

press, a cottage-loom, a spindle, a baking oven, and even in a pitcher, a hearth-stone, or a wheel. There we see the eternal necessities of mankind in their ancient, most natural form, and, whether by long association with the satisfaction of some need, or simply by their fitness for utility, they have acquired a peculiar quality of beauty. The sail belongs to the same class of natural and primitive contrivance, and it is beautiful in whatever form it may be cut, or in whatever service it may be used, even when it is degraded from the galleon or the pirate to the mere pleasure yacht of Cowes. For the construction of the hull, iron may take the place of wood, and steel of iron, but as long as the sail remains, the sea will still reflect the open heaven of romance. Steam may come, and steam may go, but the vessel puffs her sail; "there gloom the dark, broad seas." With sloping masts and dipping prow, while the furrow followed free—it was not in a "ram-you-damn-you liner with a brace of bucking screws" that the Ancient Mariner could have sped southward to the seas where the white moonshine glimmered through fog-smoke white.

But, after all, it is easy to perceive the beauty of the past, and to regret the tender grace of things already growing obsolete. That way lies the maundering of archaism, and the self-conscious revivals of vanished arts and crafts. It is a harder and a finer task to recognize and welcome the grandeur of our hideous and existing cities, spouting fire from their hills, and varying with white steam the torrents of heavy smoke that pour from their chimneys. Rivers there are black and poisonous, the sunlight itself glimmers white and hardly casts a shadow. From shipyards beside the river bank, arises the interminable noise of hammering, as the rivets are driven into the re-echoing sides of vast, black steamers that would as soon think of putting out an oar as of hoisting a sail. There they stand, heavy and impenetrable, fitted out with fire and lightning, indifferent to the ways of the wind, ready to shear their courses round continents with the exactness of a planet on her orbit, and the punctuality of the stars. They, too, are the work of the contriving little man who rode upon the floating tree, and it is a poor mind that could do them no honor, even though their day were also passing, and already we seem to hear the fluttering of innumerable wings passing higher over the seas than the wild goose flies, with his perpetual gaggle.

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AN OPEN LETTER ON CHARITIES.

Addressed to the Members of the National Conference on Charities and Correction, in Session at Boston.

Nineteen hundred years ago a charitable man was so eager to help the poor that he openly

found fault with a woman who used some costly oil in a ceremony in honor of One she highly esteemed. "It would have been better," remarked this philanthropist, "to sell the oil and give the proceeds to the poor." But he was soon informed that there are better ways to use wealth than in alms-giving.

The ceremony in which this oil was used was a practical method at that time of calling attention to the principles for which the man stood to whom honor was shown. Popular education on fundamental principles of justice and on practical means of enforcing them are required to establish conditions which will make alms-giving unnecessary.

That it is better to use money to remove the causes of poverty than for alms, is a truth that is no longer denied by most prominent contributors to charity. But though the fact is conceded, action in accordance with it is not so freely taken. I have particularly in mind a remark made by a Kansas City gentleman who is prominent in the charitable circles of that city. He said that social workers admit the injustice on which the modern industrial system is based and that modern charity only aims to support helpless ones until the basic evils can be removed. If such is the case, I will be glad to co-operate with charity organizations in spite of the inexpediency of alms-giving, but I have seen too much that convinces me that it is not so. The greater number of charitable contributors whom I know are either bitterly opposed or utterly indifferent to the reforms that will remove the fundamental wrongs which cause poverty. It will not do to plead in excuse for these that they do not know the cause, and are trying to find it. The cause is known and any one who sincerely wants to learn can easily do so in a short time. It is more than thirty years since Henry George showed in "Progress and Poverty" how land monopoly deprives the masses of mankind of opportunities for self support. He moreover proposed a simple and practical method of abolishing this evil. He proposed a tax on land values to which the name has since been given of The Singletax. There is no reason why any one sincerely interested in the welfare of the poor should not be familiar with the truth made clear in this book and should not be working for the opening of natural opportunities for employment to all the people.

If it is a fact that charity workers are anxious to learn how to remove the cause of poverty, would it be unreasonable to ask this conference to take some action in the matter? Why not, for instance, appoint a committee to report to your next meeting, the duty of this committee to be a thorough investigation of the merits of different proposed plans to put an end to poverty? The details of this investigation must, of course, be so arranged that nothing concerning any proposed remedy may be

misunderstood. The personnel of the committee must also be such that there will be no ground for lack of confidence in its fairness or intelligence on the part of those who have remedies to suggest.

Should this suggestion meet with your approval, I will be glad to do what I can to furnish the committee with information and feel sure that other Singletaxers as well as advocates of other reforms, will do the same. Your organization will then be in a position at your next meeting, to take definite action in the war against poverty. Yours very truly,

JOSEPH FELS.

June, 1911.

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THE LAND QUESTION AND THE WHITE PLAGUE.

From a Sermon Preached on Tuberculosis Sunday, April 30, 1911, before the Jewish Reform Congregation of Minneapolis, by Dr. S. N. Deinard, Rabbi.

The ravages wrought by the dread disease against which the modern crusade is conducted, the so-called "White Plague," are well-known to all. Christian Scientists may deny this fact; but people of common sense are too well aware of it. The ruthless foe in the fighting of whom we are all requested to engage is no respecter of persons. He attacks the rich and poor alike. The tuberculosis germ is in the air we inhale, and clings to what we eat and drink and wear and touch.

But how can we successfully overcome this treacherous foe? How can we stamp out the White Plague? It is not enough to provide hospitals and sanatoria, dispensaries and open air schools, for the cure of those already affected, which cure is rarely successful. The question is how to check the spread of the disease, and ultimately to banish it from the habitations of man.

Tuberculosis is bred in places of filth and foul air, of congestion and darkness. The cities' slums, the habitations and work shops of the poor, whether they be labyrinthine tenements or rickety shacks, are the favorite haunts of the tubercular germs. As long as such abodes of misery and squalor exist, there can be no remedy for the dreadful evil.

The problem of all problems, therefore, is the proper housing of the working classes and all other submerged classes of our population. That the poor working people who are generally blessed with large families should have proper homes, modest cottages with plenty of air and light and a little space for their children to play in, is a plain matter of justice. Should not they who build our homes and produce all else we need for our welfare, have decent homes and the necessary comforts of life? But when their present poor hovels become breeding places of disease, a disease that

threatens us all alike, then surely the question of the housing of the poor becomes one of prime importance to all of us. Self-interest, if not interest in the welfare of our fellow men, demands a satisfactory answer.

But this answer depends entirely upon a change of our present system of land tenure. As long as speculation in land is allowed or tolerated, as long as men may acquire large tracts of land and keep them idle, waiting for big profits on them, so long will the housing problem remain unsolved. Mere philanthropy will not solve it. All the treasures of our retired captains of industry will not suffice.

While tuberculosis has its most favorable breeding place in the abodes of the poor, and thence spreads over all sections of the community, it finds its readiest victims among the enfeebled and enervated, those whose vitality is low and who lack the power of resistance. These, too, are generally found among the overworked and underfed poor. We can imagine how delicate girls, working nine or ten hours a day in factory or shop or modern emporium for a wage hardly sufficient for their proper maintenance, and who are afterward called upon to assume the burdens and sacrifices of motherhood, must fall an easy prey to the dread disease. The modern economic stress and strain and struggle produce the same effect on men. I admit that a person's vitality may also be exhausted by dissipation, by the underwork and overfeeding of our rich and middle classes, too. For that they are themselves to blame. But for the overwork and underfeeding of the submerged, society, we, are responsible. We must see to it that economic justice be established in our land, by restoring nature's wealth to the entire nation—God's gifts to all His children. With equal opportunity for all to employ their God-given powers, with free and equal access for all to nature's bountiful storehouse, there will be no submerged class any more. It is this that will banish the dread White Plague, and most other evils that humanity is now heir to, from the habitations of man.

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WHAT REWARD ARE YOU AFTER?

Dr. Frank Crane in the Chicago Examiner of May 9, 1911. Published by Permission of the Examiner.

When Jesus Christ was crucified there was a thief hung upon each side of Him. Somewhere I remember to have read that this is a good sample of what the world is always doing, to-wit: Killing two kinds of persons, those who are ahead of it, and those who are behind it, in the moral procession.

This seems to be true. Two varieties of people go to jail, John Bunyan and Jesse James. We note two sorts of disturbers, Owen Lovejoy and