

sult of railroads. If, however, we would study the painstaking efforts made by government owned railroads in Europe for the safety of the public we would realize that the necessity of railroad accidents would be less imperative if the lives of the citizens were valued more than private franchises and an all powerful monopoly.

There can be no good reason why state or government ownership in this country should prove a failure, when it has proven a success in so many other countries, most of which do not possess the natural possibilities possessed by the United States. Indeed, it is a poor objection to offer to intimate that such a system of governmental departments as it would be necessary to create could not be carried on without corruption. The American, if true to the ideals of his country and his ancestors, ought to be too proud to confess that he fears that there could not be enough honesty found amongst Americans to conduct public property in an honest way. It may look difficult. But let us remember that we are not obliged to elect only corporation lawyers to our public offices. Let us remember that the office will find the honest man if the people look for him—something which has been too often forgotten in the past.

ERIK OBERG.

\* \* \*

**THE PLUTOCRAT'S CHANT.**

Tell me not in mournful numbers  
Trusts are but an empty dream,  
And the merger dead that slumbers  
And things are not what they seem.

Trusts are real, trusts are earnest,  
Wealth unbounded is their goal;  
Dust thou art, to dust returnest,  
Was not spoken of King Coal.

—B. Prieth, in The Whim.

\* \* \*

"Why do bears sleep through the winter?" asked the boy who is studying natural history.

"Because," answered his father, "the President does not go hunting then. They've got to sleep sometime."—Washington Times.

\* \* \*

"What will become of their children?"

"They will be taken from the servants of the father and brought up by the servants of the mother."—New York Sun.

**BOOKS**

**OPTIMISTIC DEMOCRACY.**

The Soul of the People. A New Year's Sermon. By William M. Ivins. Published by The Century Co., New York. Sold by The Public Publishing Co., Chicago. Price, 60 cents, net.

The speeches of William M. Ivins as Republican candidate for mayor of New York last Fall, were at times startling in the ideas of fundamental democracy to which they gave expression. That a man of his high standing in the business world, and the candidate of the most conservative political party of the country for mayor of its richest city, should

**Announcements**

**MEETINGS, LECTURES, DEBATES, ETC.**

Brooklyn, N. Y.—The Sixth Annual Conference of the Woman's National Single Tax League will be held in Brooklyn, New York, Tuesday, Wednesday and Thursday, May 29th, 30th and 31st, 1906. Tuesday, 2 p. m., business meeting with short addresses by visiting delegates; Tuesday, 8 p. m., public meeting with music, and addresses by well known Single Taxers; Wednesday morning, Memorial Day, a visit will be paid to the grave of Henry George in Greenwood Cemetery; Wednesday evening, 6:30 p. m., banquet; Thursday, 10 a. m., business meeting, followed by a luncheon to the delegates, tendered by the local club. The Brooklyn Woman's Single Tax Club sends greetings, and an invitation to attend the conference. All meetings, including the banquet and luncheon, will be held at "Edgett's," Fulton street, near Flatbush avenue. Tickets for the banquet (\$1.00) must be ordered before May 29th, and may be obtained from Mrs. John S. Crosby, 110 West 84th street, New York City, or Mrs. Minnie R. Ryan, 485 Hancock street, Brooklyn, New York.

Chicago.—Corinthian Hall, Masonic Temple, May 20, 8 p. m., Spencer-Whitman Center. "What is Morality?" Speakers: Rev. R. A. White, Prof. Henderson of the University of Chicago, and J. J. McNamara of the Juvenile Court.

New York.—Tariff Reform dinner under the auspices of the Tariff Reform Committee of the Reform Club. Hotel Astor, 44th street and Broadway, June 2, at 7 p. m. Speakers: Ex-Gov. Wm. L. Douglas of Massachusetts and Congressman John Sharp Williams of Mississippi. Seats \$2.50. Send checks to Louis Windmuller, treasurer, 37 W. 34th street, New York.

**SPECIAL NOTICE TO SINGLE TAXERS OF CHICAGO**

The Single Taxers of Chicago and vicinity, and their friends, will dine at the **Washington Restuarant, N. W. Corner Wabash Avenue and Adams Street, Chicago**, on the first Friday evening of each month, at 6 p. m. The dinner on **June 1st** will be table d'hote. For further particulars communicate with the committee at 1202 Ashland Block, Chicago. (Telephone, Central 925)

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FRANK D. BUTLER,  
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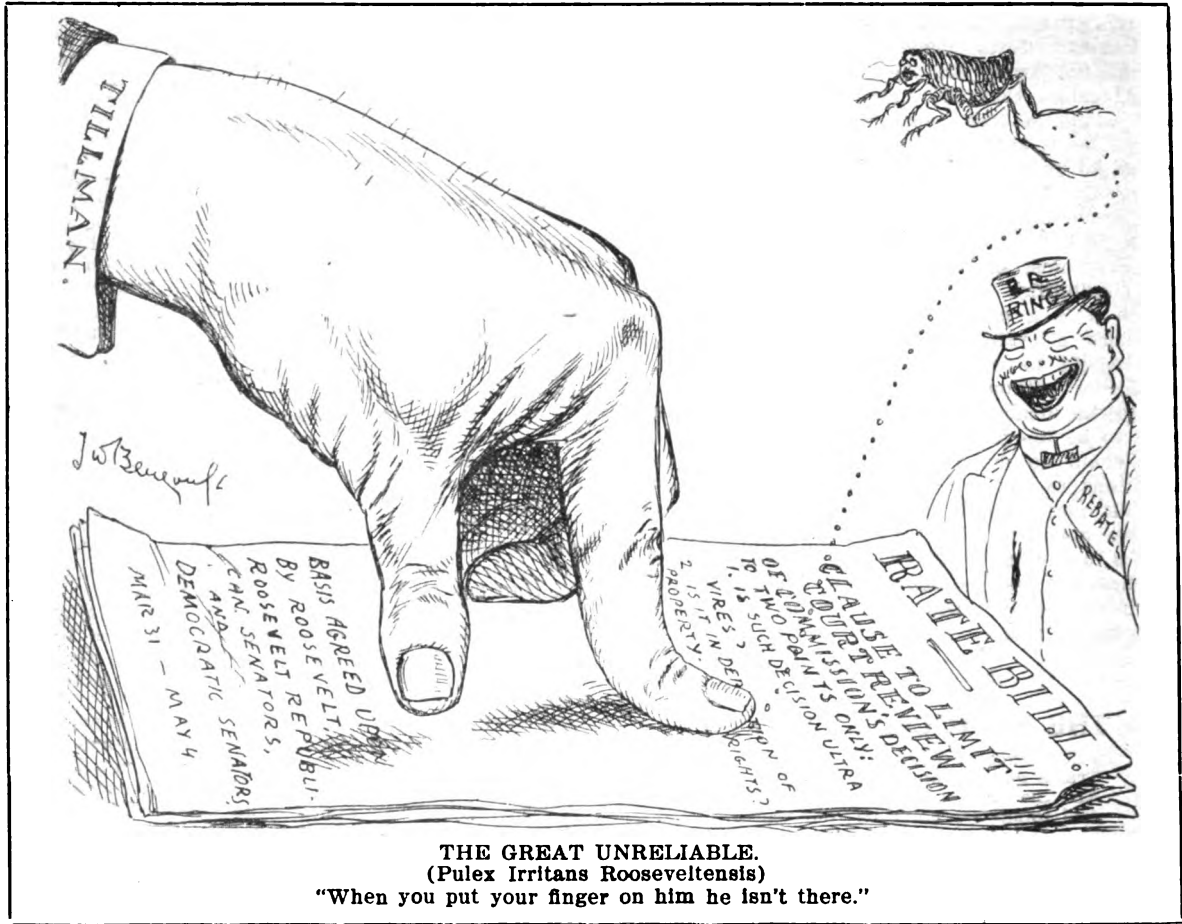
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really touch the depths of democracy with conviction and sympathy, was not easy to believe. But this little monograph leaves no room for doubt. Distinctions of party labels and of bank accounts fade away in the presence of democratic principle advanced with so much intelligence and such evident sincerity.

Mr. Ivins attributes a psychical individuality—metaphorically, a soul of its own—to each race, people, and nation. As the national personality perpetually takes on new aspects and throws off old ones, it is not of one period but of all the periods of the nation's history. Thus America "consists not only of the living men and women" but "of all the fine and brave spirits that have lived on our soil, and whose souls go marching on in our history still dominating and still shaping it." Mr. Ivins dwells upon our own national psychology eloquently and interestingly, with a delightful optimism even if it be with an excess of patriotic exuberance, but he does not confine himself to national psychology and character. Going farther, and this is where his fundamental democracy shines and gives to his monograph its greatest value, he points out the work that our national character has cut out for it.

Seeing that the advance of society means necessarily the advance of its individual members, Mr. Ivins revolts at the notion of its meaning the advance of only a few, whether "in the form of a pure

intellectual aristocracy or in that of an unspeakable kleptocracy." To him it means the advance of all, "in mental endowment and in provision against want." While he has "no sympathy with envious railing at wealth," he does not hesitate to say that "as a people today, we are suffering socially and politically from the tyranny of ill-gotten wealth." So called "society" may take off its hat to wealth, but "society" is no part of the people; it is "the mere rotten fruit of the tree of prosperity."

The "money-hungry" he regards as "unfit to rule a state, chiefly because they do not appreciate their complete inability to reach or to influence our nobler instincts," and are utterly indifferent to and disregarding of them. It is an important hint that Mr. Ivins gives the money-hungry "owners of public utility franchises" and their politicians, when he bids them "ask themselves whether they have conducted and are conducting our national and our municipal business so well that the people will be burdened by them forever." He is not hinting at the noisy mob. His allusion is to "the great silent people, which, when it learns, learns forever, and when it speaks, speaks curtly and in finalities."

"A time comes," says Mr. Ivins, "when, dangerous as innovations are, the people reaches the conclusion that the most dangerous of all innovations would be not to innovate"; and "in the struggle between vested interests and the realization of national des-

tiny the vested interests always succumb; there is no prescriptive right that can withstand the right of a nation to achieve and realize its fullest development, which is the right of the whole as distinguished from the rights of a part."

\* \*

**AN AMERICAN ANARCHIST.**

Josiah Warren, the First American Anarchist. A Sociological Study, by William Baille. Published by Small, Maynard & Co., Boston.

The core of Warren's principle of anarchism, as the author describes it, is that "every one should be free to dispose of his person, his time, his property and his reputation, as he pleases; but always at his own cost." In economics Warren held cost to be the limit of price; and to exemplify this doctrine he opened the "Equity" store in Cincinnati in 1827. The unit of exchange here was the labor hour. All goods being marked at cost price, customers paid this in cash, and gave in addition their notes payable in an equal time of their own labor, for the length of time expended in serving them. There were other features of like character, all exemplifying as fully as possible under the circumstances the principle of service for service. It was a crude and inefficient method of producing the equitable results in exchange which unobstructed competition would produce automatically. Other experiments succeeded this one, some of them being on a much larger scale. There is little trace of them now. But the failure of these experiments proves no more than that Warren's primitive methods were unadaptable to modern conditions. Service for service remains nevertheless the true principle of exchange, and cost is the actual limit of price. When the price of a product exceeds its labor cost, this is because legislative obstructions to exchange operate to enhance labor difficulties. The weakness of Warren's philosophy lay in his attributing monopoly power to money, and in assuming as to land monopoly that it can be abolished by arbitrary regulations of tenure.

**PAMPHLETS**

Of all conservative publications on the question of public ownership and operation, John H. Gray's pamphlet (Boston), "The Control of Quasi-Public Enterprises," is the best we have seen. Dr. Gray does not advocate municipal ownership, but he is emphatic in declaring that the question is not between "evils of municipal ownership and an ideal situation," and he admits that "attempts at regulation have heretofore proven entirely futile or at least very unsatisfactory." What he insists upon as the absolute condition of public operation instead of public ownership is "complete publicity of the affairs of the privately owned companies." Dr. Gray strikes a true note at the outset in saying: "The growth of wealth, the progress of invention, the consequent growth of our large cities, have changed the whole face of our civilization, and have brought us to realize that, as the mediaeval cities were the nurseries of civilization and liberty in their day, so the life of our own great cities is to furnish the standard by which our whole civilization must be measured."

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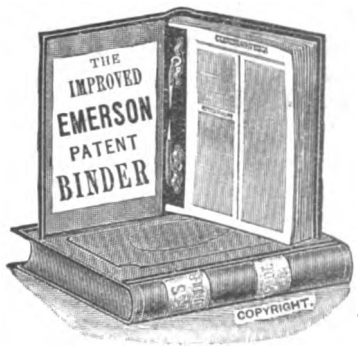
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