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Now that labor unions have acquired a power which enables them to harass employers, and tempts them to make irritating demands and to avail themselves of tactical opportunities, they excite a bitterness of hostility which was never before so general. Even among their erstwhile sympathizers may now be heard a warning cry. They are told that they are going too far, and that if they keep on the sympathy that once was theirs will justly be theirs no longer.

All this is sheer nonsense. The man who was indifferent to the condition of workingmen before unions were powerful, can expect no commiseration for himself now that they are strong enough perhaps to ruin him. He had no compunction about ruining when he wasn't himself the under dog. As to the sympathizer who threatens to withdraw his sympathy, did he imagine the labor union movement to be an ethical movement, that he now complains of its breaking bounds? If he did, he was sadly mistaken.

There is nothing ethical about the labor union movement. It is coercive from start to finish. In every aspect it is a driver and not a leader. It is simply a war movement, and must be judged by the analogies of belligerency and not by industrial principles. Whoever speaks of labor unionism as an embodiment of industrial principles talks at random. Labor unions like armies cannot be justified. They can only be excused. And this because and only because they are fighting a defensive war.

War has been made upon labor, and is constantly though subtly waged against labor, by means of monopoly laws. Against this condition labor is striking blindly by means of the labor union movement. It is a weak mode of warfare. Its victories are trifling, its defeats are disasters, its ultimate destruction is almost a certainty. But its activities are to be judged by its character as a fighting force in an irrepressible conflict, and not by the principles of industrial peace. And of all men that have no standing to condemn labor unionism, most notable are those business men who insist upon perpetuating the conditions of capitalistic monopoly. Out of these conditions labor unionism springs as naturally as gangrene out of a neglected wound. Why curse it. The thing to do is to remove its cause. We gravely fear, however, that the privileged classes would rather defend their privileges against the warfare of labor unionism than to dissipate unionism by foregoing their privileges.

The workingman who gets \$25 a week in Chicago is extraordinarily well paid as wages go. From that amount the scale of wages runs down to \$6 or less, the ordinary rate for men being not far from \$12 to \$15. Yet Chicago business men are reported as warning the working classes that they must not ask for more or they will put an end to the present "unbounded prosperity." Among the men so quoted are Marshall Field and John V. Farwell, Jr. Now, in all earnestness, what kind of unbounded prosperity can that unbounded prosperity be which allows no higher wages for hard work than from \$6 to \$12 or \$15 a week, or even \$25?

In the report of a railroad wreck

last week one of the unknown dead was described as "evidently a laborer." His station in life was doubtless determined by the clothes he wore. Had he been well dressed he would not have been described as "evidently a laborer," but more likely as "evidently a man of wealth." Why is it that we so habitually associate labor with poverty, and leisure with wealth? There is nothing in nature to suggest it. Nature couples wealth with labor. For it is to labor and to labor only that nature yields wealth.

The bitter complaint of organized workingmen, long prevalent in the United States but vigorously disputed by the press, that the courts are packed in the interest of capitalists, is now sustained by three out of seven of the judges of one of the most important courts of the country, and by one of these three in pretty distinct terms. We refer to the New York Court of Appeals, the highest court of that State. The National Wholesale Druggists' Association had entered into a combination to coerce manufacturers of proprietary medicines on the one hand, and retailers on the other, into an arrangement for assuring fixed prices on the sale of their goods. In consequence of this combination the drug house of John D. Park & Sons Co. was boycotted by manufacturers and brought suit in New York against the wholesalers' association. The plaintiff charged a conspiracy against trade. Two lower courts and four of the judges of the Court of Appeals held that the facts gave no right of action, although the latter court had held otherwise in an action against a trade union upon substantially the same facts. But three other judges of the Court of Appeals dissented in the druggists' case, and one of them, Judge Martin,

was explicit in contrasting the decision in this case with the contrary decision in the labor case.

As reported in the "Official Edition of Law Reports and Session Laws, State of New York," for May 23, 1903, Judge Martin drew that contrast in this restrained but pointed language:

If the decision of the court below shall be affirmed, it obviously results in an unfair and unjust discrimination by this court in favor of capital or business and against labor, by enforcing the law as to one and refusing as to the other. As we have already seen, this court, in *Curran vs. Galen*, unanimously held that a combination or association of workmen whose purpose was to hamper or restrict the freedom of the citizen in pursuing his lawful trade or calling, through contracts or arrangements with employes to coerce workmen to become members of the organization and to come under its rules and conditions under penalty of loss of their positions and of deprivation of employment, was against public policy and unlawful; while in this case it is held that a combination or association of wholesale dealers in useful articles whose purpose is to hamper and destroy the freedom of the plaintiff and others to pursue their lawful business, by contracts or arrangements with manufacturers to cause them to become members of their organization and to come under its rules and conditions under penalty of the destruction of their business, was not against public policy nor unlawful. As these decisions could not be harmonized, they would result in a discrimination in favor of capital or business, which could not be sustained upon any just or legal principle known to or established by statute or common law.

In that quotation there is pretty good judicial authority for the complaint that the courts keep on hand a supply of one kind of law for capital and another for labor. And the quotation is justified by the facts. So far as the New York Court of Appeals is concerned the case of *Curran vs. Galen* may now be referred to as authority for prosecutions of coercive labor combinations, while the case of *Park vs. the Druggists' Association* is looked to as a legal shield for coercive business combinations. Here are all the materials for a judicial

"Box and Cox" farce, or "Now You See It and Now You Don't."

If the anti-tipping movement could be carried on to success it would be a good thing, not only for the people who give tips but for the working people who take them. Tipping is degrading. It degrades the giver, because it stimulates in him a sentiment of fictitious superiority; it is degrading to the recipient, because it makes him servile. The man-to-man relationship cannot exist where tipping prevails. Nor is it profitable to the recipient. His income is really not bettered by tipping. Wherever tipping is customary wages are correspondingly low. The wages of Pullman car porters, for instance, are \$25 a month and less, and they must buy their own meals. It is not the porter who gets the tips; it is the Pullman Co. Tipping is not likely to go out of vogue, however, through the influence of an anti-tipping league. It is one of the characteristic manifestations of that differentiation of the people into social classes which came in with liveries. Not very long ago the waiters in middle class restaurants even in New York would have resented as a snobbish insult the offer of a tip. Waiters then refused to be regarded as members of an inferior class. But no waiter any longer regards a tip as an insult. Both the waiter and his customer have now a pretty well defined feeling that the tip is something which one social class owes to another.

What may be the full effect of the recent decision of the Appellate Court of the District of Columbia in the second class mail matter cases is not quite certain. It is probable, however, that until the question reaches the Supreme Court of the United States the Postmaster General will be more of a press censor than ever. Some idea of the aggravating character of this censorship is given by Benjamin R. Tucker's "Liberty" for June, in an account of its own experience. Here is a paper which, having once possessed the sec-

ond class mailing right, lost it by suspension, and upon resuming publication was compelled to make a new application. Such an application should have been granted without delay or other annoyance upon proof of the good faith of the publisher. But it was months after application before Mr. Tucker received his second class license. Meantime a red-tape investigation slowly proceeded, which escaped being exasperating only because its details were so absurdly comical. The latest instance of totally unwarranted interference with legitimate second class publications has to do with the *Nebraska Independent*, of Lincoln. This is an established weekly paper, perhaps the most important and influential of the Populist press. During the Spring its editor conceived the idea of making of one of its regular issues a "Henry George edition," and this idea was carried out in May. The special issue differed from the others only in being devoted to a discussion by many writers, of the Henry George idea. Yet the postoffice department has taken steps which threaten the existence of the paper. As we have heretofore freely discussed this subject of the second class postal censorship of the press (vol. v, pp. 548, 196, 211, 468, 515, 548), which is apparently designed especially to embarrass radical papers, it is not necessary to dwell upon these more recent instances of its operation; but this much at least should now be repeated, that there is an increasing necessity for taking away from the postoffice department, and reposing wholly in the courts, the question of the right, in individual cases, to second class mail accommodations.

From Washington it is announced that Secretary Hay has taken measures to assist the Secretary of Agriculture in preventing the importation of European food stuffs, "in retaliation against the countries which discriminate against American food products." This commercial "retaliation" is a funny thing. For instance, Germans want American food

stuffs, and Americans offer to supply them; but the German government interferes, thereby preventing the Germans from buying what they want. Then America "retaliates." Her people want German foods, and Germans would supply them; but in a spirit of retaliation the American government interferes and prevents Americans from buying what they want. Inasmuch as it is German buyers that are coerced by Germany, and American buyers that are coerced by the United States, how does the German government hurt us, and how do we get even? Can one government retaliate upon another by balking its own people, as our government purposes doing in this case?

Mr. Chamberlain was evidently acting under the influence of this crazy notion when, in his speech in parliament on the free trade question, he spoke of "putting on a duty to protect our staple industry." Now, how could a British duty protect a British industry? Only by forcing British buyers to take its products when they prefer other products. In other words, what Mr. Chamberlain proposes, and what is always involved in this idea of protection, is to tax the home people who want to buy a foreign product, so as to prevent their buying it.

To be sure, it is argued that the tariff tax is paid by the foreigner. That is, each country can get its revenues by taxing another country! Mr. Chamberlain himself has borrowed that argument from the American protectionists, who borrowed it from the British protectionists of Cobden's day. But the only grain of truth there is in it is that a foreign producer who lives near the border may, under certain exceptional circumstances, pay a small duty on the importation of his products into the foreign country when his home market is farther away, and that a foreign monopolist also may pay some duty in order to sell goods in a foreign country. Only monopolists can afford to. But even these excep-

tional cases are so in such slight degree that they count for little beyond furnishing a few minor statistics for juggling purposes. Moreover, if the foreigner does pay the tax in order to sell his product, what becomes of the home industry? He certainly won't pay the tax unless he sells his product, and if he sells his product the home producers can't sell theirs.

What may have been in the mind of so consummate a politician as Mr. Joseph Chamberlain, when he decided to plunge his party and his country into the middle of a protection issue, no one but himself can tell. It is tolerably clear, however, that he could not have expected to alter British sentiment so radically in a few months as to secure at the next elections a new lease of power for the Conservatives. To "the man in the street," therefore, and even to "the man up a tree," it looks very much as if it had been Mr. Chamberlain's design to break up the Conservative party by precipitating a ministerial crisis under circumstances which would bring the Liberal party into power for a brief season, in the expectation that upon its downfall he could carry on a campaign of education to the point that would enable him to lead a party of imperial protectionists on to victory. If that was his design, Mr. Balfour has heaped scriptural coals of fire upon his head. But Mr. Chamberlain's scalp is impervious to the heat of scriptural coals of fire. He needs watching, as Mr. Balfour will find to his own cost should he neglect to cultivate industriously the "wary eye."

#### FORMS OF MODERN INSINCERITY.

Without questioning the actual fact of human progress, but rather in acknowledgment of our intellectual advance, I think it may be said that our present age is singularly insincere. And the immediate trouble, I venture to assert, lies behind the fact of our insincerity and in the fact that so many of us are unconscious of it. We are insincere, and have not yet

arrived at the point of confession that we are so.

My attention was first directed to one form of modern insincerity by listening to an address by a well-known college president on the Democracy of the University. He represented a university founded on private endowments, in which, as I happened to know, not the first principle of democracy was either taught or practiced; and yet in apparent sincerity he spoke as if the universities of the land were really the very savior of democracy.

My next shock came from the pulpit. It happened that I had just read a statement by Canon Farrar that less than three per cent. of the workingmen of England ever entered a church, and a comment by Dr. Josiah Strong that in America the percentage was even less. And yet my preacher asserted that the church was the great bulwark of liberty and of the rights of the people. Evidently, I said, the people do not feel so, and the preacher, like the college man, was talking the reverse of the truth.

By and by I came to see that this seemed to be just the trick of modern oratory. The cue is to say just the opposite of what is.

Take our President, for example, or our Secretary of War. The worse our officers and soldiers behaved towards the Filipinos, the more gravely did they speak of the honor of the army and of the great moderation and self-restraint shown throughout our war of conquest. We now know positively that these gentlemen knew of the barbarous actions of our troops at the very time when they were talking with eloquent gravity of the good conduct of the army. There is with them some trick of the conscience, just as with the university president who talks democracy, and with the clergyman who talks of the modern church as the champion of equality.

But there is a sadder form of insincerity in our modern life than is displayed in these larger oratorical specimens, which are partly products of personal ambition and vanity. The humbler form of insincerity is due to the miserable conflicts in the hearts

of men between enlightenment and dependence. There are to-day thousands of individuals in all the humble pursuits of life who are by vote and speech supporting men and policies in which they do not in their innermost convictions believe, but in which they have persuaded themselves to believe. This persuasion has arisen from the burden of their necessities and from the force of environment. It is the penalty of their dependence.

In old times, when there was less spread of education and enlightenment, we can imagine that courtiers, retainers, dependents, serfs, and slaves had, as a rule, never a thought but that the rule of their lords was as the will of God. Their subserviency was at least sincere. In modern days it has become necessary to be insincere in subserviency. The trouble is that freedom of actual social conditions has not yet caught up with the spread of freedom of thought upon these conditions. The trouble is not so much intellectual, but lies rather in the will and character. The inherited forces of inequality, the vested rights of classes, the taint of dependent inertia, all tend to hold in abeyance the full and final freedom of will and character. Hence the lack of right action, and the false persuasion to a support of existing conditions, which is at bottom insincere.

These two forms of insincerity, of the orator and of the people, different as they may have seemed in this presentation, may be seen to meet together in the utterance and thought of the great modern dictum, "equal rights to all and special privileges to none." The senator, fresh from securing a franchise for some monopoly, rolls it from his tongue with solemn vehemence. The people, who might and do know better, uphold the very measures and policies that belie the theory of equal rights which they applauded in the platform of the party and in the speeches of the politicians. One is the insincerity of charlatany; the other is the insincerity of impotence and slavishness. The orator hires himself to secure some monopoly for a corporation; the corporation clerk upholds the monopoly as a part of his own living. Each will profess

to believe in the general principle of "special privilege to none;" neither will apply it to the special case. The orator talks one way and acts another; the servant thinks one way, or would if he could, and persuades himself that the other way is right.

The fact seems to be that the tendency of modern conditions, coupled with modern intellectual progress, is to sear conscience and beget insincerity. Without offense to Shakespeare, it may be said that in modern life and in present social conditions it is not conscience, but the lack of conscience, that doth make cowards of us all.

J. H. DELLARD.

#### EDITORIAL CORRESPONDENCE.

Freiburg, Baden, Germany, May 25.—Revolution is spreading in Russia. The organization of the movement is being perfected. But what is more important, the broad masses of the people are in a state of eager excitement. Hunger and misery have played their part and the indistinct glimmer of the intellectual and political development of western Europe, contrasted with the unspeakable wretchedness of their own condition, is moving that vast unleavened mass, the Russian folk, with a might, almost irresistible, that is akin to rage. To convert this force into action is the desire of the people and into this work they throw themselves with the courage of those who have nothing to lose. The revolutionary agitation to them is welcome. They go out to meet it. In many quarters a repetition of the peasant revolt of last year is expected and this in spite of the knowledge of the terrible punishments meted out to those simple farmers who had only taken from the landlords that which they considered their own. The government sees this and their question is how to break the gathering storm.

The salvation of the government is at stake. What must they do? With the revolutionists they have fought for years with all weapons conceivable and inconceivable: Siberia, exile and death—but all in vain. The simplest method at hand seems to be to turn the attention of the people into a channel harmless to the powers that exist at St. Petersburg. It is not hard to deceive and lead a people that have been kept in such thorough ignorance as the Russian peasantry and the scape goat is always at hand—the

Jew. This idea is especially pleasing to the government because, of all the socialistic organizations at present in existence that of the Jews is the oldest and most important. With it there has been many a bitter fight. To weaken this society and at the same time to bring it into disfavor with the Russians is particularly desirable. Every use is made of the natural distrust that an undeveloped folk always feels for strangers with different and unusual customs. This is blown by the bitter propaganda of the anti-Semitic press, the Conservative party, and especially the Orthodox church into a national hate. As was the general case in the middle ages the Jews in Russia are subject to special legislative restrictions. This opens them to contempt from even the lowest of the low. Despised as well as hated, the ground is prepared for such tragedies as have just taken place in Kishineff.

Kishineff is a town of about a hundred and fifty thousand inhabitants, situated not far from the boundary of Roumania. It has large iron industries and machine works principally engaged in the manufacture of farming implements. The people are not true Slavs, but a mixture, the eastern element predominating. Formerly there was no open ill-feeling between the numerous Jewish population and the Russians and Mahomedans. Five years ago an anti-Semitic newspaper was founded—Bessarabetz. It was the only one in the entire district. Any attempt to found a rival was met by the refusal of the authorities. The sheet was sold at a very cheap rate, which enabled it to be read by large masses of the people.

A short time ago in the neighborhood a boy was murdered. The "Bessarabetz" brought forward the old medieval slander that at Easter the Jews are bound by their ritual to offer a sacrifice of Christian blood. The story is as old as the days of Hugh of Lincoln and is found repeated in many curious forms all through the early history of England and France. There was an investigation, and in spite of the fact that an official report was given out that the child had been killed by his own relatives in order to obtain his share of an inheritance, the Bessarabetz continued to publish the same stories as formerly.

For months before Easter it was an open secret in Kishineff that on the feast of the Resurrection the Jews would be punished. All knew the story and many of the police spoke about it openly. Deputations of the promi-

ment Jews called on the military governor and the chief of police begging that some steps of prevention or at least protection be taken before it was too late. The officials received them and promised to do so.

In Holy Week crowds of ruffians and idlers, the sweepings of middle Russia, were brought into the city. Pamphlets were distributed among them stating that all the prevailing misery and hard times were caused by the evil machinations of the Jews and that it was the will of the Czar, their Father, that these people be killed and plundered. To all who should take part in this crusade the fullest immunity from punishment was promised. Here it should be remarked that in Russia it is practically impossible that papers of this kind should be printed and circulated by private persons without the knowledge of the police. Under the present regulations it is an offense punishable with banishment to Siberia to have in one's possession without permission a hectograph or any other device for copying or reduplicating printed or written matter. Even the well organized and enthusiastic revolutionary committee only manages to secure the publication and circulation of its tracts with the greatest difficulty and danger. In fact, in regard to the inflammatory leaflets at Kishineff, it has since come to light that several officials, a student, and a few large property owners were paid for their work in this connection.

The rioting began on Easter morning after early mass in the churches. The rioters all dressed in red blouses and for the most part armed with pistols divided themselves into several bands and commenced their work in different quarters of the city at the same time. In the Jewish houses where no men were expected lads went and even women and children took part. Gentlemen rode ahead in carriages and pointed out where the Jews lived. That there was an organization and a guiding spirit cannot be doubted. No Christian house was disturbed and few of the Jewish were missed. First the shops and the dwellings were destroyed. The goods and the furniture were thrown out into the streets. What had any value for the rioters was stolen and in this they were partly assisted by the public that was looking on. What remained was scattered and broken. Then the mob cast itself upon the Jews themselves. These were not simply beaten and murdered, they were tortured. One had his tongue pulled out by the roots. They stuck

long pins up the nose of a little girl so that they came out through the head behind. A baby they tore in two. A pregnant mother they beat with sticks. Boys and girls were pitched from the upper stories of high buildings. Women old and young were outraged in the streets before the eyes of passive onlookers. Many of the smaller girls died from the brutality on the spot. To resist was to court the death of the martyr. When all was over in one street the mob moved on into another. Flags were made of Jewish garments colored with Jewish blood and every Jew that met this bloody trophy was killed. Jews were thrown from the tram cars. The synagogue was broken open and the holy writings defiled with blood. Early in the day the way was found to the wine cellars and the frenzy of drunkenness was added to the horrors of fanaticism. The non-rioting Christian population of the town did not interrupt their Easter promenading. They saw everything and then passed laughing on. The very few who sought to interfere were themselves attacked and their houses plundered.

But where were the police?—the Russian police, gendarmes, soldiers and cossacks who at every political demonstration seem to grow up out of the ground? Where were those who at Rostoff, Pichositz and Slatoust, where the strikes and political demonstrations recently took place, restored order so perfectly that scores of dead and wounded were left in the streets—and the awful vengeance afterwards, so many scourged, so many arrested and banished to Noroh and East Siberia?

The police were at their usual posts watching with satisfied eyes the destruction. Many showed the way to Jewish houses as yet untouched. The military governor and chief of police sat in their offices and answered to all appeals for assistance that as yet they had received no permission from St. Petersburg.

In this connection it should be stated that the Russian government, seeing the indignation that the massacre has aroused in western Europe, now claims that it sent word to the governor of Kishineff to prevent all disturbances, but not to use the soldiers owing to the uneasy feeling of the peasantry. This statement, however, is not believed even by the conservative minded Frankfurter Zeitung. Private persons were forbidden to send telegrams to the capital, and the telephone at the military governor's house was broken.

An excellent example of how eager the police were to assist in the interest of order: At one merchant's the mob worked for over ten hours in the effort to force his safe. During all this time the man went from one official to another begging help and everywhere was he laughed at and refused.

On the second day troops of soldiers paraded the streets laughing and plundering with the others. When all was finished in one place they would say, "Good, now let us go on further." Their duty appeared to be to prevent the Jews from forming for self protection or the rescue of their families, for as soon as a small group gathered together it was at once set upon and dispersed. In the cases, however, where the Jews had been rich and thoughtful enough to bribe the police, a guard was set at the door that prevented anyone from entering. The climax of official indifference, if not actual participation, was reached when several unfortunate creatures, who had escaped from the rioters over the roofs to the police station, were thrust from this protection back into the streets, there to be murdered by the mob which was waiting for them.

Would it have been difficult at any time to have quieted the disturbance? One policeman defended an entire house and an officer with a small corps rescued a whole street. But these were the only ones who tried or cared to interfere.

At last, on the third day, martial law was declared. The government had accomplished its purpose and it was time to begin to regard proprieties. To their great consternation large numbers of the rioters were arrested, but their punishment will not be so great. It will be as light and agreeable as that of the political prisoners is hard and cruel. Judge, state attorney and police who will try their cases are the same persons who instigated the riot. On the board of investigation is a member of the staff of the Bassarabetz, and other active organizers. Already relief committees are being formed to relieve the families of those who are in prison because of the riot. The military governor has also been removed and reprimanded on account of his share in the matter, but it is an open question if his influence at St. Petersburg, has been diminished.

In what condition are the Jews at present? In Kishineff for many days the streets and walls were stained with blood and scattered brains. One walked up to one's knees in a wreck of

broken mirrors, furniture, torn clothing, and down and feathers clotted with blood. Twenty-five thousand people are beggars, a few of whom were wealthy; but for the most part artisans and factory hands, not the rich bankers against whose tyranny an outraged people had risen, as the ambassador at Washington would have you believe. Many women and children have become crazy from the nervous strain, and as for the number of the dead and wounded no one can as yet tell with exactitude. In the first day fifty were murdered, three hundred dangerously and a thousand slightly wounded, and in the following dreadful two days when the mob had gained in ferocity and cruelty one can well picture how these figures were added to. The entire district thickly settled with Jews is in a state of panic, and, although smaller riots have taken place in several of the neighboring cities, notably the holy town of Kief, the railroads are not able to carry the numbers of terror-stricken people who desire to flee to any place except the vicinity of Kishineff.

The foregoing facts relating to the massacre at Kishineff are derived from dozens of eye witnesses through unimpeachable but necessarily confidential channels of information.

EDWARD RUMELY.

## NEWS

Week ending Thursday, June 11.

The Conservative party of Great Britain has barely escaped a ministerial crisis over the free trade issue (p. 134) which Secretary Chamberlain has raised. Following the parliamentary interpellation on the 28th (p. 135), the Commons entered into a debate upon the subject on the 9th, in the course of the consideration of the fiscal budget, the second reading of which was at that time moved by Charles T. Ritchie, the chancellor of the exchequer.

Just before the parliamentary session of the 9th a special meeting of the cabinet was held, upon the call of the Premier, to consider the new situation which had probably so divided the Conservatives as to place the ministry at the mercy of the Liberal and Irish members. All the ministers, except Gerald Balfour, president of the board of trade (who was ill), attended this cabinet meeting; and it

was rumored that a split in the ministry itself had there developed. This split was understood to have been immediately caused by the publication two days before of a letter from Mr. Chamberlain to a workingman, in which Mr. Chamberlain committed himself to the policy of protection. The workingman whom he addressed had called his attention to denunciations of his proposals by trade union leaders, and in his reply Mr. Chamberlain said:

I do not attach excessive importance to the opinion of the trades union leaders, because they are, almost without exception, strong radical partisans. Their opinions are not necessarily shared by working people generally, nor even by trades unionists, who appoint officers independently of political considerations. For instance, I may mention that in Birmingham the members of the trades council almost to a man opposed me politically, notwithstanding which my majority at the election, in a purely working class district, was 4,500. I feel confident that in the matter of preferential tariffs and commercial fair play the workingmen will think for themselves and will not be dictated to by even the most trusted trades unionist leaders. . . . It will be impossible to secure preferential treatment from the colonies without some duty on wheat as well as on other articles of food, because these are the chief articles of colonial produce. Whether this will raise the cost of living is a matter of opinion. There is no doubt that in many cases duty of this kind is paid by the exporter and really depends on the extent of competition among the exporting countries. For instance, I think it is established that the shilling duty recently imposed was met by a reduction in price and freight in the United States, and the tax did not, therefore, fall in any way on the consumer here. But even if the price of food is raised, the rate of wages certainly will be raised in greater proportion. This has been the case both in the United States and Germany. In the former country the available balance left to the workingman, after he has paid for necessities, is much larger than it is here. These facts we have to bring to the notice of workingmen generally. Another side of the question requires discussion. At present we enter into negotiations with foreign countries empty handed. We have nothing to give and have to take what they are good enough to leave for us. If we were able to bargain on equal terms I believe the duties now imposed on our produce would be generally reduced. There would be competition among foreign nations for our markets which would bring us nearer to real free trade than we ever have been. As regards old age

pensions, I would not look at the matter unless I felt able to promise that a large sum for the provision of such pensions to all who have been thrifty and well conducted would be assured by the revision of our system of import duties. The grain and other food already supplied from the British possessions are important and are capable of rapid increase. Returns show that this has taken place in the past, even without preference, while our exports of finished goods to foreign countries have gradually given place to exports of raw materials, which are returned to us with the advantage to the foreigner of increased employment of labor and of trade profits on business thus secured. . . . You are told by opponents of all change that such reform as I contemplate would involve the country in ruin, bring starvation into the homes of the working people, and destroy our export trade. If these predictions have any foundation, how are we to account for the fact that the increase in exports and wages and general prosperity during the last 20 years in the United States and Germany has been greater than in the United Kingdom, which is the only civilized country in the world to enjoy the blessings of unrestricted free imports.

The rumor that this letter had brought discord into the ministry was confirmed on the 9th, when Chancellor Ritchie avowed himself to be an out-and-out free trader, and added that with his present knowledge he could not be a party to the Chamberlain policy, which he believed would be detrimental to the interests of both Great Britain and her colonies. That the ministerial split thus indicated ramifies the Conservative party, was plainly evident as soon as Chancellor Ritchie had formally moved the second reading of the budget bill, which contained a clause repealing the war duties on grain (p. 134); for Henry Chaplin, a Conservative member, who had been president of the local government board in the Salisbury ministry, immediately moved an amendment striking out that clause. He said that the ministry had made an irretrievable mistake in throwing away, by this repealing clause, a weapon which would have helped them to carry out the new fiscal policy to which Mr. Balfour and Mr. Chamberlain were committed. While admitting that Chancellor Ritchie had for the moment prevailed with the ministry over Mr. Chamberlain, Mr. Chaplin predicted that the triumph would be short lived; and he added significantly that it was an extraordinary position in which the fol-

lowers of the ministry had been placed by the indecision of the ministers—a position that made it useless to seek guidance or leadership from them. Mr. Chaplin is an avowed protectionist. In concluding his speech he formally moved his amendment, saying that he meant to force a division upon it.

Mr. Chaplin's amendment was immediately seconded, and then Sir Michael E. Hick-Beach, Conservative member, and chancellor of the exchequer under Salisbury, proceeded with the debate in a different vein but to the same end. He was repeatedly checked by the Speaker, who ruled that the Chaplin amendment did not open for full discussion the fiscal policy proposed by Mr. Chamberlain, but was irrelevant to the budget bill because the bill does not raise the question of preferential tariff rates between Great Britain and her colonies. Sir Michael succeeded, however, in putting himself on record against Mr. Chamberlain, while supporting Mr. Chaplin's amendment. Among others to speak were Sir Henry Fowler (Liberal), who dwelt on Premier Balfour's duty to the nation to ascertain the opinion of his colleagues on Chamberlain's proposal, and let the House and the people know the ministry's decision regarding a question so vital to the empire. Sir John Gorst (Conservative) bitterly opposed any tampering with the free trade policy, declaring that a great portion of the rising generation in the United Kingdom was already so degenerate and poverty stricken that anything tending to increase the price of food would threaten a national disaster. James Bryce (Liberal) followed, explaining that the references to the United States made by Mr. Chamberlain and others in support of protection were quite erroneous, as American prosperity was due greatly to the cheapness of food under a system by which free trade prevails between all the great States composing the American nation. Then came the Hon. Arthur Elliot, the financial secretary of the treasury. Replying on behalf of the ministry to inquiries as to its attitude, he made a bitter attack on protectionists and preferential tariffs, and insisted that the financial policy of the ministry was clearly exhibited by its decision to revoke the grain tax, which savored of protection. "I ask the House seriously to consider."

he exclaimed, "what this country has to gain by giving up its position as a country of cheap imports. I am sure that the more the people inquire into the subject the more they will find it is essential to the prosperity of the country that it remain a cheap country; and the more they will be convinced that the basis on which our financial and commercial system has been conducted since the days of Sir Robert Peel should not lightly be dismissed as of no account." This direct attack on Mr. Chamberlain by a member of the administration, who, it was believed, must have spoken with authority, elicited loud cheers, and is reported to have been considered even more important than Mr. Ritchie's denunciation, as indicating that the majority in the ministry is overwhelmingly opposed to any system of preferential trade. The debate of the 9th was adjourned at midnight, after an announcement by Chancellor Ritchie that he hoped Mr. Balfour would be able to give the House on the 10th a definite statement on behalf of the entire cabinet, though he could not promise it. It was in his closing speech that Mr. Ritchie avowed himself a free trader, as quoted above. He favored an inquiry, however, into the subject of preferential tariffs; but he said that he would be surprised if such an inquiry showed any practicable means of carrying out a policy of preferential duties, and expressed his belief that it would confirm his present free trade views.

In verification of the expectations of Mr. Ritchie, the Premier did make a statement on the 10th. His speech, however, was preceded by a continuation of the general debate. Sir Charles Dilke (Radical) argued that it is an exaggeration to say that protection countries are more prosperous than Great Britain; for, while the United States and Germany are large exporters, under protection, Great Britain's exports are equal to the combined exports of the United States, Germany and France. As to the alleged prosperity of the United States, he insisted that prosperity there had been retarded rather than advanced by protection, the real explanation of American prosperity being her natural advantages and internal free trade. Mr. H. H. Asquith (Liberal) followed. His most striking point related to Mr. Chamberlain's assertion that the war tax on grain does not fall upon the consumer but is paid by the for-

eigner. In that case, said Mr. Asquith, the proposal of the ministry to repeal it is "a magnificent display of international affection," since Great Britain would be making a present to the United States of the millions which this tax brings into the British treasury. The next important speaker was the Premier. He began by explaining that the grain tax had been put on because the government needed money, and was now to be repealed because the government does not need money. Without committing the ministry definitely to either side of the Chamberlain proposals, but positively refusing to make a statement of "any finality" upon that question, he declared himself a free trader. Yet he said he did not regard free trade as a fetish, but had an absolutely open mind regarding the necessity for any alterations in a system which was founded to suit the conditions of fifty years ago. Consequently, while admitting that differences of opinion exist upon the subject in the cabinet, he stated that they are not serious enough to cause the resignation of any member. Great Britain is confronted, he proceeded, according to the cable dispatches, by—

three great phenomena: Huge tariff walls against the United Kingdom, the growth of trusts, and the desire of the colonies for closer fiscal union with the mother country. These factors could not be ignored. He maintained that the method of starting a public discussion was the only way to deal with these phenomena, though he did not commit himself to Mr. Chamberlain's more advanced programme. It would be folly and rashness, he said, to interfere with the great system which had been in operation for so many years without the most careful examination and without due regard for history and the traditions of the past, while at the same time they could not ignore those new problems which the ever-changing face of industrial life presented for decision and the action of statesmen.

This non-committal speech, delivered with extraordinary oratorical effect, seems to have distinguished Mr. Balfour as the real leader of his ministry. It was received by the Conservatives and most of the Unionists, with cheer after cheer; and when Sir Henry Campbell-Bannerman (Liberal leader) replied with an appeal for an opportunity for the House to consider more fully the merits of the whole question raised by Mr. Chamberlain, the ministerial majority remained loyal to the Premier.

The vote upon Mr. Chaplin's amendment striking out from the budget bill the clause repealing the war duties on grain, being now taken, the amendment failed by 424 to 28. Some Conservatives abstained from voting and some Unionists voted for the amendment; but a majority of the Conservatives and also of the Unionists joined the Irish and the Liberals in voting against the protective tariff on grain.

German politics also are affected by the protection question. It is avowedly a landlord question there (vol. v, pp. 585, 600), the agrarian interests and influences constituting the strength of the protection movement, which has advanced so far as to have but little political opposition outside of the Socialist party. The general parliamentary campaigns began about the middle of May and are still proceeding, though but little information regarding them is cabled. At first only slight interest was manifested, but the campaigns are said now to be warming up, the fight being between the Socialists and different varieties of anti-Socialist parties. On the part of the anti-Socialists appeals are made for loyalty to the monarchy, to the church, to the stable institutions, and to the rights of property against the "Godless, lawless, propertyless, greedy disintegrators or dreamers." The Socialists, laying but little stress on doctrinal points, are making an opportunist campaign along anti-protection lines. They demand lower tariffs that there may be cheaper bread and meat. Freedom of speech is also one of the demands they emphasize.

The principal Socialist leader, August Bebel, who has long been a member of the Reichstag and is now a candidate before nine constituencies, predicts an increase in the Socialist membership of the new Reichstag to from 58 to 80, and an increase in the popular vote of 1,000,000, which would carry the aggregate up to 3,000,000. Edward Bernstein, the leader of the opportunist element in the party, makes about the same prediction. But the Socialist organ, the Berlin Vorwärts, expects the party to elect 100 members. Even the opposition concede some gain for the Socialists. There is a Socialist candidate now in every one of the 397 districts.

No matter how successful the Socialists may be at the polls, their victory will be moral rather than political in its influence and effect; for the parliamentary districts are so gerrymandered that even an overwhelming popular majority would still leave the party hopelessly in the minority in the Reichstag. These districts were mapped out in 1869, in accordance with a constitutional provision that there should be one representative for each 100,000 inhabitants (and for any residue of over 50,000 within each State), and that the constituencies should be multiplied and rearranged from time to time so as to preserve this proportion. The first requirement was carried out at the time; but the second has never been carried out. The consequences, in the concrete, are very striking. Thus, to consider only the number of representatives, Prussia has 235 where she should have 345, Hamburg 3 instead of 8, Saxony 23 instead of 42, while in some other States the divergence is slight, and Alsace-Lorraine have even a representative too many. The arrangement of the constituencies is even worse. In Berlin at the last election one constituency had 90,657 inhabitants, another 328,753, another 409,934, and another 586,926. In the Berlin neighborhood an agrarian constituency had 68,118, and a labor constituency 505,395. All the great towns suffered in the same way. In Munich 327,713 people had one representative; in Leipzig, 334,569; in Dortmund, 303,360; in Bochum-Elfenkirchen, 429,903; Elberfeld, Essen, Dusseldorf, Frankfurt, Dresden, Stuttgart, Kiel, Cologne all contained gigantic constituencies. These conditions tell with peculiar force against the Socialist party, and in favor of the agrarian and other aristocratic interests. They are perpetrated for the purpose, doubtless, of keeping the Socialists out of power in the Reichstag. Although the government is ostensibly holding aloof from the campaign now in progress, the emperor's ministers are reported by press dispatches to be using their influence for two distinct purposes—the overthrow of the Socialists and the election of candidates favorable to commercial treaties and preferential tariffs.

The French have made a destructive military raid upon Moorish tribes near the eastern boundary of Morocco. It consisted in an attack upon Figuig, in the French Soudan

region. The French governor-general, Jounart, had recently visited Figuig, which is a fortified oasis where the desert natives find refuge, and was received with rifle shots that killed several of his escort. It was with difficulty that the rest of his party escaped. To teach these natives a lesson in civilization, a punitive expedition of 4,000 troops was consequently sent out. It approached Figuig on the 8th and bombarded it for several hours, destroying a multitude of houses. Part of the French fire was concentrated upon the mosque, which was blown to pieces. This structure is described by the dispatches as "much venerated," and its destruction as "expected to have a great moral effect." The Moors replied to the French bombardment, but there was no loss on the French side. An opportunity was given by the French to the women and children to get out of the town before the bombardment began. After it was over, the French withdrew to Djenaned-Dar, there to await offers of submission, the design being, if offers of submission were not made, to bombard other towns in the Figuig oasis. To avoid misconception in Europe, France has formally notified the European powers that she has no intention of taking Moroccan territory.

As this page goes to press a startling report comes in from Servia. A little before midnight on the 10th a revolution broke out at Belgrade, the capital, under the leadership of Maj. Angikovics, whose troops shot and killed King Alexander, Queen Draga, the queen's sister, her brother Nikodem, Premier Markovitch, the ministers Petrovitch and Tudrovics, Gen. Paslovich (formerly war minister), and some members of the royal guard. Prince Karageorgevitch, a Montenegrin now in Switzerland, has been proclaimed king by the revolutionists, who have formed a new government under Jovan Avakumovics as premier, and revived the constitution of April 6, 1901. The new ministers have summoned parliament to meet at Belgrade on the 15th.

Belated reports of a massacre by Turkish troops at Smerdash were published herein on the 5th. The massacre took place on the 21st of May. It seems that the village of Smerdash was occupied by a band of insurgents, who withdrew to the mountains upon the arrival of the Turks. For this reason the inhabit-

ants were without anxiety, but at sunset, reads the press dispatch of May 31 from Monastir in European Turkey—

the Turks, who had surrounded the place, began a regular bombardment, whereupon all the villagers assembled in the streets. Though the artillery ceased firing during part of the night, the Turkish infantry fired all night long. The artillery bombardment was recommenced at daybreak, but, as it was ineffective, the Turks set fire to the village on all sides and began a general massacre, slaughtering women, children and the aged. About 300 houses were burned and upward of 200 persons, mostly women and children, were killed. The women and girls were murdered while resisting outrage. Whole households were slain. Not a living soul was left in the village. The survivors, many of them half-burned or otherwise injured, fled. Some of the fleeing villagers were captured and had their ears and noses cut off before they were butchered.

The report adds that 1,500 villagers were in the mountains, without clothing or food, and that of these forty women and children were caught by soldiers in a ravine and killed after horrible treatment.

Regarding the Russian massacre of Jews at Kishineff (p. 101), Michael Davitt, special correspondent for Hearst's papers, has a dispatch in Hearst's Chicago American of the 4th, the dispatch being dated at Kishineff the 3d, which fixes responsibility for the massacre upon the Russian authorities. Mr. Davitt says:

I found the origin of the riots at Kishineff not as reported by Russian accounts, alleging that a Christian woman was struck by the Jewish proprietor of a merry-go-round, which provoked the crowds to the ensuing riots. There is no truth in this story. I found the owner of the merry-go-round, a German, Reinhold Mergert, and a Christian. He assured me no woman was insulted or hurt on that occasion. The real cause of the disturbance is this: The only daily paper at Kishineff, Bessarabia, is violently anti-Semitic. The chief editor, Kroushvan, is of Moldavian origin and has systematically inflamed popular feeling against the Jews as foes of Russia, propagandists of socialism and enemies of the Christian religion. Kroushvan's attacks have been continuous for the last six years. Merchants and employers giving work to Jews were held up to public odium. The expulsion or extermination of the race was openly urged. The Bessarabetz has 20,000 circulation, chiefly among the police, municipal employes and workmen gen-

erally. Two events occurring shortly before Easter were seized upon by Kroushvan to incite the mob to murderous violence. One was the murder of a boy in the village of Doubbosary, between Kishineff and Odessa, by relatives for gain. The other was the suicide of a girl in the Jewish hospital at Kishineff. Bessarabetz declared them ritual murders by the Jews, summoning Russian Christians to punish the authors of the alleged crimes.

The actual leaders of the riots were students and seminarists from the royal school and the city religious colleges. All statements made to me agree that seminarists directed the movements of the both days disguised as laborers and strangers. The rioters comprised 30 bands averaging 50 each, with a seminarist on a bicycle directing the attack. The bands were composed of the lower employes in various departments of the municipality, the telegraph, post office and other municipal officers, but artisans, laborers and Moldavians from the suburb formed the greater body of the rioters, with the Albanian strangers above mentioned. The bands were armed with sticks and stones. There were no firearms. They attacked the Jewish quarters at 30 different points simultaneously, proving a deliberate plan of operation. All the evidence I gathered in eight days of searching inquiry at Kishineff convinces me the outbreak was not the casual, accidental uprising of a mob against the Jews, but a carefully planned attack by local anti-Semitic leaders with the passive connivance of the chief of police, Schanzenko, and the active encouragement of many of the officers. Gen. Van Raaben's deplorable weakness in not employing the military force to quell the riots the first day is responsible for the horrors of that night and the massacres and violations of women and girls on the second day.

A different explanation is that of an official Russian report, received from the director of Russian police at St. Petersburg, by the Christian Herald, of New York, in response to an application made by that paper to the Czar. This report describes "the strained relations existing between the Russians and the Jews of Bessarabia as having been—

made worse by the fact of finding in an outlying village a murdered Christian boy. The murder was attributed by the population to the Jewish ritual habits. Official denials of the ritual murder were not given credit by the peasants, who attributed other murders of Christians in the towns of Kieff and Kishineff likewise to the Jews. On Easter day, in the market place of Kishineff, the workers while holiday

making saw the Jewish proprietor of a carousel machine strike a Christian woman, who fell to the ground, letting go her infant baby. This incident was the immediate cause of an outburst. The workers began breaking windows and pulling down Jewish stores as a sign of protest. The police, who always leave much to be desired in provincial towns, failed to make efficacious intervention, many thousands of the mass of onlookers and holiday makers approving the riot and hindering the policemen's action. After demonstrators came plunderers, the outbreak lasting from five in the afternoon to ten in the evening, and leaving nine Jewish bodies on the place. Night brought the disturbances to an end. What goes far to prove the momentous character of the outbreak in letting loose the popular passions with the strength of natural forces is that on Monday morning the Jews, wishing to intimidate and inflict punishment on the Christian workers, began assembling on the market place in groups, armed with sticks and other weapons. The Jews, being the more numerous, had the best of it in the first encounters, and a Christian was seen to fall, receiving a bullet wound. This called for the popular passion in all its abject form and abomination, the Russian peasants, when driven to frenzy and excited by race and religious hatred, and under the influence of alcohol, being worse than the Americans who lynch Negroes.

The remainder of the report accounts for the non-interference of the police by explaining that the governor wrongfully referred the trouble to the military, who were incompetent for police duty; and asserts that responsible officials have been removed, while "many hundreds of rioters are in prison and hard work in the Siberian mines awaits them."

The cutting allusion of the foregoing report to the lynching of Negroes in the United States, is emphasized by the latest news from the scene of the race war (p. 131) in Mississippi. A press dispatch of the 8th from Forest, Miss., states that four Negro men and one negro woman have been killed, that ten Negroes have been badly beaten, and that most of the others have been ordered to leave the country. This is the result, so far, of the shooting of a white man by a Negro. The white man was one of a party of armed whites who were pursuing a party of Negroes, one of whom had disagreed with his employer over a question of working on a Saturday afternoon. The whites had first shot into the party of Negroes, killing one

of them, whereupon the father of the dead Negro shot back, hitting one of the whites. White blood having then been shed by a Negro, a white mob assembled and raided the Negro settlements with the sanguinary result reported above.

But if it is not in the South alone that this race war against Negroes is waged. The State of Illinois furnishes this week another revolting instance of Negro lynching. A Negro schoolmaster, E. H. Wyatt, was refused a renewal of his teacher's certificate by School Superintendent Hertel, whose office is at Belleville. The refusal was put upon the ground that charges of immorality had been preferred against Wyatt. Wyatt appeared at Hertel's office on the 6th and demanded his certificate. The superintendent told him it could not be granted until the charges were disposed of. Thereupon the teacher shot the superintendent. He asserted that the true reason for withholding his certificate was his politics and color. Being arrested and taken to the jail, the Negro was assailed the same night by a mob and brutally murdered. The jailers were easily overcome by the mob, which broke down the door to the prisoner's cell and dragged him out into the street. On the way, the rioters kicked and struck their victim, one of them hitting him on the head with a sledge hammer and thereby probably causing his death. The senseless body was then hanged by the mob, which finally cut it down and burned it to ashes in a bonfire. Appeals of the mayor and other officials to the mob were disregarded. No effort was made by any of the criminals to conceal their identity, yet a local coroner's jury finds a verdict that the murder of the Negro was committed by "persons unknown."

The disastrous floods of the West reported last week, are almost matched in the East this week by extensive forest fires, the smoke of which overhangs the whole northeast coast and extends far westward. These fires have raged in Vermont, New Hampshire, Massachusetts, Connecticut, Maine, New Jersey, and in New York, both on Long Island and in the Adirondack mountains.

By a tremendous cloudburst late on the night of the 6th from 75 to 100 persons lost their lives at Spartan-

burg, Pacolet and Clifton, S. C., and \$2,000,000 of property was destroyed. The great cotton mills which have built up the neighborhood were wiped out. The Pacolet mills thus destroyed were the property of Victor N. Montgomery, who owned the mills at New Holland, Ga., which were crippled by the tornado near Gainsville (p. 137) last week.

Even the floods of the West have not yet completed their work of destruction. Levees are yielding to the extraordinary high water of the Mississippi. Near Quincy, Ill., 60,000 cultivated acres are overflowed. East St. Louis, Ill., is so completely flooded that railroad traffic has ceased, and St. Louis itself is threatened. At noon on the 9th the Mississippi at St. Louis had risen 37.5 feet. The flood continued to rise, and at midnight a break occurred at East St. Louis which flooded the city to the roofs of the one story cottages and destroyed many lives.

The Republican convention of Ohio, which met last week at Columbus (p. 136), gives this week, as last, the only important news in connection with American politics. On the second day, the 4th, Senator Foraker was made permanent chairman and the platform adopted. Myron T. Herrick, of Cleveland, received the nomination for governor by acclamation. Mr. Herrick is president of the Society for Savings, of Cleveland, an institution with deposits amounting to \$41,000,000 or more. He is also a director of the Hocking Valley Railway Co.; of the Bowling Green Trust Co., of New York, of which Edwin Gould is president and George Gould a director; and of the Trust Company of America, New York, in which Edwin Gould and F. J. Gould are directors. Mr. Herrick's nomination is credited to Senator Hanna, who was himself indorsed for re-election to the United States Senate.

Official returns from the judicial election held in Cook County, Ill., on the 1st (p. 136) are reported as follows for the successful candidates:

Democrats—Murray F. Tuley (reelected), 108,208; Edward F. Dunne (reelected), 105,884; Francis Adams (reelected), 104,126; Richard W. Clifford (reelected), 100,191; Charles M. Walker, 98,035; Frank Baker (reelected), 93,094; Thomas G. Windes (reelected), 90,857; Lockwood Honore,

87,795; Julian W. Mack, 85,962; Edward Osgood Brown, 83,965; and George Kersten, 83,437.

Republicans—Richard S. Tuthill (reelected), 94,576; Frederick A. Smith (reelected), 82,392; and John Gibbons (reelected), 79,611.

For the three judgeships conditional upon the unconstitutionality of the act repealing the law enlarging the Circuit bench to 17, the successful candidates, all democrats, received the following vote:

Thomas M. Hoyne, 83,909; George Mills Rogers, 80,606; and Joseph A. O'Donnell, 79,958.

Thomas J. Morgan, the Socialist candidate for Superior Court judge of Chicago, led his party ticket with 8,940; while the highest Prohibition vote was 1,190. The total vote at this election, cast in the city of Chicago, was 173,308. Of that number the leading Socialist candidate polled 8,940, or somewhat less than 5.2 per cent. At the municipal election, two months earlier, the Socialist and the Socialist Labor candidates for mayor polled respectively 11,124 and 1,014, an aggregate of 12,138, in a total vote of 309,489, making the per cent slightly less than 4. The Socialist vote at the judicial election, therefore, falls off in number 3,198 and gains in per cent 1.2 per cent.

#### NEWS NOTES.

—The Federation of American Zionists met in annual session at Pittsburg on the 8th.

—The long laundry strike in Chicago (p. 120) came to an end on the 5th through an agreement to submit all questions of wages, hours and working conditions to arbitration.

—Dr. Henry Romeike, who originated and built up the press-clipping business, died suddenly at New York on the 4th of apoplexy. He was born in Riga, Russia, in 1855 and educated in Prussia.

—The second step in the revived movement in Cleveland for three-cent fare street railways (p. 70) was taken in the city council on the 8th by the introduction of 11 ordinances inviting bids by July 8 for as many three-cent routes.

—In a paper on "Modern Views on Matter—the Realization of a Dream," Prof. Wm. Crookes suggested the possibility, before the International Chemical Congress at Berlin on the 5th, of reducing all the elements of matter into a single form of energy.

—A decree of perpetual injunction restraining the Illinois-Indiana coal operators from entering any combine to fix prices or control the output of their mines (vol v, p. 793) was issued by Judge Kohlsaot on the 5th in the United States District Court at Chicago.

—In the Circuit Court at Carthage, Mo., on the 4th a jury convicted Sam Mitchell of leading the mob that hanged Tom Gilyard at Joplin recently—Gilyard being the Negro who murdered Officer Leslie (p. 25)—and sentenced him to ten years' imprisonment in the penitentiary.

—President Roosevelt made the last speech of his tour (p. 137) at Indianapolis on the 4th, and arrived at Washington on the 5th. The first cabinet meeting for ten weeks was held on the 6th, and Mr. Roosevelt occupied the pulpit at the dedicatory services at Grace Memorial Reformed church, Washington, on the 7th.

—The commander of the Abyssinian force cooperating with the British Somaliland expedition (p. 58) stated at Aden, Arabia, on the 8th that there are several English prisoners in the camp of the Mad Mullah, who are principally wounded officers belonging to Col. Plunkitt's column (p. 59) which recently met with a severe reverse.

—Hugh J. Cannon, superintendent of the Mormon missions in Germany; his wife, his secretary, and his assistant secretary, were ordered by the Berlin police on the 6th to leave Prussian territory within three weeks. Similar orders were about to be served by the local authorities on 86 other Mormon missionaries in Prussia, under the decision of the Prussian government to expel them all.

—The steamship Hyades, arriving at Tacoma on the 8th, brought news from Manila of the intention of the Philippine colonial government to sell to the highest bidder the monopoly of the opium business (p. 130) in the Philippines. It is expected that the monopoly will bring a yearly revenue of \$500,000, which will be expended on schools and colleges for the natives. The Spanish government under the old regime collected millions yearly from this monopoly.

—A bill of the Philippine colonial government, which became a law of that government on the 9th, creates a Moro province composed of five districts, including the Sulu islands, the Tawi Tawi group, and all the island of Mindanao except those parts inhabited by Filipinos. The bill creates an executive council to be composed of a governor, a secretary, a treasurer, an engineer, a su-

perintendent of schools and an attorney general, and places them in almost the same relation to the Philippine commission as the commission is to Congress.

**PRESS OPINIONS.**

**CHAMBERLAIN'S NEW DEPARTURE.**  
The Irish Standard (Minneapolis), June 6.—We notice that the Republican papers are opposed to the new proposition of the English government. Why should they object to the application of the principle of our sacred tariff system to Great Britain? If our protective tariff is such a good thing why not pass it along and allow the English and Irish colonies the benefits of a system which it is claimed has done so much for the laborers of this country? The difficulty is that the application of the principle will differentiate against our trade with Great Britain and in favor of Canada. It might prevent us from trading with England and force us into establishing free trade relations with other countries.

**NATIONAL POLITICS.**  
The (Independence) Kansas Populist (Peo.), June 5.—When Bryan and Tom Johnson unite their forces in the Democratic national convention next year, it is more than probable that they will have the Wall street wing of the party downed. When it comes to choosing between Roosevelt and a Bryan Democrat, Cleveland and his crowd will be in a worse fix than they were in 1896, when they turned in and helped elect McKinley.

**MISCELLANY**

**IMPERIALISTIC IDEALS.**  
A portion of a poem read at "Founders' day" anniversary of Eureka college, February 6, by Prof. B. J. Radford.

"Lions ye are," growled the watchful dam  
To her playful whelps in the training school;  
"Gentleness leave to the bleating lamb,  
And playfulness to the puppy fool.  
Be thirst for blood your royal law;  
By kingly title of tooth and claw  
Maintain the right of your noble breed  
At cost of others to raven and feed."  
"Eagles are ye!" the exulting shriek  
Of the mother bird above her nest;  
"Smite with the sword of the bending beak  
Through every defenseless breast.  
Leave madrigals and notes of love  
To twittering wren and cooling dove,  
Whilst you maintain by bloody might  
The empire of your eagle right."  
Glory and honor to bird and beast!  
O, young Republic of the West,  
O, Island Empire of the East,  
Emblazon them on shield and crest,  
And teach your sons in wanton pride  
Beneath their banners to "shoot and ride,"  
The tameness of peace and love to abhor,  
That they may be "broke to the matter of war."  
O, shame! that they who boast the creed  
That God in His likeness made us men,  
Should train their children to blood and greed,  
As if they were whelps of the lion's den,  
Or fledgling eagles, to soar and seek  
For helpless victims of claw and beak:  
More brutal, even, in fury blind,  
For lions and eagles will spare their kind.

**A THEATER CROWDED OUT.**  
For The Public.  
The Boston Museum has given its farewell performance. The historic structure is to be demolished to give place to an office building.

The chief social signification of this act is found in the fact that a modern office building, in a city nearly half of which is unoccupied, can, under present conditions of land pre-emption, levy in the form of rent a tribute upon industry greater than the profits of a successful theater. Thus, after society has created the value of land, are its members severely mulcted for their aggregate munificence.

M. L. SEVERY.

**THE PASTOR AND POLITICS.**

If it can be shown that religion is one thing and the civil life which a man lives in society is another, and that the two things have nothing whatever in common, and that, it is consequently of no importance to the pastor whether, on the one hand, the laws of the land be based upon and patterned after the Ten Commandments, and administered justly and impartially for all, or whether, on the other hand, they be framed by self-seeking men and executed in the interest of a favored few, then—if this be true—it might be conceded that the pastor would do well to avoid, not only taking any active part in, but even thinking about politics.

But is it a fact that religion and the civil life are wholly separate and unrelated things? Are they not, instead, like the substance and form of a temple or a tree? And is not the civil life the form of which religion is the substance? And in speaking of the civil life we not only approach but enter within the sphere of politics, one definition of which, according to the Century Dictionary is: "The theory and practice of obtaining the ends of civil society as perfectly as possible." And would not civil society in a state of perfection be the ultimate embodiment of the kingdom of God on earth? And is it not this kingdom for whose coming we petition in the Lord's Prayer? Therefore, is it not emphatically the duty of every pastor who sincerely pleads: "Thy kingdom come. Thy will be done as in Heaven, so also upon the earth." to work as well as pray for the ultimate establishment of this kingdom among men? In other words, should he not do all that he can in helping to get the laws of that kingdom introduced and enacted as the principles of government in civil

society?—Rev. F. L. Higgins, of Toronto, in *The New Church Messenger*.

### THE EDUCATIONAL PARADOX.

For The Public.

R. T. Crane, one of Chicago's manufacturers, in a book recently published, has expressed a sentiment that appears to be gaining ground in so called modern thought. In one quite pungent passage he says:

I take the ground that a young man who goes to college not only is not benefited by it, after spending seven years in time and \$10,000 to \$12,000 in money, but is most decidedly and positively injured by the college. He comes out so conceited that he is at a great disadvantage in getting into business, and it takes years, and sometimes a lifetime, to get his head back to a normal size.

Now, in regard to such sentiment, some very natural questions suggest themselves. Has the United States, in the establishment and support of schools for intellectual development, made a huge mistake? Have the founders of colleges, through mistaken benevolence, done harm to succeeding generations instead of intended good? Is there any selection or predestination in regard to the limit or extent of human learning? Is the opportunity as freely offered to one as to another, if he will? Is the poet's declaration, "A little learning is a dangerous thing," true? If it be necessary in a democracy for each individual unit to know something, is there good reason why he should not know more? If the mind be capable, as it is, of improvement in thinking, in reasoning, in matters of judgment, by what authority does any manufacturer, millionaire, or what not, become the arbiter to fix the limit on that development? Is there not in human souls an innate diversity of tastes, of gifts, of talents, of powers? Should all be manufacturers, traders, contractors, coal operators, mere plodders in hand labor? Are the conditions of birth and environment the same to all? Is it to be laid at the door of learning that some young men amount to little after college? Is it all the fault of mental development? Do the manufacturers send their own sons to college? Do they make those sons acquainted with inuring toil before college? Or do they leave them to their own devices, too busy themselves to give thought to such trifles? Does popular sentiment have anything to do with the question? Does popular sentiment not rather demand that every college graduate en-

ter some profession, or seek some position higher than the substratum? Would a community, a town, a city be the better or worse, if every person of adult age in it, working earnestly and heartily in his present sphere, were a college bred individual? Would they be better to live with, to treat with, to do business with, other things being equal?

According to some readers of *The Public*, these queries may not be put in logical sequence, but never mind. Let us take a short pleasure trip on the electric car now approaching. Superior intelligence, developed intellect, expanded thought has added much to our comfort and convenience, though there may be space for improvement. Do you notice that young man who manipulates the motor crank and car brake? He is a fine specimen of well developed manhood in physique and in features. He took his degree at Harvard last year.

"What! A Harvard graduate! And running a trolley car! He must be an ambitious youth! Why does he not seek some more remunerative position? He will never amount to anything."

We all have heard such remarks, in which we have the modern idea of education, a commodity measured in dollars and cents. "How much is it worth?" Is not a man with a well trained mind a safer manager of an electric car than is an ignoramus, who knows only one thing and that by half? It is the same in other "humble" vocations. Popular sentiment receives a shock when educated men follow such vocations. But the Chicago manufacturer is acquainted with some college products, who are swayed by this popular sentiment, his own sons, perhaps, though he thinks their heads are too much expanded, who will not stoop to conquer, but whose ambitions demand recognition in some "genteel" profession, or high and remunerative position, or none. And so these would-be critics of our schools and colleges look with disdain upon the college man at humble toil, as sadly lacking in ambition; and yet in the same breath condemn the school and college system that inspires a youth to seek for higher preferment. "What fools we mortals be!"

GEORGE W. FLINT.

The Gormonizer—"If that Bryan would only keep still, the reorganizers would have some hope."

The Wonderer—"But what about the people?"

G. T. E.

### A MORNING WITH THE PREACHERS.

At the Vine Street Congregational Church, Cincinnati, June 7, the pastor, Herbert S. Bigelow, told of a morning which he spent with the members of a ministerial association, discussing social problems. Mr. Bigelow said in part:

It was in the city of J—. I happened to be there for a course of lectures, and accepted an invitation to speak at the preachers' Monday morning meeting.

My theme was the labor problem. I attempted to show that millions of our fellow creatures, by reason of their scant wage, are compelled to work and live in conditions which stunt the mind and discourage, if not prohibit, the formation of moral character. I declared that it was the plain duty of the preachers to encourage every wise and just plan of economic betterment, in order that the discouragements to right living may be diminished and a more wholesome environment provided for the masses.

According to the custom in this association, the address of the day was followed by a general discussion. Then it was my turn to listen. That general discussion threw no light on the labor problem. But it threw a flood of light on the preachers.

Without the slightest shade of coloring I want to report the substance of their remarks on this important theme.

One preacher, with breezy optimism, brushed aside my contention as to low wages and bad conditions, with the assertion that the miners in the neighborhood of J— were getting \$34 a week.

It seems that he had heard of some miner who was said to have made that. He could not tell how many, if any, helpers this miner had with whom he was compelled to divide his \$34. It is true that the special commission appointed by the President reported that the average wage of the contract miner is from fourteen to sixteen dollars a week. This commission ought to know. But this preacher thought the commission must have been mistaken because he had heard of a miner who got more. How trustful men are of any evidence which justifies their prejudices!

The next speaker was still more optimistic. His assertion was that laborers in and around J— were making from \$2.50 to \$10 a day. "Moreover," said he, "if there are a few who do not get enough, we can't

remedy the matter. I believe Baer and Morgan and Carnegie and Rockefeller are good, conscientious Christians and are doing as well as they can for the workingmen. What do we know about business? I tell you the preachers are all right. The trouble is with the people. They need more of Jesus in their heart. That's what's the matter. If the people will treat Jesus right, He will treat the people right." This remark elicited vigorous Amens from the brethren.

Almost every preacher who took part in the discussion voiced this sentiment, that the thing needed was not economic betterment, but individual salvation. One and all they declared: "The great need of the workingman is Jesus Christ, and him crucified."

What truth is there in this threadbare phrase? If a workingman were dissipated and conversion to Christianity made him sober, to that extent his economic condition would be improved. But suppose he is already a sober and hard-working man. How will his conversion raise his wages? There can be no general and permanent increase in wages save through legislation which destroys monopoly and thereby increases the opportunities for remunerative employment. But that cannot be done without a knowledge of political economy. Will conversion to Christianity teach a man political economy? Will it teach him to run an engine? Will it teach him to pilot a steamer? It requires thought to exercise intelligently the rights of citizenship. The man who does not give earnest thought to the problem of improving the social conditions of his fellowmen is a bad citizen, although he may be a good church member or even a preacher.

Another preacher referred in his remarks, to the parable of the man who, having been relieved of one devil, was possessed of seven other devils. The application he made of the parable was this. The workingmen many of them, get a beggarly wage. That he conceded. He affirmed that they ought to get more. "But," he said, "suppose we should increase their pay, what then? There would be just that much more that they would have to squander on the saloon and theater. If we did nothing more than to increase their wage we would make them seven times more devilish. Let us preachers demand more pay for the work-

ingmen, but let us also demand that we have some control over their wages; let us have charge of their money; let us save it and invest it for them, for we know better than they how to take care of it."

These preachers look upon themselves as the shepherds of their flock, until they get to thinking of the people as sheep. They are long on benevolence and short on liberty. They never doubt their fitness to manage the affairs of others. They would be fosterfathers rather than brothers to the multitude.

The preacher who thus delivered himself was one of the leading clergymen of the city. If the teachers are capable of such childish utterances, what can be expected of their pupils? "If the light that is in thee be darkness, how great is that darkness!" If the men from whom light is supposed to come are so hopelessly ignorant, what chance is there for the illumination of the mass?

#### RELIGION AND POLITICS.

Extract from a sermon delivered by the Rev. Quincy Ewing, pastor of St. James' Episcopal Church, Greenville, Miss., May 17.

Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Rom. 13:7.

Speaking last Sunday morning from a text found in the same chapter from which the text for to-day is taken, both expressing the same fundamental principle, I called attention to the fact that the Christian religion has never yet become potent enough in the affairs of men to found, and inspire, and direct an altogether Christian government; and that in all ages—our own included—the laws which the citizens of any land have been expected to obey have not been framed altogether in devotion to the Christian ideal of life and conduct, but on the contrary, in many cases, in contravention of that ideal. And so, as I said, the followers of Christ have all along been compelled to render loyalty to governments and obedience to laws that were offensive to their spiritual faith; on pain, if they acted differently, of being rightly considered unfit to live amidst the unavoidable conditions of this world, and of accomplishing by their rebellion nothing whatever for the ends of righteousness. Because civil governments and laws are absolutely indispensable to the well-being and progress of humanity; and because all such governments and laws must be imperfect while men themselves are; therefore, as I en-

deavored to say, the wisdom and duty of the Christian is to be law-abiding, rather undertaking to live out his religion, despite the handicap of adverse conditions, than insisting that he must either repudiate and defy those conditions, or account himself disloyal to the Divine Leader. . .

But this was very far from saying that it is the duty of the Christian to be loyal to a bad government with the sort of loyalty that would forbid him to do what he reasonably could to substitute for it a better; or to obey bad laws, as if it were sacrilege, an affront to the expressed wisdom of the Most High, to strive to sweep them from the statute books. The followers of Christ must simply submit, if circumstances, as in the case of the ancient Romans, are such that submission is the only wisdom, and non-submission only folly. But under circumstances such as appertain to us in this land at this time, the Christian is not meeting his full obligation, unless there be mingled with his submission to imperfect governments and vicious laws the aggressive resolve to do something; to do what he righteously can, to clear away the governmental obstructions, the legal obstacles, that are in his way, and the way of other men, who would live out more nobly and widely the principles of righteous religion. Doubtless in this land and others there has been too much submission on the part of Christian men, unmingled with the resolve to reform the bad in government and law, or fight it out of existence if it decline to be reformed. Even if men professed Christianity simply as a means to faring well in the world to come, they could hardly afford to ignore the obligation to do what they could to make better the civil laws and governments under which they live; for upon the character of these things depends very largely a man's opportunities for fulfilling the precepts of Christ, for being a practical Christian; and surely they would be best prepared for the judgment of the world to come who had not only most truly professed, but had also most widely practiced, in their relations to their fellowmen, the ideal of their religion—if it be, that not those who say, Lord, Lord, shall enter into the Kingdom of Heaven, but those who do also the will of the Heavenly Father. . .

But Christianity is belittled, Jesus is dishonored, when men profess allegiance to Him, simply to fare well in the world to come. His religion is not a means to anything, or any place,

or any state, nobler and higher than itself. And the fruits of it, the rewards of it, are not located on some invisible sky-plateau, utterly beyond our reach, the valley of the shadow of death between them and us. Those fruits and those rewards of the Divine Gospel are not to be waited for beyond the honest acceptance and the hearty living out of the Gospel itself here and now. We may begin to know here and now in our trammelled humanity the eternal benefit to us of Christianity, if here and now we believe it and live it. We are not Christians in order that God may prepare for us and admit us into a Kingdom of Heaven hereafter; we are Christians in order that for ourselves and our fellowmen we may build the Kingdom of Heaven wherever we are; may build it and dwell in it, and rejoice in its Divine glory, assured that in our building we have for co-worker the eternal God Himself, that our joy is the presence of His Spirit, the benediction of His Fatherhood. Christianity as we know it to-day, as we accept it or reject it to-day, means what it is going to mean throughout eternity. It means justice, it means mercy, it means honesty, it means Divine Fatherhood, it means human brotherhood, it means kindness, it means love; and on God's right hand in the highest heaven nothing higher can be meant. And because it means what it does, to-day, therefore the obligation is upon us to make manifest that meaning in to-day's life of our humanity. . . .

As Christians we have no duty to attempt to force men to adopt our ideal of righteousness; to undertake to compel them to be citizens of the Kingdom of Heaven by coercion of any sort, by legislation of any sort, by government of any sort; but we have an unquestionable duty to see to it, if we can, to the best we can, that force is not used to shackle them who might of their choice adopt our ideal of righteousness; that legislation is not employed to build barriers in the way of them who might of their will move on to citizenship in the Kingdom of Heaven; that that man is not elected to office—the highest or lowest—in the state, who would further with his official power the passage of any law which would make it harder for any class of men to rise to the responsibilities and rewards of manhood; or would so execute the laws which are, so far as it devolved upon him to execute them, that some of those who look to the state for justice, if not generosity,

for equity if not love, would be driven backwards toward the hatred and resentment of dogged savagery by the terrible consciousness, that for them as citizens and servants and burden bearers of the commonwealth was neither equity nor justice! . . .

The Christian disciple, in pew or pulpit, has his authority for mixing his religion and his politics in the saying of Jesus: "No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other." We cannot serve righteousness and decency in the church, and unrighteousness and indecency at the polls. . . .

Our Christianity—the Divine wedding-garment of our souls, a living garment, vital with the soul's own vitality—it is not in our power to put on and put off at will. We cannot choose to be Christians now and not then; here and not there; or wholly here and now, and only partially there and then; on our knees and not on our feet; when we feel and not when we think; in the passive mood, and not in the active; when we plead: Thy will be done, and not when opportunity is given us to do that Divine will. If the teachings of Jesus Christ are credible in the church, they are practicable in the street. If they are adorable anywhere, they are adorable everywhere; aye, even at the polling booth, where the man who calls himself a Christian, must choose in casting his ballot to stand with or against the great Teacher. Always there are the two masters to be served, and always they are being served; but never anywhere by the same soul. We may decline to take religion to the ballot box only on one condition, that we have none to take there.

#### DEATH'S TRANSFIGURATION.

We eat and drink and laugh and energize  
In all the meanness of our daily lives,  
And Death comes in our midst, a holy thing,  
Like sacred night adorned with moon and stars,  
And touches vulgar life with silver light.

—Israel Zangwill.

The shade of Henry Clay looked worried. "Am I no longer to be the great Compromiser?" he said.

Then his companions knew that he was disturbed over the efforts that Editor Mack was making to obtain the title. G. T. E.

"But do you really think that all these libraries are advantageous? Lincoln, for instance, didn't know

what a library was, and was conversant with only a few books; but think what a grand, good man he became."

"Oh, that is all right; but just imagine how much more grand and good he would have become, if Carnegie had been able to give him a chance." G. T. E.

"I understand Goodman is a candidate for mayor of your town."

"Yes; but so is Crookley."

"Goodman is surely better able to fill the place."

"Yes; but Crookley's better able to get it."—Philadelphia Record.

The Imperialist—"I am afraid things are not as they should be in our destiny possessions."

The Combinite—"Oh, yes, they are."

The Imperialist—"But a newspaper called 'The Freedom' is published in Manila." G. T. E.

Jilson—Do you think Mercer knows anything about parliamentary law?

Brown—Oh, he's all right. He's the model presiding officer. I saw him in the chair at a meeting once, and instead of rapping on the table for order he hit the man who was making the disturbance over the head with the gavel.—Boston Transcript.

## BOOKS

### PROF. BROWN'S SELECTIONS FROM LUCIAN.

Modern readers who may be unacquainted with the dialogues of Lucian can get a good taste of them in this little volume of translations by Prof. D. C. Brown (the Bowen-Merrill Co., Indianapolis), containing some of the best of them.

Wit, satire, keen insight, and pithy comments on the abiding foibles of human nature, make the dialogues just as interesting reading as they were 18 centuries ago. For it is true of them, as of all great literature, that they are independent of time and place. Dates, scenes, and names may change, but the essence remains.

There is a quiet, unaffected simplicity in the style of Lucian which Prof. Brown has happily maintained in his translation.

Charon—And that's gold, is it, that gleaming, shining substance, pale and yet reddish? This is the first time I have seen it, though I have always heard of it.

Hermes—That's the famous and much fought about thing, Charon.

Charon—I don't see what good there is in it, unless there is this one, that those who carry it are weighted down.—You are telling me of a vast amount of stupidity in men if they have such a deep love for a pale and heavy stuff.

Hermes—That well-known Solon, at

least, Charon, does not appear to love it. He, as you see, is ridiculing Croesus, and, as it seems to me, wants to ask him something. Let us listen.

Solon—Tell me, Croesus, do you think the Pythian Apollo has any need for these bricks of gold?

Croesus—Of course. Why, he has no such offering in Delphi.

Solon—There is great poverty in Heaven by what you say, I think.

Croesus—You are always contending against and envious of my wealth.

Hermes—You see, Charon, that the Lydian cannot endure the frankness of his words. It seems to him a strange thing that a poor man does not crouch before him instead of speaking freely what occurs to him. A little later on, however, he will remember Solon.

And so on. But no mere extract can give an idea of the wisdom and humor of these dialogues taken as a whole.

Lucian lived in the second century A. D., and wrote contemporaneously with the Emperor Marcus Aurelius. He is universally regarded as one of the best Greek writers of his day, and will always rank as one of the world's greatest satirists. He was born in Syria, and practiced law in Antioch. It is easy to imagine that he was thinking too much about other things to make a success in his profession. He quit the practice, seems to have made some money writing arguments for other lawyers, and then took to traveling and lecturing, coming as far west as France. He finally settled down in his native country and devoted himself to writing.

Some know of Lucian only as a writer against Christianity; but, as Prof. Brown says, he satirized it far more gently than he did the other forms of religion. Of real Christianity he probably knew little, and, like Voltaire, he attacked the husk of it, and formed

his judgments without reaching the kernel.

J. H. DILLARD.

PERIODICALS.

The Arena (New York) for June is an especially good issue. Judge Seabury, of New York, contributes a fine article on the abuses of injunctions; while Edward M. Winston, of Chicago, tells, what has long needed telling, of the unconscious influences that operate upon Federal judges to make them the convenient servants of plutocratic interests. Walter S. Logan has some good things to say about the laborer

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and his job, but reaches the amazing conclusion that the job of which land monopoly robs the laborer should be secured to him by some other and less direct means than the abolition of land monopoly. The story of Tom L. Johnson's reelection as

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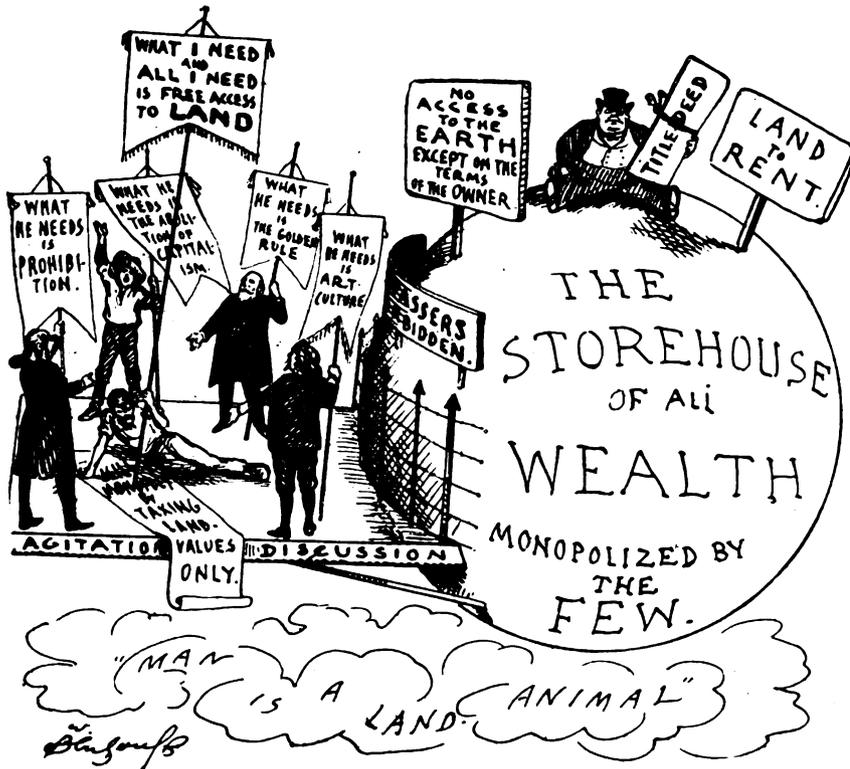
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mayor of Cleveland is told by Prof. Bemis; and Mr. Flower, the editor, comments both upon Johnson's reelection and that of Mayor Jones, of Toledo. Other special articles are on the new educational center

at Glen Ellyn, Ill., by Geo. McA. Miller, the campaign for majority rule, by Geo. Shibley, and the story of a victorious social experiment, the Robert Browning Settlement in London, by Mr. Flower.

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**THURSDAY, JUNE 18th—H. B. LOOMIS,** "The Single Tax."

**THURSDAY, JUNE 25th—GEO. A. SCHILLING,** "Twenty-Eight Years in the Labor Movement in Chicago."

**THURSDAY, JULY 2nd—HON. THOMAS G. Mc ELLIGOTT,** "The Torrens Land System."

**THURSDAY, JULY 9th—LEON HORNSTEIN,** "A Review of Tom Watson's 'Story of France.'"

**THURSDAY, AUG. 6th—L. P. STRAUBE,** Secretary and Business Manager of Allied Printing Trades Council and Editor of Allied Printing Trades Journal. "The Relation of Labor Unions to the Question of Taxation."

**THURSDAY, AUG. 13th—PERCY ROBERTS—Chas. Dickens—Reformer,** Illustrated with Stereopticon Views.

**THURSDAY, AUG. 20th—W. CHAS. TANNER,** Puzzle Artist Chicago Daily News, "Home Owning."

**THURSDAY, SEPT. 10th—MISS MARGARET HALEY—**(subject to be announced).

**THURSDAY, JULY 16th—JACOB C. LeBOSKY,** "The Sweat Box—The Tool of Tyranny."

**THURSDAY, JULY 23rd—ADDISON BLAKELY,** "A Review of Henry Demarest Lloyd's 'A Country Without Strikes.'"

**THURSDAY, JULY 30th—HONORE J. JAXON,** Secretary for the National Council of Metis or French Indian Federation of the N. W. "A Review of the Causes and Events of the Riel Rebellion."



**W. CHAS. TANNER—** June 21 and Aug 20th.



**JACOB C. LeBOSKY—** July 16th.



**JOHN Z. WHITE—** June 14 and 28.