The census reports will show that in 1900 there were about 1,750,000 children between ten and 15 years of age at work in the United States—an increase of nearly 700,000 since the previous census." —J. H. D.

Rev. Edward Everett Hale writes the leading article in the May number of the Land a Hand Record on the subject of the Great Railway. This great railway which he advocates is to stretch from Maine to Patagonia. His main argument in favor of the project is—but let us quote his own words: "Land! Land is the great need of civilization. . . . The United States, until now, has been able to give her people land, if only they would take the gift and use it. And how many of her people would accept the gift to-day?—only, at last, Uncle Sam's supply cannot grant with that lavish generosity which, as a matter of duty as well as privilege, has ruled in Uncle Sam's legislation. Yet land is still the need of mankind." One feels like asking Dr. Hale what objection he has to opening up and using the so-called abandoned farms of his own New England, and the millions of unused acres all along the way down from Maine to Texas. Why should he want to shove people off to Patagonia for land when there is so much of it all around us? —J. H. D.

"Education has not done everything which was hoped of it, even in America, although it has done much, and we are still faithfully hoping for more. Such revelations as are now being made in the post office department open our eyes to the ease with which men of education, in comfortable circumstances, lie and steal. The citizens whom Mr. Folk is sending to state prison in Missouri, for flagrant disregard of all moral obligation, have none of them the excuse of ignorance." Thus writes Collier's Weekly in an editorial of June 13, and adds itself to the increasing number of witnesses who see that there is something else needed for true education than the knowledge of the schools. The writer continues: "As long as stealing and deception are discovered in such gross forms, in national, State and city politics; as long as men of high standing in the business world prefer to buy votes rather than to struggle for justice; as long as our educated and prosperous classes are supine in the face of public wrong in their own communities, and prefer to talk about some distant community's evil deeds—so long will education have failed to give all of that moral reality which is one of the improvements which we hope from it." —J. H. D.

The Straight Edge, which has been sent out at intervals from that "vurry nice little

cellar" at 1 Seventh avenue, New York, appears again with a June date. The Straight Edge co-operative industries have outgrown their cellar and now occupy the whole building. These industries represent a genuine love of human brotherhood expressed actively in service. Their spirit is indicated by the statement: "There will probably be no change in the practice of printing The Straight Edge and all the publications of Straight Edge press anonymously, not because there is any sacred principle involved, but because it has been found to be a good way of discouraging that form of irresponsibility which is content to be known as the disseminator of beautiful talk." Nothing in the publication is more unique than its advertising. Witness the following: "FASTING, PRAYER AND BAPTISM, the three strictly scientific methods of preventing disease and securing health. Let no one be too greatly shocked at being asked to consider these venerable religious rites apart from their mystical significance: (1) Fasting, as abstinence from food so as to give the vital forces a chance to rally, and dispose of the waste, and restore the bodily equilibrium; (2) Prayer, as the soul's sincere desire to get into complete harmony with the laws of its being; (3) Baptism, as simply the intelligent use of water. When the therapeutic and remedial significance of these three 'medicines' has dawned upon one's budding common sense, then he will be in a fair way to understand mystical things that eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive." The subscription price of this "occasional newsletter" is "nothing but love and goodwill." We suggest to those who may be moved to send for it, that love and goodwill can express themselves in stamps and coins, as well as in written and spoken words.—A. T. P.

"Jean-Pierre" is the name of a little, illustrated, French, children's magazine, published bi-monthly at 8 Rue de la Sorbonne, Paris. The foreign subscription price is five francs (one dollar). This magazine has the distinct aim of promoting humanitarianism and democracy, and its pleasant little instructive articles and stories are not the only efforts it makes to that end. Summer excursions into the country and a birthday "fete" are made occasions for developing the love for animals and the sense of justice toward men. Said one of its friends on "Jean-Pierre Day": "To the parents I wish to speak of their real and profound responsibility in this matter, for Jean-Pierre in respect to them also involves a great education. It is not merely a little amusement for the children, it is a symptom, a precursor of great things, a complete subversal of the system of education. It is 'pacific'; it does not recognize the triumph of the weapon over the idea, the supremacy of force over right. . . . Yes, I know that

**Do you know of  
Any democratic-Democrat  
Anywhere**

who does not subscribe  
for The Public?

**If you do . . .**

Please send his or her  
name and address to The  
Public Publishing Co., Box  
687, Chicago, Ill.