

are some facts, however, some great big facts, that we can hardly escape knowing, and about which, if we have an education or are getting one, we ought to think—intelligently, honestly and courageously.

Here we are upon an island, a great island in space. We call it the earth. It is a fruitful island, with an ingenious and skillful and constantly increasing population.

Some say the fruitfulness of this island is giving out. But that can't be true; we have hardly begun to scratch the surface of it; and no sooner does its fruitfulness diminish in one respect than it multiplies in others. The older ones among us can probably remember when there were great fears that with the disappearance of forests we should have to deal with the problem of getting along without firewood. Then came the discoveries of coal deposits beyond the few of which we had known. But even coal deposits can not last forever. Hardly had we begun to think so, however, when electric inventions assured us that though wood and coal give out, we can depend upon every running stream for heat, and for light and power thrown in.

Some say that our island in space is crowded. But there is more vacant room by far even in the most crowded spot of all, New York City, than there is of occupied room.

Some say invention has reached its limits. But we keep on inventing. Labor per man now produces vastly more than ever before, and the tendency still is toward greater productive power.

Nevertheless, and for all this richness of our island in space, and all our progress in labor saving invention, masses of the people are poor and the rest of us are in constant fear of poverty. I have my own opinion about the question that thus arises, but I am not inerrant. I do not press my opinion upon you, for I may be mistaken. Yet I should like to leave the question with you. What do you think about it? Not what do you wish to think about it, nor whether it may be to your interest, but what do you think? What do you really think, as men and women of education and influence?

Could there be any better use of education than applying it diligently, progressively, unselfishly, with honest minds and moral stamina, to the questions of human relationship as they arise, and especially to those that involve God-given rights and God-imposed duties? If education ought to be devoted to religion, here is religion in one of its two great phases; it is loving your neighbor as yourself. If to good government, here is the sine qua non of good government: a democratic foundation. If to material progress, you devote it to material progress here; the fairer the distribution of wealth the more abundant and varied its production. If to ethics, here is the root of ethics: equality of social rights. If to one's calling, here is its most profitable application; for neighborli-

ness, good government, abundant production, fair distribution, equality of all social rights—these make for the continuous prosperity of every worker in every occupation.

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## THE LAND OF HEART'S CONTENT.

"A sail! a sail! Oh, whence away

And whither, o'er the foam?

Good brother mariners, we pray,

God speed you safely home!"

"Now wish us not so foul a wind

Until the fair be spent;

For hearth and home we leave behind!

We sail for Heart's Content."

"For Heart's Content! And sail ye so.

With canvas flowing free?

But, pray you, tell us, if ye know,

Where may that harbor be?

For we that greet you, worn of time,

Wave racked, and tempest rent,

By sun and star, in ev'ry clime,

Have searched for Heart's Content.

"In ev'ry clime the world around

The waste of waters o'er;

And El Dorado have we found,

That ne'er was found before.

The isles of spice, the lands of dawn,

Where east and west are blent—

All these our eyes have looked upon;

But where is Heart's Content?

"Oh! turn again, while yet ye may,

And ere the hearths are cold,

And all the embers ashen-gray,

By which ye sat of old,

And dumb in death the loving lips

That mourned as forth ye went

To join the fleet of missing ships,

In quest of Heart's Content!

"And seek again the harbor lights.

Which faithful fingers trim,

Ere yet alike the days and nights

Unto your eyes are dim!

For woe, alas! to those that roam

Till time and tide are spent;

And win no more the port of home—

The only Heart's Content!"

—William Young.

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## BOOKS

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### "PRAYERS OF THE SOCIAL AWAKENING."

For God and the People. By Walter Rauschenbusch.  
Published by the Pilgrim Press, Boston, 1910.

Modern man as a conscious part of the social whole has yet to find literary expression for his religious emotions. As an attempt at such expression Walter Rauschenbusch—the widely-known

writer and preacher—offers this volume of prayers, many of which readers of the American Magazine will remember.

All are eloquent. Very many ring strong and clear with truth and justice. Witness these sentences from the prayer "Against Impurity:"

Save our nation from the corruption that breeds corruption. Save our innocent sons and daughters from the secret curse that requites the touch of love with lingering death. O Jesus, thou Master of all who are both strong and pure, take our weak and passionate hearts under thy control, that when the dusk settles upon our life, we may go to our long rest with no pang of shame, and may enter into the blessedness of seeing God, which thou hast promised only to the pure in heart.

Read this prayer "For the Idle:"

O God, we remember with pain and pity the thousands of our brothers and sisters who seek honest work and seek in vain. For though the unsatisfied wants of men are many, and though our land is wide and calls for labor, yet these thy sons and daughters have no place to labor, and are turned away in humiliation and despair when they seek it. O righteous God, we acknowledge our common guilt for the disorder of our industry which thrusts even willing workers into the degradation of idleness and want, and teaches some to love the sloth which once they feared and hated.

We remember also with sorrow and compassion the idle rich, who have vigor of body and mind and yet produce no useful thing. Forgive them for loading the burden of their support on the bent shoulders of the working world. . . . Forgive them for appeasing their better self by pretended duties and injurious charities. . . . And to our whole nation do thou grant wisdom to create a world in which none shall be forced to idle in want, and none shall be able to idle in luxury, but in which all shall know the health of wholesome work and the sweetness of well-earned rest.

Turn to this plea, "For Those Who Come After Us:"

O God, we pray thee for those who come after us, for our children, and the children of our friends, and for all the young lives that are marching up from the gates of birth, pure and eager, with the morning sunshine on their faces. We remember with a pang that these will live in the world we are making for them. We are wasting the resources of the earth in our headlong greed, and they will suffer want. We are building sunless houses and joyless cities for our profit, and they must dwell therein. We are making the burden heavy and the pace of work pitiless, and they will fall wan and sobbing by the wayside. We are poisoning the air of our land by our lies and our uncleanness, and they will breathe it. . . . Lift the veil of the future and show us the generation to come as it will be if blighted by our guilt, that our lust may be cooled and we may walk in the fear of the Eternal. Grant us a vision of the far-off years as they may be if redeemed by the sons of God, that we may take heart and do battle for Thy children and ours.

Such prayers spoken in the high enthusiasm of a place of convention or in the quiet of a place of worship might well, as the author hopes, "stiffen all our bravest desires into fighting temper."

ANGELINE LOESCH GRAVES.

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## THE MUNICIPAL OUTLOOK.

Proceedings of the Buffalo Conference for Good City Government and the Sixteenth Annual Meeting of the National Municipal League. Held November 14, 15, 16, 17, 1910, at Buffalo, New York. Clinton Rogers Woodruff, Editor.

"Most largely attended," "most successful in the character of new papers," "more live, vigorous, useful, virile discussion by experienced workers and experts than at any preceding meeting." These quotations are from Mr. Woodruff's preface; and upon examination of the papers printed in the volume one may understand how profoundly interesting the Conference must have been.

We have already quoted from the admirable paper of the new president, William Dudley Foulke\* in which he gave sanction to the Single-tax idea that cities should draw their incomes from the value of the land—which is the value that the city gives. Mr. Foulke's paper is appropriately supplemented with a valuable paper by John Martin, marshaling many of the details of the unearned increment in cities.

Another encouraging contribution is by Delos F. Wilcox, who discusses traction questions with special reference to New York. It is peculiarly interesting to learn from Mr. Wilcox's paper that some traction franchises in that city, being unlimited as to term, are held by the courts to be perpetual, and therefore "a vested right that cannot be taken away either by local or by legislative action, either with or without compensation for the physical property." and that while they "might perhaps be condemned, the city would in that case be compelled to pay not only for the physical property, but also the full present value of the perpetual right to occupy the streets." It is property of this predatory kind that will bring on violence if violence comes in the course of pending social readjustments.

Ernest S. Bradford compares commission forms of government, in a paper which enumerates the cities adopting this form, and makes a critical presentation of official functions under it. Of 46 cities tabulated by Mr. Bradford, 41 have the Referendum, 28 the Initiative, 30 the Recall, 15 the non-partisan primary, and 11 a civil service commission.

Mary Winsor, president of the Pennsylvania Limited Suffrage League, makes a report upon the working of woman suffrage in Colorado, in which she endeavors to bring out fully and fairly

\*See The Public, current volume, page 64.