

A Newspaper Experiment.

James Schermerhorn, publisher of the Detroit Times, has gotten his name into other papers than his own, through an effort to conduct the Times in harmony with the spirit of the Beatitudes. He started the paper fifteen years ago in answer to a challenge of a Detroit man who declared that no newspaper could be "run on Sunday school lines." Mr. Schermerhorn's purpose and ambition was to make the new paper square with the Sermon on the Mount, and at the same time to bring it to a paying basis within twenty years. It has been a long, hard fight, but the editor announces success. As one of the incidents marking his difficulties, the refusal to accept objectionable medical advertisements, caused the paper that year to lose \$14,000. This loss was gradually made good by an increase of subscriptions, which put the paper again on a paying basis. When he dropped liquor and cigarette advertising, piano puzzles, and wildcat mining schemes, the paper was again a losing enterprise. But it has gradually crept up until the balance is now on the right side of the ledger. The editor says that possibly he will require the whole twenty years to prove that a newspaper can be both ethical and animate. "If the kingdom of heaven is within us," he says, "why not within the pages of the daily press; where is everything else, so may it be. The blessing promised in the Sermon on the Mount is a blessing held up to the poor in spirit, and the persecuted. If our idea spreads it will bring a day when the American press shall be as unsullied as it is free, a press without spot or blemish or wrinkle or any such thing."



Mr. Schermerhorn is to be congratulated upon the success of his novel undertaking. His example will tend to encourage others in a greater effort toward better journalism. Each demonstration of this kind will help to convince editors of other papers that sensational news columns and dishonest advertisements are not the sole means of success. But the question may be asked, Has Mr. Schermerhorn completed his experiment? To bar from his news columns lewdness, vulgarity, and licentiousness, and from his advertising pages quack medicines, liquor, cigarettes, and all manner of dishonest advertisements, is most commendable; for it brings us nearer to the spirit of the Beatitudes—but not quite to them. These virtues are in a sense negative; and it is not sufficient that a man should merely refrain from doing evil. He cannot reach the full stature of a man until he does good. The man who speaks chastely,

lives temperately, and refrains from doing those things that were condemned by the great Master, and yet who should see a bandit prey upon a helpless neighbor, or who should see a cunning and unscrupulous man wrong his fellows, and do nothing to aid the victims, would still lack something of the spirit of the Beatitudes.



Mr. Schermerhorn solved the difficulty in the way of his business fellows when he refused objectionable medical advertisements, and still more when he threw out liquor and cigarette advertising; let him now try one more experiment. Let him consider the greatest commercial value in the country, a value that is produced by the activities of society as a whole, but which is monopolized and appropriated by a part of the people, to the inexpressible hardship of the remainder, and ask himself what the Master would have advised under such a circumstance. Let him take a stand for the enactment of a law that will establish the right of every man to that which he creates, acting as an individual, and also to that which he creates, acting as one of the community. In other words, let him join in the effort to secure a law that will take for the use of society, as a whole, the land values that are created by society as a whole, and that will remove all taxes from the products of labor, so that the individual creator of wealth will have the full enjoyment of all that he creates. The inauguration of such a policy by Mr. Schermerhorn may cause some of his subscribers to leave him, and others to withhold legitimate advertisements; but if he wishes to put himself in complete accord with the great Master's teachings, he can do no less. And if he does do this, there is the same hope that it will succeed that there was from his past experiments. s. c.



What Is Americanism?

The American Journal of Sociology for January prints a symposium in response to this question:

With a view to the interests not primarily of individuals or of classes; considering not merely the next decade nor the next generation nor the next century, but having in mind our relationships both to one another and to our successors for many centuries; upon what ideals, policies, programs, or specific purposes should Americans place most stress in the immediate future?

This was submitted to 250 representative men and women of the country, barring only holders of political offices. Responses were received from 44, of whom 18 offered apologies, 19 gave various