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## RELATED THINGS

### CONTRIBUTIONS AND REPRINT

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#### THE LURE OF THE LAND.

For The Public.

What is the murmur you hear afar  
Down where the hungry and homeless are?  
What is the cry from the gilded street  
Down where the Vampire's hot veins beat?  
What is the stir in the halls of state,  
Where the Octopus leers, insatiate?

Thru ages of Lust and Greed has rolled  
The murderous, fevered lure of Gold!  
But lo! From mountain to barren strand  
The world is a-fire with the Lure of Land!

Men from palaces, men from dens;  
Men from pulpits and prison pens;  
Men from tenements—bench and bar—  
Hungering, praying to lucky star!  
Men of learning thrilled with the Call;  
Dreamers, poets, students—all  
Rushing wild in a leaderless band,  
Hearts on fire with the Lure of Land!

Out through the wilderness, struggling far—  
Out beyond where the dim trails are;  
Starving, thirsting, bearing their load—  
Spurred like a steed, with a fiery goad!  
Cold of the Northland—tropic fires—  
What are these to the heart's desires?  
What are these to the brain and hand  
Thrilled with the maddening Lure of Land?

Strange as the dreams of a drunkard's brain,  
Strange as the midnight call of the main,  
All this frenzied thirst and lust—  
All this gripping of hands in the dust!

The World is old as the stars are bright;  
Its Lands are wide as the robe of Night!  
For you are its priceless treasures set,  
But O, you Slaves, you forget—forget!  
For ages under your sightless eye  
Its uttermost bounties you passed by!  
No wonder you start when your dream is broken,  
As though a fiend in your heart had spoken!

BERT HUFFMAN.

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#### MORAL EDUCATION.

For The Public.

The Moral Education League of London urges the introduction of moral and civic instruction into all schools and to make the formation of character the chief aim in education.

Character is the chief aim in education. None dare dissent from this view. Individual right living and social justice are the great ends to be attained, and it is right that our schools should give

the youth the highest ideals of individual and civic righteousness.

But how is this to be done? The League advocates formal instruction in morals, but this seems to me an error.

Moral ideals may be attained only through growth—experience. The conception comes only through unconscious living in the right way. A child may not be taught love by lessons on love. He learns it from experience with loving companions. In the same subtle unconscious way does the moral ideal develop in the mind of the individual. He learns what is right only by doing right and living in the atmosphere of righteousness.

That which holds the interest determines the action. The moral failure in life arises from just one cause. The right thing fails to hold the interest, and as long as wrong is able to hold the interest, the conduct must inevitably be wrong; for conduct always follows the line which interest indicates.

How, then, shall we cultivate the interests of the youth that they may be centered in right, and thus assure right conduct? Clearly, by providing an environment which is not only wholesome but which will enlist his keenest interest. For only by the development of an all-absorbing interest is the inner being, the will power, cultivated.

School should be a place for active life, experience and growth; not merely a place to learn lessons and receive instruction. All instruction is not educative. Only such activities as enlist the child's entire being and interest are truly educative. Occupations instead of lessons should be the main work of the school. The child's native interests should be followed in providing these occupations.

Teachers and parents should not force the attention of the child, for in so doing the entire being is not actively interested and the will of the child is weakened instead of strengthened.

The child should be allowed more freedom, more self prompted activity, if we would cultivate abiding interests, and only by developing abiding interests may we hope to cultivate high moral ideals. The child who is always controlled and does not develop self-control, who is ever directed and never self-directed, whose attention is constantly ordered and never allowed self-activity, will always be weak in interests and consequently weak in will power and immoral in action.

Character is the sole aim of education, but it depends on sound nerves, and a free mind, and these can be attained only by making education a life—an experience, rather than the acquisition of knowledge alone. School must be a place where children are free to work and play and dream, not a place where they must crush the natural interests and activities and forever "give attention."

Ideals of civic righteousness must be gained

through experience as well as by precept. If the law itself is unjust, even a perfect administration of such a law could hardly convey the proper conception of civic righteousness. A law which taxes industry and puts a premium on idleness and cunning, and allows the individual to take values which do not belong to him,—such a law, even if enforced by a “clean administration,” cannot give the youth the right idea of social justice and civic purity.

If teachers and parents could become aroused to a consciousness of this glaring and fundamental violation of social justice, and strive to remedy it, their very protest would be a means of developing in the minds of the school children a proper conception of civic righteousness such as no preaching or formal instruction could ever secure.

MARIETTE L. JOHNSON.

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### TEDDY, THE TORY.

For The Public.

Teddy, the Tory,  
Your savage and gory  
Speech that you made on the Pharaohs' Land  
Was not made vainly,  
For it told all plainly,  
Just where on Americanism you stand.

Teddy, the Tory,  
Would you have sought glory  
Beneath the King's flag, had you lived in the days  
When the fathers were striving  
For freedom by driving  
The red-coats before them in bloody affrays?

Teddy, the Tory,  
We're proud of your story—  
The part that would gladden a Lincoln's warm  
heart—  
But we are not ready,  
And will not be, Teddy,  
To say we are proud of the Tory-tinged part.

Teddy, the Tory,  
We hope when you're hoary  
And feeble, and weary, should ever that be,  
You will still not be holding  
Your view, unennobling,  
That trodden-down man has no right to be free.

G. T. E.

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### INSURGENT CHRISTIANITY.

A Part of a “Prayer Meeting” Talk, Given at the  
Twenty-Third Street Y. M. C. A., New York  
City, April 21, 1910, by Ralph  
E. Flanders.

What does the Christian find when he gets  
body, mind and spirit consecrated to service?  
How does the world look to him?

Henry Drummond wrote a book which he  
called “The Greatest Thing in the World.” Ac-

ording to his idea, the greatest thing is love.  
He and St. Paul are agreed on this point.

But I think we will find that there is a step  
beyond love. Love is of the soul—it is a spir-  
itual quality. If we add to this spiritual qual-  
ity the clear vision of the intellect, we get love  
plus intelligence, and that makes justice. The  
whole is greater than a part. You cannot be  
truly just to a man and not love him; but you  
can love a man devotedly and not be just to him.  
Many a father loves his son, but is not just to  
him. His injustice is a mental deficiency—his  
soul is all right. Many Christians love their fel-  
low men, while still exceedingly unjust to them.  
And then they wonder that their love breeds  
anger and strife! Their souls are all right, but  
their brains are weak.

This strange mental deficiency runs like an  
hereditary taint through the whole of the deal-  
ings of the church with the world. It takes in-  
telligence to discern injustice—except for the  
victim, he can feel it. And because the church  
has not discerned the mass of injustice in the  
world, it has cried “Peace! Peace!” where there  
was no peace. In carrying out this work of sooth-  
ing the troubled and oppressed with promises of  
rest in heaven instead of justice on earth, religion  
has proved itself the mightiest bulwark of priv-  
ilege and oppression the world has known. It has  
been so through all history, and is so today. What  
a position for the followers of the loving and sym-  
pathizing Christ!

We must train our minds, then, to the discern-  
ment of injustice and the search for the remedy.  
This is a hard and thankless task. It is an eter-  
nal task. Strive as we may, we will never exter-  
minate wrong and injustice. But we will make  
gains on it; we will take this stronghold and that  
one. The task will be hard, not only in the actual  
accomplishment, but in the planning and under-  
standing as well.

It hurts to reason—to think. There is very lit-  
tle thinking done. You may not believe this,  
but any psychologist will tell you it is so. When  
we say that we think so-and-so about a thing,  
the chances are that we have not thought about  
the matter at all. We have an opinion, but that  
opinion has come to us from the outside. It may  
have been handed down from our parents. We  
may have absorbed it from the circle of society in  
which we live. It may be the automatic, uncon-  
scious expression of the narrow selfishness of our  
business life. Or perhaps it has been handed out  
to us from pulpit and platform, and we have swal-  
lowed it whole like a gelatine capsule, instead of  
opening it up and tasting it, to see whether it is  
nourishing food or rank poison. So we think we  
think, but we don't think. And the reason we  
don't think is because it is hard work. It is the  
most exhausting work there is. Ditch digging is  
nothing to it. And men never will think logically,