

by the women of the City of Seattle. It is not for me to advise you that you give them your earnest and thoughtful attention. But this much is certain: that when you win your demand for equal suffrage you will win it as the result of the championship of it by other champions of popular government. And you women could tremendously advance the cause for which you are fighting if you would devote more of your attention to the efforts which other champions of popular government are making to remove other devices for the prevention of popular government.

As I have repeatedly declared, I believe that your cause is fundamentally right and just. Permit me to declare that I believe that within the near future this will be universally recognized. I am convinced that whenever you and we can command the attention of all good citizens for the cause which your association represents it will not be difficult to procure a verdict that your rights are fundamental, and that man has no legal or moral right to relegate women to the class with children, soldiers, aliens, idiots and insane persons.

BOOKS

FREE TRADE THAT IS MORE THAN TARIFF REFORM.

The Whole Hog Book; or, a Dry Subject Made Juicy—Being George's Thoro'going work, "Protection or Free Trade?" rendered into words of one syllable, and illustrated with pictures. By J. W. Bengough. Published by the American Free Trade League, Boston. Price 25 cents.

Henry George's book on Free Trade was a new departure. While it dealt with the subject of tariffs, it treated them as mere outcroppings of the deeper subject which the question of unrestricted trade calls forth. Not only did it show the importance of free exchanges of products between the people regardless of whether they are of the same or of different nations, but it showed also that trade is a mode of production and that therefore opportunities to dig, and build, and sow, and reap, and manufacture, should be as free as opportunities to trade. In other words free trade was to Henry George synonymous with free industrial activity and association. It was natural socialism as opposed to arbitrary socialism, of which protection is one of the great manifestations.

The significance of George's view is much more marked now than when his book appeared some twenty years ago. There have been great advances in popular thought since that time; and the conflict of interests—labor interests against monopoly interests—which he foresaw, is now upon us. Mr. Bengough's condensation of George's book is therefore not only a desirable but a highly

commendable offering of the American Free Trade League. It at once serves the purposes of agitation for fundamental free trade, and testifies to the recognition by the League of the widening scope of free trade agitation.

Mr. Bengough has done his part with great skill. He has rendered the essentials of George's book into words of one syllable, without straining the English or fracturing the sense. Here is an example on the fallacy that trade follows the flag: "Trade knows nought of what we call states; it has to do with men and men, and makes no note of flags at all." In expressing the difference between protection from good and from bad things, this is a fine example of one-syllable work: "Men speak of trade in the terms they use for war and storm and such dread things," but trade "is not like hail, flood and storm; it is a law of man's life as much as his breath, it is the free act of man; the act that marks him off from the brutes. There can be no such thing as trade if there be not men who want to and who try to trade." And the core of the whole subject comes out in this simple way: "The cause of true free trade is the cause of the rights of man. . . . To pack it all into a few words—we must make the earth as free to all as air and light and the warmth of the sun are now free. . . . If it should rain food and clothes and all the forms of wealth we need from the sky, it would not help the man who has no claim to the land on which they fall."

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AMERICAN COMMUNISM.

American Communities and Co-operative Colonies.
By William Alfred Hinds, Ph. B. Second revision.
Chicago, Charles H. Kerr & Company.

The brevity of the articles is compensated for by the completeness of the collection. It begins with the communistic settlement of Jamestown in 1707 and concludes with the Fellowship Farm Association of Massachusetts. Among these experiments are included Robert Owen's communities, the Icarians, Brook Farm, Ruskin, Fairhope, the ill-fated Topolobampo, the Roycrofters, the Straight-Edgers, Spirit Fruit Society, and Helicon Home Colony.

From these histories the author makes the deduction that "agreement is indispensable" to the success of colonies, and that "thus far that has most surely come through the religious life." The conclusion cannot be avoided. Indeed it might be much more strongly stated than the author ventures to state it. Communistic communities not fused with a strong religious devotion do not seem capable of holding together. As this volume shows, we still have the Shakers, The Amana, the Koreshans, all founded upon a religious philosophy, and while some others so founded have gone down, none not so founded have greatly thrived. Of