

lution. Here is the gist of Mr. Moody's position :

"When men form corporate organizations or make agreements they do not form monopolies. They may take advantage of monopoly in one way or another, but they do not create it. The monopoly itself is rather a social product, which exists with the consent of society, and men in business take advantage of it where found, just as they take advantage of any other factors for the purpose of achieving their ends. . . . Monopoly is the mother of our entire modern industrial civilization. It is institutional and men must reckon with it."

"The weakness of all this (anti-trust) legislation lies in the fact that while it pretends to aim at the 'regulation' of monopoly, it really never touches the monopoly, and simply frustrates the natural growth of modern economical means of production and distribution."

"The modern trust is the natural outcome or evolution of societary conditions and ethical standards which are recognized and established among men to-day as being necessary elements in the development of civilization."

One can agree with all this without accepting the deduction that it is "largely because of the existence of monopoly power" that "wealth is to-day produced and massed with greater economy of expenditure and greater aggregate result than ever before in the history of mankind." And even if this deduction is true, there comes the larger question whether material progress is the greatest and most desirable end.

However, Mr. Moody did not intend to write a book on ethics, but a book on the trusts, and he has succeeded so well in the latter task that it were hypercritical to cavil at his references to the attributes of monopoly. Besides, those who accept our prevalent standards of ethics will have to accept his conclusions, and perhaps this is the only lesson Mr. Moody wishes to enforce.

He who believes in monopolies has no just cause of complaint because the other fellow got one first, or has gobbled up all of them. And he who thinks he is willing to abolish monopoly may have a farther road to travel than he dreams of.

A. C. P.

* "POOR?"

This is one of the least "bookish" of recent works. Its style is absolutely unconventional. It is at times even unpleasantly colloquial. But the author has chosen his medium deliberately—it is the language of a workingman to workingmen.

"Poor? A New Political Standard for a New Democracy For a Millionaire Age. By A. N. Unknown. 345 pp. cloth. Price \$1.50. Continental Publishing Co., N. Y.

The writer's fundamental notion is the conception of a new democracy built upon the workingman's consciousness of his own powers, his place in society, the overwhelming character of his domination. "Rulers never rule and oppress, nor can rule and oppress the masses, but are always ruled by the masses." This truth he terms "the foundation rock of a new democracy," and is inclined to esteem its value to the social order as ranking with the Copernican system in its relation to the astronomical order.

Much of the work appears to be a personal revelation; it is autobiographic in form, and the philosophizing is interspersed through a sort of running narrative of the author's experience and his struggles with poverty.

While we cannot accord to the germ theory of the book the merit of a "discovery," since it is not so new as the author imagines, yet its assertion and reiteration are of value. The anonymous writer is evidently a Single Taxer, and his reference to Henry George on page 124 is worth quoting:

"Few men have accomplished more in a lifetime. Few men have so highly honored human nature—from a sturdy start with a trade to a nation mourning his loss. Few men have so persistently laid their life-work at the feet of the masses. The sublime spectacle presented to mortal man is a noble, wholesome life, teeming with efforts vigorous and persistent, for the good of others.

"Such was the life of Henry George; and to the good fate of our human kinship was it that he touched the heart strings of a nation."

J. D. M.

* NEW EDITION OF "MOONBLIGHT."

Mr. Dan Beard's "Moonlight" was written and published several years ago, and did not fail to make an immediate impression. We are glad to welcome a new and handsome edition from the press of Albert Brandt.

The book has a charm beyond the more widely read novels of the day, not merely because the author surveys the miseries and sufferings of humanity from the standpoint of the Single Taxer, but independently of this, as an interesting chronicle of personal experience allegorical in form, and because of a style that is wholesome, intimate and simple. Dan Beard has for years illustrated the works of Mark Twain, a much greater literary artist and as true a democrat. Sitting thus at the feet of the master he has caught something of the inspiration of the master's genius.

"Moonlight and Six Feet of Romance." By Dan Beard. Illustrated with fifty pictures by the author. 256 pages. Introductory study by Louis F. Post. Price, \$1.25 net; by mail, \$1.35. Albert Brandt, publisher, Trenton, N. J.

There is humor in his work, but humor is not its dominant characteristic. It is more psychological than humorous. The narrator tells his own story, which is that of his conviction of social sin and his conversion, an experience analogous to that related of the lives of the spiritually gifted, but transcending much of such experience. It results in his seeing with the eye of the spirit things as they really are, and the narrative is a chronicle of his observations and his attempt, which results tragically, to put his faith into works. It is full of keen touches and wise reflection.

With his conversion comes the recognition of the natural laws of human society and those statute laws which prevent or obstruct their beneficent operations. It is a profoundly important lesson that the allegory of "Moonblight" teaches, and its significance is indicated in the illuminating introduction to the book from the pen of Mr. Louis F. Post. For the magical change, the dropping of the scales from the intellectual vision of the young coal baron, whose autobiography the story tells, is not the result of witchcraft. This gift of vision comes measurably to all men who passionately desire justice for their fellows. Out of such desire is born a rational comprehension, new knowledge of institutions, and a perception at last, if not from the first, of the great fundamental wrong that locks up from labor the storehouse of nature. The gift of seeing things as they are is the reward of the desire to see things as they are. And even the magical faculty of reading men's thoughts, their characters beneath their covering, the man beneath the cloak, with which the hero of "Moonblight" is gifted, is hardly an exaggeration. For measurably this faculty, too, is an accompaniment of the conversion from the slavery of conventionality, from a blind acquiescence in prevailing shams, to the full consciousness of man's relation to his brothers, to the world about him, and to society of which he is a part.

J. D. M.

7,500,000 ACRE RANCH.

NEW YORK MEN PURCHASE IMMENSE MEXICAN TRACT.

(Austin, Tex., *Special N. Y. Times.*)

W. C. Greene, of New York City, and three other Americans have purchased a solid tract of land, situated in the State of Sonora in Northern Mexico, embracing 7,500,000 acres.

This land is now being inclosed with a four strand wire fence, and is to be made the largest cattle ranch in the world. This tract of land is 125 miles long and 100 miles wide. More than 7,000 miles of barbed wire will be required to fence it. It is estimated that this vast ranch property will afford pasturage for about 50,000 head of cattle in its present raw condition.

The usual Western ranch will furnish grass for about thirty-six head of cattle to a section. This number is to be greatly increased on this Mexican ranch, by means of forage crops. It is proposed to establish an immense irrigation system on this land and to give much attention to farming.

Mr. Greene is President of the Greene Consolidated Copper Company, whose great copper mines are at Cananea, Mexico.

The first liability of a parent will be to his child and for his child; even the dues of that darling of our current law, the landlord, will stand second to that.—H. G. Wells "Anticipations."

The following letter received by Mr. Louis F. Post from Mark Twain expresses the latter's opinion of the Ethics of Democracy:

"I thank you very much for the book, which I prize for its lucidity, its sanity and its moderation, and because I believe its gospel."

Very truly yours,

S. L. CLEMENS.

WHAT HENRY GEORGE DID.

The last campaign in which Henry George was permitted to engage abounded in wordy encounters. In making squelching rejoinders to impertinent questions the famous Single Taxer could not be excelled.

During one of his addresses, Henry George remarked that a lifetime had been devoted to the dissemination of his Single Tax views.

"And what have you accomplished?" inquired a voice in the audience.

"Taxed New York's halls to their greatest capacities," said the orator, suavely, and a delighted audience would not permit him to continue for some minutes.—*Detroit Free Press.*

One of the biggest farms in the United States is ranch 101 in the Ponca Reservation of Oklahoma. It contains 50,000 acres. The wheat fields are from 1,000 and 1,500 acres each, and the corn rows are one and a half miles long. It requires 300 men and 500 mules to handle the crop. It takes thirty self-binders three weeks to cut the wheat and a dozen or more threshers forty days to thresh it.

WANTED.—Agents for a new book; sell among workingmen and labor organizations. Continental Publishing Co., 27 Murray St., New York.