

dious to all near neighbors, they would be attractive and beloved; and they believed what was told them and wore these things and were not attractive and not beloved. And none were punished save that many were made unhappy continuously.

Came others and told their men: "There is no Happiness but Success, and no Success without Wealth, and no Wealth without getting it away from other people;" and they believed what was told them and strove with one another continually for Wealth and Success and Happiness—and there was Poverty and Failure and Misery without end.

And the Righteous were grieved at the Sins of the world, and some they called Vices and some they called Crimes, and they punished some and some they did not punish. And some they did not call Sin at all.

Nevertheless, some Sins are worse than others.



### A SONG OF A SISTER.

By the Rev. W. D. P. Bliss.

I sing you a song of the gold-washed hair,  
A song of a painted cheek,  
A song of a draggled silken skirt,  
Of a name that I will not speak.

'Tis a song of the hills and the daffodils,  
And the blue of a baby's eyes,  
Of a mother's love that bends above  
Like the arch of Paradise.

'Tis a song of a maid in the great, great town,  
A song of a trusting heart;  
And alas, 'tis the song of a cruel wrong,  
The song of a scoundrel's art.

There's a cry that comes from baby lips,—  
One cry and then no more;  
'Tis the tale of the strife of a lonely life—  
Discharged from the o'er-filled store.

There are lips in New York that drink champagne,  
Because of the price of milk;  
There are limbs that can find no honest dress,  
And therefore are clad in silk.

There are beds in New York no priest can bless;  
But listen—away in heaven,  
There ringeth a song that the angels sing,—  
The song of a soul life-shriven.



We can have universal suffrage, but with monopoly in land, women will be ground down by enforced poverty, and starving children will cry for bread. We may pass restrictive laws regarding the sale of alcoholic drinks, but while the present land system obtains, the crowded condition of cities will continue to breed drunkards. Labor may in its desperation, organize to revenge its wrongs by strikes and boycotts, but they are powerless while the usurpation of landlords extracts the product of their industry through rent.—Wm. Lloyd Garrison.

## BOOKS

### THE SOCIAL EVIL.

A New Conscience and an Ancient Evil. By Jane Addams. Published by the Macmillan Co., New York. 1912. Price, \$1 net.

As pre-eminent interpreter of the feeling of one class in society to the heart of another, Miss Addams stands forth once more in her latest book. The two groups which she now introduces to each other are the very two which throughout the whole history of the world it has been scandalously improper to have meet, the very classes that have been trying and all too well succeeding in ignoring one another—the prostitute with her household, and the rest of the human family. In which class the patron of the prostitute belongs is a new doubt cast into society's smug old certainty—a doubt so new that only a few even of the students of the "social evil" whisper it; yet so potent that, grown into its strength, this doubt can dig down to the crooked foundation stones of society and set them straight.

The phrase "social evil" is used by Miss Addams throughout her book "to designate the sexual commerce permitted to exist in every large city, usually in a segregated district, wherein the chastity of women is bought and sold." The greater part of the volume appeared recently as a series of articles in McClure's, the immediate sources of its information being the records of the Juvenile Protective Association, and of the Vice Commission, both of Chicago. To be ignorant of that information, whether gained from this book or its sources, is foolhardy on the part of any parent or citizen. For our children are every one in danger. Some are in greater peril than others: the idle boy, for example, the poor child, the low-waged working-girl, starved for food and fun.

In low wages, primarily, the author finds cause and opportunity for the "social evil." Miss Addams's resolution of the operating forces which make temptation powerful and victim weak, expresses the genius and the essence of her book—a sympathetic genius and a very human essence.

There is too great need for this book and its virtues are of too high an order to warrant lingering over its failings. These failings are too vital, however, to allow of complete silence. They can only be stated here:

It is a fundamental psychological and sociological error to imagine that prostitution can be studied separately from the other aspects of the sex problem.

It is inadequate reasoning to discover in low wages—as the author seems to do—an ultimate cause.

ANGELINE LOESCH GRAVES.