

"that everything in the world was dead, except one thing."

"And that was the grand old party," ventured another loyalist.

"No," said the other, regretfully, "it was the money question."

G. T. E.

The Lawyer—Oh, yes, nearly all the European monarchs are constitutional monarchs.

His Little Son—I'll bet you could prove that every one of them is unconstitutional, pa!—Puck.

The President's Secretary—Here is a letter from a man who wants to know why you don't have the criminal clause of the Sherman law enforced.

The President — The simpleton! Doesn't he know that every conviction would mean a lost vote?

G. T. E.

The dregs of Europe come to us. But our smart set go abroad to live. It's a swap.

And dregs made dregs by exterior pressure are better than dregs made dregs by interior degeneracy.—Life.

Mr. Flatfoot—Then you don't object to the language in the Kansas City platform?

Prof. Timidly—No, not at all to the language per se. It's the meaning I object to.

G. T. E.

"You don't mean to say he's bought a copy of the city directory for his parlor. What use has he for it there?"

"Why, man alive, his name's in it—in print."—San Francisco Star.

The History Teacher—Is this a constitutional government?

The Miner's Son—No, it's a government by injunction.

G. T. E.

BOOKS

THE ARROGANCE OF MEN IN POWER AND THE VIRTUE OF MODESTY.

This is the subject of a sermon recently delivered by Rev. Charles F. Dole, Jamaica Plain, Mass., and published by the Ariel Press, Westwood, Mass. If the claim of a publication be tested by bulk, this little pamphlet would call for no space in a reviewer's column; but if substance, if high thought and deep insight, if noble and enlightened exposition of a great theme be tests, then few publications of a later day deserve a fuller notice.

Mr. Dole begins by pointing out that for a correct understanding in our

day we must translate "Blessed are the poor in spirit" by "Happy are the modest." At the conclusion he appeals to history and experience that the modest are always the happy ones. "The happy days," he says, "are the days when we ask least for ourselves and give and do most for others."

The opposite of modesty Mr. Dole finds in the word arrogance. "Arrogance, a Latin word, means a habit of claiming favors and privileges. It is the habit of an aristocracy. The aristocrat, or, in other words, the man who thinks himself better than his neighbors, claims to be entitled by his title, his birth, his money, or even the mere color of his skin, to special consideration. . . . I will not say that the arrogant man seeks to get more than his share. He probably really believes that he ought to have a larger share than his neighbor."

Mr. Dole gives some striking modern instances of the disease of arrogance. "Is it not," he asks, "arrogance when our high officials in Washington presume to decide how little information the American people shall be allowed, with regard to the doings of our army in the Philippine islands? Is not the arrogance of American senators as perilous as that which the Roman people witnessed 2,000 years ago?" He cites, of course, the German emperor, whose proclamations "fairly bristle with egotism and arrogance," and even our President receives a gentle reminder.

There is one incidental point of criticism which I cannot forbear making. Mr. Dole falls into the common way of classing Caesar among the shining examples of arrogance. About this there will probably always be dispute. To me it seems that Caesar, in spite of the great power to which his genius and the times bore him, was too full of kindness, and what Cicero called clemency, to be really arrogant. The most authentic likenesses show a countenance of benevolence not of arrogance.

J. H. DILLARD.

THE ECONOMIC LABYRINTH.

In his "Clue to the Economic Labyrinth" (London: Swan Sonnenschein & Co., Lim., Paternoster Square), Michael Flurschheim sets out to build a bridge across the chasm between productive power, which advances, and actual wealth production, which lags more and more behind. This chasm is to be bridged, according to Mr. Flurschheim, by national landlordism and a scientific currency, the latter being immediately the more hopeful of the two. The national landlordism he proposes would vest the title to all land in the community, after it had been acquired from its present owners by paying them for it; his scientific currency would be issued to a certain extent by the State in payment for public works and services, and

also by banks, and would be regulated in volume in accordance with a table of prices from which land values and land rents would be excluded. These two reforms, argues the author, would abolish interest, which he regards as tribute and not as a product, and would practically do away with capitalism, thereby removing every hindrance to the full development of wealth production up to the limits of productive power.

Mr. Flurschheim's definition of capital is the best of the many yet given for the purpose of confusing differences in kind by avoiding distinctions in terms. "I define capital," he writes, "as property which can procure an income without any work on the part of its owner." By this definition, it will be observed, the slave is taken out of the category of labor, and monopolized natural opportunities out of the category of land; while artificial implements of production are bundled in with enslaved labor and monopolized land as capital. That may be good economic analysis according to the logical standards of practical business men; but if it is it furnishes another answer to the question, "Why do 95 per cent of the business men fail?" If they analyze no more clearly than that, they could hardly help but fail.

Much stress is laid by Mr. Flurschheim upon his business experience as having especially qualified him for philosophical thinking upon economic subjects. "It is as impossible," he says, at page 238 of his book, "to do justice to economic subjects without practical business experience as to bake wheat bread without any wheat." Yet, at page 254, he rather discredits this proposition by observing that "bankers and financiers are of all men in the world least capable of pronouncing a correct judgment on the great currency problem." We are inclined to believe that the latter observation is true, and for the reason Mr. Flurschheim gives: "Of course the knowledge of such practical specialists is often worth more than that of any professor, but only as far as their routine business goes; any move outside and they lose their way entirely." Precisely so we should say with reference to business men generally in dealing with economic subjects in general. They excel so far as routine goes; but when principles confront them their thought becomes foggy.

Mr. Flurschheim has had better opportunities than most business men to equip himself for economic reasoning. Not only has he had large experience in practical business affairs, but he has done much philosophical reading and writing upon economic subjects. Still, the business man's habit of dealing minutely with detail overwhelms him when he comes to broad generalizations. Page after page of this book testifies to the service his business experience has been to him in providing him with data. His data furnish excellent mate-

rial for thought. But his generalizations are seldom logical and they are sometimes ludicrous. We make space for an example. Mr. Flurschein is writing at page 33 of the private ownership of land. To the contention that this is wrong because land is not a product of human labor but is the creation of God who destined it for all, he objects. His objection is to what he regards as the weakness of that argument. It seems to him to be open to the unanswerable criticism that other things than land, things which are without question subjects of private ownership, are also the creation of God and destined by him for all. To use Mr. Flurschein's own illustration: "Iron, coal, building stone—in fact all primeval matter—is created by God for all men, and yet not even the most radical land reformer objects to their appropriation by individuals under certain conditions." That is the superficial reasoning of the rule-of-thumb business man. Any analytical thinker would see at once that there is a radical economic difference between iron, coal and building stone when in their natural condition of primeval matter as part of the land, and when in their artificial condition as products of human labor after extraction from the land.

It is a curious fact that Mr. Flurschein has secured recognition in some quarters as the representative in Germany of Henry George's economic philosophy. This book ought to remove that misconception once for all. In no important respect does it concur with George, except as to the inexpediency of private monopoly of land. George opposed this monopoly both upon principle and expediency; Flurschein does so upon considerations of expediency alone. George regarded the land question as fundamental; Flurschein links it with the money question, and even gives greater importance to the latter. George believed that economic interest on capital is a product of capital; Flurschein regards it as tribute. George was a free trader; Flurschein is a protectionist. George believed in the moral principle of the equal rights of man; Flurschein teaches the utilitarian doctrine of the greatest good to the greatest number. George opposed compensation to beneficiaries of unjust privileges for their abolition; Flurschein advocates it. George taught that capital and land are different things; Flurschein teaches that they are the same. Even the Malthusian doctrine, which George demolished, appeals to Flurschein; while in the mercantile theory of commerce, which to George was a baseless superstition, Flurschein finds some truth, as he acknowledges, and he is evidently influenced by it to a much greater degree than he supposes.

Mr. Flurschein's book is dedicated to the people of New Zealand, upon whom it especially urges the adoption of the plan it proposes.

PERIODICALS.

The Journal of the Knights of Labor (Washington, D. C.) is doing a good work in digging up all the suppressed reports of Gen. Miles on army doings in the Philippines.

In the North American Review for July there are four articles which will especially interest readers of The Public. One is contributed by Gov. Garvin, of Rhode Island, who makes an able argument for the constitutional initiative. The second is by J. N. Leger, the Haytian minister to the United States. He refutes, in good spirit and with judicial method, the tourists' tales about his native country to the effect that "Hayti is less civilized than it was a hundred years ago." The Colombian view of the Panama canal question is the third, and Mr. Chamberlain's protection scheme the fourth, of these very interesting and instructive articles. An article on the Servian tragedy may also be read with interest.

An editorial in a recent issue of the Baltimore Sun, while discussing the revelations of shameful vote-buying in Rhode Island, speaks of the moral decadence of New England as an accepted fact. The merely incidental, passing, matter-of-fact sort of way in which the writer alludes to this makes the assertion all the more striking when one comes to think of it. Is it a fact? Is there, on the whole, a lowering of the moral tone in that part of America to which many the country over looked for intellectual and moral leadership? Can it be possible that the States in which public schools have longest and to the greatest extent been spreading their influ-

ence are falling to show progress in public and private morality?

J. H. D.

In this day of much printing the American people have many wonderful doctrines and much queer composition circulated in their midst. Sometimes there are exhibitions which bring home the bad old saying that a little learning is a dangerous thing. The editor of The Flaming Sword, for example, has a remarkable production in his issue of July 3. He learnedly mixes up three Latin words that sound somewhat alike, but have absolutely no connection with one another; and besides he entirely mistakes the meaning of one of his words. For the amusement of Latin students it may be said that his words are *venio, ventus, and venter*. His learning is equal to that of a correspondent of another religious paper, who closed his communication with the following words, which were printed in evident innocence: "It is eleven o'clock; *bonus nox*." J. H. D.

The Independence number of the Independent is a most attractive issue. There are several articles on Independence Day and the Declaration, including a poem, not however in his finest strain, by Edwin Markham. Mr. W. G. Brown, in an article on President Roosevelt, makes the following comment on the effect of the latter's influence on American character: "It is, on the whole, a good lesson, but not perhaps the lesson which Americans of this time are most in need of. Idleness and incompetence are not the most prevalent of our faults, nor are we particularly lacking in regard for force." He is clearly correct in saying that Roosevelt will be rated as a

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