

said back and forth, and then off go the children.

Family affection is very strong among the Doukhobors, and the standard of morality is high. The old people receive the greatest love and respect, and often have their sons, grandsons and great-grandsons living with them. The average family consists of four or five children.

In some districts the Doukhobors live in a community, in others each have their own gardens, stock and fields. The strong bond holding them together is not tribal, but rather arises from similarity of belief. Their Sunday village service is held at day-break in the largest room in the village, and is very impressive. It continues for about two and a half hours, the men and women standing on opposite sides of the room. The service consists in recitation of Scripture, chanting, and then greeting each other with the holy kiss. The men greet the men and the women the women. The men wear a fine woven woolen sash of many colors, and the women wear a curious white knitted head-dress, over which is arranged a dark red silk handkerchief.

In all the villages are good blacksmiths and carpenters, and the women will show with pride the heavy winter coats spun, dyed and woven by themselves in Russia; also linen table-napkins, very long and narrow, which serve for a number of people.

Thus far the great problem which confronts the settlers has been to utilize the material at hand for immediate necessities. Their pioneering arrangements are so thorough and ingenious there is no doubt that they will use the larger conveniences of this country with the same skill as they come within their reach.

After having sojourned in scores of Doukhobor villages and hundreds of their homes, I believe that we have as important lessons to learn from them in Christlikeness as we have to impart. When we consider what these people have suffered through persecution, exile and actual martyrdom for conscience' sake, and the fact that there is scarcely a family among them unrepresented by a father, brother or son still in Siberia, we need not scruple to extend to them the hand of Christian fellowship.—Miss Nellie E. Baker, of Kingston, Can., in *Missionary Review* for August, 1901.

The land owner is always careful to charge for every advantage connected with the land he wishes to sell or rent. Pure air, fine scenery, good water, even

the rainfall, have their values calculated and charged for. But the following "for rent" advertisement from the London Morning Post is unique and probably reaches the limit in enumeration of advantages: "A rock built, crenelated castle, buffeted by the Atlantic surge, at one of the most romantic and dreaded points of our iron-bound coast, in full view of the Death stone; shipwrecks frequent, corpses common; three reception and seven bedrooms; every modern convenience; 10 gs. (\$50) a week.—Address," etc.—Wilmington (Del.) Justice.

Anglo-Saxon (old-fashionedly)—But what, pray, is the difference between "the Koran, tribute or the sword," and "the Bible, indemnity or benevolent assimilation?"

Anglo-Saxon (progressively) — Oh, the Koran and the Bible are not in the least comparable, as to literary style! —Life.

Only children are unaware that when honest criticism is strangled, a republic is dead. It has become a despotism. Without free and open discussion of Buchanan's policies, Abraham Lincoln would never have been elected. And these people are not even honest—they mean only that everyone shall be estopped from criticising their man; but they will feel perfectly free to criticise the other man if he gets in. Such are made particularly to be the easy raw material of despotisms. The only free man is the man who dares to think and dares to let his neighbor think.—Land of Sunshine.

"He thinks he's popular, eh?"

"Does he? Why, whenever his name appears in the paper he fancies the public reads it this way: 'John (cheers) Henry (applause) Muggin (loud and continuous cheering).'" —Philadelphia Press.

### BOOK NOTICES.

Of "Collectivism and Industrial Evolution" (Chicago: Charles H. Kerr & Co. Translated by Charles H. Kerr), the author, Emile Vandervelde, member of the Belgian Chamber of Deputies, says in his preface: "We have here tried to explain in as clear and concrete a form as we could the main lines of the collectivist conception." In this effort he has succeeded, but not to the credit of that conception.

At the outset he declares that our law accords to certain persons a power by which they may, without personal labor, assure themselves an income. This income, continues the author, is given by society to those who are favored by the juridical organization. One might infer from that that he would suggest the repeal of the laws which grant this unjust "power." But not so. He proceeds, quoting Karl Marx approvingly, to argue that private property was originally equitable. "This form," he quotes, "equitable in itself,

of private property, in which the laborer was the free proprietor of the means of labor operated by him—the peasant of the field that he plowed, the workman of the tool which he used ingeniously—this form, we say, excellent for its own time, conforming to justice," etc. But Mr. Vandervelde utterly fails to perceive that nothing save the legal "power" he has already referred to prevents the continuance of that "equitable private property" which "conforms to justice." Though seeing clearly that "all causes which tend to increase the value of land, tend also to cause a divorce between property and labor," and that "from the moment this separation is produced, the exploitation of the laborer begins," he nevertheless lays the whole social difficulty at the door of private capital. Coming to the question of distribution, he recites various socialist proposals on that point, asserts his intention to face the matter squarely, fails to carry any one of the proposals he cites to a conclusion, and finally gives the riddle up in these words: "To sum up, then, it is impossible to formulate a principle of distribution which shall be universally applicable to all stages of social evolution." Not content to rest at this point, however, he continues the argument until competition—limited competition, it is true, but still competition—is invoked where socialistic formulas are conceded to be incompetent.

The book has truly accomplished its purpose. It has shown "collectivist conceptions" to be indefinite, absurd, empty. It has done more. It has shown how densely the vagaries of socialism and evolution may befog a mind normally as acute as Mr. Vandervelde's.

JOHN Z. WHITE.

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