

problem with no illusions and with fresh strength. We welcome the conflict at close quarters and doubt not of the result, however delayed by the vested interests which are fighting for their monopoly.

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The international aspect of free trade is encouraging. The interest is world-wide and cannot be localized, and it is fitting that the best sentiment of all nations should be united in the good cause. The movement is taking form in several countries and will speed the day when a parliament of the world will supersede the warring legislatures whose view is confined to geographical limits. The sooner we subordinate patriotism to the universal spirit of brotherhood, the sooner we shall arrive at the desired goal where our country is the world and our countrymen are all mankind.

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We print a remarkable speech by Lloyd-George, the British Chancellor of the Exchequer, concerning the land question. Free traders generally fail to see the close connection between artificial taxes and those that are by nature just. Sufficient revenue for government expenses can be obtained without oppressing wealth on the one hand or labor on the other. Monopoly, which now despoils both, can be made to bear the burden. When that point is reached, the power of government to license men to steal will be destroyed and the true rights of property and natural distribution of wealth will be manifest.

It is a remarkable struggle now in progress in England. The simple announcement of the budget has paralyzed the protectionists, who were making apparent gains, and reunited the liberal party, which was showing signs of disintegration. Now two clear and vital principles are joined in conflict—the conscience and moral enthusiasm of the nation adding to the strength of the Liberal party and the Chancellor of the Exchequer. Those who fail to see the clearness of the issue and the immense advantage of the fundamental principle upon which it stands, will find enlightenment in watching the progress of the debates. It is one of the most momentous departures in the history of civilization and democracy will rise or fall with the decision.

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## BOOKS

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### PHILANTHROPY'S REMEDIES FOR POVERTY.

*Misery and Its Causes.* By Edward T. Devine. Published by the Macmillan Co., New York. 1909. Price, \$1.25 net.

The present volume is the second in the Ameri-

can Social Progress series of which Dr. Patten's "New Basis of Civilization" was the first—this book, like its predecessor, taking its origin in a course of lectures given by the author at the School of Philanthropy in New York. Dr. Devine's prominence as social worker—he is Professor of Social Economy at Columbia University, General Secretary of the Charity Organization Society of New York, and Editor of "The Survey"—his triple role of teacher, organizer and writer leads one promptly to open his book. Such an authority's conclusions about our wretched problem of poverty one wants as a duteous matter of information. But duty becomes pleasure at the first page, and is utterly forgotten in the rare satisfaction of clear views ably expressed.

"Out of Health," "Out of Work," "Out of Friends," are three wretched conditions discussed in the heart of the book; and for each of these miseries, Dr. Devine offers various social and economic remedies. A most painstaking analysis of "The Adverse Conditions" in five thousand dependent families is a fund of information for the charity worker and contains much, too, for the general reader.

But, though at any time it may be of value to know that nearly one-eighth of the "families" are beheaded by desertion; and that in a table of "twenty-five principal disabilities," unemployment stands first with 69 per cent to its discredit; yet such facts are of trivial importance comparatively. As usual, ideals are of greater worth. Dr. Devine's attitude toward poverty is most refreshing:

"In contrast with the idea that misery is moral, the inexorable visitation of punishment for immoral actions and the inevitable outcome of depraved character, I wish to present the idea that it is economic, the result of maladjustment, that defective personality is only a half-way explanation, which itself results directly from conditions which society may largely control. The question which I raise is whether the wretched poor, the poor who suffer in their poverty, are poor because they are shiftless, because they are undisciplined, because they drink, because they steal, because they have superfluous children, because of personal depravity, personal inclination or natural preference; or whether they are shiftless and undisciplined and drink and steal and are unable to care for their too numerous children because our social institutions and economic arrangements are at fault."

"I hold that personal depravity is as foreign to any sound theory of the hardships of our modern poor as witchcraft or demoniacal possession. . . . The position which I suggest for your consideration is merely that there is no presumption of wrong doing in the misery of the poor; . . . that because these men before us are afflicted in mind or body, therefore either they or their parents have

sinned." "The only thing that we are warranted in taking for granted when a family asks for assistance is that they believe themselves to be in need of assistance."

For the breaking up of old orthodox prejudices about poverty handed down to us all from the dark ages of "sinful man," a careful reading of this first chapter is recommended. It should be compulsory for any person who mentions "the deserving poor."

ANGELINE LOESCH GRAVES.

## PAMPHLETS

### Home Rule.

Under the title of "The Solid South," Charles W. Dabney, of the University of Cincinnati, speaks a good word for the "need of a new solid South today, a solid South with a new service to the old cause of the rights of man in local government." The pamphlet is a commencement address at the University of Alabama last May, repeated by request at the commencement of the Central University of Kentucky in June. "This, then, may well be the mission of the new solid South," Mr. Dabney explains, "to help keep alive and effective the old doctrine upon which our liberties are founded, the doctrine of the right of men to govern their own home affairs."

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## PERIODICALS

"The Lure of the Land," by Frederic C. Howe, which appears in Scribner's (New York) for October, is of singular value for its combination of the attractive qualities of concrete human interest that are characteristic of the magazine literature of the time, with a philosophical presentation of historical tendencies under the influence of the Georgian law of economics, the elemental law that men naturally satisfy their desires with the minimum of effort. Pursuant to this law it is incidentally shown that free land means "freedom from the boss, the overseer and the landlord," since it "is the amount which can be produced on the land of marginal fertility that always determines wages," and "in the long run rent will appropriate all save a living wage." In the same number there is an excellent article by Birge Harrison in explanation of the difference between the actual truths of science and the visual truths of art.

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Mr. Balfour: My dear Duke, what I really said was that if taxation on undeveloped land and ground rents were levied solely in the interests of and given to the locality I could admit that there was "a principle in it"—it was "an arguable proposition."

The Duke: "Principle in it!" "Arguable proposition!!" Confound it, Sir, what difference does it

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