

were the Socialist administration of Milwaukee and the tax question.

Mayor Seidel made a most favorable impression, not because of his Socialism, but by reason of his manifest honesty and sincerity of purpose in the performance of his mayoralty duties.

Congressman Berger also was listened to with the greatest interest. He is called the political boss of his city, although that title applied by his enemies is a misnomer. A boss has no principle and usually is after the spoils, while the political leader has convictions which influence his conduct. A number of avowed Socialists were among the guests and it is evident that among the clergy particularly there is a drift toward that belief.

The topic which called forth by far the most discussion and diversity of opinion was the relation of the sexes. The opening of the discussion was by Dr. G. Stanley Hall, president of Clark University, and the debate revolved around the question of whether the cause of illicit sex relations is economic or personal and social. Professor Zeublin asserted that prostitution is wholly economic, and this was the attitude of the Socialists and Single-taxers who spoke. Some speakers, however, including a number of women, thought the bad industrial conditions were only a minor factor and that the evil would continue if wealth were more equally distributed.

The Sagamore conference is in fact a People's Forum composed of experts. It encourages and secures the same liberty of thought and diversity of opinion that is found in the city forums, but those who participate are gathered from all sections of the country, hold matured views, and possess the ability to express them cogently.

LUCIUS F. C. GARVIN.

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Boston, Mass.

The fifth annual Sagamore Sociological conference was held at Sagamore Beach on Cape Cod Bay June 28 to 30. The attendance of 300 church workers, socialists, philanthropic millionaires, manufacturers, editors, writers, settlement workers, labor unionists, public educators and public spirited men and women in other walks of life, was three times as large as had ever gathered at the beautiful beach resort before.

The papers read were of deep significance and the discussion helpful. The paper read by Mrs. Jessie R. Hodder, Superintendent of the Massachusetts Reformatory for Women, and the discussion which followed it was the freest and most sensible discussion of the problems of sex before a mixed attendance that the world has yet known. The interest in this subject overran the boundaries of the meeting for which it was scheduled and occupied nearly all the following morning session and was continued in a mothers' meeting at one of the hotels.

Previous conferences have been paid for by Mr. George W. Coleman, a Boston advertising man, to whom Colby University awarded a degree of Bachelor of Arts last week in recognition of his welfare work at the Ford Hall meetings in Boston. But this year twelve other ladies and gentlemen volunteered to share the cost of the Conference, about \$1,500, with Mr. Coleman. These other hosts of the confer-

ence were: John D. Adams, head of Lincoln House, Boston; Erskine F. Bickford, retired rubber shoe manufacturer; Rev. Dillon Bronson, D. D.; Arthur J. Crockett, one of the publishers of the Modern Priscilla Magazine; Rev. James A. Francis, D. D., pastor of the Clarendon Street Baptist Church; Professor Edward S. Hawes of Brooklyn, N. Y.; Henry B. Humphrey, president H. B. Humphrey Advertising Agency; H. N. Lathrop, treasurer United Society of Christian Endeavor; Charles Nesbit, a banker of Washington, D. C.; Miss Sarah S. Perkins of Brookline, well known for her interest in Socialism; Miss Cornelia Warren of the famous S. D. Warren family, and Mr. H. A. Wilder, a retired paper manufacturer.

Bayard E. Harrison says of the Conference, with special reference to churches, that they "have long claimed responsibility for the welfare of society in a peculiar sense, limiting it, however, to the spiritual side of the life of the individual," but that their "interest in the physical wellbeing of the community is just awaking and taking shape in a more or less methodical study of the physical conditions of life;" and he adds that while the churches are thus broadening the scope of their activity, so as to include the physical interests of man as well as his spiritual needs, "the various altruistic organizations are developing a strong sense of responsibility for the moral and spiritual conditions and surroundings." He regards this as having pre-eminently appeared at the Sagamore Conference, where "for three days were gathered experts and specialists in all forms of effort for the betterment of society, each intensely eager to learn of the work of the others and to profit by their knowledge and experience. Here were church men and atheists, socialists and anti-socialists, men prominent in the work of the labor unions and men noted for their hostility to organized labor, all eager to learn what they can do to make the world better. Everywhere the burden of the talk, not only in the set addresses and discussions of the conference, but in the informal conversation between the sessions, was on methods of work and how they could be made more effective. Points of disagreement were ignored. All sought for points of agreement—for common ground on which they could stand and pull together for some desirable end. These Sagamore conferences make it plain that what have been considered entirely separate and distinct social problems are really only different aspects of the one great problem—human life. One thing is clearly recognized by the Sagamore Sociological conference which is seldom recognized in any other gathering—that the actual viewpoint of the people who work with their hands for wages is not presented to the conference, for the working people cannot afford to be there; they cannot afford to leave their work and lose their wages while they attend the meetings. It may be that a way will be found to have them at future conferences."

CHARLES E. BELLAMY.

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The history of Robin Hood
Is one long tale of crime.
His public life was something fierce;
His private life sublime.

—Chicago Tribune.