

# The Public

Sixth Year.

CHICAGO, SATURDAY, JUNE 27, 1903.

Number 273.

LOUIS F. POST, Editor.

Entered at the Chicago, Ill., Post Office as second-class matter.

For terms and all other particulars of publication, see last page.

The worst exhibition of anarchy, in the very worst sense of that epithet of promiscuous application, was made at Wilmington, Delaware, this week, by some 4,000 of Delaware's "law abiding" citizens.

These exemplary citizens were so strenuously law-abiding, so devoted to good order and the regular processes of legal institutions, that they not only took the law into their own hands, but, in a paroxysm of tenderness, they squeezed the life out of it in the act of fiendishly burning a Negro to death.

The Negro was a very brutal Negro, if he committed the crime for which these anarchists burnt him at the stake. But there is no legal evidence that he did commit it. A confession of his is paraded in lieu of such evidence; but inasmuch as this confession was neither asked for nor given until the Negro was about to be murdered, it can command no great credence. Just as his captors were in the act of touching the torch to the pile of fuel that had been gathered in advance for his torture, they gave him leave to speak. Then, under circumstances in which anyone almost would confess to all the crimes of the decalogue if he thought he might thereby move his persecutors to mercy, he did confess. But such confessions are naturally and notoriously worthless. The Negro said only one thing that can be freely accepted as true, and that not because he said it, but because it is manifestly true anyhow. It was con-

tained in his very last words: "You wouldn't do this to a white man." These words were gospel truth. It cannot be denied that this Negro was atrociously assassinated by "law and order" anarchists, not because he had committed a brutal crime, but because he was a Negro.

And if the press reports are true, that atrocious instance of law and order anarchy was instigated by a pulpit anarchist, pastor of a Presbyterian church at Wilmington, the Rev. Robert A. Elwood, by name, who, in his church last Sunday night preached an anarchy sermon. Mr. Elwood is reported as having taken his text from I Corinthians, ch. 5, v. 13: "Therefore put away from yourselves that wicked person," and to have said:

I call your special attention to that part of my text found in the Constitution, which says: "In all criminal prosecutions the accused shall enjoy the right to a speedy and public trial." On the day of this terrible crime the officers arrested a man supposed to be guilty. He was taken before a magistrate and held without bail. To-night he is in jail, with armed guards parading about for his protection, waiting until the middle of September. Is that speedy? Is that even constitutional? Oh, honorable judges, establish a precedent, and the girls of this State, the wives of the homes and the mothers of our fireside and our beloved sisters will not be sorry, and neither will you. And, honorable judges, if you do not hear and heed these appeals and that prisoner should be taken out and lynched, then let me say to you with a full realization of the responsibility of my words, even as Nathan said to King David of old, after his soldiers had killed Uriah: "Thou art the man." The responsibility for lynching would be yours for delaying the execution of the law. Should the murderer of Miss Bishop be lynched? Yes, but only under one condition, and that is this: If his trial shall be delayed until September, and then, though he be proved guilty, if through some technicality of the law or undue influence upon either judges or jury he be not given capital

punishment, then the citizens of the State should arise in their might and execute the criminal and thus uphold the majesty of the law.

It is perhaps fortunate for the Rev. Mr. Elwood that he does not live in Illinois. This sermon of his would be evidence of his guilt as a murderer under the doctrine of the "anarchist" cases as decided by the Supreme Court of Illinois in 1887.

Probably the foremost Jew in the United States to-day is Mayer Sulzberger, president judge of the Court of Common Pleas of Pennsylvania, and by common consent without a peer among the jurists of that Commonwealth. He is reputed to be a man of deliberate action and of weighed speech. His character, his representative position as an Israelite and as an American citizen, and his prominence upon the bench, lend therefore considerable importance to any public utterance he may make. At the meeting of citizens of Philadelphia held to protest against the action of the Russian church and government in permitting the Kishineff massacre, this distinguished Hebrew is reported to have delivered, in the course of a speech characterized in an editorial article of the Philadelphia North American as "the height of impassioned eloquence," the following invective:

And now comes the unspeakable Cassini, who, insolently disregarding the government to which he has been accredited, directly addresses the people of the United States by means of the public press, and even dares to threaten evil results if we speak our minds. When an ambassador thus waives his official privilege he ought to learn that his presence in this country is considered an offense by many millions of brave men and pure women constituting our American citizenry; that for lust, rapine and murder we have here no apologists and no room for apologists, and that even a Russian grandee may receive a passport that requires him to leave

a friendly country instead of sojourning in it. And if Mr. McCormick, our present ambassador to Russia, yesterday perpetrated the interview this day published, it would be wrong in our government any longer to withdraw his abilities from his private business. A heartless, brainless babbler is no fit representative of the United States.

With the spirit of Judge Sulzberger's remarks we are heartily in accord. There can be no doubt that Count Cassini has grossly violated the proprieties and that our government would be justified in handing him his passports—and this, even had his statements been as full of human sympathy and truth as they were of the opposite qualities. Nor does the recent remarkable outgiving of the Russian literary bureau at Washington, through one Abraham N. Sadler, apparently a simple-minded Israelite who has allowed himself to be made a tool of his people's oppressors, alter the case. It is of no public interest that Mr. Cassini appears to this guileless Hebrew as a big-hearted gentleman, or that Mrs. Cassini's physician in Paris, Dr. Springer, is a Jew, or that Miss Cassini's friend in New York, Mrs. Louis Stern, is also a Jew. The gravamen of the ambassador's offense is his gratuitous attempt to interfere with public opinion in the United States, and his excuses aggravate rather than mitigate, his offending. As to Ambassador McCormick, no words can better the Philadelphia jurist's epigrammatic picture of that exquisite specimen of the gold-laced diplomat.

Is Judge Sulzberger, however, altogether correct in his statement of facts? Rhetorically no exception can be taken to his words, and we believe with him that "for lust, rapine and murder we [ought to] have here no apologist and no room for apologists." But let the honorable Judge reflect for but a moment on the deeds done in the Philippines by the order of high officers of the United States army, and concealed, denied, excused and condoned by senators of the United States, by the Secretary of

War, and by the President. Not while Elihu Root remains war minister and Theodore Roosevelt is President, can it be truthfully asserted that the United States has "no apologists for lust, rapine and murder!" Let us all join in denunciation of the crimes of Russia toward the Jew; and let the Jews of America join with their Christian and non-Christian fellow citizens to put an end to the crimes of the United States and its citizens towards the Negroes at home and towards the "little brown men" abroad.

When we took occasion last month (p. 67) to comment upon the comical conduct of three clergymen who decided, as labor arbitrators, that stockyard engineers are worth 30 cents an hour and clerical arbitrators about \$21, the statement evoked many expressions of doubt. The fact that the Chicago papers had so reported the matter was not enough to remove the incredulity of some. We doubt if even the authority of Wm. E. Curtis, the voluble newspaper correspondent, had his authority been available, would have been convincing. But we are now prepared to prove the case.

The proof is to be found in a handsome pamphlet now upon our table. Its title is "The Engineer; an Argument by William Prentiss." Copies can doubtless be had of Mr. Prentiss, the well known Chicago lawyer, whose office is in the Ashland Block. Although much of this pamphlet is devoted to an exceedingly interesting and able argument by Mr. Prentiss, in behalf of the Engineers' Union, before a board of arbitration appointed to arbitrate matters in controversy between union engineers and certain stockyards corporations, at Chicago, April 23, 1903, yet within its covers are also a statement and documents relating to the arbitration.

From these addenda we find that the board of arbitration in ques-

tion consisted of the Rev. Edward A. Kelly, a Catholic clergyman, and the Rev. Wm. Lawrence and the Rev. Myron W. Haynes, two Baptist ministers. The packing houses were represented by Geo. H. Peaks, Esq., their attorney, and the engineers by Wm. Prentiss, Esq., their attorney, Neil C. McCollum, their business agent, Wm. J. Riley, a member of the executive committee, and C. A. Kirby, their president. The engineers had complained of twelve hours as too long a labor-day and asked for eight. They had also complained that their wages were too low and asked for 37½ cents an hour. Another of their claims was that in the interest of harmony between employer and employee all engineers employed by the packers ought to be members of the union. The argument made by Mr. Prentiss to the arbitrators appears not to have been replied to. On the 27th of April the board of arbitration made its report.

In that report the arbitrators decided that "however desirable, there can be no change at present in the hours of service," though they advised the packers to make arrangements as speedily as possible for an eight-hour day because they felt "that a twelve-hour day is too long where conditions will permit a shorter day." Then came the decision as to wages, which we quote in full for the sake of comparison with the letter from one of the arbitrators in behalf of all, to be quoted in the next paragraph. On the question of wages these arbitrating clergymen decided that:

Thirty cents per hour should be the minimum pay for any licensed engineer at the stock yards. Any man receiving a license from a board of authorized examiners should be capable of running any engine, and an engineer having in his charge costly machinery on which depend the work of nearly all connected in a laboring way with plants, must certainly be a man of responsibility, of intelligence, of sobriety and of loyalty,—and we take pleasure in stating that we find the engineers who came before us possessed of these qualities,—and therefore entitled to a good wage, which,

taking all interests into consideration, we place at 30 cents per hour.

Think of the kind of prosperity we are laboring under when responsible, intelligent, sober, loyal, licensed engineers, capable of running any engine and having in their charge costly machinery—think of the kind of prosperity this must be if, for the work of such men, “taking all interests into consideration,” 30 cents an hour is “a good wage”! But his is a digression. Observe now the amount of money which a board of responsible, intelligent, sober, and loyal arbitrators, licensed to preach, etc., regard, not as “a good wage” but only as “a reasonable sum” for their work.

Turning to the last page of the pamphlet described above, we find this letter from one of the arbitrators in question:

Belden Avenue Baptist Church, Myron M. Haynes, Pastor, 305 Webster Avenue, Chicago.—April 27, 1903.

Hon. William Prentiss, Ashland Block, City, My Dear Sir:—The Board of Arbitration in the case of Packers vs. Engineers, authorized me to take up the matter of remuneration for our services, and as Mr. Skinner, on the side of the packers, wished to know at once, I comply with his wishes and send you our price. I send a similar communication to Mr. Peaks with this mail. The board decided that \$1,000.00 each would be a reasonable sum for our services. We had fifteen sittings, besides giving the matter much time and thought outside the actual sittings of the Board. We feel that our work was done absolutely without prejudice, and that we served one party as faithfully as the other. We therefore conclude that the packers ought to pay one-half this amount, and the engineers the other half. You doubtless have the addresses of the Board and can have checks remitted direct to each member. Yours very sincerely,  
MYRON W. HAYNES.

According to a “well known banker” of New York, whose personality and standing are vouched for by Walter Wellman, the newspaper correspondent who sustains an excellent reputation for veracity, the wealth of this country has shrunk within the past four or five months to a degree that is measured in dollars far up in the millions—more than a thousand millions, says Mr. Wellman’s banker.

In plain American-English, of course this is not a shrinkage of wealth but an expulsion of “water.” If a thousand millions worth of substantial wealth had been destroyed in four or five months (otherwise than by the normal processes of consumption which is offset by new production), the fact would be known outside of Wall street without the aid of newspaper correspondents. It would be felt, even if not heard of, in every hamlet in the land. But “water” is a different thing. That can be expelled without injuring anybody but stock gamblers.

There is, however, something especially interesting in Mr. Wellman’s account of this draining off of “water.” Upon the authority of his banker he publishes a table of the fall in the value of railroad stocks alone, specifying 25 leading roads. The aggregate shrinkage is given in the table as \$553,000,000. To that true tale there is a moral of which Mr. Wellman makes no account. It will be remembered that the evidence of our “unparalleled prosperity” most relied upon to convince the people that they are enjoying a prosperity of which otherwise they would not be cognizant, has been the prosperity of the railroads. But now the railroad prosperity appears to be like all the other prosperity—nothing but “water” in the stocks and “wind” in the newspapers.

Gov. White, of West Virginia, is accused by the Bankers’ association that recently met at Parkersburg, of having committed a gross breach of social privilege. Although his toast at the banquet had been phrased with great care, “The sweets of gubernatorial life,” he did not confine his remarks to its limitations, but had a good deal to say about tax-dodging by bankers. It must be confessed that, as the Marietta Journal reports him, the governor did not play in the role of a jolly good fellow, as all guests at banquets are expected to do. On the contrary he spoke out in meeting just like this:

You by resolution sent a committee to Charleston. What were you there for? Were you there to see to the enforcement of the laws? Were you there to see to it that better and more equitable laws were enacted? No! You were there for what purpose? To choke off and throttle a very grave and serious matter.

The language was not very definite, but it seems to have been understood, for it was received with an outburst of mingled applause and hisses. When the noise had subsided the governor was at white heat and no longer indefinite. We quote from the Journal the rest of his speech, interruptions included:

The bankers of West Virginia can afford to obey the laws. The bankers are the representatives, so I have been taught, of the honesty and integrity of our citizenship. Bankers can afford to be honest. (Hisses and applause.) I don’t care what happens—I don’t care what becomes of the political party to which I belong. By God, this question will be fought out and it is going to be fought out and fought out to a finish. You can’t throttle the people and you can’t throttle the right (hisses and applause.) The bankers can afford to obey the laws; if they can’t, then repeal the laws. I don’t believe that tax-dodging is a creditable thing for any banker. (Hisses and applause.) What do you expect of a banker if he doesn’t obey the laws? (Hisses and applause.) No bank in Parkersburg, or no bank in which I am interested anywhere, pays its just and honest proportion of taxation.

After speaking for twenty minutes Gov. White sat down to the music of handclapping and hisses. There is an ambiguity about all that hissing, which the West Virginia bankers ought to explain. As the report stands, the hisses imply that some of these bankers angrily disagreed with Gov. White’s notion that taxdodging is discreditable to bankers. Is it creditable, then?

A good example for public officials is reported from London to have been set by the government auditor with reference to an expense item of the municipality of Cork. He has refused to allow this municipality to charge tax payers with the cost of cabling to the United States its sympathy on the occasion of the assassination of President McKinley. This

he does on the ground that it is not a matter connected with municipal affairs. Consequently the lord mayor and the sheriff must themselves foot the cable bill of about \$38. That is a most excellent example, and it would be well if it were strictly followed everywhere. It is just as dishonest for public officials to spend public money for public purposes not within the functions of their government, as to spend it for private purposes. When Congress, for instance, appropriates money for a purpose which, though public in one sense is not so in the Congressional sense—ship subsidies for instance—it robs tax payers just as truly as the city of Cork was expecting to rob tax payers when at their expense it cabled a message to the United States on an international subject.

#### THE "KNOCKERS."

It was inevitable, of course, as soon as announcement was made that the government had in contemplation the farming out to the highest bidder of the monopoly of the opium traffic in the Philippines, with a proviso that the sale of the drug should be confined strictly to the Chinaman, that the "knockers" should be heard from.

Yet it did seem only fair and reasonable that the financial "knockers"—those who assail our colonial policy because of the increased taxation its execution imposes on the American citizen—should be silent. But they were not. It was in vain to tell them that the opium license would take from the imperialistic burden which was staggering our patriotism at least \$100,000 a year. They laughed scornfully, exclaiming with insolent precision that the amount saved was not even worthy to be spoken of as a bagatelle; that \$100,000 taken from \$200,000,000 would leave \$199,900,000, or 1,999 two thousandths of the present annual colonial expense. "But, even if it left us only one trillionth of the expense to pay," they asserted with unbearable candor, "we would still 'knock.' Our demand is that the complete burden be removed—our demand," said these

poor creatures, in a tone teeming with disloyalty, "is that we give up the infernal, trouble-breeding islands."

Another class of "knockers," self-styled "patriotic," had, from a superficial point of view, better grounds for their complaints. Basing, as usual, their fault finding on the equality clause of the Declaration of Independence, they arraigned the Administration for discrimination. "Why," they cried in pitiful indignation, "should the Chinese be permitted to indulge in the tranquilizing drug while the Americans and the Filipinos are interdicted?" These narrow, short-sighted people seemed to find it impossible to grasp and appreciate the real purpose of the Administration's wise measure of exception. They did not consider that the opium fiend is, necessarily, on his way to the cemetery, that every Chinaman buried means one less possible live Boxer, which means one less possible factor of danger to the American missionary. They failed to recognize that the prohibition of the use of opium among the Americans tended to save that people. And they did not reason from experience that opium is forbidden to the Filipinos simply because we can arrange the disposition of their number without being obliged to tempt them to self-destruction.

But let us take heart. Let us hope that in time all "knockers" will become so broadened by culture that they will be ashamed of ever having tried to pick flaws in our glorious programme of expansion. In the meantime we will go onward, as we have been going, from success to success. Our flag of liberty will float over nation after nation as we proceed; and under its protecting folds will be sheltered the American and the alien, the live and the dead.

G. T. EVANS.

## NEWS

Week ending Thursday, June 25.

Regarding the Servian revolution (p. 166) the Czar of Russia has supplemented his note to Peter I of Servia (p. 168) with the following

message published officially at St. Petersburg on the 18th:

A week has now elapsed since the day of the bloody revolution at Belgrade, an intimation of which could not be given to the Imperial Government in the customary official form because legal authority was lacking in Servia. Strictly adhering to her standpoint of noninterference in the internal affairs of the Balkan states, and at the same time finding it impossible to hold any intercourse with the persons who have arbitrarily usurped power, Russia has awaited the conclusion of the troubles in order to define clearly her attitude toward the events in the kingdom of Servia. The Skuptschina and Senate assembled in extraordinary session June 15, the legal order of things was reestablished, and Prince Peter Karageorgevitch was unanimously elected king. The Prince, complying with the request of the national assembly, has consented to ascend the throne of Servia under the name of Peter I. Immediately after the proclamation the new King telegraphed to the Czar, asking his imperial majesty to recognize him as King, whereupon the reply of his majesty in confirmation of this was sent. The Imperial Government, while hailing the election of the new monarch, scion of a glorious dynasty, and wishing all success to the supreme head of the Servian people, which is allied to Russia by ties of religion, can nevertheless not refrain from expressing the confident hope that King Peter will be able to give evidence of his sense of justice and firmness of will by adopting measures at the outset to investigate the abominable misdeed which has been committed and to mete out rigorous punishment to those traitorous criminals who have stained themselves with the infamy attaching to regicides. Of course, the entire Servian nation or army cannot be held responsible for the crime which revolts public conscience, yet it would be dangerous to Servia's internal peace not to exact expiation for the revolution carried out with violence by the military. Such neglect would inevitably react in an unfavorable manner on the relations of all the states with Servia, and would create for Servia serious difficulties at the very commencement of the reign of King Peter I. Their Russian co-religionists offer to God supplications for the repose of the souls of King Alexander and his consort, who have met an untimely end, and they invoke the blessing of the Almighty on the rule of King Peter for the welfare and prosperity of the Servian people.

Recognition of the new Servian government by Italy, as announced last week (p. 169), has since been denied. Four other nations have dis-

tinctly withheld recognition. These are Great Britain, the Netherlands, France and Germany. An authoritative announcement to that effect was made by Lord Lansdowne, the British foreign minister, in the House of Lords on the 19th. Lord Lansdowne stated that while no proposal had been received for concerted action towards Serbia by the Powers, the British ministry had no intention of maintaining ordinary relations with the persons concerned in the massacres. He added that France, Germany and Italy are taking a similar attitude, and at the same time explained that the British minister to Serbia had been instructed to withdraw from Belgrade on the arrival there of King Peter, and in the meanwhile to do nothing which could be construed as a recognition of the new government. The Dutch representative at Belgrade has been instructed to like effect; and it is understood that the United States will hold aloof, which can easily be done because the American minister to Serbia had not yet presented his credentials to the former government when the revolution occurred.

A Servian parliamentary deputation of eight members appointed to meet King Peter and conduct him to the Servian capital, left Belgrade on the 19th and arrived in Geneva, Switzerland, on the 21st. On the 22d the new King, accompanied by this deputation, took a special train from Geneva for Belgrade, where they arrived on the 24th. To avoid meeting King Peter upon his arrival in Belgrade, the ministers from Great Britain, Germany, France, Turkey and the Netherlands had withdrawn from that city on the 23d; and only the Russian and the Austrian ministers greeted him at the railroad station where the ceremonies of his reception were performed. From the station he was conducted to the cathedral for the religious ceremonies of the Greek Church, and thence to the new palace, near the old palace in which the late King was killed. He held a conference with his ministers later in the day.

While the press has been full of reports reflecting anti-revolutionary sentiment concerning the situation in Servia, and especially expressing abhorrence of regicide, but little of

an authentic character has been cabled to exhibit the state of mind of the revolutionists. This lack of information has now been well supplied by a correspondent of the Chicago Evening News, whose cabled report of an interview at Geneva with Dr. Danitsch, an ex-minister of Servia and one of the new King's escort from Geneva to Belgrade, appeared in that paper on the 23d. The Danitsch interview is as follows:

All alleged interviews with King Peter of Servia ascribing to his majesty a determination to punish the Servian revolutionists, are not only canards, but canards embodying nonsense; and as to the demands of Russia [quoted above in full] we have nothing to fear on that score. Russia is playing a part. This was a case where assassinations were indispensable for the unfeathering of a spirited and freedom-loving people. The execution of King Alexander was meant as an object lesson to Russia as much as to Servia itself. Our nation is independent by virtue of great sacrifices and it intends to remain independent. That means, of course, that it purposes to manage its internal affairs in accordance with the dictates of the best intelligence and the best morality of the country. In the abstract, the Servians deplore the assassination as much as anybody, but the late King was himself an assassin in heart as well as a mangler of the Constitution. Alexander's last plans provided for the assassination of more than a score of his ablest subjects. He could have escaped death had he yielded to the demand for abdication, but he refused. The Servian nation is much more satisfied with the destruction of the Obrenovitch dynasty than it would have been with his abdication, because the King as an exile would always have been a source of unrest and peril to the state. Comment in the European press on the so-called "barbarism of Servia" produces in us sentiments of contempt, and is based wholly on ignorance coupled with perverse blindness as to the national aspect of the Belgrade tragedy. To ask King Peter to punish the murderers would be to ask him to reverse the revolution he has so long and intelligently fostered. Now that he is seated on the throne, martyrdom for the men who delivered Servia is impossible. The rule of Alexander would have caused the very stones of Belgrade to rise and mutiny.

A decree abolishing the Servian constitution of 1901, granted by the late King Alexander (p. 167), was officially published at Belgrade on the 20th, and a new constitution promulgated in its place. The decree also

abolished all laws contravening the new constitution.

The island of Malta is this week the source of a bit of revolutionary news for which the British government is responsible. This news refers to an arbitrary abrogation of the Maltese constitution for the purpose of coercing the people. Malta is an historic rock of the Mediterranean sea, lying between Sicily in Europe and Tripoli in Africa. It is about 117 miles long by 9 wide, having an area of 115 square miles. Both as a commercial distributing point and a naval post its favorable situation has caused it to be held in high esteem. Coming under the control of the Knights of St. John of Jerusalem in 1530, through a grant from the Emperor Charles V, it remained in their control until 1798, when they surrendered it to the French, from whom it was wrested by Great Britain in 1801. The treaty of Amiens provided that the island should be restored to the Knights of St. John; but protests against this were made by the Maltese. Listening to these protests, and, as a British writer naively puts it, "appreciating also, doubtless, the vast value of their new possession," the British government refused to make the restoration. Napoleon utilized this refusal as one of his grounds for resuming hostilities. At the close of the Napoleonic war, the Congress of Vienna recognized the island as a British dependency, and it has ever since been a crown colony of the British empire. In 1849 the British government granted the Maltese a constitution, providing for a council or legislature of 18 members—10 to be appointed by the British government and 8 to be elected by the people. Slight as was this recognition of popular rights, there was strong opposition to it in England. The Duke of Wellington thought it as unreasonable to give a constitution to Malta as to give a constitution to a man of war. His allusion was to the character of Malta as a military post and naval station. But the population of Malta in 1901 was 188,141; and, besides a university, there were in the island 146 public and 127 private schools, with an aggregate of 19,695 pupils. Recognizing that a community approximating this size might be different in some governmental respects from a man-of-war, Great Britain granted, in 1887, a more popular constitution,

under which the legislative body was to be composed of 13 elected members and only 6 appointees. Thus the majority was shifted from British office holders to the people of the island. This is the constitution which has now been abrogated.

The cause of the abrogation originates in a language controversy. Of the native language it is said that if its German and Italian elements were eliminated it would remain almost pure Punic—the ancient speech of the Carthaginians. In fact, however, it is a patois compounded of the many languages of the many peoples who have in the course of many centuries successively possessed the island. But the educated classes use Italian. This was also the language of the law courts until 1899; but in March of that year the British government decreed that the English language should thenceforth be allowable in the Maltese courts, and that after 1914 its use there should be exclusive. That change was opposed by the legislative body, and the local Italian press continued to protest bitterly against it. Popular feeling became so strong that the legislature refused in 1901 to vote taxes, in which it was encouraged by a mass meeting of 10,000 people held on the 5th of May, 1901, at Valetta, the capital, a city of 50,000 inhabitants. Ignoring the constitutional right of the legislature, the government then levied taxes arbitrarily by an order in council; and against that revolutionary proceeding a mass meeting of 12,000 or 15,000 people at Valetta protested on the 11th of August, 1901. In consequence of all this popular opposition, the British ministry modified the language decree to the extent of withdrawing the exclusive or compulsory clause which was to have come into effect in 1914; and on the 8th of February, 1903, the modification was proclaimed in Malta. But at the same time the ministry refused to suppress either the optional use of English in the courts, or the right accorded to parents of choosing between the study of English and Italian, in addition to Maltese, in the public schools. Upon proclaiming that decision, the British governor of the island warned the legislature that if it repeated the obstructive tactics of the previous year, by refusing to vote taxes, the constitution would be modified. Irritated by this threat, the 13 elected mem-

bers of the legislative body resigned and returned to their constituents, who promptly reelected them. Thus assured of popular approval in the language question contest, the legislature has now defeated the education appropriation bill for the current year. Consequently, and pursuant to the threat of the governor, the governor in council decreed on the 22d the abrogation of the constitution of 1887 and the revival of that of 1849. He has thus changed the legislature from a body of 6 appointees and 13 elected members, to one of 10 appointees and only 8 elected members.

In American politics the event of the week is the meeting of the Democratic convention of Iowa. Its sessions began on the 24th at Des Moines, with John H. Quick, former mayor of Sioux City, presiding as temporary chairman. D. W. Hamilton was permanent chairman, and the nomination for governor went to Jeremiah H. Sullivan.

Two questions of general interest arose in the controversy. One of these related to the Kansas City platform. The committee on resolutions having refused by a majority vote to recognize that platform in the slightest, a minority member brought the controversy into the convention by moving on the floor that the preamble of the proposed State platform read as follows:

We, the chosen representatives of the Democratic party in Iowa, in convention assembled, hereby declare anew our faith in the fundamental principles of the Democratic party as expressed in the last national platform. The motion was defeated and the committee's preamble, namely—

We, the chosen representatives of the Democratic party of Iowa, in delegate convention assembled, hereby declare anew our faith in the fundamental principles of the Democratic party and renew our allegiance thereto—

was adopted by a vote in convention of 463 to 354. The other question arose over a proposition in favor of government ownership of railroads. This proposition also was defeated in committee, and also came before the convention on a minority report proposing to insert it in the committee's platform. It was defeated 628½ to 129½.

With reference to exclusively

State matters the platform as adopted demands economical government; equitable taxation of corporate and private property; purchase of supplies from lowest bidders; substitution of a local option liquor law for the present mulct law; and State aid in the building of permanent highways. As to other than State matters exclusively it indorses the Louisiana Purchase exposition, and then proceeding to the tariff question declares:

The tariff policy originally adopted for the avowed purpose of raising revenue to meet the enormous burdens of the civil war has been turned to the use of individual and class interests until it has become the creator of countless unearned fortunes and the shelter of huge combinations of capital, organized in the form of trusts, which are strangling competition in many of our industries, destroying individual effort, crushing ambition largely in every line of industry and already acquiring a power which enables them to dictate in their own interest the prices of labor and raw material and the cost of transportation and finished products.

The platform thereupon denounces government by injunction; favors the election of United States Senators by direct vote of the people; opposes imperialism, insisting upon immediate measures giving self government to the Philippines and Porto Rico; and condemns the Republican party "for its financial policies which would foist upon the country an unstable currency based upon uncertain private securities," protesting especially against the Aldrich bill under which the money of the nation would "be loaned to capitalists upon the bonds and securities of private corporations," and declaring it to be "an effort to give value and stability to watered bonds and securities of corporations and trusts, many of which are maintaining monopolies in defiance of law and public sentiment." Further on the money question the platform insists that—

the integrity of the money of the nation be guarded with jealous care and demand that it shall be sufficient in volume to meet the needs of the business interests of the country, and that it shall be safeguarded by careful legislation, so as to prevent the gamblers of Wall street from cornering the money market, thus inflicting untold injury upon the smaller business men, the farmers and the laborers of the land.

Then, after deploring the post office scandals, this platform proceeds:

As the most alarming features of our present conditions are the evils which come from trusts, and as these evils are made possible by privileges and by monopoly of original sources of supply of natural products, therefore, to the end that the evils connected with the growth of trusts may be eliminated, we call for the removal of the tariff from all trust goods and demand that all tariff schedules be adjusted with a view to raising revenue only. We ask for such changes in our laws, statutory or constitutional, as will limit the charges by railroads to such an amount as will yield only a reasonable return on the capital actually invested and will render it impossible for transportation favors to be granted to anyone, and such as will make certain that all railway companies will be treated alike, such statutes to provide penalties that will be effectual to secure a compliance with them. When the sources of supply of any product are in the ownership of those who combine to extort from the people an unreasonable amount for such products then we believe it is the duty of the government to take such steps as may be necessary to secure an equitable distribution thereof, with fair compensation to the owners of the same, and so that the design of nature in making provision for the wants of man may not be perverted into means for his oppression.

An informal hearing before Judge Grosscup, of the United States Circuit Court at Chicago, in the receivership proceedings in connection with the Chicago traction question (p. 170), took place on the 18th. In accordance with the announcement made last week, the city of Chicago refused to appear in response to the invitation of the receivers and the judge. The whole day was devoted to the hearing, in which only the counsel for the traction interests participated. Their arguments, as classified and summarized with apparent intelligence by the court reporter of the Chicago Record-Herald in the issue of that paper of the 19th, were as follows:

1. The General Assembly of Illinois had under the Constitution of 1848, unlimited power to deal with the property rights and franchises of municipal corporations, and, therefore, to make regulations regarding the street railways of Chicago as it in its discretion deemed most advisable for the public good.

2. The 99-year act of 1865 was not in violation of the provisions of the Con-

stitution of 1848, which required that "no private or local law which may be passed by the General Assembly shall embrace more than one subject, and that subject shall be expressed in the title."

3. Long acquiescence in the validity of the act by the city and its representatives constitutes such laches as precludes them at this late day from objecting to the constitutionality of the act on the ground that its title is defective.

4. The acceptance by the companies of the ordinance of 1883 did not constitute a waiver by the companies of their rights under their original charters as amended by the act of 1865.

At the close of the argument, Judge Grosscup made a statement in which he said:

I do not not know when, or how, I shall announce my conclusions upon the validity of this so-called 99-year act. I do not know whether I shall make any announcement at all. The hearing here to-day is not a litigation; it is not a case; it is simply a method I adopted to obtain in an open, public way, such information and argument as may be needed properly to conserve the property intrusted to my care, while, at the same time, taking heed of the just interests of the city. It is true that as administrator of this property I could have informed myself privately, or by personal conferences, or by personal inspection of the pertinent documents, but it seemed to me that an open hearing was preferable. . . . I am unwilling, even now, to close the inquiry, if parties who think that the act of 1865 [meaning the 99-year act] is invalid wish either by personal conference, letter, or brief, to bring to my attention omitted information. In case I receive no further aid, I shall have to rely, of course, upon my own researches. But I trust it will not be forgotten that I have legitimate use for complete information; for on correct information depends what I shall do in requiring considerable sums to be expended upon improvements, as well as in determining what steps I am bound to take when the 30th of July of this year arrives; and if, through lack of information, I err, the responsibility will not be on me.

On the following day, the 19th a conference, at the request of Judge Grosscup, took place in his chambers between Edwin Burritt Smith, as special counsel for the city, the receivers and their attorneys, and Judge Grosscup. Neither the nature nor the result of this conference has been divulged.

As to the negotiations with the

Chicago City Railway (p. 170), which is not involved in the receivership proceedings, the local transportation committee of the Chicago city council referred back to the sub-committee on the 19th the three sections of a proposed franchise ordinance, quoted last week (p. 170), with instructions to proceed with the negotiations with the representatives of the Chicago City Railway Co., "and that on completion of the draft of an entire ordinance," they report the same to the full committee for consideration as a whole. Since then the sub-committee has been in continuous conference with representatives of this company.

Another Negro lynching (pp. 154, 155), and burning at the stake is to be added this week to the long and growing list of horrors in this one-sided race war. No other outrage in that catalogue is more atrocious than this one. It occurred near Wilmington, Del., on the 22d, and the victim was a Negro of the name of George G. White. White had been arrested for a brutal crime upon a school girl of 18, who had been stabbed and found in a dying condition on the highway three miles out of Wilmington. Suspicion fell upon White, who had but recently been released from the workhouse, and a coroner's jury attributed the death of the young girl to him. He denied the crime. Owing to the intensity of public feeling, the court refused a request to call a special grand jury in order to secure a summary indictment and speedy conviction of White. As Judge Grubb of the County Court explained, a fair trial at this time would have been impossible. The authorities meanwhile had removed the prisoner to the workhouse to prevent a lynching which might have been effected without much difficulty at the county jail. When the mob appeared at the workhouse, some 4,000 strong, resistance was made and shots were fired by the keepers and the police, and one boy was mortally wounded thereby. The mob secured the prisoner, however, and led by about 20 men on horseback and dressed as women, carried him to the place of his supposed crime, where a stake and fuel had been provided in advance. There they wound their prisoner about with ropes, tying him to the stake, and after he had confessed, as is reported, lighted the fire. The ropes gave way as the blaze

licked them, and the victim, already cruelly burned, made a dash for liberty, but only to be struck with a rail and thrown helpless back into the fire, where his body was consumed. About 2 o'clock the next morning the mob dispersed. One arrest has been made and others are promised.

Another attempt to lynch a Negro was reported on the 23d, this time from Peoria, Ill. The Negro's name is John E. McCray. Charged with committing a robbery, and arrested by an officer, Wm. E. Murphy, he shot the officer, who died of the wound within the hour. A mob of 1,000 persons attempted to seize the Negro after his arrest by another officer, but the sheriff held them at bay by pointing out the jail fence as a "dead line" and announcing that any man who touched it would be shot. The danger of a lynching is reported now to have passed, although an angry mob still gathers in the streets.

While the later news of these race lynchings was on the wires, a meeting of Negroes at Quinn chapel, Chicago, listened to an address by the Rev. C. H. Thomas, a Negro clergyman who was in Bellville, Ill., when David T. Wyatt, the colored teacher, was lynched there recently (p. 154). The special object of this meeting was to raise a fund for the grief-stricken widow, left destitute with five children to support, and who sat upon the platform. But the discussion gave indications of a disposition to fight back. Mr. Thomas is reported to have said in the course of his speech:

If this lynching and burning is not stopped by the constituted authorities, then I say to every black man, "go sell your coat and buy a gun to defend yourself."

To similar effect was a speech at the same meeting by Ida Wells Barnett, who is reported as follows:

You cannot expect the white men to fight your battles when you will not fight them for yourselves. If the white men are our friends let them show us that they are by their actions and by giving us their protection; but it is for us to arouse ourselves. Burning and lynching of Negroes is becoming so common in this country that the consciences of the people are becoming seared, and they no longer arouse popular indignation. I remember when the first Negro was lynched in this country, there was a cry sent up from every corner, but now it has

got so that even ministers of the gospel, white men, mind you, tell the people from their pulpits that it is right to burn Negroes.

In reference to a dispute at the meeting over the inaction of the Illinois authorities at the time of the Bellville lynching, Mrs. Barnett said:

What do we care whether Gov. Yates was in the chair at Springfield or not? Somebody was there in authority, if not the governor, somebody put there by him, and the question is, are you or are you not going to hold him responsible. If you don't, these things will go on until some day there will be a burning in Chicago.

To lend a new aspect to this race war, news is beginning to come up out of the rural districts of Alabama and Georgia of a system of Negro peonage, not far removed from slavery, which it appears has long prevailed in those remote regions. Two prosecutions for this form of crime have come before the Federal courts, one in Alabama and the other in Georgia. In the Alabama case J. W. Pace, a leading planter of Talapoosa county, pleaded guilty in the United States court at Montgomery on the 24th to eleven indictments returned against him by the Federal grand jury. His attorneys filed demurrers in each case, which the court overruled. He then entered pleas of guilty and appealed to the Circuit Court of Appeals at New Orleans. On his plea of guilty the court sentenced him to five years' imprisonment in each case, to be served concurrently. Pending appeal he is under \$5,000 bail. In the Georgia case, three young farmers—Slay, Clarkson and Turner—were convicted in the Federal court at Macon, also on the 24th, of having seized a Negro debtor of theirs, and, by whipping, forced him to work for them. They were sentenced to fines of \$1,000, and required to pay \$100, the remainder of the sentence being suspended pending their good behavior.

#### NEWS NOTES.

—Cardinal Vaughan, archbishop of Westminster, England, died at London on the 20th, aged 71 years.

—After a vain struggle of three months for a ten per cent. increase of pay the striking textile operatives at Lowell, Mass., abandoned their strike on the 19th.

—A Chicago Republican Voters' League, for the purification of the Republican party within the party, was incorporated on the 20th. It declares

for direct primaries, the merit system and home rule.

—At the sixteenth American Derby race at Chicago on the 20th an unknown colt, The Picket, won the race by six lengths in 2:33. There were 18 horses in the race.

—The revolution in Morocco (p. 38), reported in April to have succeeded, appears still to meet with resistance, for on the 20th, by way of Madrid, Spain, it was reported that the Moorish war minister had lost 6,000 men in a battle fought with the rebels at Anniedinna.

—The return of the Rev. R. A. Torrey, of Chicago (Moody's successor), from an evangelizing tour around the world, was celebrated on the 23d by an audience that packed the great hall of the Auditorium and listened intently to Mr. Torrey's account of experiences on his trip.

—The Supreme Court of Illinois decided on the 23d that city council privileges for the erection of structures over streets beyond the lot lines are illegal, on the ground that a city can have no authority to accept public streets on any other condition than that they shall be for public use.

—The Chicago waiters' strike (p. 169) was declared off on the 19th. The employers agreed to take back all the strikers, 75 per cent. at once and 25 per cent. within ten days; the employes waived their demand for unionization, and both parties agreed to submit all other differences to arbitration.

—In a street car strike in Richmond, Va., a posse of street car guards fired buckshot into a mob of strike sympathizers on the 24th, seriously wounding two and slightly wounding four more. Twelve companies of militia were guarding the car lines on the 24th and six more were to arrive on the 25th.

—The Ziegler polar expedition sailed on the 23d from Trondhjem, Norway, on board the steam whaler America for Franz Josef land, where the America will pass the winter and whence expeditions will be sent out with dog sledges. Material for the construction of winter quarters was taken on board the steamer.

—The full returns from the German parliamentary elections (p. 169), as reported on the 19th are as follows: Socialists, 54, 122 reballots; center party, 88, 36 reballots; conservatives and free conservatives, 37, 53 reballots; national liberals, 5, 65 reballots; Richter radicals, 24 reballots; Barth radicals, 11 reballots; South German radicals, 8 reballots; Poles, 14, 8 reballots; Alsations, 6, 4 reballots; Hanoverians, 8 reballots; Danes, 1 elected; anti-Semites, 1, 8 reballots. Many socialist workingmen who absented themselves from work election day,

and celebrated the day following are reported to have been dismissed from their employment.

**PRESS OPINIONS.**

**SOCIALISM.**

Chicago Evening Post (Rep.), June 17.—According to some German commentators, the election is a protest against the new and higher tariff—against “dear bread, usury and dear meat”—but this view is too narrow. The whole course of the imperial government was on trial before the voters, and the result shows that dissatisfaction is steadily and rapidly spreading. A crisis is anticipated by many acute observers, as the government has threatened to check Socialism through restriction of suffrage.

Buffalo Courier (Dem.), June 19.—A few years ago the appearance of Socialism in the United States was viewed lightly, and its missionaries were derided, but in each of several recent years the vote in various States has shown the rapidly increasing strength of the party. As yet it is without representation in Congress, but the growth of Socialism can no longer be regarded with indifference, as it will become a power of which account must be taken if the ratio of its increase is kept up for a few years more.

Chicago Tribune (Rep.), June 19.—In last Tuesday's elections the German Socialists gained 400,000 votes and about 20 seats in the reichstag over the election of 1896. The gain was made in spite of the opposition of the imperial machinery and the emperor's remark that a “socialist was a fellow not worthy the name of German.” . . . In studying the German election returns it should be borne in mind that in the empire socialists stand for different things than they do in this country. The late campaign was made by the German Socialists on the issue of tariff reform on grain and meat and for a reduction of the legal interest rate.

**OHIO POLITICS.**

Cleveland Recorder (Dem.), June 22.—It should be understood absolutely that Mayor Johnson does not desire the senatorship. He feels that he would not accept the office under any consideration. He regards it as a dead place and one where he could practically do nothing along the lines he is interested in. He may be compelled, from the circumstances which arise, to accept the nomination for governor, but he would prefer not to do that. At any rate, the fight will be made along the line of getting the legislature so that such laws as are required may be passed. If the mayor accepts the nomination for governor, which it is to be hoped that he will not, he will still make his fight on securing the legislature just the same.

Philadelphia City and State (Ind.), June 4.—There is something inspiringly suggestive of an answer to the prayer: “God give us men!” in the sturdy principle and purpose that characterized the fight won last week by Tom L. Johnson, and something correspondingly encouraging in the results of his efforts. . . . Here are qualities of leadership that make for better citizenship and for purer government. It is refreshing to find a leader so unmistakably elevating principle above commercial politics, and honest business methods above ring schemes, in the conduct of public affairs. It will be singular if the better element of both political parties in Ohio shall be found unresponsive to an example whose wholesome influence should be felt in many other States.

**THE POSTAL FRAUDS.**

Cleveland, O. Waechter und Anzeiger (Dem.), June 23.—That the giant robbery which has been carried on systematically for several years in the postal service could have occurred under the administration of

the party which in 1896 saved the national honor is certainly very strange. We should never have thought such “honest” people capable of a thing like that.

**CHAMBERLAIN'S PROTECTION IS-SUE.**

Chicago Evening Post (Rep.), June 12.—The duties benefited the British millers and landlords, and this accounts for their vehement but futile opposition to repeal. The consumers paid it, and they do not care to pay taxes on bread in times of peace. They find no prospective compensation in talk about “closer political union,” which they do not understand and which in truth has no meaning. There can be no closer union between the colonies and the mother country. The goal of the former is independence, not loss of identity and freedom.

Liverpool Financial Reformer (free trade), June.—Mr. Chamberlain and men of his kidney, who never admits that the mother country has done well by and to her colonies, has no scruples in trying to ruin our trade and commerce in order that he may make a name as colonial secretary. We do not for one moment believe that he thinks his scheme a sound one. The man never attempts to meet the arguments he himself urged against the various schemes he now proposes. He does not argue, but merely asserts. A man who conscientiously felt that his former opinions were wrong and his present ones right, would try to show the reasons that made him change his attitude. Had Mr. Chamberlain been still president of the board of trade we would have heard nothing of this hare-brained scheme. This is a point that ought not to be overlooked. The colonial secretary is reckoned a clever man; but in ordinary everyday transactions, if we find a man held one opinion yesterday and holds another to-day, without explaining why he changed his views, no one would act upon his opinion without careful and independent examination, for one would say: “He may change again to-morrow.”

**OUR COSTLY CRIME.**

It has been some time since any Republican paper has dared to claim that the Philippines will “pay.” The facts are too apparent for even the most exuberant political imagination to overcome. If we could make a profit of ten per cent. on every dollar's worth of goods we sell to the Philippine islands, it would take us more than a thousand years to get back what we have already expended. If we could increase our present trade 100 per cent., and make a profit of ten per cent. on every sale, it would about defray the cost of maintaining there two regiments of American soldiers. Some of our military officers say it will be necessary to maintain there an army of from 30,000 to 50,000 men. An army of 30,000 men, kept there for a single year, would consume the profits on our present exports for 150 years. Besides all this, it is to be remembered that our exports are chiefly for the needs of the army and the camp-followers. If we should cease paying the bills, the market would disappear.

The Philippines invasion is simply an expensive crime.—San Francisco Star.

**A REAL DEMOCRAT.**

Editorial in Mr. Bryan's Commoner of June 19.

**MISCELLANY**

**STRAYED.**

For The Public,  
Sunburned dryad of the lanes,  
In the city street you stare,  
Holding pensively the reins  
Of your rustic team, their manes  
Tawny as your breeze-blown hair—  
Nut-brown hair with sunny stains.  
Far your thoughts are from this shock,  
Far from all this smoke and din,  
To your woolly bleating flock,  
To that nook where, doffed your frock,  
You do ripple to your chin  
Near the bubbled, gurgling rock.  
There beneath the beech you dream,  
Lie upon the grass so cool,  
Watch the honest, faithful team,  
Standing mid-leg in the stream,  
Lift their noses from the pool,  
Where the sky and shallows gleam.  
There the sounds of evening come  
As the hushing world grows dark;  
Night-jars croak, and like a drum,  
Heard afar, the beetles hum;  
Fireflies bear their fancy spark  
Till the night is deeply dumb.  
Dryad! brown as forest leaves,  
Fragrant is your loaded car,  
Melons covered o'er with sheaves.  
Buyers crowd; but your heart grieves  
For the glades where cow-bells are,  
For the swallows in the eaves.

C. E. S. WOOD.

The Chicago Public and the Columbus (O.) Press have been giving prominence to the successful fight recently made by Tom Johnson against a Democratic aspirant for the legislature who voted with the Republicans to give the Cincinnati street car lines a 44-year lease. There were eight of these Democrats who furthered the interests of the corporations, and they were afterwards known as the “eight black sheep” of the Ohio legislature. Johnson notified them that he would do what he could to prevent their ever representing (or misrepresenting) the Democratic party again. He told them that he would oppose their renomination, and if they were renominated would oppose their election. Six of them were discreet enough not to be candidates. One who aspired to a renomination afterwards gave it up, and the eighth attempted to make the race. Mayor Johnson lubricated his automobile and started for the seat of war. He made a canvass of the county, speaking at a number of places and inviting any friend of the corporation candidate

to meet him in debate or ask questions. As a result of his contest the "black sheep," although supported by the local organization, was defeated.

Bravo, Johnson! If we had more Democratic leaders like him the Democratic party would soon be invincible. The election of undemocratic Democrats to office is infinitely worse for the party than defeat. A party can afford to be small if it stands for the right, because then it will grow; but if a party, however large, selects for office men who do the bidding of corporations and then renominates such men after their affiliations are known, that party must, sooner or later, have, as it deserves, the contempt of good citizens. The Republican party is controlled by the corporations; we cannot defeat it by putting the Democratic party under the same control, but we can defeat it by making the Democratic party an honest exponent of honest government.

The Democratic party of Ohio is the stronger for the purging it is receiving. The largest part of Tom Johnson's greatness is to be found in the fact that he has faith in the right, faith in the people and the moral courage to put his faith to the test by his acts. He has won his fight in the city of Cleveland because he has had the courage to fight for the people and to appeal to them. He will ultimately win his fight in Ohio in spite of the slurs and slanders of papers like the Cincinnati Enquirer.

#### THE REFERENDUM IN OREGON.

It is a year this month since the referendum amendment to the constitution of Oregon was adopted by the overwhelming vote of 11 to 1. Although in operation for so short a time some of the good effects of the new plan have already manifested themselves. Some of these results are as follows:

1. Exploiting schemes have been kept out of the legislature through fear of this veto power of the people.
2. Good measures that had been vigorously attacked by interested corporations were allowed to stand, the people refusing to sign their petitions for a call for a referendum, thus showing the trustworthiness of popular judgment, and incidentally refuting the slander sometimes made that "anyone will sign a petition."

Hon. W. S. U'Ren, a member of the legislature of Oregon, in a late letter to Eltwed Pomeroy, President of

the National Direct Legislation League, says:

The first effect of the referendum in Oregon is the comparative absence of charges of corruption and partisanship in the legislature. The newspapers have generally spoken well of the last assembly or said nothing, while for the previous ten years at least, the rule has been that some bitter things were printed about the want of honor and intelligence among the legislators. Altogether the last session of the last assembly was the best for many years, and we credit a good deal of this to the direct legislation amendment.

After speaking of the failure of certain parties to secure the referendum on several laws, Mr. U'Ren continues:

We may logically deduce from this experience that the referendum is not easily invoked, even though only five per cent. of the voters are required; that a law must be very unpopular if the people will not permit it to be tried, when there is no reasonable ground to believe it was corruptly passed; that if the people have any good reason to suspect that the referendum is sought from selfish motives or for personal profit they will not sign the petition in such a case. So far the results have been very satisfactory.

Referring to the same subject about which Mr. U'Ren has just been quoted, "The Oregonian," of Portland, has the following in a late editorial:

The result may be accepted everywhere as it is in Oregon, as a fresh testimonial to the wisdom and safety of popular government.

The referendum stands accordingly as a safeguard in the people's hands against pernicious acts of an unworthy legislature and a conniving governor. Any hope of using it as an instrument of improper purposes must be infinitesimal, after the late severe test, in which powerful interests conspicuously failed in their attempt to invoke the plebiscite by widely circulated and strenuously urged petitions.

The amendment is the stronger for its trial, and while it is likely to remain a dead letter except in its operation as a potential check on legislative misconduct, it may yet have a day of abundant triumph in actual employment to defeat a pernicious law.

JAS. P. CADMAN.

Chicago, June 13, 1903.

#### THE PARABLE OF PEOPLES.

For The Public.

Behold, in the Land of "The Free" there once dwelt a man named Al Peoples, whose natural sight was abated through his habit of never looking far beyond his stomach.

In those days there were in the land a few men with large pockets in their togas, who told Al what to do, and often joshed about things out of sight to him. They put him wise that the Creator had fixed everything O. K. and intended him not to see farther. And when uneasiness came over Peoples they would daily get out large

sheets of papyri, with many big red letters thereon, proving how wrong and foolish it would be for anyone to try and see into to-morrow or want to change the way the "Lord had made things." And if Al persisted, they called him "anarchist," "socialist," "single taxer," and "disturber of (their) peace," which names so struck terror to his heart that he would retire within his shell. They further gave him their colored goggles to look through, and thus did he see things as they wished.

And it came to pass one day, while Al was upholding the "Dignity of Labor" (literal dignity, there being no levity in it), he was held up by a licensed and respectable robber named Water (Monopoly), for whom he coughed up a little. The next day Gas, the brother of Water, relieved him of more of his "root of all," and each day their brother Street Car would catch him "gwine and comin'."

When Al or his wife or children did overtime enough so they thought he could buy a little stuffing or cover, the other brothers who lived elsewhere—Patent, Tariff and Special Legal Privilege, would touch him for their share at the store where he bought, as they fixed the prices on goods.

Having a strong imagination, Al could see the "great prosperity" and "full dinner pail" all about him, and he was withal quite cheerful. These evidently respectable robbers were doing a lawful and recognized standard business that only took a part of what he made, and he thought it necessary to the good of the community.

On the first of each month, however, old Father Monopoly, whose front name was Land, would come to Al, finding that the boys had only taken one-quarter of what he made. Al and his family using another quarter, saving one-half, which Father Land Monopoly appropriated.

Now in the course of time it came to pass that some of Al's neighbors got to reading exciting literature, or had lovely pipe dreams, and they said one to another: "We can spout gas, carry our own water, and ride in some home-made cassettes; and as for Tariff, Privilege and Patent—what good are they? We will do without them, thus saving one-fourth of what we produce."

The move was carried with a whoop; the place became so popular that people flocked there to roost, the demand for lots arose, and old Father Land Monopoly prepared to cut some real cream cheese, for he would now take three-fourths instead of one-half of

Al's wages—all there was left when it got to him—the same as before.

Moral.—First drop the big robber, who takes all over a bare living; then it will do some good to lop off the boys.

GEORGE W. PATTERSON.

Denver, Col.

#### THE "DECENT" TRAMP.

A prominent churchman of Hartford, Conn., is beginning to wonder if Hartford is not entertaining a hobo statesman unawares.

Hoboes, as hoboes, are commonplace; on a deal level, so to speak, with the same thoughts, the same thirst and the very same old tired feeling. But there is one hobo, at least, who knows human nature, and he is here in Hartford, or he was here in Hartford last Sunday morning. He met the amiable citizen on his way to church and struck him for the price of a beef stew.

"I am not averse to helping a worthy man a little," declared the churchgoing citizen, "but I want you to understand that I believe there is no excuse for your being out here hungry. You go to work, and then you won't have to ask assistance from anybody. If you want to live in this world and be happy, go to work."

"That sounds good," commented the tramp. "I've heard it a thousand times. I've heard the virtue of work extolled as though it were the source of all happiness. I'll tell you frankly, sir, hungry as I am, that I don't believe a word of what you say. I don't believe in work as a source of happiness. It isn't so long ago that our ancestors regarded laziness as an attribute of nobility. I may be prejudiced in favor of the antique opinion, but I don't believe in work."

"Yes, and you can sleep in the police station if you can't get a better place," added the churchgoer, derisively.

"That's the way with you fortunate citizens," declared Wise Willie. "You won't think rightly concerning tramps. You never realize that we are, as a rule, the victims of a social system devised in the interest of the rich and the well to do. Talk about work's being a virtue. We die, or become tramps, which is about the same thing, from the everlasting monotony of work. There's a social collapse behind every decent tramp on the road."

"What do you mean by a decent tramp?"

"A tramp that is not a criminal. I mean the man who has started out in life supporting a little family by, say, filing a piece of iron in a factory. Fil-

ing day in, filing day out. Stop and think. Did the fatal monotony of that ceaseless filing ever occur to you? The man files till sickness, debt, and perhaps death, invade his household. By and by his mind reacts, and he says: 'Work's no good. It doesn't support me. I hate it. I won't work any more.' Then he loafs around awhile, and gradually becomes a tramp. How do I know? Just as I know I am alive this minute. By experience. I've been a tramp ten years. I've walked with them, ridden with them, bunked with them as one of the bunch. Talk about work. Half the work done in this world is a damage to it. Making booze, making guns, making tobacco, making opium, and making other things that are useless or destructive, or both.

"Boss, did it ever occur to you that the tramp is the man who finds out how little the real necessities of life are? I can live on 15 cents a day, and I don't believe I have as much cold and sore throat as you do. Why? Because I'm long on fresh air and always a little shy on grub. What I lack in grub I make up in fresh air, and a man needs the air most. I beg a little—not much. I consider that about as respectable as the protective tariff, and really a good deal the same kind of a thing. Everything is relative. The man who needs the least is the richest, and on the whole I am better off than I was when I was consuming iron filings ten hours a day six days in the week, and by way of recreation getting moderately drunk on Saturday night."

He got the 15 cents.—New York Evening Telegram of March 11.

#### THE "RACE PROBLEM" IRRELEVANCY.

Editorial in Chicago Chronicle of June 13.

It is sickening to see newspapers and statesmen and sociologists and preachers putting on big glasses, and the general expression of the owl, and setting themselves to the study of the "race problem."

It is nauseating to see them set about the study of this alleged problem by traveling in the Southern States and collecting the opinions of "colonels" and "professors," and others to the effect that the Negro is not fond of work; that he is inferior to the white man in the reasoning power; that miscegenation in the South has ceased, and that, perhaps for that reason, the Negro is grossly immoral—much more so than the Caucasian; that the Negro has no

creative faculty, and so on indefinitely as though all that had anything to do with the case.

All this goes upon the assumption that there is a problem as to what to do with the Negro—whether to send him to Africa or to hades—and that we must find out wherein he differs from the white man before we can solve this problem.

There is no such problem. There is no race problem at all before the American people at the present time, but there is a political question respecting the Negro. He has been declared a citizen and clothed with the rights of a citizen by the constitution of the United States. The question is whether the constitution in this respect shall be set at defiance—whether citizens shall be robbed of their constitutional rights and nothing done about it.

The question whether he is intellectually or morally inferior to other citizens has absolutely nothing to do with the case. If citizens of one description may be robbed of their rights because they are inferior to others in reasoning faculty or morals, so may citizens of any other description, and there will be no constitutional rights for any one save those who can get possession of the guns and maintain their own intellectual and moral superiority by force of arms.

There is no more sense in this running about collecting opinions about the Negro with a view to getting an excuse for robbing him of his rights than there would be in gathering a lot of well-selected opinions about Bohemians or Italians or Norwegians, with a view to disfranchising their descendants and making political pariahs of them, and leaving their civil rights without defense for all generations to come.

There is another question. The fifteenth amendment provides that no State shall deprive any citizen of the right to vote on account of race, color, or previous condition of servitude. That does not repeal or supersede the fourteenth amendment. It does not prevent a state from depriving a citizen of the right to vote on some other account, but if a state does deprive a citizen of the right to vote on any other account except crime, then, under the fourteenth amendment, it is liable to loss of representation in congress and the electoral college.

Now comes the question: The Southern States disfranchise the

blacks really because they are blacks, but they dodge the fifteenth amendment by falsely pretending to disfranchise them for some other cause—because they cannot prove that they or their fathers or remote ancestors were voters before the war. The fourteenth amendment, therefore, applies, and the question is whether it shall be enforced—whether those states shall be represented in proportion to the number of their inhabitants who are permitted to exercise political rights, or whether some of their inhabitants shall make political outcasts of others, and still represent them in the national councils.

Statesmen would do well to address themselves to that question. It is mean and cowardly in them to evade that question, and seek to blind the people by raising a dense smudge about such utterly irrelevant matters as the comparative reasoning power or morality or industry or complexion or anatomy of the citizen of African descent.

#### THE RELIGION OF HUMANITY.

The Rev. Herbert S. Bigelow spoke on this subject at the Vine street Congregational church in Cincinnati, June 21.

Do we love our fellowmen? Do we wish them all well? Have we universal good will? Are we willing to fight for their rights? Do we make their wrongs our own? Are we friends of the stranger, of the naked, of the sick, and the prisoners? Is our heart with the emancipators? Do we feel it to be the supreme mission to preach the gospel to the poor; to preach the gospel of justice and hope for the poor; to heal the broken-hearted; to preach deliverance to the captives; and liberty for the bruised and oppressed children of toil?

That is enough. That is religion. That is the badge of discipleship. To reduce the elaborate doctrines of theology to that simple formula of good will to man, and to exalt deeds of loving kindness above the worship of the temple, that is the service which Jesus rendered the world.

A week day spent in honest, earnest work is holier than the Sabbath of the Pharisee. The fittest place to worship is at the altar of human need. No man is saved until he becomes a savior. A redeemed soul is one that is inspired with aspirations for the public good.

I was standing on a street corner waiting for a car. Beside me were

two young men. There came along a squatty little man, with red face and large stomach. He wore the collar of some religious order. On his vest there was displayed a gold cross. The two young men looked at the wheezy cleric, then looked at each other and laughed. Why did they laugh?

I suppose they were struck with the incongruity between that stomach and the cross.

These young men got their car. "All about the awful accident," cried a newsboy. They bought a paper. They looked over the same page and read. Two men had been working in a boiler. One was white and the other colored. The white man had a family and the colored man was single. Some one, forgetting that the men were there, opened a valve which sent a rush of scalding water into the boiler. Both men sprang for the ladder. "Go first. You're married," cried the colored man. The white man escaped. His black comrade perished.

The two young men, after reading the story, looked at each other. They did not laugh this time. They were sobered. They were moved by that sublime sacrifice. Neither would they have laughed at the cleric, if they could have felt that he would have given his life, or even sacrificed a dinner, now and then, for the sake of truth and humanity.

In the city of Cleveland, last winter, a man was taken to the pest house and died of smallpox. This man's neighbor was very poor. But not so poor as the widow. So the neighbor made a home for her and tried to comfort her in her sorrow. In a few weeks the widow died in child-birth.

The neighbor and his wife called on the Director of Charities. They told their story honestly, as investigation proved. They did not ask the Director to help them to any charity. They merely wanted to save the body of the widow from a pauper's grave. They could not pay for a grave. But they wanted to arrange to buy it on the installment plan.

They not only did this, but they adopted the baby. What are the libraries and universities of our millionaires compared to the benefactions of these heroic poor who bury the dead and feed the helpless out of their pitiful store?

To many it would seem strange to speak of the sacrifice of the black man in the boiler as an act of wor-

ship. When we speak of religion we think of stained glass windows, and eloquent sermons, and gold crosses and catechisms. We do not think of the poverty which shares its crust with widows and orphans. Ah, how suffering humanity ought to love those heavenly words: "Inasmuch as ye have done it unto one of the least of these."

"The religion of humanity!" Would you know what it is; what it hopes for and what enthusiasm it kindles in the hearts of men? Listen, then, to these words of the revolutionists who died in the streets of Paris:

Citizens, do you picture to yourselves the future? The streets of the cities flooded with light, the green branches upon the thresholds, the nation's sisters, men just, the old men blessing the children, the past loving the present, thinkers in full liberty, believers in full equality, for religion the heavens, God priest direct, human conscience become the altar, no more hatred, the fraternity of the workshop and the school, for reward and penalty notoriety to all, labor for all, law, over all peace, no more bloodshed, no more war, mothers happy.

#### THE RECENT ENGLISH LAND TAX BILL.

From the Liverpool Financial Reformer for June, 1903.

Few, if any, political questions have made such progress in public opinion during the past few years as the question of the taxation of land values. But there is the danger, as it becomes popular, of its being dealt with more on the lines of expediency than of justice. The bill that formed the subject of the recent debate in the house of commons affords a good example of this. On the land of our native country we must live, move, and have our being; from the land alone can labor produce the necessities and comforts we require. By force and fraud, in the past, this land, access to which is a necessity of our very existence, has been made the private property of a numerically insignificant section of the people. We live and work on our so-called "native land" by their permission, and upon condition of paying them for that permission. Where it has suited the landowners to have men on the land, they, upon payment for the permission, have graciously allowed men to live; where it has suited their caprice to make the land a desert handed over to deer or grouse, they have expelled the inhabitants. Where they have had a fancy for large holdings, the people have been cleared off the small holdings, and large farms been created. Where they chose to allow our mineral wealth to be worked—

again upon payment—they have done so; where they choose to allow it to remain unworked the people are powerless. To this fundamental wrong of allowing that which was created for the use of all, and is necessary to all, to be the private property of the few, almost all the misery and poverty that exist in our midst can be traced.

The evil is twofold; first, the landowners can refuse to allow labor and capital access to the land from which alone they can produce wealth; secondly, where this permission is granted, it is on such onerous terms that production is restricted, and the vast proportion of the workers have to live in appalling poverty. The taxation of land values will, if properly applied, cure both forms of the evil. To be a success, the tax must be universal in its application, i. e., it must apply to agricultural, mineral and town lands; secondly, it must be sufficiently heavy both to make it unprofitable for a landowner to keep land out of use or put to an inferior use to that for which it is wanted, and yield a revenue sufficient to allow distinct financial benefits to be given to the people.

The Bill introduced by Dr. Macnamara fulfils neither of these conditions. It is applied only to Urban Land; it is limited in amount to one penny in the pound on the capital value; and all existing contracts between landlord and tenant—contracts which the tenant has been forced to enter into—are to be respected. As Mr. Soares (who, by the bye, made, in our opinion, the most thoughtful speech in the debate) said, any advanced man "would hope that this Bill would not pass into law." The advocates of the taxation of land values are always quoting cases like that of Bootle, where, owing to the industry and presence of a population, vast value is added to land. It is stated that the Derby family now draw nearly £100,000 yearly from land that not very long ago was sandhills and rabbit warrens. Yet this Bill of Dr. Macnamara's would not touch this income at all until the leases fell in. By reason of being confined to urban lands the Bill would not help the agricultural laborer, who was debarred from an allotment by reason of the high rent demanded, although for similar land the farmer was charged a much smaller sum. It would do nothing to bring a Lord Penrhyn to his proper place. It is a Bill the landowners were foolish to refuse, for it would have enabled them to say, "You were always talking of the vast benefits that would result

from taxing land values. Well, now you have this tax in operation; your own bill, and how much good is it doing?"

It does not apply to Scotland or Ireland, and while assessment is compulsory the levying of the rate is optional; again, although the Local Authority may refuse to levy the rate, yet in places where they want to levy it, they are restricted to the penny in the pound. Take the case of vacant lands in our towns. They are not vacant because they are useless, but because the landowner wants a high price; higher than the land is worth by far. In keeping that land idle he is inflicting an injury on the community. We say let him pay his rates on that land just the same as he would if the land were put to its proper use. "Oh, no," says Dr. Macnamara, "do not rate him more than one penny in the pound on the capital value, though it is doubtless quite true that the next plot, which has a building on it, is rated at six to eight shillings of annual value." Why should the man who puts land to use be punished by being rated at six or eight shillings in the pound, while the man who keeps land out of use escapes with a rate of from (at most) 1s. 6d. to 2s. in the pound, annual value being taken in both cases? The limitation gives the case for taxation of land values away altogether.

We are aware that Dr. Macnamara hopes by whittling down the measure to conciliate opponents and carry opinion of moderate men with him; but this expediency is the curse of politics, and, further, never succeeds. As the matter now stands, the advocates of the taxation of land values have introduced a measure at a time when they could have no reasonable expectation of carrying it through the House—for even though they gained a snatch victory on the second reading, the fate of the measure in Committee would be certain—at a time, therefore, when the debate was raised more for educational than legislative purposes, and have voluntarily declared that such taxation should be optional on the part of local authorities, but that where they wish to impose it they ought to be limited to at most one penny in the pound capital value; and that all the contracts the landowners have, by reason of their monopolistic powers, been able to extort from the tenant must be respected. Truly we may say, "Deliver us from our friends!"

"Worth half a million, is he?"

"Yes, but otherwise he's worthless."—Puck.

#### "AS ITERS SEE US."

Two American girls were recently visiting a town in Japan not much frequented by foreigners, and a friend who understood Japanese told them of the comments made when they appeared in the street. Said Miss Peach Blossom to Miss Chrysanthemum: "Oh, do look at those foreign women! See how strangely they are dressed. They wear short kimonas, just like the men. How very improper!"

"Yes," acquiesced the other. "The foreign women have no taste in dress. In Tokio, where I have been once, no foreign woman's toilet is complete without a stuffed bird on her head. If she has not enough money to buy a whole stuffed bird she buys a head, the wings or some feathers. They are very strange, the foreign women."

"But," exclaimed the first, "did you notice the terrible size of the noses of these two foreign women? Are the noses of all the foreign women as large as these?"

"Yes, they are as large. But they are proud of their large noses. The foreign women do not consider a large nose a disfigurement."

"How very strange! And, see—their eyes are as round as the full moon."

"Yes, as round as the full moon. They stare at you without any expression or feeling."

"And their walk! Do look at their walk! So ungainly—just like great big birds!"—Chicago Chronicle.

Uncle David—How the map of this country has changed. When I studied geography no one thought that Illinois would ever be one of the southern states.

Nephew Billy—But it isn't one of them now, uncle.

Uncle David—But it must be. I was reading the other day about a negro that was lynched there.

G. T. E.

New York city or any other large city is a good place to enjoy an industrial communion with several million people living and many more dead, who have followed their divine instinct of service until you are deafened by the clamor of their engines and machinery and wagons and steamboats and street cars, which are at your convenience upon terms that are trivial in comparison with the time and energy and inconvenience they save you. What if they are "thieves"? That is their misfortune. They never knew the joy of real, voluntary, intentional service, perhaps. They emphasized the im-

portance of getting, and missed the blessedness of giving. All the more reason why we should not fail to recognize their actual service, and sow with wholesome suggestions the soil they broke in ignorance and folly.—The Straight Edge (1 Seventh Ave., New York.)

#### THE VILLAGE ORACLE.

From "Cape Cod Ballads," copyright, 1902, by Albert Brandt, publisher, Trenton, N. J. Reprinted in The Public by especial permission of the publisher.

Old Dan'l Hanks he says this town  
Is jest the best on earth;  
He says there ain't one, up nor down,  
That's got one-half her worth;  
He says there ain't no other state  
That's good as ourn, nor near;  
And all the folks that's good and great  
Is settled right 'round here.

Says I: "D'jer ever travel, Dan?"  
"You bet I ain't!" says he;  
"I tell you what! the place I've got  
Is good enough fer me!"

He says the other party's fools,  
'Cause they don't vote his way;  
He says the "feeble-minded schools"  
Is where they ought ter stay;  
If he was law their mouth he'd shut,  
Or blow 'em all ter smash;  
He says their platform's nawthin' but  
A great big mess of trash.

Says I: "D'jer ever read it, Dan?"  
"You bet I ain't!" says he;  
"And when I do, well, I tell you,  
I'll let you know, by gee!"

He says that all religion's wrong,  
'Cept just what he believes;  
He says them ministers belong  
In jail, the same as thieves;  
He says they take the blessed Word  
And tear it all ter shreds;  
He says their preachin' 's jest absurd;  
They're simply leatherheads.

Says I: "D'jer ever hear 'em, Dan?"  
"You bet I ain't!" says he;  
"I'd never go ter hear 'em; no;  
They make me sick ter see!"

Some fellers reckon, more or less,  
Before they speak their mind,  
And sometimes calkerlate or guess—  
But them ain't Dan'l's kind.  
The Lord knows all things, great or small,  
With doubt he's never vexed;  
He, in his wisdom, knows it all—  
But Dan'l Hanks comes next.

Says I: "How d'yer know you're right?"  
"How do I know?" says he;  
"Well, now, I vum! I know, by gum!  
I'm right because I be!"

"Speaking of asset currency," remarked Mr. Friggins in the room of the First Ward Republican Social club, "I have been trying to determine if a dollar's worth of assets sold for a dollar to-day, what the sale would have brought in 1893 or in any other panic year."

"Hush!" whispered the others present; "you are getting on the same dan-

gerous ground that gave root to the 'Iowa idea.'"

G. T. E.

It is a soieimn thing to belong to a people favored of God.—Grover Cleveland.

Solemn and, with battleships becoming obsolete about as soon as they are built, not inexpensive.—Life.

The Kansascitian—The declaration of Mayor Rose that he is opposed to Mr. Bryan, is doubtless received by the latter with the realization that sometimes—

The Reorganizer—Well?

The Kansascitian—That sometimes the most acceptable part of a rose is its thorn.

G. T. E.

Says the New York World: "Gen. Howard is right in thinking that schools will check the Kentucky feuds. At any rate they are worth trying."

And yet schools are places where they teach the young idea how to shoot.—The Cleveland Plaindealer.

The Dem.—Mr. Folk, in St. Louis, has recently refused a gift of a \$15,000 house.

The Rep.—Is he a Democrat or a Republican?

The Dem.—Haven't I just said that Mr. Folk refused a gift of a \$15,000 house?

G. T. E.

"I care not who makes the autos of the nation," said the man who had just received a check, "provided I make the repairs!"—Puck.

## BOOKS

### THE GATE BEAUTIFUL.

Those who think of art as something foreign to every-day life, as something for the few and not for the many, as well as those who are ready to believe that art is serious and touches the depth of human existence, will find much of instruction and inspiration in this handsome book ("The Gate Beautiful," being the principles and methods of vital art education, by John Ward Stimson, Albert Brandt, publisher, Trenton, N. J., \$7.50; paper, \$3.75). It is profusely illustrated, both with original plates and with copies from the masters.

Some of these plates are too complicated, and attempt to be too comprehensive. There seems to me a danger that the very sight of them may prejudice readers against the book. One is naturally suspicious of charts of life, and of circles illustrating "nature's triune manifestations." I am quite sure that many

will wish Mr. Stimson had omitted such illustrations as the frontispiece, and those on pp. 45 and 162. They may be helpful to him in fixing his own conceptions, but it is very doubtful whether such graphical outlines help anyone but him who creates them. Many a teacher uses devices which are serviceable to himself, whereas the same devices might be only a hindrance to another teacher who attempted to use them. So true is this that many good teachers are suspicious of books that display a too peculiar and individualistic presentation of a subject.

It is because I sympathize, so far as a layman may be permitted to speak, with Mr. Stimson's great purpose, that I make this criticism; and I venture to express the wish that he will give forth a simpler and somewhat smaller book, divested of such puzzling representations as those specified above. To the author, with his long experience as director of art education, this volume doubtless seems, as he expresses it, "compact summaries of thought," and it is doubtless to him a mere "outline of conviction," but for the great majority of teachers of art much that he gives may well be omitted, and other parts may well be amplified.

This is, however, in spite of all criticism, a book of genius, and one which no lover or teacher of art can afford to pass by. It is divided into two sections: The first deals with the philosophy of beauty, and is an appeal to the general reader; the second section is practical, intended rather for the director or teacher of art studies. In the first section let the reader study the chapters, "Unseen Hands," "Prime Forms," "Form Series from Nature's Studio," and "Esthetic Expression," and he will see the author's philosophic viewpoint. It is impossible to attempt an exposition without writing a more extensive review than the present notice. No work on art has perhaps attempted to go so deeply into the universal principles of the subject, and to show its intimate relation to philosophy and life. It may be said to be a study of the lessons of nature, as revealing the creative spirit of God and appealing to the appreciative spirit of man.

True philosophy, implies the author, is the "spirit to understand the way of the Lord in such degree as to cooperate constructively and tangibly in it." And the true artist, who must, of course, be true philosopher, is a co-worker in "the way of the Lord." He must be a seer and interpreter. He must have the open vision for the archetypes of divine handiwork, and must learn to translate, after these, the "shoreless and fenceless world of

beauty and spirituality" that lies about him. He must not merely experience "wonder and delight at the Divine Finger, as it moves through time and space," but he must live in harmony with the Master Mind, and must be able to join constructively in the works of the greatest Artist-Artisan. He sees that nature is as Goethe says: "The living, visible garment of God," he turns to her "as God's first and cosmic language of revelation," he learns from her the primer lessons of form and harmony, and finally by spiritual perception he takes in the manifold spiritual correspondences, the internals for which the externals stand as symbols.

It is needless to add that in this deep view there is, in a sense, no high, no low—there is nothing common or unclean, the weed is as artistic as the rose—and so the spirit of art is not exclusive, but communistic.

J. H. DILLARD.

**RUNNING THE "VALUE" THEORY INTO THE GROUND.**

One's first thought upon reading Hemmy's cure for Monopoly ("Monopoly; the Natural Cure." By Martin Hemmy. Published by C. W. Eberhard, 65 Plymouth place, Chicago. Price 25 cents) is that Mr. Hemmy has run the modern university theory of "value" into the ground. The sober second thought confirms this impression, though in two senses instead of one. For, while the author makes that fanciful theory of "value" look as wretched as if it were peering into its own grave, he nevertheless forces it into the service of the Henry George theory of land liberation.

Like the leading cult of university economists, Mr. Hemmy considers "value" as a concrete something which is produced by labor and may be owned. "Land and labor," he says, "create all values;" which is something like saying that land and labor create inches, or quarts or tons. What labor and land do create—or, rather, what labor produces from land—is neither inches, nor quarts, nor tons, nor values, but objects that are measurable in those terms.

What Mr. Hemmy evidently means, however, when he writes of land and labor as producing values, is that they produce artificial objects which are exchangeable. As these objects are generally desired, they enable their possessors to command to some degree the labor of other men in exchange for them. Consequently, they become measurable in terms of trade, a fact which is referred to when we say they have value. But it is playing with words, instead of

reasoning about things, to regard value as a thing apart from the objects it measures in exchange.

However, Mr. Hemmy adopts in this respect the theory of the "scientific" economists, and then leads them up, by their own route, to the trough that Henry George has set for them to drink at. We should not like to vouch for the integrity of the logical process by which this is done, but we imagine that Mr. Hemmy has given those economists who believe, with him, that political economy is the science of values, a hard nut to crack, unless they agree to his agrarian conclusions.

**PERIODICALS.**

Edward N. Vailandigham contributes to the July Pearson's a graphically told story of the Civil War, which is new and true and dramatic.

The June number of Hammer and Pen, the official organ of the Church Association for the Advancement of the Interests of Labor (C. A. I. L.), contains an account of the first convention of this association. An important step was taken in the convention towards combination with the Christian Social Union, the latter agreeing to become a section of C. A. I. L. One of the important questions before the convention was the question of child labor. In the course of the discussion Rev. Charles M. Niles said: "The census reports will show that in 1900 there were about 1,750,000 children between ten and 15 years of age at work in the United States—an increase of nearly 700,000 since the previous census." —J. H. D.

Rev. Edward Everett Hale writes the leading article in the May number of the Lend a Hand Record on the subject of the Great Railway. This great railway which he advocates is to stretch from Maine to Patagonia. His main argument in favor of the project is—but let us quote his own words: "Land! Land is the great need of civilization. . . . The United States, until now, has been able to give her people land, if only they would take the gift and use it. And how many of her people would accept the gift to-day?—only, at last, Uncle Sam's supply cannot grant with that lavish generosity which, as a matter of duty as well as privilege, has ruled in Uncle Sam's legislation. Yet land is still the need of mankind." One feels like asking Dr. Hale what objection he has to opening up and using the so-called abandoned farms of his own New England, and the millions of unused acres all along the way down from Maine to Texas. Why should he want to shove people off to Patagonia for land when there is so much of it all around us? —J. H. D.

"Education has not done everything which was hoped of it, even in America, although it has done much, and we are still faithfully hoping for more. Such revelations as are now being made in the post office department open our eyes to the ease with which men of education, in comfortable circumstances, lie and steal. The citizens whom Mr. Folk is sending to state prison in Missouri, for flagrant disregard of all moral obligation, have none of them the excuse of ignorance." Thus writes Collier's Weekly in an editorial of June 13, and adds itself to the increasing number of witnesses who see that there is something else needed for true education than the knowledge of the schools. The writer continues: "As long as stealing and deception are discovered in such gross forms, in national, State and city politics; as long as men of high standing in the business world prefer to buy votes rather than to struggle for justice; as long as our educated and prosperous classes are supine in the face of public wrong in their own communities, and prefer to talk about some distant community's evil deeds—so long will education have failed to give all of that moral reality which is one of the improvements which we hope from it." —J. H. D.

The Straight Edge, which has been sent out at intervals from that "vurry nice little

cellar" at 1 Seventh avenue, New York, appears again with a June date. The Straight Edge co-operative industries have outgrown their cellar and now occupy the whole building. These industries represent a genuine love of human brotherhood expressed actively in service. Their spirit is indicated by the statement: "There will probably be no change in the practice of printing The Straight Edge and all the publications of Straight Edge press anonymously, not because there is any sacred principle involved, but because it has been found to be a good way of discouraging that form of irresponsibility which is content to be known as the disseminator of beautiful talk." Nothing in the publication is more unique than its advertising. Witness the following: "FASTING, PRAYER AND BAPTISM, the three strictly scientific methods of preventing disease and securing health. Let no one be too greatly shocked at being asked to consider these venerable religious rites apart from their mystical significance: (1) Fasting, as abstinence from food so as to give the vital forces a chance to rally, and dispose of the waste, and restore the bodily equilibrium; (2) Prayer, as the soul's sincere desire to get into complete harmony with the laws of its being; (3) Baptism, as simply the intelligent use of water. When the therapeutic and remedial significance of these three 'medicines' has dawned upon one's budding common sense, then he will be in a fair way to understand mystical things that eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive." The subscription price of this "occasional newsletter" is "nothing but love and goodwill." We suggest to those who may be moved to send for it, that love and goodwill can express themselves in stamps and coins, as well as in written and spoken words.—A. T. P.

"Jean-Pierre" is the name of a little, illustrated, French, children's magazine, published bi-monthly at 8 Rue de la Sorbonne, Paris. The foreign subscription price is five francs (one dollar). This magazine has the distinct aim of promoting humanitarianism and democracy, and its pleasant little instructive articles and stories are not the only efforts it makes to that end. Summer excursions into the country and a birthday "fete" are made occasions for developing the love for animals and the sense of justice toward men. Said one of its friends on "Jean-Pierre Day:" "To the parents I wish to speak of their real and profound responsibility in this matter, for Jean-Pierre in respect to them also involves a great education. It is not merely a little amusement for the children, it is a symptom, a precursor of great things, a complete subversal of the system of education. It is 'pacific'; it does not recognize the triumph of the weapon over the idea, the supremacy of force over right. . . . Yes, I know that

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**BREAD VS. HOT SAUCE.**

Joe the Butler—There, Mr. Bull; that's the diet as has made Brother Jonathan so fat and prosperous. It's the condiment as has done it sir, and I 'ope you'll horder a supply of that sauce for your own table.

Mr. Bull—H'm. it'll take some argument to convince me that the bread hasn't more to do with it than the 'ot stuff!

they say that I make war against lead soldiers! With reason! When their colors do not poison the babies, their madness atrophies their brains. For flesh, for spirit, only evil results. No matter how vague may be a conscience, it has a right to live, to develop itself, to flourish! Whoso destroys it, whoso misleads it, commits a crime! Now, to put a weapon, an instrument of murder, in the hands of a child is to assassinate a conscience! Listen! Let me tell you something to which I was a witness. When leaving the city from the North Station, into the car in which I was seated with other passengers, there entered a lady in deep mourning, young and of modest bearing. With her were two children, a little girl of about ten years, and a boy of about five. The latter brandished a saber, and said: "When I am big I shall kill everybody who is not French! I will do like papa—I will make holes right through the Chinese; then they will push them into their houses, and burn them all up together!" The mother—the widow in mourning, herself a victim—smiled proudly. The travelers—accomplices—looked at the child complaisantly and with an appearance of interest; they were amused at his ferocious proposals. I could not refrain from addressing the woman, saying to her, sadly: "Alas, madam, you have given your son the soul of an assassin." — A. T. P.

**Clarence S. Darrow's**

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