

MISCELLANY

OSMAN AGA'S DEVOTIONS.

When the sands of night are run
And the toilers go their ways
At the earliest peer of sun,
Osman Aga kneels and prays.

When the streets by noon are burned,
And the rooftops scorch and blaze,
With his brow toward Mecca turned,
Osman Aga kneels and prays.

At the purple shut of eve,
When the pilgrim khanward strays,
With the Faithful that believe,
Osman Aga kneels and prays.

But meanwhile this wag-beard gray
Cheats the poor with spurious wares,
So one scarce knows what to say
In regard to Aga's prayers!
—Clinton Scollard.

LILIPUTIAN SHOPS MARK THE GROWTH OF VALUES.

Two tiny stores, each 6 by 12 feet, in the heart of the shopping district of Brooklyn, have been leased at what is the record price for rents in the "home borough." Each brings to the fortunate owner \$2,500 a year, a price considered phenomenal by real estate men. One will be occupied by the agency of a coal firm and the other by a retailer of women's corsets. The only improvements the tiny shops have are the windows and a marble basin in one corner.—New York Herald of Sept. 4.

THE PROPERTY RIGHTS WHICH ARE SACRED.

We contend for the sacredness of property and property rights. Property is, and should be held, sacred. Property rights are inherent. But we must recognize the fact that the claim of sacredness becomes a pernicious absurdity unless we restrict our claims to actual property, id est, real, produced wealth, and unless we have come into possession of it by natural and just methods that deny to no other man his just and sacred claim to the property which he has produced. Mere legality does not always establish the moral right, and only the moral right is sacred.—St. Louis Finance for August.

THE ADVANTAGES OF POVERTY.

An extract from a sermon delivered October 13, in the Vine street Congregational church, Cincinnati, by the pastor, the Rev. Herbert S. Bigelow.

In his book on the gospel of wealth Mr. Carnegie devotes a long chapter to an enthusiastic defense of the advantages of poverty.

He speaks of the "bracing school of poverty."

What a use of English! You might as well talk of the ripple of the rag-

ing waves; you might as well speak of the balmy Dakota blizzard; you might as well talk of the refinement of murder, or the delights of hunger, as to speak of the advantages of poverty.

Poverty means hunger, cold, want, despair, degradation. Poverty is never a blessing; it is a blighting curse.

What Mr. Carnegie means doubtless is, that it is a curse for a man to have his ambition destroyed by inherited riches. It is a blessing for a man to be born naked; to come into the world without anything, to be compelled to make his own way, to stand on his own merit.

But that is not poverty.

Poverty is that destitution which results from unjust laws; that destitution which is beyond the power of the individual to escape.

Nature evidently intended that every man should have nothing which he did not earn by his own labor. But Nature provided men with ample opportunities of working and producing the things they need. Even though a man has nothing, he is not poverty stricken if he is sure of an opportunity of going to work and getting something. There is no poverty, strictly speaking, until the man that has nothing is deprived of the opportunity by his own labor to provide for his needs.

We cannot say it is a blessing for men to have to endure poverty unless we impeach the laws of nature which cause the corn to sprout and the fruit to ripen, which cause the rain to fall and the sun to shine. The wealth of field and forest and mine is evidence that Nature considered it good for her children to work, but not to suffer poverty.

The prayer of the wise man was: "Give me neither poverty nor riches." We have laws by which some are able to get more than the natural reward of their labor. These same laws make poverty by depriving owners of a portion of the fruits of their labor. In spite of these laws the vitality of the nation is great, and the vast majority have a measure of prosperity. But it is an inevitable result of these laws that some should be crowded out of their inheritance altogether. These sink into a life wretched beyond description; a life which, to the thoughtless, may justify the theologians' doctrine of man's depravity; but which proves only that some have broken down, morally as well as physically, under the unnatural

temptations and the unequal burdens that have been laid upon them.

A man who earns an honest living, who is neither the slave nor the master of another, who knows neither the fear of poverty nor the temptations of idleness, who is not made selfish by want nor dissolute by luxury, such a man is most likely, other things being equal, to live in moral and physical health; and health is salvation.

MAYOR JOHNSON'S WAY.

Politics, the pull which probably secured a job for a number of men in the city hall at the beginning of the Johnson administration, is not strong enough to hold their jobs for them. The truth of the statement is found in the discharge of Sam Boyd, who was on the pay roll of Director of Accounts Madigan.

Without saying "by your leave," Boyd absented himself from his desk for two weeks, and when he returned the other day he found another man working at it. Appeals to Madigan, Salen and the mayor were in vain. Boyd was chairman of the old democratic central committee and says that he is still a "live one," politically speaking.—Cleveland Plain Dealer of October 18.

The Rev. H. R. Cooley, director of charities and correction, will probably make a few speeches in behalf of the democratic ticket during the local campaign.

"Can you make a political speech?" Mr. Cooley was asked, Wednesday.

"Oh, I can make a political speech, I guess."

"Will you make any during this campaign?"

"I will if Mayor Johnson wants me to. I have not yet talked with him on that subject."

"You don't object to talking politics?"

"It would not be politics to make a speech on the subject of taxation. I regard that as a great moral question. The demand for a revision of our present tax laws does not come from voters of any particular party. That is a thing that affects the people of all parties and all people, whether they own land or houses or do not own either.

"We are all taxpayers, for we all live in houses of some sort. The man who lives in a house pays the taxes on it, no matter who owns it. Of course the revision of the laws must be secured by means of the ballot box and some particular political party, when the