

The above statement was made to me by a prisoner whom I visited. The men have opportunities for sizing up the motives and character of their fellow prisoners."

We are not at all convinced by this. Among the inmates of prisons will be found men and women not at all unlike those outside—liberals, radicals and conservatives. Their opinions of their fellow prisoners are not likely to be any more valuable than those of persons who survey them from the outside. Nor do we marvel greatly that Sacco and Vanzetti were not able to feel any intense gratitude for special favors accorded them—if such indeed is the fact. If they were innocent and conscious of it, their attitude toward their jailers was naturally influenced by their resentment against the system of which they felt themselves to be the victims. We should hardly expect to find them filled with gratitude for small favors from a society bent upon their destruction.

A communication of a different tenor is from Frank C. Wells, of Brooklyn, N. Y., [an old contributor to the *Public*:

"Congratulations on your editorial remarks on the Sacco-Vanzetti atrocity. I wish you could always see your way to widen the scope of your paper so that the humanitarian and libertarian aspects of the Henry George philosophy would be made more prominent."

Two Views of Moses

THE following is from S. Parkes Cadman, D.D., LL. D.: "Moses was one of the greatest salesmen and real estate promoters that ever lived." On occasion when the Israelites became discouraged and disillusioned, "metaphorically speaking, they gave Moses the Ha! Ha! and not infrequently gathered behind the main tent and set up various Gods and Golden Calves, all of which were nothing but studied efforts to avoid their responsibilities and cancel their contract. . . . if you are engaged in the business of selling, whether it be ships or shoestrings, bridges or beads, incubators or insurance, spend a little time once in a while thinking about Moses and the Faith and the Courage that made him a Dominant, Fearless and Successful Personality in one of the most magnificent selling campaigns that history ever placed upon its pages."

Henry George wrote of Moses:

To lead into freedom a people long crushed by tyranny; to discipline and order such a mighty host; to harden them into fighting men, before whom warlike tribes quailed and walled cities went down; to repress discontent and jealousy and mutiny; to combat reactions and reversions; to turn the quick, fierce flame of enthusiasm to the service of a steady purpose, require some towering character—a character blending in highest expression the qualities of politician, patriot, philosopher, and statesman.

Such a character in rough but strong outline the tradition shows us—the union of the wisdom of the Egyptians with the unselfish devotion of the meekest of men. From first to last, in every glimpse we get, this character is consistent with itself and with the mighty work which is its monument. It is the character of a great mind, hemmed in by conditions and limitations, and working with such

forces and materials as were at hand—accomplishing yet failing. Behind grand deeds a grander thought. Behind high performance the still nobler ideal.

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I cannot think that such a soul as his, living such a life as his—feeling the exaltation of great thoughts, feeling the burden of great cares, feeling the bitterness of great disappointments—did not stretch forward to the hope beyond; did not rest and strengthen and ground itself in the confident belief that the death of the body is but the emancipation of the mind; did not feel the assurance that there is power in the universe upon which it might confidently rely, through wreck of matter and crash of worlds. Yet the great concern of Moses was with the duty that lay plainly before him; the effort to lay the foundation of a social state in which deep poverty and degrading want should be unknown—where men released from the meaner struggles that waste human energy should have opportunity for intellectual and moral development.

Here stands out the greatness of the man. What was the wisdom and stretch of the forethought which in the desert sought to guard in advance against the dangers of a settled state, let the present speak.

Somehow we prefer this picture of the Prophet to that of the High Powered Salesman as nearer to the historical truth, and to be preferred, both for its English and its imaginative quality, to the extraordinary portrait of Moses as drawn by Dr. Cadman.

WE venture the suggestion that much of the evil of the world, certainly much of the mental, material and spiritual havoc wrought by war, grows out of too ready use of the overworked "they," or rather the habit of thinking in terms of "they." Some foreigners do objectionable things; therefore "they," meaning foreigners generally, should be subjected to harsher treatment.

In Ireland, "they" used to shoot at landlords' agents and fire property, while another "they" were oppressing the populace. In the Balkans "they" are everywhere threatening the welfare of "us." Not so many years ago the Populists declared that "they" were enslaving the producers, and in the east it was thought that "they" were bent on destroying the right of property. In July, 1914, all the military officers were talking in terms of "they." There have been times when Protestants and Roman Catholics have fought and slaughtered and laid waste because everyone had got into the way of thinking of masses of people as "they."

"Guilt," as Woodrow Wilson said in another connection, "is personal." And guilt is always the act or omission of a him or a her.—MCCREADY SYKES in *Commerce and Finance*.

Of course, whilst another man has no land, my title to mine, your title to yours, is at once vitiated.

—EMERSON "Man the Reformer."

THE territory is a part of the common heritage of mankind, bestowed upon them by the Creator of the Universe.

—WM. HENRY SEWARD.