

not done it often enough yet to keep the balance of interest so exactly poised that his work appeals to the thought and to the emotion evenly. But even in that respect the present book, his latest, shows an advance over the chaos of "A Life for a Life." Possibly because a very definite (and also a very fundamental) social and moral wrong is taken for the theme of the book, its influence upon the human protagonists can be more clearly traced as an integral part of the story. Adelle Clark could not have been just what she was, nor have lived the life-experience that she did, had it not been that private property in land values is the great basic wrong upon which our modern civilization is built up. Her fate as well as that of many others, their point of view in life, are so conditioned by the possibility of sudden great wealth pouring in upon those who have not earned it, who have the very vaguest notions as to where it comes from and why it comes, that the pictures drawn are typical and universal. A certain aloofness on the author's part prevents a great warmth of interest in the human beings portrayed from coming to full growth in the reader's mind. And yet, as one goes on in the book, one does grow interested in Adelle from a merely human point of view, one grows desirous of her final awakening to the realities of life as truly as if one knew her in the flesh. And this, after all, is the novelist's true triumph.

The thematic center of the book is Clark's Field, a fifty-acre tract of land, which came afterward to be the heart of a factory suburb of a great city. Apparently ownerless, the object of endless litigation even when it appeared worthless, the Field came later to be a source of wealth pouring out upon one young girl, the last anaemic scion of a long "land poor" family. Friendless, alone in the world, Adelle Clark finds herself the heiress to millions. The banking house, which is her legal guardian, does "its duty" by her and makes her an extravagant, utterly unthinking "young lady," the prey of all sorts and kinds of sharks. A fine old judge, whose attention was attracted by the possibility of some human interest in a document given him to sign by a law firm which he did not trust, was the means of saving Adelle's "rights" to the Field. And at the last, it is this same judge who awakens Adelle's rights to her own soul. When she realizes, through human sorrow, the greater truths of life, the judge shows her the source of her wealth, the human rabbit-warrens that cover the Field thickly. The work Adelle then takes up is the weakest part of the book, because by it the author's clear reasoning on property rights in land values seem to sink themselves in a sort of benevolent philanthropy which is even less desirable than feasible. It is strange that a mind such as Professor Herrick's, so quick to see the wrong, can

not see the remedy. Or possibly at the last he wished to save the right of his book to be classed as fiction, by letting the emotional imagination have full sway. The wisdom of the move is dubious. Those interested in the problem will be disappointed in the remedy proposed. And those not interested will not be made more so by the philanthropic leavening. But enough is said about the wrong of turning men's necessity, the community's necessity of civic growth, into private profit, and about the baneful influence of utterly unearned wealth on the human mind and heart, to make many readers think of this fundamental problem who perhaps have not yet done so. Therefore all readers of *The Public* are recommended to Prof. Herrick's book. And they will welcome him gladly into the community of those who see the basic wrong, even though, as novelist, he is not yet ready to join with us in an open acknowledgment of the simple remedy.

GRACE ISABEL COLBRON.



## WOMEN AND SOCIALISM

*Socialism and Motherhood.* By John Spargo. Published by B. W. Huebsch, New York. 1914. Price, 60 cents, net.

Freedom for women "to stand erect and unbound," "to achieve her highest and noblest aims," "to love and choose maternal responsibilities with fullness of knowledge and power," is and has always been one of the great aims of Socialism, writes Mr. Spargo. And it is with the hope of leading more women to see clearly the force of its peculiar appeal to them as wives and mothers, that his little book has been written.

Its first part is a general exposition—a very simple and useful one—of the principles of Socialism—with emphasis particularly upon their relation to women, both as workers and individuals. Part Two is the author's answer to the "free love" charge against Socialism. He considers the evidence brought to show that Socialists advocate "free love." That Oscar Wilde and Karl Pearson were representative Socialists he denies. He admits, of course, that August Bebel was representative, but argues that his opinion was avowedly his as an individual, never adopted officially in any way by the Socialists and never adopted in any numbers. Of the position of Socialism with respect to marriage Mr. Spargo makes this statement:

Too much stress cannot be laid upon the fact that it is no part of the aim of modern Socialism to bring about a particular form of marriage or family organization. . . . Of course, the reorganization of society upon Socialist lines must of necessity affect the family. It is impossible to imagine such a fundamental change being accomplished without influencing one of the fundamental institutions of society. Every great comprehensive change in the economic

structure of society heretofore has had a marked influence upon family life, and we cannot in reason expect that so comprehensive a change as Socialism will prove an exception to the general law of social development. It is this fact which causes so many Socialists and others to attempt to forecast in detail the exact nature of the developments of marriage and family life which Socialism will bring about.

Now, only the foolishly narrow-minded would condemn or attempt to discourage honest and serious thought upon a matter of such vital importance to the life of the race, for such thinking is a necessary condition of progress. But the Socialist movement is not committed to any of the conclusions reached by these individual speculations. There is no Socialist theory of marriage.

We believe that the reorganization of society upon the basis of collective ownership and democratic control of the economic forces will put an end to those evils which now menace the integrity and stability of family life. We believe that marriage for economic reasons will disappear with the abolition of economic classes and economic exploitation. We believe that the greater part of prostitution with its attendant evils will disappear. We believe the elevation of family life will result. We do not believe that anything but good can result from these changes. Whatever developments in family organization take place in the Socialist society of the future will be in response to the collective will of men and women free from political or economic tyranny. Why need we fear that a society in which women are politically and economically free and equal with men will tend to lessen monogamy?

Mr. Spargo's book is direct, simple, brief and none the less influential for being readable.

A. L. G.

## BOOKS RECEIVED

—Abraham Lincoln. By Rose Strunsky. Published by the Macmillan Co., New York. 1914. Price, \$2.25 net.

—The Clarion. By Samuel Hopkins Adams. Published by Houghton, Mifflin Co., Boston. 1914. Price, \$1.35 net.

—Germany and England. By J. A. Cramb. Published by E. P. Dutton & Co., New York. 1914. Price, \$1.00 net.

—New York City Department of Taxes and Assessments. Report for Year Ending March 31, 1914. Lawson Purdy, President of Commissioners.

—Forty-sixth Annual Illinois Insurance Report. Part II., Life Insurance. 1914. By Rufus M. Potts. Printed by the Illinois State Journal Co., Springfield, Ill.



The way for us to show our patriotism is not by refusing to see the good in other nations, but by acknowledging it where it exists and improving our own conditions.—Joseph Fels.



A sound discretion is not so much indicated by never making a mistake as by never repeating it.—Bovee.

## PERIODICALS

### Carlson's Rural Review.

An excellent campaign document for use among farmers, where limited singletax is the issue, is an article, "Singletax as Applied to Farmers," by G. L. Carlson, in the September issue of Carlson's Rural Review, (Norfolk, Neb. Price, 5 cents). Mr. Carlson explains that singletax arguments hitherto directed to farmers, have failed to take the farmers' point of view and he proceeds to supply the deficiency. An interesting feature is an array of figures of taxes actually paid by individual farmers (whose names are given), in different school districts of Madison County, Nebraska. These clearly show the singletax to be advantageous to working farmers whether owners or tenants. Mr. Carlson holds that the United States census has not been accurate in preparing figures of ownership and tenantry. The tax assessor's figures he considers a more reliable index, and these show the percentage of tenants to be much larger than indicated by the census.

S. D.



The cultured young woman from Girton was trying to make conversation.

"Do you care for Crabbe's Tales?" she asked.

"I never ate any," replied her partner at the fancy dress ball; "but I'm just dead struck on lobsters' claws."—Sacred Heart Review.



"This plant belongs to the begonia family."

"Ah! And you are taking care of it while they are away."—Boston Times.



Teacher—Now, Thomas, give me a sentence, and then we will change it to the imperative form."

Thomas—"The horse draws the wagon."

Teacher—"Now put it in the imperative."

Thomas—"Gee-up!"—Sacred Heart Review.



Old Gentleman.—Well, my boy, and when does your birthday come?

Boy (who has been cautioned not to fish for presents).—Oh, it passed by a long time ago—a year next Saturday.—Sacred Heart Review.



"Can a leopard change his spots?"

"Of course he can."

"Indeed! How?"

"When he's tired of sitting on one spot he can change to another."—Unidentified.



Modern Child: No, Ethel, there isn't any Santa Claus; he's just your own father and mother.

Ethel: An' ain't they no Satan, neither?

Modern Child (up in her eugenics): No; he's just your father and mother, too.—Unidentified.