

formation of a trust would be impossible. Trusts depend on privilege, in this case on privilege in natural resources. No organization of the dimensions of a power trust ever did or ever can make as good use of natural opportunities as the smaller, more specialized concern, which is adapted closely to local conditions. Give the two an equal show, and the independent concern will smash the trust, five times out of six. And the tax which prevents the cheap hogging of unused opportunities would provide the equal show. The thing the power trust needs to fear is not a beneficent despot, but a sane, rational scheme of taxation which will make it impossible to hold power sites without using them.

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Liberal Politics in Great Britain.

The Liverpool Daily Post and Mercury (Lib.), August 14.—A frequent jibe of those who are opposed to the Budget has been that the government did not themselves realize what is involved in Mr. Lloyd George's schemes of finance. There never was a greater mistake. Not only have ministers been conscious all along of the tremendous issues now raised. They glory in having raised them. Mr. Asquith declares that, so far from the Budget representing hasty and precipitate expedients to meet an unforeseen situation, the whole Liberal finance of the last three years has been carefully and deliberately contrived towards the present culmination.

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Progress of Governing Classes.

The (London) Nation (Ind. Lib.), July 31.—There is in the history of constitutional rights a vast chapter which still remains to be written. It is the manner of our historians to treat the winning of rights as the old-fashioned novelist used to treat the loves of his juvenile heroes. The romance of history ends with a charter, or a law or a sensational trial, much as the novel used to end with a happy marriage. For a few centuries or decades or generations the life of a people is turmoil and strife, the beheading of kings, the making of civil wars, the imprisonment of popular champions, and the trial of bishops. But there always comes an auspicious moment when the right is at last conceded, and then we are left to suppose that people and rulers live happily ever afterwards, like the model couples of the old three-volume tales. To our thinking history is rarely so simple as that. The real fight is much more to secure the effective exercise of a right than to obtain its formal recognition. Coercion is the earliest and the crudest of all the weapons of a governing class. It is really formidable only when it begins to smile and to organize. The old way was to send Wilkes to prison. The new way is to make Sir Alfred Harmsworth a peer. Rights are stifled much more effectively by the steady use of social pressure and the adroit dispensation of patronage than by the public and violent punishment of rebels. To make rebellion and plain speaking dangerous is also to make it heroic, interesting, and, ultimately, popular. To make it slightly disreputable and rather bad form is to place it, in modern conditions, under a much more formidable ban.

Free Speech.

(Chicago) Unity (rel.), July 1.—We heartily share with the indignation of The Public in regard to the panicky attitude of the police towards Emma Goldman and her associates. Any attempt to anticipate a speech and to punish an anticipatory offense belongs to the absolutism that no longer obtains even in monarchical governments outside of Russia and its semi-oriental neighbors. The United States of America stands for a better way. We deplore feverish rhetoric, sentimental oratory and spectacular reform, whether of a radical or a conservative type, but the way to avoid an explosion is to open the safety valves and let the steam fizz. Free speech is the best safeguard against brute force or violence.

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Legal Honesty and Moral Honesty.

The (New York) Wall Street Journal (financial), July 27.—John D. Rockefeller is quoted in one of the Sunday papers as having said: "When a man has accumulated a sum of money within the law, that is to say in a legally honest way, the people no longer have any right to share in the earnings resulting from that accumulation." It is a striking characteristic of a man of strict personal morality that he has never been able to see the difference between legal honesty and moral honesty. It is also to Mr. Rockefeller's credit that he defines the methods whereby the Standard Oil combination and all which it implies were created as being "legally honest." They were certainly morally indefensible. Here is the remarkable case of a man who is a good husband and father, benevolent along large lines, personally humane, pious rather than religious, in many ways a most desirable citizen; who yet cannot see that there is anything morally wrong in an action which the law does not punish. . . . We are indebted to his argument for a curious piece of self-revelation. It shows us a sincere desire to do well, accompanied by a moral conception hardly more than embryonic.

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The Insanity of Work

The (St. Louis) Mirror (Ind.), June 17.—Our idolatrous worship of work is an abomination. Work is good in its place, for its worthy ends. Work for its own sake is a vice that hardens the heart, narrows the mind, stifles the spirit. Work is a poor religion. There grows up in it a peculiar immorality. It develops greed and selfishness. It makes for all uncharitableness. We don't get to be really kindly until and unless we get more or less away from work. There is work to be done, of course, but there are other things, too, and an excessive devotion to work tends to drive those other things, beautiful things, mostly, out of our lives. . . . The laws of right and wrong are repudiated if they interfere in any way with business. . . . Ellen Glasgow makes this vice of work a theme of her latest novel, "The Romance of a Plain Man," and a most delightful novel it is. Her hero is a man who resolves to be not "common." He will do a great work in the world to make himself worthy of the aristocratic little girl who said he was "common." . . . He remained "common," because the only way in which he conceived he could dem-