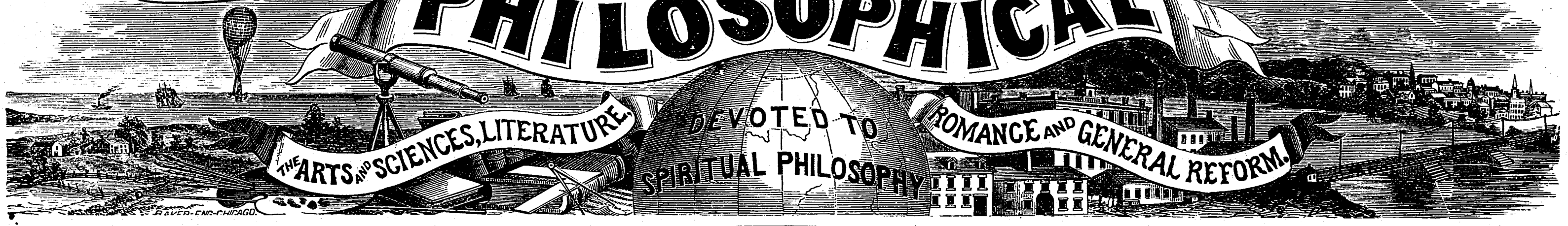


RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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TWO NEW UTOPIAS.

EMIL DE LAVELEYE.

Mr. Bellamy, who is well versed in economic principles, sets himself [in Looking Backward] to refute the objections which might be raised from that standpoint, and thus appears to give his book a scientific value, which was lacking to the dreams of a model state of society that had hitherto been laid before the public. The fiction which presents a scene for this programme of social reform is very simple and ingenious. Instead of carrying us off to some far away island, or below the surface of the earth, Mr. Bellamy merely describes what society will be in the year 2000. The supposed author of the story, an inhabitant of Boston, United States, by name Mr. Julian West, was subject to insomnia. In order to obtain sleep he had a bedroom built under the foundation of his house. This room was a sort of vault, well closed and ventilated, where no sound from the city could penetrate; and here his doctor was in the habit of coming and inducing sleep by hypnotism. On a certain evening, the 30th of May, 1887, West is sent off to sleep after this manner by the doctor. The man-servant loses his life in a fire which destroys the rest of the house, and the sleeper is left in his subterranean chamber, of which no one else knows the existence, till he is found there alive, 113 years later, by Dr. Leete, who wakes him up and restores him to vigor by means of a cordial. He is at once received into the doctor's family, and later on proceeds to visit the town and its institutions, which he describes, comparing them with those of our day. To all the objections he raises he receives satisfactory replies from Dr. Leete, and he thus gives us a complete picture of the new social organization.

As in preceding Utopias, Mr. Bellamy commences by showing the evils of the existing system, but he does not dwell long on this theme. He makes use, however, of a striking comparison, which I will quote, so as to give an idea of the author's style of writing:—"To give some general impression of the way people lived together in those days (1887) and especially of the relations of the rich and poor to one another, I cannot do better than compare society, as it then was, to a prodigious coach, which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was Hunger, and permitted no lagging, though the pace was necessarily slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers, who never got down, even at the steepest ascents. The seats on the top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merit of the straining team. Naturally such places were in great demand, and the competition for them was keen, every one seeking as the first end in life to secure a seat on the coach for himself and to leave it to his child after him. . . . I am well aware that this will appear to the men of the twentieth century an incredible inhumanity; but there are two facts, both very curious, which partly explain it. In the first place, it was firmly believed that there was no other way in which society could get along, except the many pulled at the rope and the few rode; and not only this, but that no very radical improvement even was possible, either in the harness, the coach, the roadway or the distribution of toil. It had always been as it was, and it would always be so. It was a pity, but it could not be helped, and philoso-

phy forbade wasting compassion on what was beyond remedy. The other fact is yet more curious, consisting in a singular hallucination, which those on the top of the coach generally shared, that they were not exactly like their brothers and sisters who pulled at the rope, but a finer clay, in some way belonging to a higher order of beings who might justly expect to be drawn." (p. 11).

Let us now see how the men of the twentieth century organize society so as to do away with that extraordinary distribution of the goods of this world existing at the present time, in virtue of which some enjoy without work, while others work with little or no reward. I will try to explain the new organization advocated by Mr. Bellamy, keeping as nearly as possible to the author's own text.

Treatises on political economy are generally divided into three sections, the first treating of the production, the second of the division and circulation, and the third of the consumption of riches. This is indeed the economic cycle. Mankind have various wants to be satisfied, it is therefore necessary that the commodities which these requirements necessitate should be produced. Men do not work each one alone and for himself, but in groups and co-operatively; the produce obtained is therefore distributed, and finally, each one having received his share consumes it, while working so as to produce for future maintenance. I therefore think that I gave a clear definition of political economy when I explained it as "the science which determines what laws men ought to adopt in order that they may, with the least possible exertion, procure the greatest abundance of things useful for the satisfaction of their wants, may distribute them justly and consume them rationally."—*Elements of Political Economy*, p. 31.

Let us first of all examine how the production of riches is carried on in the year 2000. Land and all the instruments of production, farms, mines, railroads, mills, have been nationalized, and are the property of the State. The industry and commerce of the country have ceased to be conducted by a set of irresponsible corporations of private persons at their caprice and for their profit. They are entrusted to a single syndicate representing the people in their common interest. The change from the old organization to the new was accomplished without violence, and with the general consent of public opinion. People had seen for many years larger and larger syndicates handling revenues greater than those of States, and directing the labors of hundreds of thousands of men with an efficiency and economy unattainable in smaller operations. It had come to be recognized as an axiom that the larger the business the simpler the principles that can be applied to it. So it came to pass that the nation, organized as one great corporation, became the sole and final monopolist by whom all previous monopolies were swallowed up.

The nation being now the only employer, all the citizens are employees, and are distributed according to the needs of industry. In short, it is the principle of universal military service applied to labor. The period of industrial service is twenty-four years, beginning with the close of the course of education at twenty-one, and terminating at forty-five. Women are co-laborers with men, but their strength being less, the kinds of occupation reserved for them, and the conditions under which they pursue them, are settled accordingly. The entire field of productive and constructive industry is divided into ten great departments, each representing a group of allied industries, each particular industry being in turn represented by a subordinate bureau, which has a complete record of the plant and force under its control, and of the present product and the means of producing it. These bureaus set out the work to their men according to the demand of the distributive department which sells the commodities to the customers. The chiefs of these grand divisions of the industrial army may be compared to the commanders of army-corps, and above them is the general-in-chief, who is the President of the State. The general-in-chief must have passed through all the grades below him from the position of a common laborer upward. He rises to the highest rank by the excellence of his records, first as a worker, and then as a lieutenant.

The chief of each guild is elected, but to prevent candidates intriguing for the support of the workers under them, they are chosen by the honorary members of the guild—that is, by those who have served their time and attained the age of forty-five. But what authority has the power and the discrimination necessary to determine which out of the one or three hundred trades and avocations each individual shall pursue? It is done very easily in Mr. Bellamy's Utopia.

All new recruits belong for three years to the class of common or unskilled laborers. During this period the young men are assignable to any work at the discretion of their superiors. Afterward, voluntary election, subject only to necessary regulation, is depended on to determine the particular sort of service every man is to render. His natural endowments, mental or physical, determine what he can work at most profitably for the nation and for himself. It is the business of the administration to seek constantly to equalize the attractions of the trades, so that all trades shall be equally attractive to persons having a natural taste for them, and that, consequently, there shall not be excess of workmen in one trade and deficiency in others. This is done by making the hours of labor in different trades to differ according

to their arduousness. If any particular occupation is in itself so oppressive that in order to induce volunteers to engage in it the day's work must be reduced to ten minutes, this, too, is done. The administration, in taking burdens off one class of workers, and adding them to other classes, simply follows the fluctuations of opinion among the workers themselves, as indicated by the rate of volunteering.

But who does the house-work? No difficulty here. There is none to do. Washing is done at public laundries at excessively cheap rates, and cooking at public kitchens; the making and repairing of wearing apparel is all done outside in public shops. Electricity, of course, takes the place of all firing and lighting in the house, and public dining-rooms, every family has its private dining-room, the waiters are young men in the unclassified grade of the industrial army who are assignable to all sorts of miscellaneous occupations not requiring special skill. No objection is made because no difference is recognized between the dignity of the different sorts of work. The individual never regards himself as the servant of those he serves; it is always the nation he is serving.

Now comes the question of distribution and wages. No wages are paid, as there is no money. Every person, skilled or unskilled in work, and of both sexes included, receives an equal share of the general product of the nation, and a credit-card is given him, with which he procures at the public storehouses whatever he desires. The value of what he procures is checked off by the clerk. It is required of each that he shall make the same effort and give the best service in his power. Now that industry is no longer self-service, but service of the nation, patriotism, passion for humanity, impel the worker. The army of industry is an army, not alone by virtue of its perfect organization, but by reason also of the ardor of self devotion which animates its members. Honors, instead of the love of money, prompt the supreme kinds of effort. Then diligence in the national service is the sole and certain way to public repute, social distinction, and official power.

The general production is largely increased by many causes. There are no idlers, rich or poor, no drones. The commodities, as soon as they are produced, go directly to the stores, where they are taken up by the customers, so there are no merchants, no agents, no middle men of any sort. The eighteenth, instead of the eight, part of the workers suffices for the entire process of distribution. There is no waste of labor and capital by misdirected industry, or by the struggle of competition; there are no crises of over-production, as only the commodities that are wanted are produced according to the general view of the industrial field. What a difference of productive efficiency between innumerable barbarian hordes, always at war, the one against the other, and a disciplined army whose soldiers are marching all together in the same direction under one great general!

But how is an equilibrium established between demand and supply? Precisely as it is now. When any article is in great demand, the price is raised. Generally the work necessary to produce a commodity is recognized as the legitimate basis of its price. It is no longer the difference of wages that makes the difference in the cost of labor; it is the relative number of hours of industrial day's work in different trades, the maintenance of the worker being equal in all cases. The cost of a man's work in a trade so difficult, that in order to attract volunteers the hours have to be fixed at four per day, is twice as great as that in a trade where the men work eight hours.

It may be objected that in the new system, the parents not having to provide for the future of their family, there is nothing to encourage saving habits on the part of the citizens. That is true, but individual savings are no longer necessary, nor except in special cases permitted; the nation guarantees the nurture, the education and comfortable maintenance of every citizen; and, as the total production is greater than the consumption of wealth, the net surplus is employed by the State in enlarging the productive capital—i. e., in establishing new railroads, bridges, mills, and improved machinery, and also in public works and amusements, in which all share, such as public halls and buildings, clubs, art galleries, great theatrical and musical exhibitions, and every kind of recreation for the people. For example, the principle of labor-saving by co-operation has been applied to the musical service as to everything else. There are a number of music-rooms in every city, perfectly adapted acoustically to every sort of music. These halls are connected by telephone with all the houses whose inhabitants care to pay a small fee. The corps of musicians attached to each hall is so large that, although the individual performer or group of performers has no more than a brief part, each day's programme lasts through the twenty-four hours. Every bedchamber has a telephone attached at the head of the bed, by which any person who may be sleepless can command music at pleasure, and can make a selection suited to his mood.

As will have been noticed, Mr. Bellamy reproduces several features of previous Utopias: universal harmony, distribution of occupation according to individual aptitudes, equality of reward, universal ease and comfort, reduction of hours of labor; suppression of idleness, of competition, of the struggle for life, and also of money; the splendor and commandment of the palatial habitations, even to the detail of the music, which all are able to enjoy. There is a little pamphlet, very ably and eloquently written, though little

read at the present day, which clearly explains the basis of the new state of society to which Mr. Bellamy introduces us under cover of a tale. This little work, by Mr. Louis Blanc, is entitled "L'Organisation du Travail."

Let us now examine what are the objections which our author's views call forth. There are two principal ones: the first referring to the allotment of functions, and the second to the distribution of produce.

We shall begin by taking the first of these two points. In the Church, as in the army, the chief authority has the granting of appointments. In China this is settled by examination. But the difficulty would be far greater in the new society, for every branch of production would have to be included, and could be open to every one, all having received the same education. It is quite clear that all the pleasanter trades and professions would be taken up, and there would be no one to fill the less agreeable ones. Mr. Bellamy has discovered a means of obviating this difficulty, not yet thought of by his predecessors, which is to reduce the hours of labor in proportion as the work to be done is less attractive, even if the day's work had to be brought down to only a "few minutes"; but very often it would be impossible to apply this system. Consider the miner, for instance; the hours of labor would have to be exceedingly short for men to be willing to work in a colliery; this would entail an endless procession of relays of workmen going up and down the shafts, and it would be impossible to work the mine. The same argument applies to the workers in steamships; it would be necessary to embark for each voyage a whole regiment of stokers. And the puddlers and the workmen in rolling-mills, etc.? Nevertheless, the principle of reducing the hours of labor in proportion as labor is less pleasant is certainly just, and might be applied in a certain measure in any rational industrial organization.

The chief objection (and this is absolute) is to the system of remuneration, which is nothing more or less than the communistic formula: "From each according to his strength, to each according to his requirements; applied practically, this becomes equality of wages. Personal interest is the great mainspring of the economic world. A workman only does all he possibly can when the reward is in adequate proportion to the work accomplished. This is perhaps very sad, but it is undoubtedly true. Here are two facts in proof of it.

After the revolution of 1848, Louis Blanc started a workshop where these principles of equality were practiced. The wages were the same for all, but the names of all idlers were written up on the walls. All work was very well paid for, as he had an order from the State to supply uniforms for the National Guard.

At the outset all went very well. The workmen were sincere and ardent Socialists, who made it a point of honor that the experiment of the new system should be a success; but very soon this good understanding came to an end. Those who were more industrious or quicker than their companions accused the latter of idleness; they felt themselves victims of injustice; for the remuneration was not in proportion to the zeal and activity displayed. They were being "cheated and duped," and this was intolerable; hence came arguments and fights. The temple of brotherhood was transformed into a sort of boxing booth—"boite aux gifles," which is, as is known, the name given to the building where the citizens of Geneva meet together for the exercise of their sovereign rights.

Another example, Marshal Bugeaud founded at Beni-Mered, in Algeria, a military colony on a communistic footing. The settlers were all picked men, and he supplied them with all they needed for the cultivation of the soil. Land, cattle, agricultural implements, the produce of the harvests, everything, in fact, was to be owned, and all work carried on in common for the space of three years. The plan was excellent. It never failed, and this was not a failure. Although the colonists were soldiers, accustomed to discipline, passive obedience, and equal pay, and without private home or family, still they could not go through the communistic novitiate to the end. As they were engaged in pursuits other than their military exercises, the spirit of innovation and the taste for amelioration soon made themselves manifest. Each one wished to cultivate according to his own notion, and they reproached each other with not doing the work well. The marshal vainly explained that it was to their own advantage to work in common, in order to overcome the first difficulties of starting the settlement, and to realize the economies secured by a wise division of labor; it was of no avail; the association had to be dissolved, although it had so far brought in profits.

It is true that Mr. Bellamy does not wholly ignore two most powerful incentives of human actions—punishment and reward. Referring to punishment he writes: "A man able to do duty and persistently refusing is cut off from all human society?" Does this mean that idlers are put to death, or merely sent to prison, or allowed to starve? At all events, it is compulsion of some sort. Who is to apply it, or to judge when necessary? Certainly, men would in all probability rarely refuse to do any work at all; but those who do as little as possible, or do it badly, are they to be punished, or to receive the same salary, or rather be graded with the same amount as the others? The State could not send away a bad workman, as it can do now; for, there being no private enterprises, this dismissal would be equivalent to capital pun-

ishment. When remuneration is in proportion to the work accomplished, diligence and activity are encouraged, whereas an equal rate of wages is a premium on idleness.

But, argues Mr. Bellamy, honor is a sufficient reward in itself; for men will sacrifice everything, even their lives, for it. It is perfectly true that honor has inspired the most sublime acts and heroic deeds which have called forth universal admiration; but honor can never become the motive power of work or the mainspring of industry. It will not conquer selfish instincts, or overcome instinctive repugnance for certain categories of labor, or the dislike to the wearing monotony of the daily task. It may make a hero, but not a workman.

I am not unaware that a system very similar to that of Mr. Bellamy has been known to work very well, for instance in Peru, and in "The Missions" in Paraguay, where the Jesuits had most admirably disciplined the Indians. The latter worked in common, under the guidance of the Jesuit Fathers, who then distributed the produce among all the families. It was an absolute dictatorship, which left no scope for either liberty or individual initiative. The Indians were certainly materially far better off than are our workmen. And yet Bongainville, who visited them, reports that they looked unhappy, "like animals caught in a trap." Besides, can it be supposed for a moment that the men of the twentieth century would accept such a system of theocracy?

As Sir Henry Maine states, Peru is the best example known of the collective system having been successful. When the Spaniards conquered the country they found it admirably cultivated—not only the rainless plains along the coasts, but also all the high table-lands and the narrow valleys running between some of the gigantic peaks of the Andes—and the people enjoying a somewhat peculiar, but certainly advanced, state of civilization. Many monuments and extensive public works had been erected; and this was the more extraordinary feeling the inhabitants knew of no metals besides gold and silver. A complete system of irrigation brought water from the highlands down to the arid plains of the coast, where agriculture was, consequently, very successfully carried on. One of these canals was really prodigious, going underground, crossing rivers, and running through mountains for a distance of about 500 English miles. The ruins of the palaces and temples still to be met with always astonish travelers.

The following were the principal characteristics of the economic system in vogue there. The soil, which was almost the sole source of wealth, belonged to the State. It was divided into three parts: The first was applied for the maintenance of the temples and priests of the Sun, the second for the Sovereign and the nobility, and the third for the people, as a temporary privilege, they being obliged in return to cultivate all the land without exception, as was the case with us in the Middle Ages. The land was divided afresh every year among all the families, according to their requirements, as was the case with the Germans in the time of Julius Cæsar: "Magistratus ac principes in annos singulos gentibus cognationibusque hominum quantum, et quo loco visum esset, agri attribunt, atque anno post alio transire cogunt."—*De Bell. Gall.*, vi., 29.

Very exact registers were kept of the different plots of ground, and the number of members of each family, so that the division might be made on a perfectly equitable basis. Each family was also allowed a certain amount of guano from the Cinchas Islands for manuring the land. All agricultural labor was carried on under the direction of the authorities, and the first to receive attention was the ground which was to serve for the support of the aged, the widows and orphans, the sick, or those employed in the service of the State. Maize was cultivated on even the most abrupt slopes of the mountains, which were covered with terraces, supported by enormous blocks of rock and stone, and then filled with fertile earth from the valleys. The State supplied each dwelling with wearing apparel and with the necessary implements of labor. There were neither rich nor poor; each one had sufficient to live comfortably, but without a surplus permitting accumulation.

Idleness was a punishable offence. There was no coinage; gold and silver were used for ornaments, or were deposited in the temples. Exchanges were made at regular monthly fairs, by bartering. The Government gave out raw materials to artisans and to women, who made these into manufactured articles, under the supervision of overseers appointed by Government.

The population was divided into communities. (Continued on Eighth Page.)

*See Charlevoix, "Histoire du Paraguay," 1786; Muratori, "Relation des Missions du Paraguay," 1754; A. Kober, "Der Christliche Communismus in der Reductionen von Paraguay," 1879.

†There are two sets of motives, and two only, by which the great bulk of the materials of human subsistence and comfort have hitherto been produced and reproduced. One has led to the cultivation of the Northern States of the American Union from the Atlantic to the Pacific; the other had a considerable share in bringing about the agricultural and industrial progress of the Southern States, and in old days it produced the wonderful prosperity of Peru under the Incas. One system is economical competition, the other consists in the daily task, perhaps fairly and kindly allotted, but enforced by the prison or the scourge. So far as we have any experience to teach us, we are driven to the conclusion that every society of men must adopt one system or the other, or it will pass through penury to starvation.—*Popular Government*.

during coverture, so that the wife shall retain the same legal existence after marriage as before, and in all cases shall have the same right to appeal in her own name alone to the courts of law or equity or redress, etc., that the husband has to appeal in his own name alone. It also provides for the custody of children, giving equal rights to both parents, to the custody and earnings of children, and in case of death the mother to come into the possession of children and property on the same terms that the father does. It is doubtful if this bill will speedily become a law, but the fact that it is introduced is a progressive sign. There is, however, one proviso, which may secure for it a favorable hearing. It provides that the act "shall not confer upon the wife the right to vote or hold office, except as is otherwise provided by law." How delicately considerate are these masculine statesmen when there is a hint of danger from the demoralizing influence of woman, that the political caucus may not lose cast, and taint its immaculate purity with the gross assaults of feminine weakness, and coarse profanity, intruded among the clean and manly martyrs who isolate themselves from wife, mother and sister for their country's safety!

Washington, D. C. LYMAN C. HOWE.

Woman's Department. Why St. Peter Admitted the Young Maiden Promptly.

As Peter sat at heaven's gate, A maiden sought permission And begged of him, if not too late, To give her free admission. "What claims hath you to enter here?" He cried with earnest mien. "Please, sir," said she, "with hope and fear, 'I'm only just sixteen."

"Enough," the hoary guardian said, And the gate wide open threw; "That is the age when every maid Is girl and angel too." —Detroit Free Press.

OF INTEREST TO WOMEN.

At the last meeting of the Anthony Suffrage Club of this city, a letter from Mrs. Rosa Miller Avery addressed to Mrs. Sara A. Underwood, President of the Club, was read. The letter, was written at Emporia, Kansas, where Mrs. Avery is stopping for a few weeks. The following passages which the JOURNAL is permitted to publish will be read with interest:

Though this is the first day of April it is not such an April fool-day as it used to be before women could vote in incorporated towns in Kansas. It is election day here and as elsewhere party life and strife, ebb and flow with all the foam and fury which the political atmosphere engenders, specially when it touches upon retrenchment and expenditure of the public funds for educational purposes. The reform candidate's howling can be heard above the surge and roar of these prairie spring winds about the salaries paid to first class teachers, although it is less than is paid in Topeka, Wichita and other neighboring towns. The State Normal School is a lated here and Emporia is very proud of its schools and educators. To impoverish the schools is the hue and cry of the party for reform—"what jugglery and pretense the word 'reform' is made to cover and endure especially when it is used as a rallying cry to gather together all the forces of ignorance and darkness like a destroying angel to lay waste that which it has taken years of hard labor and sacrifice to build to greater perfection.

It is not the fashion here more than elsewhere for women who have inherited feminine fancies, that to be womanly is to be weak and not wise outside of her home and church relations; so my friends were agreeably surprised when they heard of one after another of these proper society ladies registering and voting in opposition to their husbands against cheapening the schools. One young lady exclaimed "papa you will lose your vote for mamma and I am determined to vote against you." Moreover some of the teachers like the clergymen and other salaried persons, very rarely do or say anything to offend the public's taste of propriety, but in this case if the reform party succeeded it would lessen their gains; and Susan B. Anthony was never so crazy to vote as were these same women teachers, who never before appreciated the blessings of the ballot and every one of them voted. My niece who spent two days with her carriage and coachman laboring for the welfare of teachers and schools was met by a wise-working politician who said: "Mrs. Sterry, you women do nothing without money, I tell you it takes money to carry on a campaign to make it a success." My niece replied, "We cannot nor do we wish to make use of such methods to win and secure votes." "Then you will fail" said this political prophet and it would seem as if his prophecy would come true, for up to mid-day the reform party were having it all their own way and the "people's money was safe.

April 2d.—Yesterday the men had it all their own way to look after house and see a good dinner was ready for their lords—but not their masters—and after a mid-day dinner carriages, coaches and street cars bore women to the polls and they quietly and swiftly deposited their votes and returned to their homes." Last evening we were sitting quietly in the library and my niece was reading to her three lovely children when Eliza, the colored cook came in saying, "Mrs. Sterry, please like that telephone is going all the time." Niece returned to the room with her face beaming with radiance and exclaimed "Oh! aunt, Miss Dr. Jackson is elected and Dr. Moore, the economic reformer defeated handsomely." Robert Smith recently lectured here in the Opera House. There was not standing room for her audience and hundreds were obliged to leave. Also, when she preached on Sunday the church was filled to overflowing and multitudes left unable to gain entrance, so popular is this suffrage preacher and teacher in this State.

The Women's Penny Paper has tried to break through old habits by applying for admission for a lady to the sacred precincts of the reporters' gallery of the Philadelphia House of Commons. To this the sergeant-at-arms replied that there were no vacancies, and that in any case he had "no authority to admit any ladies into the reporters' gallery." At the pressing request of the disappointed lady Mr. Bradlaugh asked the speaker whether in the event of a vacancy occurring in the reporters' gallery, there was any order of the House which would prevent an application from a lady from being placed on the list of applicants for admission as reporter? He

said in reply: "There is no order of the House against a lady being admitted as a reporter to the reporter's gallery. Within the last two or three days an application has been made to the sergeant-at-arms by a lady, stating that she was the representative of a journal which advocated the political and social rights of women. (Laughter.) The sergeant-at-arms, as I think very properly, replied that he had no authority to depart from the existing practice, nor would it be right for me to intervene in any way, unless I have the direct and express sanction of the House, in a matter possibly leading to consequences which it would be difficult at this moment for the House to foresee." (Loud laughter.) This contemptuous manner of treating a lady's application shows how much the House of Commons has yet to learn. What impropriety would there be in the admission of a lady to the reporters' gallery? And why should the subject, in which there is nothing at all funny, excite laughter? Is it to be inferred that the men who have seats in the reporters' gallery are of so low a character that it is known a decent woman could not sit near them without outrage or insult, and that the thought therefore of a woman making such an application and assuming to be virtuous, and to have a worthy object, was so ridiculous that laughter could not be restrained?

BOOK REVIEWS.

[All books noticed, under this head, are for sale at retail can be ordered through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

INDIVIDUALISM. A System of Politics by Wordsworth Donisthorpe, Barrister-at-Law, author of "Principles of Pinstology," etc. Macmillan & Co., London and New York, 1889. Pp. 393. Price, \$4.00.

This is a work by an author who with unusual ability and entire fearlessness examines the principles of government and endeavors to state its legitimate functions. He does not favor the extreme individualistic position of writers like Auberson Herbert, nor on the other hand the extreme socialism of J. L. Joyner in England, or of Mr. Bellamy in this country. He believes in the operation of natural law as opposed to artificial restriction of human activity. He traces the evolution of the State from the organization of primitive society and notes the social forces which have culminated in great empires like those which constitute the British Empire. The consolidation of the union of the kingdoms of the Heptarchy was followed, it is shown, by the re-subdivision of the whole into counties. The two principles, the importance of which is urged, are the assumption of the graver functions of government by the State, and the delegation of the lesser functions to local bodies. "The parish might be a suitable area for the registration of births and deaths, and at the same time most unsuitable for the construction of tramways. For the maintenance of main roads one would almost suppose the best area would be co-extensive with the land. So the Romans thought. While for the purposes of gas or water supply the municipal borough would seem the most suitable." In dealing with the structure of the State, the author says "I am at once prepared to admit and to contend that every citizen is not only morally justified, but also morally bound to take his share in legislation so far as his duty of safe-guarding his own liberty is concerned." Mr. Donisthorpe holds that the vote is a right and that all, "women and paupers" included, should exercise this right. Indeed there should be no qualification required of voters. Paternalistic legislation is not approved and the superiority of private control in business matters where practicable is dealt upon at length. "What is Property?" and "What is Capital?" are ably discussed in the chapters 4 and 5. Following are chapters devoted to the discussion of a system called "labor capitalization," according to which the laborer himself, or his strength, skill, experience, etc., are taken as representing capital to a fair share of the profits of production. Mr. Spencer's treatise "The Man vs. the State" is ably criticised, while the author has a very high opinion of Spencer's thought generally. Mr. Donisthorpe is a well-equipped writer, possessing large knowledge of economic and social subjects, which he treats in a style as brilliant as his method is logical. But his spirit is not always judicial and his treatment of the views he opposes is sometimes almost captious. The JOURNAL will have more to say on this work in its editorial columns.

TWENTY NOVELLETTES. By Twenty Prominent Novelists. (No. 53 of Lovell's International Series.) Pp. 233. Price 30 cents.

This book gives good short stories touching on as many different topics and with varied scenery by such well known writers as B. L. Farjeon, W. E. Norris, L. B. Waldorf, Geo. Manville Fenn, John Strange Winter, R. M. Ballantyne, Katharine S. McQuoid, Florence Marryat, Mrs. Alexander and others, whose names are a guaranty of the excellence of work done, and the variety of mood which will make this volume one of the most charming to take on a journey or to open in the quiet hours of summer recreation.

AN OPEN LETTER to Hon. Edward M. Paxson, Chief Justice of Pennsylvania. By Richard B. Westbrook, of the Philadelphia Bar. I. Was the Law of Sinai the "First of Which We Have Knowledge?" II. Was Moses the "Greatest Statesman and Law-Giver the World has ever Produced?" Philadelphia: J. B. Lippincott & Co. 1890. Pp. 36.

Last October Chief-Justice Paxson delivered an address before the Law School of the University of Pennsylvania. In that address the claim was made that the "first law of which we have any knowledge was given to the world amid the storms and the clouds, the lightning and thunders of Mount Sinai." It was further declared that the political government of the Jewish people "was supplied by the greatest statesman and lawgiver the world has ever produced." These are strange claims to be made at this day by a gentleman who has a reputation for legal learning. They show that the Chief-Justice of Pennsylvania is unacquainted with the results of modern research and is swayed by thoroughly exploded historical errors and superstitions. Had he possessed but a superficial knowledge even of Egyptology, such as now can be obtained from manuals like that of Lenormant and Chevalier, and from first class encyclopedias, he would have known that the Egyptians had a moral and political system centuries before the alleged date of Moses. From works now accessible to all, he might have learned of the existence of a high morality and of legal codes in India long anterior to the time of the Hebrew lawgiver. A little study of the subject of law would have convinced him, had he possessed the modern spirit instead of being enslaved

by antiquated theological myths and obsolete superstitions, that law is an evolution and that all political systems have slowly grown from simple to complex conditions out of the increasing wants and the changing circumstances of social life. Dr. Westbrook, himself an attorney and counselor in the Supreme Court of New York and of the Supreme Court of the United States, undertook, in this "Open Letter," to expose the Chief-Justice's mistakes, and he has done the work very effectively. It ought to have the effect to cause the distinguished jurist, if he is to give more addresses before law schools, to resign his position and to devote the remainder of his life to the study of the history of law, and to the general history of ancient nations.

HAUNTINGS. By Vernon Lee (No. 73 Lovell's International Series) F. F. Lovell & Co., New York. Pp. 237. Paper. Price 50 cents.

This work includes a number of weird short stories told by "Vernon Lee" whose real name is Violet Paget. "Amour Dare," the leading story deals with Italy and Italian historical scenes and personages as does "Dionaea," a tale of the evil eye. "The Phantom Lover" is an artist's narrative of a very strange English visionary. The fourth and last in this collection, "A Wicked Voice," narrates the horrid experiences of a singer haunted by a wicked supernatural voice, full of sensuous earthiness, and utterly opposed to the higher longings of the haunted artist who is obliged to give utterance to that which he loathes by a spirit who thus seeks to wreak vengeance on those who did it wrong while he lived.

THE SEVEN CHURCHES OF ASIA; OR WORLDDINESS IN THE CHURCH. By Howard Crosby. New York: Funk & Wagnall's, 1890, pp. 168. 75 cents.

The object of this little volume is to show that worldliness is the ever present and all destroying sin; that it poisons social, political and business life. The author uses the letters addressed to the seven Asiatic Churches to press home the central truth, as important now as in the Apostolic age, that worldliness is the giant danger of the Church, and that the conduct of the individual Christian is the responsible unit in the decay and apostasy of the Church. The earnest spirit and lofty moral tone of the work are sufficient to commend it to those who strive to "live in the spirit," whether they accept Mr. Crosby's theology or not.

IN HER EARLIEST YOUTH. By Tasma. (66 of Lovell's International Series.) Pp. 343. Paper. Price 30 cents.

An interesting story of Bush life in Australia. A French girl is the heroine, an Englishman the hero. A story of honest, sincere though vulgar love conquering indifference, fastidiousness and temptation.

New Books Received.

The Seven Churches of Asia, or Worldliness in the Church. By Howard Crosby. New York: Funk & Wagnall's. Price, 75 cents.

The Calvary Pilgrim, Christ, and Him Crucified. By Robert S. MacArthur. New York: Funk & Wagnall's. Price, \$1.00.

Studies in Theosophy: Historical and Practical. By W. J. Colville. Boston: Colby & Rich. Price, cloth, \$1.50.

Truth's Fairy Tales. By Julia Winchester. Chicago: Christian Science Pub. Co. Price, \$1.10 postpaid.

The following from F. F. Lovell & Co. New York: In Her Earliest Youth. By Tasma; Twenty NovelleTTes. Price each 30 cents. The Little Chaitaine. By the Earl of Desmond; Hauntings. By Vernon Lee. Price each 50 cents. A Mystery of the East Mail. By Byron D. Adsit. Price, 25 cents.

An Awakening. By Miss Forsyth. New York: John W. Lovell Company. Price, 25 cents.

An Open Letter to Hon. Edward M. Paxson, Chief Justice of Pennsylvania. By Richard B. Westbrook. Philadelphia: J. B. Lippincott Company.

Ideology: Mental Anaesthesia Self-Induced. Miraculous Cures Self-Made. Evolution and Evolution in the Human Mind as in the Whole of Things. By La Roy Sunderland. Boston: J. P. Mendum, 3 vols.

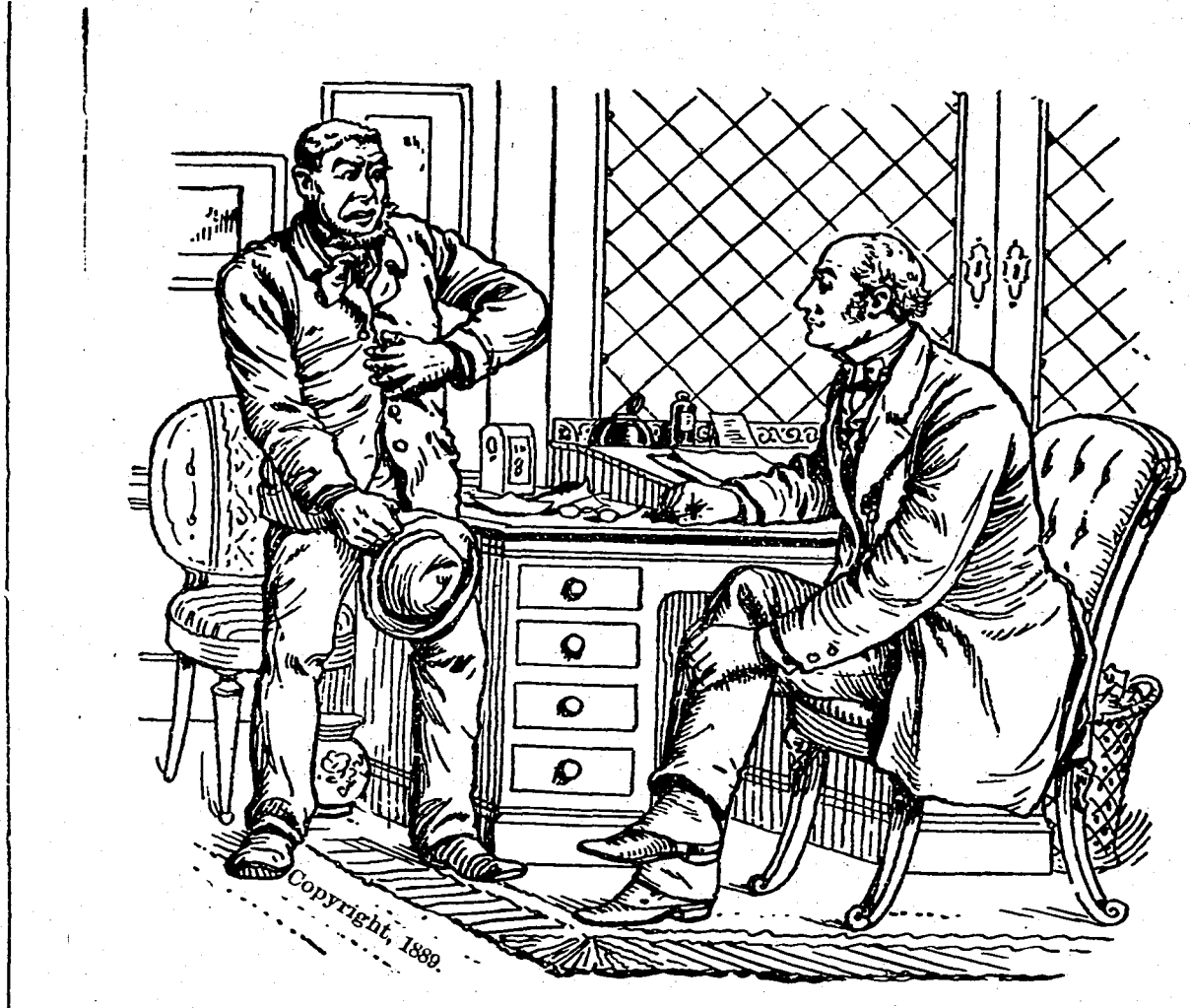
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Hypnotism.

Hypnotism (from the Greek word *hypnos*) is the science of that sleep-like state which manifests itself by nervous phenomena. It may be produced by the influence of another or it may be self-induced. The young are more easily hypnotized than the old. Those who are concessive and passive, and who can and are willing to concentrate their attention on the intended sleep are the most susceptible. Those who cannot be hypnotized in the first instance, may yield after renewed efforts. Hypnotization is easier in warm than in cold climates. Great intelligence is unfavorable to the hypnotic sleep. Of the three hypnotic states, the cataleptic, lethargic and the somnambulistic, the last is the most interesting. The somnambulist is a subject, a personality acting by his own impulse or obeying the will of the operator, yet with a peculiar consciousness that does not return to memory with returning wakefulness. The effects that can be produced by hypnotism are wonderful. Not only drunkenness, the tobacco and opium habits but rheumatism and other diseases of like character are cured by "suggestion". All this was demonstrated by La Roy Sunderland half a century ago, but the medical profession sneered at what he did. The world—scientific men included—had to grow before these interesting psychological facts could get orthodox-scientific recognition. They were none the less necessary in the growth from a materialistic to a psychical or spiritual view of man.

Friedrich Anton Mesmer, after whose name what is now called hypnotism was long called, was born in Switzerland in 1734. He moved to Paris where his parlors in the Place Vendôme became the rendezvous of the polite world. It was while studying mesmerism with a view to exposing the impostures of Mesmer that James Braid made experiments which satisfied him that there were mental phenomena which must be attributed to a disturbance of the nervous system produced by the concentration of the visual powers, the absolute repose of the body and the fixing of the attention; that all depended upon the physical and psychical condition of the subject, not on the will of the magnetizer. He explained many somnambulistic phenomena by hyperesthesia. Braid's work attracted much attention and stimulated investigation of the subject. During the last ten years hypnotism has, especially in France, been the foremost subject in neuropathology; and for four years a monthly has been published in Paris, a scientific journal named *La Revue de l'Hypnotisme*.

An esteemed contemporary refers to a "new thing called hypnotism." Hypnotism is no "new thing". The phenomena, so characterized were, as shown above, once known under the name of mesmerism. Pathetism is the name under which La Roy Sunderland used to classify this peculiar kind of mental phenomena. Fifty years ago he lectured on the subject in many states of the Union, and in-

visited persons to the platform and with them, gave remarkable illustrations of the power of one mind to influence and control other minds by "suggestion". Nothing more wonderful has occurred under the name of "hypnotism". In his last volume he substituted for pathetism the term "ideology". He was far several years a prominent Methodist minister and a successful revivalist. His success in hypnotizing people led him to consider whether the results of his preaching were due to the "power of the Holy Ghost" or to some psychical power which he himself possessed, and he finally left the ministry, and lectured and experimented independently, exhibiting his powers before audiences to the astonishment of all who witnessed them. Mr. Sunderland was a Spiritualist, he lived and died a Spiritualist. J. Stanley Grimes lectured on the same subject and described the phenomena of mesmerism or hypnotism under the name of "neurology".

Now the same class of phenomena investigated under the name of hypnotism, attracts more general attention because the scientific and the popular mind is more advanced and in a more receptive mood. Now the entire press is ready to acknowledge the actuality of psychical influence. A leading Chicago daily paper says that "every ring, trust and combine should be hypnotized and bidden to disband" that "mill owners and factory proprietors should be hypnotized into paying better wages and telling the truth," etc. The important question is, to what extent is this thought-transference, or this power of mind to influence mind, absolutely real, and how far does it or may it possibly affect personal responsibility. The JOURNAL may have something to say on this subject in the near future.

"The Survival of the Fittest."

An intelligent writer in *The Nationalist*, replying to Gen. Francis A. Walker's criticism in the *Atlantic Monthly*, of "Looking Backward," says: "If, as Mr. Walker suggests, it were the law of the survival of the fittest that has been in operation in the development of mankind, then indeed would the epithet 'brutal' be here misapplied. It is not, however, this law which has been at work; it is, as the declaration truly says, the 'brutal law of the survival of the strongest and the most cunning.' This is the law which plays its part among the brute creation, and there it may well be the fittest that survive. Thus it is the brutal law, and, inasmuch as man has some attributes which are not shared by the brutes, it cannot properly be called the 'human principle.' It is not the principle by means of which man's development has progressed, but rather that by which it has been retarded. It is in spite of this principle that mankind has developed 'from purely animal conditions,' into that which it is today; and a far greater capacity for a much higher civilization would have resulted if the law of the survival of the fittest had been allowed an unrestricted operation."

This is well said. By the term "the survival of the fittest" first used by Herbert Spencer, is meant by him and other leading writers on evolution, only the survival of those forms and faculties which are the best fitted to live in any given conditions. If the conditions are poor and low the survival of the fittest may imply the extinction of the highest, and the persistence of those only which are in harmony with low conditions. The variations in such an environment which are in the direction of higher organization are destroyed, and those only prevail which tend to make the creature more and more fit to live in such a medium. When the physical conditions are becoming less favorable for high development, the survival of the fittest implies the survival of the lower forms of life. Mr. Darwin's well known phrase is "natural selection." He has shown how in the "struggle for life," there has been a constant selection of those variations which have been favorable to the success and persistence of animal and vegetal organism in their different environments. But Darwin recognized the fact fully that as man has become an intellectual and moral being, the influence of natural selection upon him has been constantly diminishing and the influence of education, example, etc., has been constantly increasing. As men emerged from brutality and low savagery their own personal volitions purposes and plans became important factors in intellectual, moral and social development. Indifference to existing industrial evils cannot be justified or excused on the ground that they are the result of competition and that competition is necessary to progress. Competition is no more necessary to progress than is co-operation, and increasing co-operation is one of the characteristics of moral and social advancement. Competition will continue, but it must, as man becomes more enlightened and more humane, assume higher and nobler forms. By emphasizing the importance of co-operative industry the Nationalists are doing a good work, even though some of their theories as presented by Mr. Bellamy are impracticable.

Let Us Moralize the Struggle.

W. S. Lilly, who is not a state socialist, in the February *Forum* points out some of the results of fierce industrial competition, and expresses the belief that "co-operation is a key to a solution of the great problem." "To get out of men," he says, "the utmost exertion of which they are capable, for the smallest wages they can be induced to accept, is very widely supposed to sum up the

whole duty of an employer toward his hands. We have forgotten that these hands are men. We have treated them as merely animated machines. Well, I say, unhesitatingly, that to pit a destitute man against his destitute fellows, and to wring from him his labor for the scantiest pittance to which he can be ground down, is wrong. The necessity of the seller does not make it just to underpay him. If I give him less than a *justum pretium*, an equitable price, for his work, I do in fact rob him. And this is at once the most common and the most disgraceful form of theft. The most common, for it is found in all departments of life; the most disgraceful, because it is the most cowardly....

It may, however, be said, "everywhere throughout nature, variety and competition are the conditions of advance, the struggle for existence, the survival of the fittest, are truths, however stern, and are not to be altered by whole libraries of sentiment." I reply: The struggle for existence is, indeed, the universal rule of nature. But the business of man who is an ethical animal having perception of right and wrong, justice and injustice, is to moralize the struggle."

Mr. Lilly thinks that "the task which lies before the world is the re-organization of industry upon an ethical basis. The era is surely approaching when in Mr. Herbert Spencer's happy words, 'One man will not be suffered to enjoy without working, that which another produces without enjoying'; when what Mr. Mill justly calls 'the great social evil of a non-laboring class' will no longer be tolerated; when the true answer to socialism with its barbarous schemes for the abolition of capital, will be given by the vast extension of co-operation which will make every laborer a capitalist. Co-operation! That word is a key to a solution of the great problem.... It seems to me not easy to overrate the disastrous effect upon national life that must result, in proportion as the state assumes the function of the father, the master, the guild, the church. I believe the new industrial organization that the world must have, will be a natural growth, not an artificial machine—a growth rooted in the essential needs of human nature, which are ethical needs; in the regulative principles of human action, which are ethical principles, in 'the mighty hopes that make us men,' which are ethical hopes. So much seems to me certain.... The wisest can but discern dimly the shadowy outlines of the new order: 'the baby figure of the giant mass of things to come at large.' It is enough for us to look for, and hasten unto, that ampler day. 'Enough, if something from our hands have power To live, and work, and serve the future hour.'"

Bishop Spalding's Mistake.

Says Bishop J. L. Spalding in the *Arena* for April: "We are a Christian people—why should we be ashamed to confess our faith? ... Christianity, in fact, though not legally established, is understood to be the national religion.... What good reason then is there why we should not write God's holy name upon the title page of our organic law." The majority of the people of the United States are Christian, nominally if not in fact, but the "Government of the United States" to quote from a document—a treaty with Tripoli—signed by George Washington as the first President of this republic, "is not in any sense founded on the Christian religion," etc. The national constitution is a secular document. It was the desire of the founders of this Republic to establish a government under which all should have equal rights, which should in no way discriminate against any class, on account of religious belief. In reply to a letter from New England ministers complaining that the word God had been omitted from the constitution, Washington, who was President of the convention which adopted that constitution, said in substance that religion belonged to the churches and not to the government. Does Bishop Spalding think that putting the name of God in the constitution would make men reverence God or cause them to love their fellow men more than they now do? If Theism or Christianity may be made the established religion of the government, what objection would there be to making the established religion Roman Catholic if that faith should gain ascendancy by reason of the numerical strength of its adherents? Doubtless Bishop Spalding would rejoice in such a result. Why cannot all agree to let religion rest on its own merits without governmental recognition, either directly or by implication? The leaders of the "National Reform party" declare that this is a godless nation because the word God is not in the constitution. The idea seems to be that unless there is a recognition of God in every important public document, God is insulted and ignored, just as though the stary heavens and the human soul, needed to be supplemented by three printed letters of the alphabet inserted in a man-made instrument, in order to remind the people of God's power and presence.

"Public Defenders."

Mr. W. F. Aldrich of Alabama, and his wife, Mrs. Josephine Cables Aldrich, who as Mrs. Cables was known some years ago as editor of the *Occult World*, published at Rochester, N. Y., are working earnestly to bring about certain reforms in the administration of justice. They intend to spend \$10,000 in the work of arousing public sentiment in favor of legislation that shall secure to all persons accused of crime attorneys appointed and paid by the State, these attorneys to be called "Public Defenders." Now, they say a person accused, without money to pay lawyers and without friends, is almost

certain to be convicted. The judge, the jury, the sheriff and his deputies and the district attorney—generally an able lawyer, are all paid by the State. True as a matter of form, an attorney is appointed to defend the accused, but he is often a young or inexperienced lawyer unable to cope with the district attorney and does not work with the same interest and success that he would were he adequately paid for his services. "In every other situation it is agreed that the party who is paid is naturally interested in the party who pays; and it is so also, with the judge and jury—the district attorney makes his record on the number of convictions he can procure. This is recognized through the South as a great injustice and in several States the county solicitors are now paid a fixed salary in lieu of a certain fee for each conviction. We would suggest that the State shall employ 'Public Defenders,' whose duty it shall be to appear in all criminal cases as attorney's for the defense, and who shall have an equal opportunity to employ the machinery of the law to secure to the accused a full and fair hearing. The appointees of this office should be lawyers of equal ability to the district attorney, and their reputation and professional success should be based on the number of acquittals they secure for the unjustly accused. No question of cost should enter into a case when life and liberty are at stake. We have lately made the following proposition to the *New York World*, and now extend it to the world at large. If you will advocate this idea, assist in formulating the plan and keep a watchful eye over the operations, we will be one of twenty to give \$5,000 each to (a) put this step into immediate operation in New York, Boston, Philadelphia, Chicago and Washington, D. C.; and (b) to secure such legislation, both State and National, as to make the plan a permanent part of our legal machinery."

It is hoped that the efforts of Mr. and Mrs. Aldrich will call attention to the evil they point out in the administration of justice and that the method which they recommend or some similar one will be adopted in all the States.

Industrial and Social Evils.

An interesting and significant paper appears in the *Century* for April, entitled "A Programme for Labor Reform." It is a "Report to the Sociological Group by a Committee consisting of Seth Low and Richard T. Ely." It points out many of the existing industrial wrongs and social evils and then outlines a programme of legislation and action as a remedy. The paper is very outspoken in condemning the oppression of the poor by the rich and decidedly socialistic in the remedies which it recommends. It takes the ground that the labor problem is but a fraction of the entire problem of industrial society, and that the latter problem even is but a part of the whole social problem, which must include art, religion, literature, etc. The disposition to treat the labor problem as a class problem is deprecated. "The real advance of labor can come only as a part of true social progress which requires that the humblest classes share to an increasing extent the benefits of civilization. The interests of the laborers are identical with the interests of society as a whole, and advance of the interests of wage-earners means general social advance. It is now seen that factory legislation once regarded as class legislation, is in the interests of the whole nation."

The paper further says: "On the whole, there is reason to believe that absolutely speaking, the condition of the masses in all civilized lands has improved and not deteriorated in the past generation of the world's history. Yet in some respects we are obliged to acknowledge even an absolute deterioration in large portions of civilized society." The fact is mentioned that the mass of breadwinners are congregated in great establishments where manufacturing on a gigantic scale is carried on for an uncertain and even a capricious world-market. The old security of existence when artisans and mechanics owned their own tools and "occupied an esteemed position in the American village," is gone. Irregularity of employment and of income in our large cities, leads to enforced idleness and intemperance. Women and children especially are exposed to the debasing influence of bad men found in every large community. The locations of industry are changing rapidly and "the laboring population, continually changing domiciles, fails to take root anywhere and loses the moral strength which comes from a secure local connection." If machinery has been a blessing it has also been a curse. The higher faculties are deadened by mere routine. "The mind and muscles acquire speedily certain aptitudes, but become inflexible at an early age. 'What,' asks Prof. Roscher, 'must be the aspect of the soul of a workman who for forty years has done nothing but watch for the moment when silver has reached the degree of fusion which precedes vaporization?' Perpetual changes in methods of manufacture reduce skilled workmen to the ranks of common day-laborers. Wages in general have probably increased, but so has the number of idle days as well as rent and the expenses in many directions. Legitimate wants have also increased."

The paper, some of the ideas of which are here summarized, further points out the dwarfing effects physically and mentally, and the bad moral influence of child-labor in stores, shops and factories. This evil is constantly increasing as is the labor of women in industrial establishments. Women and children are becoming more and more the natural com-

petitors of laboring men: The establishments in which the employes work the largest number of hours "are precisely those in which the labor of women and children predominates." The increase of rent in cities, due to their growth, compels men, women, and children to crowd together in a condition destructive of health and wholesome family life. "The slums of cities are breathing-holes of hell, and the only way to reform them is to sweep them from the face of the earth." In some trades Sunday work or night-work, or both, are almost universal, and with many, as for instance street car employes, the excessively long working day is one of the results of "corporate greed." The mortality of the poor, especially of children is large. The condition of American workingmen has been lowered by excessive immigration of foreigners, many of them of a low class. The division of labor has developed a large number of one-sided men who are dependent upon their employers. M. de Tocqueville is quoted: "Nothing tends to materialize man and to deprive his work of the faintest trace of mind more than the extreme division of labor."

The authors of this paper further say that labor being a commodity those who control it too often interfere tyrannically in the politics and social life of the working classes. Accidents occurring in large numbers increase the class of widows and orphans. "Probably no railways in the world are so destructive of life as the American. Over 2,000 employes were killed, and more than 20,000 injured in 1888. Their peril is spoken of by President Harrison as being as great as that of a soldier in time of war. This loss of life can be prevented, but money is valued more than life and it would involve expense for improved appliances. Elsewhere we find employers' liability acts, but they are with us few and imperfect, and the tendency of our courts is to decide against workmen in suits for damages."

Allusion is made to some of the moral evils. "Churches have left overcrowded workmen's quarters, and spiritual oversight and culture are withdrawn." Marriage is contracted at an early age with no appreciation of its responsibilities. "Parents neglect children, and later children neglect parents." The saloon is a perpetual temptation to those who live in labor quarters. Class hate has been nourished by the struggle of social classes, and bitterness takes the place of affection and friendly intercourse. Employers too often consider only the contract between them and their workmen, disregarding the ethical obligations to help them when they can. "A general wide spread lawlessness is both a cause and a symptom of disease." The "employment by corporations of armed bands of hirelings must be noticed as an anarchistic tendency." Another serious evil is "the employment of spies and informers with whom the ranks of laboring men in the United States are honey-combed as nowhere else in the civilized world." The number of imprisoned criminals is increasing every year.

The Remedies.

The *Century* paper not content merely to oppose evils which exist, makes definite recommendations as to the best way to prevent social and industrial troubles.

One of the obstacles to progress, the paper claims, is the popular optimism which teaches that things are as they should be. "This unworthy optimism is a lie and surely those who keep it going are doing the devil's service." And yet there is no occasion for pessimism. What George Eliot fitly named melliorism, to distinguish it from both optimism and pessimism, is doubtless what the authors of this paper would have encouraged. The Church "must show the Christian faith and love of early Christianity," it must take hold of the life of men directly and in many ways; the clergy should be trained in social science. The family must be elevated and this can be done through associations like the Divorce Reform League, the Church, and partly through legislation. The gravity of marriage and the responsibilities of parenthood must be impressed upon the young by public teachers. Compulsory education should everywhere be enforced. Our schools are inferior to those of Germany, Switzerland, and England. "While in the self-complacency of optimism the American eagle has been deafening us with his screams, other countries have been slowly but quietly improving their schools, and we have stood still or made but slight advance." Manual training and industrial education must be encouraged. Girls ought to be taught "sewing, cooking, and other womanly occupations. Preparation for life must come to an increasing extent through the school." The school years should be extended and we should expend three times what we now do on our schools, and this work should be supplemented by private efforts like the Chautauqua reading circles.

Stricter sanitary laws are required, and the dwellings of the poor should receive attention. The whole tenement-house system should be reformed. "It is a sad commentary on our Christian civilization that when there is more than one man in New York City claiming to be a Christian, who, alone and unaided could reconstruct the entire tenement-house districts of the city, the unspeakable wretchedness and equal of its slums continue almost unabated." Factory laws requiring factory inspection by men of character, protection against dangerous machinery, prohibiting the employment in factories of persons under fourteen years of age, and limiting the working time in factories for women and per-

sons under eighteen to fifty-four hours a week are among the measures recommended. Employer's liability acts should become universal. The civil service should be reformed and police brutality, which has already attracted the attention of foreigners, should be stopped at all hazards. Labor organization should be recognized as a necessity and "to harass them by injustice, as is being done too often by our courts under a revival of obsolete laws and constructions, will inevitably lead to their degradation."

State and municipal savings banks should be started when practical and private banks rendered secure. "It would be well to have the debt of a city like New York held in small sums by the masses." Contract labor and the most degraded foreign element should be kept out of the country. Laws should be passed which will secure individual responsibility of managers of corporations which now defy public rights and often steal public property with impunity. Monopolies, like gas, water and electric-lighting works should be under direct public management. Public libraries ought to become more numerous. A reform of taxation, which bears now most heavily on the poorer classes, is necessary. Labor bureaus, arbitration, some kind of insurance system to insure against accident, sickness and old age, a development of fraternal beneficiary societies, profit-sharing, encouragement of co-operation, are all recommended.

The paper concludes thus: "The laboring classes know their friends and will willingly follow culture and wealth, provided culture and wealth are wise and virtuous and show sincere devotion to their interests. The testimony of men like the Seventh Earl of Shaftesbury bears witness to this, and Prof. Bretano says that before the anti-socialistic law was passed in 1878, even the German social democrats—save perhaps, a few insane extremists—were always ready to listen to a manly and sympathetic word, even from one who differed with them. We who write this paper have, in our experience with American workmen, found abundant confirmation of this testimony. Let those who are fit for leadership assume leadership."

Titles.

"We must," says James Parton, "take care to say 'Mr. Gladstone' in speaking of the Premier. To this day, elderly Englishmen talk of 'Mr. Canning,' 'Mr. Pitt,' and even 'Mr. Fox,' although the statesman last named is more fondly styled 'Charles Fox' by men of his own party. When Englishmen call a personage 'Mr.' it is a way of intimating that he stands above other titles, and that, like the first 'Mr. Pitt,' he would have to descend to a lordship. . . . Ten lines a week in the London Times dispose of the royal family, but ten columns are sometimes insufficient to appease the curiosity of the British public with regard to William Ewart Gladstone." Nevertheless, those royalties still have their use; for in all those old countries there are vast numbers of people who can be influenced only through their imagination. But those who feel under the necessity of having "Hon." or "Rev." prefixed to their names, or L. D., D. D., or Ph. D. written after their names, would do well to remember that the fact indicates how far they are from the commanding position and success of a Darwin, a Mill, a Spencer, a Parker or a Beecher, a Morse or an Edison, to whom titles can add nothing whatever. Think of "Prof." before Darwin's name, or "Ph. D." after that of Spencer! No wonder Beecher did not want D. D. added to his name, and that Edison will not use, and regards as childish titles bestowed upon him in Europe, for which many would give all the wealth they possess. We say Dr. Brown, Prof. Smith, Rev. Black, but always (if indeed any prefix at all is used), Mr. Washington, Mr. Lincoln, Mr. Jefferson, Mr. Webster. And yet there are many persons who feel hurt and will sometimes resent the fancied insult if they are addressed as plain Mr. with no other prefix and with no suffix to their names.

Gen. Devens closed his address at the celebration of the twenty-fifth anniversary of the Loyal Legion, in the Academy of Music, at Philadelphia last week, as follows: "Companions, my brief task is ended. In the conflict and in the years that have followed, half of what were once our members, it is probable, have passed the barrier that separates the seen from the unseen world. They are the advance of that army of which we are the rear guard. Somewhere they have halted for us, somewhere they are waiting for us. Steadily we are closing to them. Let us sling on our knapsacks as of old, let us cheerily forward in the full faith that by fidelity to duty, by loyalty to liberty, by devotion to the country which is the mother of us all, we are one army still."

Spiritualism teaches that death is but transition, that man is a spirit and that he enters the Spirit-world with fewer limitations and with larger opportunities, but with the same character which is formed during the earth-life. The best way, therefore, to promote men's spiritual interests, to fit them for the higher life, is to improve their intellectual and moral condition in this stage of existence. There are evils to

be fought, wrongs to be righted, and reforms to be accomplished in the interests of the people. He who is indifferent to the present industrial and social agitations, while entirely absorbed in contemplating the future life, should consider that no man liveth to himself alone, and that the best way to promote his own spiritual growth and that of his fellow-men, is to work for moral and social amelioration now and here. The well-being of the millions depends largely upon the right solution of great problems that now confront all who are in the current of the world's progress. This is the reason that the JOURNAL gives a large portion of its space to the discussion of these subjects.

Chauncey M. Depew has been in the South and has expressed his views on the "race problem". Wherever the negroes accumulate property, he says, and attain a fair degree of education, there is no trouble about negro supremacy. He thinks the problem will solve itself because of the gigantic strides the colored men are making in education and property getting. He thinks it is unwise to try to force the recognition of the negro as a voter by federal election laws. His position is criticized by journals of his own party, but he sees that intelligence and social influence will rule, in spite of legislation, and he puts emphasis on the importance of the education and elevation of the negro, rather than on the theoretical right of the negro to vote by reason of the fact that he is a person.

A Montreal correspondent writes: "A meeting of Spiritualists took place at Montreal, P. Q., on Sunday evening, presided over by George Dawson, Esq., to present Mr. G. W. Walrond with a purse of money and to bid him good by and God-speed. Mr. Dawson in appropriate terms referred to the good work that had been done during the past seven months, and the increased interest manifested by outsiders since Mr. Walrond's arrival in August last, the whole of his work having been given gratuitously. Mr. Walrond responded and thanked the subscribers for their gift and sympathy. Subsequently the guides controlled and gave an address on the "Future of Spiritualism," which they asserted depended more on the unity, action and morality of Spiritualists themselves than upon the phenomena presented to them from the spirit spheres. The object of Spiritualism is two-fold, viz., to demonstrate the continuity of life after death, and to make those who enlist within its ranks better men and women. Mr. Walrond leaves this week for Chicago, where he will be employed for three or four months, when he again returns to Montreal to continue the good work."

Mrs. R. C. Simpson formerly so well and widely known as a medium, was in the city last week on business and to visit her son. Mr. and Mrs. Simpson are now residents of the thriving little city of Centralia, Washington, where Mr. Simpson publishes a daily paper. Though for some years retired from public mediumship, Mrs. Simpson still retains her power and is in much better health than when she quit public work. At our solicitation she promised to favorably entertain the thought of assisting psychical research by affording Dr. Hodgson an opportunity to experiment with her some time within a year or two, and possibly to cross the Atlantic also. Mrs. Simpson reports a great rush of emigration to some parts of Washington, and rapid increase in land values.

W. W. Astor is about to furnish Trinity Church with bronze doors costing a hundred thousand dollars. When there are so many worthy objects to which a man of means can contribute money for the relief of suffering, for education, sanitation and the improvement of social conditions, Mr. Astor's disposition of his money in this case, reflects no credit upon him. He is never likely to hear in reference to this case the words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye did it unto me." The Trinity Church corporation owns many millions of dollars worth of property—including houses used as gin mills and dens of prostitution—much of which is exempt from taxation. This may seem incredible but it is true.

A convention of working-girls was held in New York last week. Delegates were there representing all classes of female workers from shop girls and dress-makers to authoresses. Delegates were present from working-girls' clubs in Boston, New York, Philadelphia, Baltimore, Chicago, San Francisco, and other large cities. Mrs. Grace Dodge, the president, thus stated the object of the convention. "For six years past we women have been learning to live and work together by means of co-operation for mutual help. It is meet that in a broader way we should still continue to co-operate and work for each other. What can be done to develop busy workers and to show to others their capabilities?" Several papers were read bearing on co-operation of women. Resolutions were adopted in favor of organizing a United Association of Working-Girls' Societies. The movement is a most worthy one, and it will have the good will and sympathy of the public.

According to Talmage the devil is the cause of influenza. Physicians will please take note of this discovery. The Brooklyn preacher says: "Satan, who is the 'Prince of the Power of the Air,' has been poisoning the atmosphere in all nations. Though it is the first time in our remembrance, he has done the same thing before. In 1696 the unwholesome air of Cairo, Egypt, destroyed the life of ten thousand in one day; and in Constantinople in 1714 three hundred thousand people died of it. I am glad that by the better sanitation of our cities, and wider understanding of hygienic laws, and the greater skill of physicians, these Apollonian assaults upon the human race are being resisted. But pestilential atmosphere is still abroad; hardly a family here but has felt its lighter or heavier touch." It is gratifying to know that man by his knowledge, gained through suffering and sacrifice, can lessen the effects of the work of Satan, who, it seems, wanders about poisoning the atmosphere, but one cannot help wondering why Mr. Talmage's God, who every now and then, strikes men dead and blows them up for blasphemy, does not dissuade Satan from his mischievous and malicious business of poisoning millions of people, or if that cannot be done, why he does not put an end to the career of his satanic majesty? Mr. Talmage talks twaddle, but no other man in America, except possibly Ingersoll, has audiences as large as he addresses.

In the Nationalist for March, Laurence Gronlund quotes this passage from a work on "State Socialism" by Claudio Jannet, Professor of Political Economy at the Catholic Institute of Paris. "The State must not pursue the chimera of bringing production and consumption into equilibrium. Observation indeed, shows that there is in humanity, by reason of the original fall, a certain amount of economic suffering which no material progress can possibly remedy. The crises of over production are the scourges, inherent in our modern economic condition. Catholics who talk of suppressing our economic anarchy, and of harmony and equilibrium of interests, forget that one of the consequences of the fall of Adam has been to render labor painful, to make the earth grow thistles (The professor's own italics.) No progress of science, no social institutions can ever make them disappear." No wonder Mr. Gronlund was amazed when he read this passage or that he exclaimed in commenting on it, "What a monumental stupidity in a modern professor of Political Economy!"

GENERAL ITEMS.

Mrs. Gill, medium, of 432 Washington Boulevard wishes the JOURNAL to announce that she will on May 1st remove to 2 Warren Avenue, Flat 4.

Giles B. Stebbins speaks at Farmersville, N. Y., April 27th; Friendship, N. Y., on May 4th, and from thence goes to New York City to arrange for publication of a book.

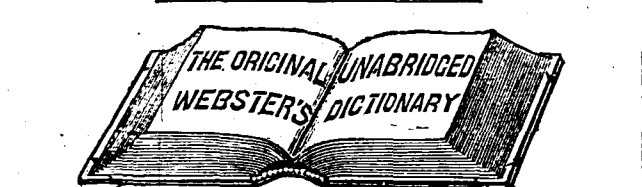
Mrs. Chant, of London, who enchanted everybody in America who listened to her two years ago, is again on this side the Atlantic. Mr. G. B. Stebbins writes that she spoke in Detroit last week, and aroused all the old-time enthusiasts.

The Boston Globe says editorially: "Speaker Barrett joins those Socialists who are urging that towns and cities should have the right to manufacture and distribute gas just as they distribute water. The speaker's own town in particular desires the privilege. The idea is a mighty good one if it does wear the Nationalist label."

"Truth's Fairy Tales," an elegantly bound and artistically illustrated little book by Julia Winchester, comes to this office from the Christian Science Publishing Company, 87 Washington St., Chicago. The style is concise and the language felicitous, and the tales, although written for children, may be read with benefit by all who would dwell in "the kingdom of the spirit."

The public has become exceedingly doubtful whether Keely has really made any great discovery, but Dr. Joseph Leidy, of the University of Pennsylvania and President of the Academy of Natural Sciences, said the other day to a newspaper reporter: "You may announce to the world on my authority that John F. W. Keely has discovered a new and wonderful force." Prof. Leidy probably knows more about physics than psychics and hence his opinion may be worth more than it was as a member of the Seybert Commission.

Our present industrial life is popularly supposed to date from far back, but the truth is it is comparatively new. Mr. Thos. Kirkup, a writer for the Encyclopaedia Britannica is quoted in the Century as follows: "The present system of competitive industry, which to most men is so rational and familiar that they cannot even realize the possibilities of any other, is but of yesterday. Free private ownership of land, the free right to choose what industry you please, and to follow it as you please, have even in Western Europe come into force only since 1789."



Readers of the JOURNAL who want a copy of the original Webster's Unabridged Dictionary will see by reference to our advertising columns on the eighth page how to obtain one for a little money, or a little work.

Notice.

The Connecticut Spiritualist Anniversary Association will hold its fourth annual convention at Grand Army Hall, on Saturday and Sunday April 26th and 27th, in Norwich. It is desired that the friends throughout the State shall show their interest in this meeting by their presence and by sending delegates to represent them and the cause. Norwich, the "City of New England," is a beautiful situation and the last days of April with balmy air will bring pleasurable recollections of the incoming beauties of spring.

The selections of the place and the time of holding the convention should ensure a large and successful gathering. Two of our best lady speakers will adorn the platform on this occasion, Mrs. R. Shepard Lillie and Mrs. H. S. Lake. The programme is as follows:

Saturday, April 26th, 1890, 11 A. M., business meeting; secretary's reports, choice of officers, etc.; 2 P. M., discussion on society work and public schools; 7:30 P. M., invocation, Mrs. Lillie; lecture, Mrs. Lake; vocal music, Mr. Lillie; improvisation, Mrs. Lillie. Sunday 27, 11:30 A. M., lyceum session; 1:30 P. M., invocation, Mrs. Lillie; lecture, Mrs. Lake; poem, Mrs. Lillie; vocal music, Mr. Lillie; instrumental music by orchestra; 7:30 P. M., poem, Mrs. Lake; lecture, Mrs. Lillie; song, Mr. Lillie; psychometric reading, Mrs. Lake; music by orchestra.

Cheap Excursions to Attalla, Alabama.

The Monon Route will on April 26th, 27th, 28th and 29th, sell tickets at reduced rates to Attalla, Ala., and return, for the Great Land Sale, April 23rd, 24th and 30th, tickets good until May 10th, with privilege of stopping over at Chattanooga, Lookout Mountain, returning. Don't miss the opportunity to visit the New South.

Express trains daily to Cincinnati, connecting with the Queen & Crescent Route. Attalla is the natural eastern gateway of the great future iron manufacturing district of North Alabama, in the center of the rich soft red and brown ore belt, with coal and limestone in easy reach, has four (4) railroads, fine water power, three (3) furnaces, car works, cotton compress, oil well and planing mills. But three years ago a village of four hundred, now a thriving city of 2,000. The sale is under the auspices of Attalla Iron and Steel Company and consists of choice manufacturing business and residence lots within the corporation limits of the city and adjoins the vast coal and iron fields.

College of Therapeutics.

The 12th session begins Monday, May 5, 1890, 7:30 P. M., at 6 James Street, Boston, and continues six weeks, presenting the new science of the soul, brain and body. Sermonomy and the new methods of practice based thereon, (unknown in all colleges), together with the psychometric diagnosis of disease and character, and some new apparatus for controlling disease, never before presented, which produces marvelous results. The new system of practice taught in the College of Therapeutics is now being successfully applied by its graduates. Fee for the course \$25. Address, DR. J. R. BUCHANAN, 6 James Street, Boston.

Among the list of books that Hugh O. Pentecost Editor of the "Twentieth Century," values highly are the following: "Our Heredity from God," by Rev. E. P. Powell, price \$1.75; "Liberty and Life," by the same author, price 75 cents; and "Childhood of the World," by E. W. Child, price 40 cents. He cordially recommends them to his readers. They are for sale at this office, and orders will be promptly filled.

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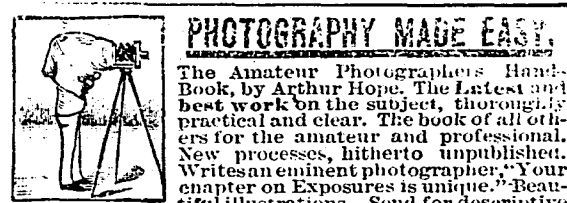
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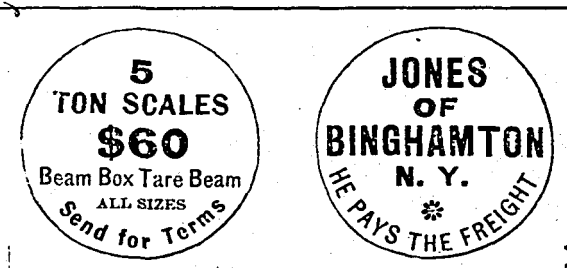
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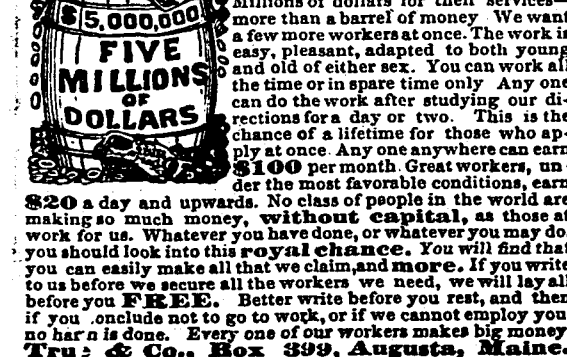
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The Spiritualist Movement has reached a stage where it imperatively requires an abler press, a higher standard of culture in its teachings, a more orderly, dignified, effective and business-like propagandism. A systematized method of investigating phenomena and recording results is gradually being evolved, and needs to be further developed. A well organized and endowed activity, for the instruction, care and development of sensitives and mediums is almost indispensable to the development of psychical science. The keener the apprehension and broader the comprehension of causes, the better able are we to deal with the perplexing sociologic, economic, political, and ethical questions now vexing the world; and in no other direction is there such promise of progress in the study of cause as in the psychical field.

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Western Society for Psychical Research

—BY— Prof. ELLIOTT COUES, M. D.

Member of the National Academy of Sciences; of the London Society for Psychical Research, etc., etc.

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HELEN T. CLARK.

The dull stain has deepened and grown, "Little Father," that rests by your throne, And lo! where the torture ones are, Rings a cry o'er the snow-fields afar!

In the huts and the homes of your realm, Hides a power that must needs overwhelm— And on the horizon a star Trembles, cautioning the sun's red scar!

Chained hands in their agony lift; Though in vain, desperate and drear, Where stands our New World avatar! Will you heed them, O Cesar?

When the thunder of footsteps shall break At the gates of your palace, and ebbake To impetuous tinsel your crown, Dare you trust to your Muscovite frown, That tumult to down?

God reign! and the wail of your "child," Scourged, knouted, betrayed and exiled, Shall pierce through the universe—roar Till the thunder that breaks at your door Shall be stilled forever! Northumberland, Pa.

George Hosmer, Onset, Mass., writes: I admire your bold outspoken denunciations of fraudulent mediums, and if there were more like you the world would be the better for it.

Louise Ingraham, Summit, R. I. writes: Spiritualists need to make Spiritualism more spiritual to prove to the world that it can regenerate the heart of humanity and satisfy the need of the soul. The greatest need of the whole world is that human individualism should recognize this simple truth—the growth and progressive constitute the true religion of the soul of the universe.

Carroll, Baltimore, writes: Our friends had made extensive preparation for celebrating the forty-second anniversary of Modern Spiritualism, but unfortunately Mrs. Rachel Walcott was unable on account of her illness to put in her appearance. The interest in the meeting was widespread. The hall was packed to its utmost capacity, and many were unable to get into the room.

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(Continued from First Page.)

TWO NEW UTOPIAS.

ities of families, similar to the Zadrugas of the Yugo-Slavs. These numbered about 1000 members each, who lived together in immense dwellings, the ruins of which may still be found in parts of Central America, reminding one of ants' nests. On fete days large banquets brought together the inhabitants of the same canton, like the Syssities in Greece.

The administration we have just briefly sketched was not strictly communistic, for each family cultivated the plot of ground annually assigned to it on its own account; but, setting aside this very small concession to individual life, the whole of the economic activity of the country was under State direction. And yet in the Peru of the Incas, agriculture was more advanced, the population and riches were greater, there was more general well-being and more materially advanced civilization than either under the Spanish dominion or even at the present day. Here as in that marvellous Egypt of the Pharaohs, where are to be admired monuments far surpassing in grandeur and magnificence all those of other nations, we can see what can be accomplished by the collective labor of an entire nation, under the sole and concentrated direction of the Government or of one superior order. Only the administration here referred to was of that "stationary" kind which Mr. Bellamy does not attack, but which is in direct opposition to the ardent love of change and progress so characteristic of the modern man. Among all the transformations and revolutions which are leading him to an ideal condition, scarcely yet foreseen, he will suffer, it is true; but he is not likely to go so far as to wish for the industrial autocratic system of Peru or of Egypt.

The eminent professor of philosophy at the University of Lausanne, M. Charles Secrétan, whose writings on social questions are so highly appreciated, has also yielded to the temptation of writing "his Utopia," which is not so far removed from reality as Mr. Bellamy's. Being tired, he falls asleep on the enchanting banks of Lake Lemano. When he awakes he is accosted by a singular being, whose appearance is somewhat singular; he has the high forehead and penetrating eye of a philosopher, and the hard rough hands of a working-man. The sleeper is surprised, and proceeds to question him. The philosopher explains that the social state into which he is now transported is very different from that of the nineteenth century. Men divide their days into two parts; one is devoted to manual labor, and the other to intellectual pursuits and the culture of the mind. Although the young men's education is very complete, they are all taught a trade, which they exercise later on in life; and this only raises them in the estimation of their fellow-citizens.

Nowadays, when every one works, said the blacksmith philosopher, six hours' labor suffices for each man to maintain his family in comfort. Machinery is always kept going in the workshops, batches of workmen taking each their turn. You see, he continued, we have no drones, nor landed proprietors with their toadies, nor capitalists, nor parasites of any description, nor beggars, nor workmen without work. The accumulation of capital is not forbidden, but the rate of interest has fallen so low that, for a man to be able to live on his revenue, he must possess an exceptionally large fortune. Besides wages are very high, the average being about \$120 a year. All land, and even the houses to let, belong to the State, which "nationalizes" them, indemnifying the former owners. This operation was commenced in Ireland, where it answered so well that it was adopted everywhere else. As for manufacturing industries, these are carried on by co-operative associations. All the workmen of a mine, or a factory, are more or less owners in it; the manager, the officials, and workmen, are all shareholders to the amount of their savings; and these savings commence on the day they first begin work in the establishment, by a certain amount being held back from their pay. Only those taken in occasionally as extra hands receive their full wages. The transition from the old industrial system to the new was effected almost imperceptibly. The struggle between capitalists and workmen had become so violent, and strikes so frequent, that the chiefs of industries saw no other course open to them than to interest all their men in the undertaking, by giving them a share in the profits. This share given to the workmen made them shareholders in the business, and the former owners became directors. In this manner the firms in which participation in profits was introduced were changed into co-operative societies during the life-time, and under the auspices of their former owners. Thus the producer became possessed of the means of production, and ownership, without which, there can be no real liberty, was universal in the association each receiving, in this way, the full value of the work he contributed. Custom-house dues being abolished, each country strove to develop those branches of industry for which its climate and the aptitudes of its inhabitants best suited it. The balance between supply and demand is very well established, because as statistics make known the amount of consumption, the production is regulated accordingly. All the branches of one industry in a country form a sort of association; and this arrangement has put a stop to that merciless competition which permitted a few millionaires to enrich themselves at the cost of thousands of their fellow-creatures, who were obliged to labor for the exclusive profit of their masters. The great number of hours of labor employed in making articles of luxury, which vanity and self-indulgence required, are now occupied in producing things of real utility. Thus the general well-being is considerably increased, and the portion assigned to each is in proportion to the work done.

M. Charles Secrétan's Utopia seems to answer very generally to the ideal foreseen for the future by those who have faith in the ulterior progress of the human race. The nationalization, or rather the "communization," of land does not appear to present very great difficulties. In a recent letter to the *Times* (November 12, 1889), Sir Louis Mallet, who most earnestly opposes this measure, explains very clearly that, in order to appreciate an institution, it must be seen whether it makes responsibility effective, and whether it tends to maintain the balance between supply and demand. But from this point of view it makes very little difference whether the tenant pay his rent to a landlord, to a college, to a city corporation, to a commune, or to a county council. In Russia and Prussia the State owns a great number of farms, which it lets in the same way as an ordinary landlord. The stimulus to work and the responsibility are the same in both cases. Raise the tax on property so as to swallow up nearly the whole rent, and you will change nothing in the working of the economic machinery, only the commune, the

county, or the State, will be richer to the amount by which the landlords are poorer. The only question affecting the general welfare is this: Would the revenue from land be more advantageously laid out by the public authorities than by the present owners? * Difficulties only become great when the domain of industry is approached. Co-operative societies, which would take upon themselves the management of manufacturing enterprises, have hitherto succeeded only in exceptional cases. They are wanting in two essential conditions: capacity and authority in the administration, and a spirit of discipline and obedience in the workman. We may hope, with M. Secrétan, that, thanks to education and to experience gradually acquired, the working-classes will, by degrees, attain the necessary qualifications for the management of industries, without being obliged to have recourse to capitalists; and, from the moment this is the case, the social transformation will be brought about peacefully and inevitably, like all previous economic revolutions.

The rapid and extraordinary success in all the Anglo-Saxon world of Mr. Bellamy's book—240,000 copies sold in the States, and 40,000 in England at this date—which recalls that of Mr. Henry George's "Progress and Poverty" is a symptom well worthy of attention. It proves that the optimism of old-fashioned economists has entirely lost the authority it formerly possessed. It no longer believed that, in virtue of the "laissez faire" principle, everything will arrange itself for the best in the best of all possible worlds. People feel that there is, in every truth, a "social" question; that is to say, that the division of the good things of this world is not in accordance with the laws of justice, and that something ought to be done to increase the share of the principal agent of production, the workman. An author little known, but who deserves to be better known in England, Dupont White, the translator of several of Stuart Mill's political writings, has, in one of his books, published so long ago as 1849, perfectly characterized this fresh sentiment which was even then gaining a place in men's convictions. He says: "It was hoped that the increase in the production of riches would secure satisfaction to all, but nothing of the sort has taken place; discontent is greater and more deeply-rooted than ever. From this deceived hope has been born a new science; it may be called a social science, or it may even be said that it is not a science at all; but it is quite certain that charity in laws is a notion which in our days should be a fundamental doctrine; for, beyond the pale of all sects of socialists, it has sown in all hearts a feeling of uneasiness of anxiety and care, an unknown emotion respecting the suffering classes, which has become matter of public conscience."

As for Mr. Bellamy's dream, it will, I fear, remain always a Utopia, unless man's heart be entirely transformed. His ideal is pure communism, and, as such, raises invincible objections, as I shall try to show in a future article.—*Contemporary Review.*

* The advantages and disadvantages of Land Nationalization are completely discussed in the new edition of M. Pierson's Treatise on Political Economy, "Leerboek der Staatshuishoudkunde," M. Pierson is Governor of the Netherlands Bank.

† The translation was really made by Madame Sadi Carnot, the gifted wife of the President of the French Republic. She translated Mill's "Liberty and Representative Government," under the direction of her father, Dupont White. See my account of this great writer in the *Revue des Deux Mondes*, December 1, 1879.

Foresaw and Foretold Her Own Death.

The New York Sun of March 19th, says that less than a month prior to that date, there was a masquerade ball at Waterbury, Conn., of which Miss Lizzie O'Connor, an attractive young woman, was the belle. Upon retiring after the ball she had a peculiar dream, in which she saw at her feet an open grave, on the bottom of which was a light, and in the distance approaching the grave was a procession of mourners, some of whom carried the remains of a young and beautiful girl robed in white. Friends of the young woman at the factory interpreted the dream to be a sure sign of marriage and happiness for Lizzie, but Miss O'Connor would not be consoled by their reading of her fortune, and rapidly gave herself up to sorrow and silence. While still in perfect health she selected four of her gentlemen friends as pall bearers and picked out the robe which she was to be laid out in after death. The same day she made these arrangements she was taken with a very severe cold, which resulted in pneumonia, and her death last Friday. Saturday the young man whom she had selected to be her bearers carried her body to its last resting place, and many of her shopmates went with the funeral to New Haven, which was the young woman's former home.

Looking Forward.

I have often conversed with persons of prominent positions in business about my plan to break up land monopoly, and I have never found a reasonable objection as it disturbs no present titles and really injures no land holders except the comparatively few who want to speculate in thousands and tens of thousands of acres.

For corporate monopolies I have an equally efficient remedy against their evil influences, and the public robberies now carried on by them. The proposed remedy would, I think, put an end to most of the strikes and complaints of laborers. I do not think it would be good policy for the government to purchase the railroads, telegraph, telephone and express lines, as it would encumber us with an enormous debt that would have to be paid with interest by taxation of some kind. Corporations seem to me to be a necessity for combining capital for gigantic improvements which cannot be accomplished by individuals.

Our courts have settled the question of legislative control by deciding that the power which creates a corporation can regulate its business, regulate its control, or even annul its charter. This is all that is needed when we have some of the legal talent of the country to work for the people as all has been heretofore to work for corporations both inside and outside of legislation, and which have resulted in nearly ruining us financially by the issue of stocks and bonds without a consideration, and by which scores of parasites have been made millionaires without having earned or inherited (except in these debting) any real capital. It is now estimated that the people of this country are paying interest and dividends on twenty-three billions of dollars of this kind of indebtedness which the corporations do not pay except as they collect it from the people who use their plants. The Union Pacific Telegraph Company is reported as having over eighty millions of dollars in stocks and bonds, based on

a plant that cost less than twenty-five million dollars, and the express companies are in about the same proportion, and are utterly useless, as the railroads could do all their business as well for less than one fourth what we now have to pay to keep up these monopolies, which share their profits with the railroads to keep them from doing the business. The telephone corporation is going on the same route as the telegraph, and the natural stock of the railroads and other improvements which we cannot dispense with, is enormous.

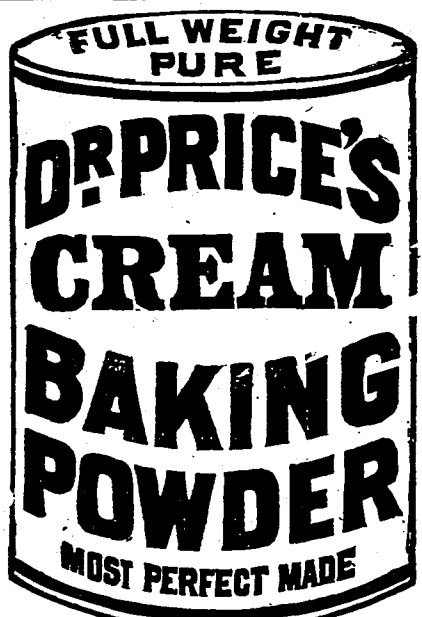
I would have the powers that created these monopolies, national and state, compel them all to cut down their stocks, bonds, and indebtedness to the actual cost of the plant and by law restrict their dividends to a good percentage sufficient to ensure the safe investment. Had the corporations been properly guarded in the interest of the people, there never would have been a dollar of stock or bonds issued by them except for full consideration in cash or its equivalent. This limit would enable them to pay wages sufficient to prevent strikes and reduce public charges from one fourth to one half, confiscate the watered stock and let up the burdens. I will attend to some others in my next.

Cobden, Ill. WARREN CHASE.

Civilization Can't Wait.

Said a man in a railway car the other day: "Civilization cannot wait to sympathize with those who get in the way of its progress." The man described the spirit of the age. Civilization on its way to a railroad through a man's homestead, through his corn field and through his flower beds; it builds almshouses for those who cannot keep up, and puts them in the hands of men who are as heartless as civilization is; it builds palaces for the rich and hovels for the poor; it does all that an educated, restless enterprising selfishness suggests and can find means of accomplishing. But such a civilization is simply refined barbarism. The civilization that is not humane and just is savagery pure and simple. A pure civilization is only the exemplification of the golden rule, with the greater power which increased mental and material development creates to make that rule more broadly applicable. Theoretically the tendency of civilization has been toward universal equality and universal happiness. The establishment of this American Republic was the fruition of man's hopes for an equitable civilization. All men are created equal and have certain inalienable rights, among which are life, liberty and the pursuit of happiness, is the splendid theory of our civilization. But a civilization of that kind has time to be humane, time to be sympathetic, time to be just; time to do unto others as we would that others should do unto us. The Declaration of Independence is a magnificent monument to the clear conception of its authors of man's duty to man. But practically, in the face of this splendid theory of government and civilization, our society does not differ from society under the civilization of Rome and Greece and Athens. Our republican civilization is operated by precisely the same motives as is the civilization of the nation that is to-day holding Ireland in her iron grasp. It is, get all you can, under either republican or monarchial civilization however many hearts you may crush or however many lives you may blight. Our civilization is a heartless rush and wild throbbing and crowding for gain. The man who can ruin his neighbor in the same line of business; who can send men down in the dairy, unless mine to dig wealth for his coffers at starvation wages; who can take the children of the poor and wear out their lives in our factories for private gain; the man, who, in a word, can pile up wealth though others starve and freeze, is the man who gives tone to our civilization and gives us the reputation of an enterprising, pushing people. What is to be the final outcome of such a civilization—a civilization that cannot wait? Well, we know what the result always has been. The pages of history are black with such results. Crumbled nations, ruined cities, clouded splendor, despair and barbarism, and worse, have been the result.—*The Western Rural.*

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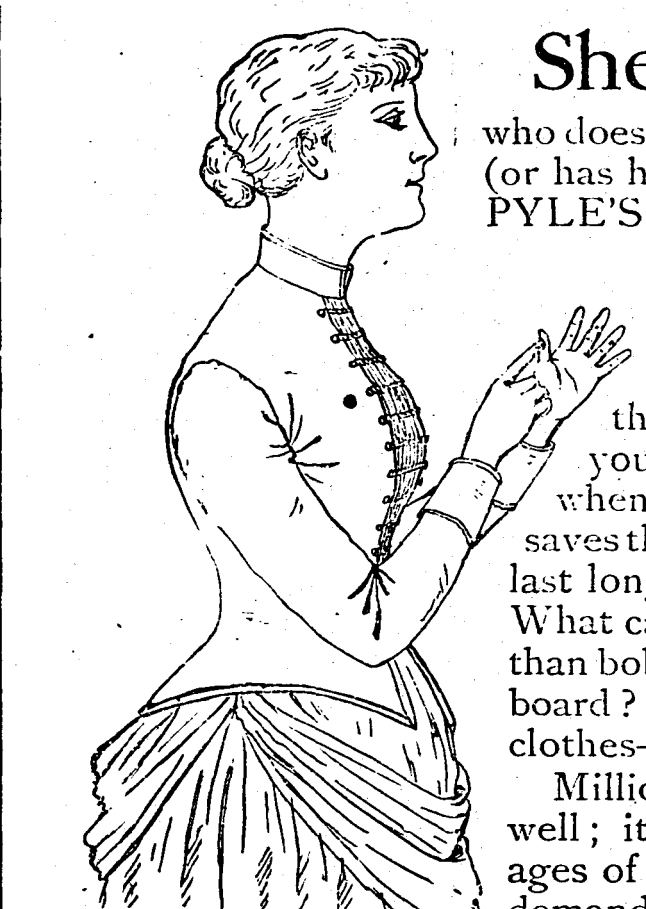


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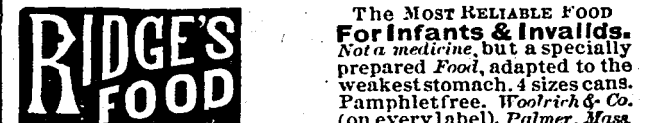
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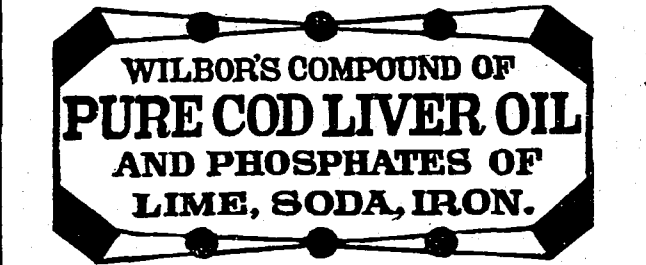
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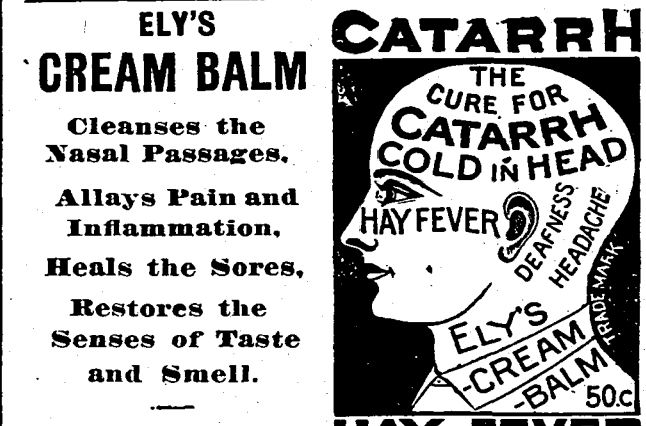
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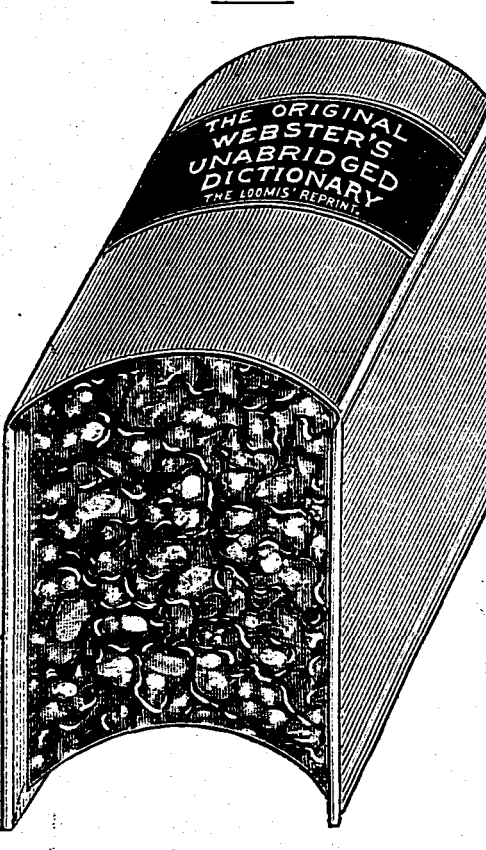
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