

our faith in you, our faith in ourselves by our works. We will compete with you, fairly, to render service to the world, but we will not combat with you." Such a nation would have gone unscathed.

War breeds only vain, strutting, murderous demoniaics and saddened men and women. It does not develop really brave men, men of the genuine worth-while bravery. At best, every war movement represents, as the New York Staats-Zeitung, itself radically pro-German, of course, and war fevered, expresses it merely, "The strength of cold steel and cold calculating intelligence."

Christian? Every participating nation has entered the contest announcing its special partnership with almighty God, the God made comprehensible to us by the meek and kindly though courageous master teacher, Jesus, and then hurried into the melee as to a pig-sticking tourney in an abattoir.

Christian? Following in the footsteps of the pre-eminent teacher of justice and fairness, but spreading wanton, needless destruction, resorting to every conceivable conceit; seizing, invading, pillaging, ruining?

Christian? Following in the footsteps of the great revelator who spread for our understanding and guidance the sublime lessons of love and morals and the all reality of the good and the beautiful and the spiritual, but rushing at each other to hack, to behead, to disembowel? What inconsistency, what horror can equal it, and not even the semblance of a question of religious liberty to justify it.

ROBERT S. DOUBLEDAY.

## INCIDENTAL SUGGESTIONS

### PRESS CENSORSHIP IN LOUISIANA.

New Orleans, La., Dec. 22, 1914.

There is much criticism expressed at present over the censorship of the press in England and other warring nations. I do not believe this censorship is half so severe or oppressive or anything like so injurious as that exercised by the special interests in the United States. There has been a flagrant instance of this in this State during the current month. A trial has been in progress here of the American Sugar Refining Company on a charge of violating the anti-trust statute of this State, during the course of which Donelson Caffery, the prosecuting attorney, himself a sugar planter, has read letters from all the leading officials of the company proving beyond a doubt a most successful conspiracy to keep a monopoly of the sugar industry of this State and to hold the sugar planters in a state of bondage.

It was demonstrated that the Sugar interests were allied with all the other trusts; that every means was used to crush and drive out competitors; that

false sales were made in New York on the basis of which settlement was made with the planters of this State for their raw sugar. Mr. Witherspoon, the president of the company, writes that this plan "is much safer than raising the price of refined sugar and creates much less widespread dissatisfaction." Their letters also show how they punished any sugar broker who dared sell to an outsider endeavoring to intrude into "their" territory. In short, their plan, most successfully carried out, was to keep the planter to the lowest margin on which he would consent to plant; a very low margin sufficed, since he knew nothing else and was prepared for no other crop.

Did a single New Orleans paper take the least notice of these astounding revelations? Did a hint of them get into the Associated Press dispatches? Not one line, the censorship is too complete for that. There were but vague general accounts of the trial with not a reference to these proofs of infamous oppression.

Without exception, all the Louisiana papers have turned against Wilson and the Democratic party because of their placing sugar on the free list. They all claim that "the Louisiana planter has been slaughtered in the house of his friends." Yet when Mr. Caffery shows that no matter what the scarcity or unprecedented demand for sugar, the trust steps in and deprives the planter of any benefit, they are all dumb. These sensational revelations die on the air of the court room. The trust encourages all this denunciation of the Democratic party because it diverts public attention from it and the real cause of the depression of the sugar industry.

I have but little sympathy with the sugar planter because, no matter what his profits, he would still pay the lowest wages possible to his wretched labor. When these vast tracts are broken up into small farms owned by the thriffler negroes and the Italians, then and not till then, will Louisiana know real prosperity. It may be that the oppressions of the Sugar Trust are hastening this day.

LETITIA D. MILLER.

## FUTILITY OF CHARITY.

East Orange, N. J., Dec. 14, 1914.

It is no exaggeration to say that altruism is, or should be, the foundation and keystone of all religions. Though the cultivation of this spirit has been somewhat neglected by organized religion in the past, there are signs that it will receive increased emphasis in the future. The question arises, How can we best fulfill the spirit of altruism at the present time?

Perhaps a third of the people of our country contribute in some way to charity. By so doing they feel that they have performed in the best possible manner their full duty to society. But if we view things in a broad way we must conclude that there is a vast amount of kindly feeling being exerted with very little lasting result.

Good intentions doubtless count in the last analysis; but good results count still more. Charity may alleviate economic distress; it never cures. If a man has been poisoned and is tossing with fever, the nurse's efforts to cool his brow will seem very worthy. But if she is able to counteract the poison