

Few? Why is so much of our Christian civilization un-Christian?"

He had always seen plainly that for men as for women there could be but one and the same law of sex-purity—his mother had taught him that. Now, he saw just as plainly that if society forgives the man-sinner, it must equally forgive the woman-sinner. Also, he saw that Woman in self-protection everywhere needs opportunity and education in public affairs; needs to declare open and inexorable war upon every form of prostitution, and on all which creates and sustains it.

As the years went, his thoughts widened. He began to recognize the ferocious arraignment which every outcast man as well as every outcast woman might justly fling at the blunders and crimes of our civilization. More and more he gave himself to the greater issues of human life. His friends said sometimes that all this came from his Mother's training and influence. But those Gods of the Morning who bring light out of darkness, knew that, while his earnest Mother had her share in the gift, it was chiefly the work of the Outcast Woman, whose nameless agonies were thus melted into the slow creation of higher human standards on a more loving earth.

CHARLES HOWARD SHINN.

BOOKS RECEIVED

REFORMER AND PROPHET.

Henry Demarest Lloyd—1847-1903. A biography by Caro Lloyd, with an introduction by Charles Edward Russell. In two volumes, illustrated. G. P. Putnam's Sons, New York and London. Price, \$5.00.

"Now we know that war, slavery, tyranny, poverty, disease are doomed," said Henry D. Lloyd with faith in his vision of a time when the evils of our present politics will be superseded by an education that will fit all citizens for the service of the State and for all other social service. That this forecast sprang from the deepest desire of a pure, loyal, unselfish nature cannot be doubted when we look back over the career of the man himself. From his youth he seems to have been inspired with a burning purpose to aid in opening wider opportunities to those unequally placed in the arena of life. His best powers always were devoted to the work of arousing "the new conscience," which should make clear the way to the establishment of juster relations among men.

In these endeavors he was fortunate in having the sympathy and co-operation of the wife who shared his ideals and who stood ready with the support of loving thought and helping hand in all emergencies. As he once said to her:

Our love is not perfect for we are not perfect, but it is the best that is in us, the best that is for us—this sweet association of head and heart and life. Let us preserve its passion and its purity as we

would the beauty of the lily, and holding each other to this "best" let us look with calm minds on the carking cares of life.

There was need of this inner peace and harmony when later he called down upon himself the anathemas of the conservative public by his bold defense of the Chicago Anarchists and by his daring exposure of the facts that constituted the body of that famous pioneer work, "Wealth against Commonwealth." Yet the denunciations that fell on his devoted head after his startling disclosures of the crimes of wealth were finely balanced by the heart-warm congratulations that came to him from those who recognized the underlying motives and far-reaching results of an initial movement which, with tremendous impetus, is still going forward. The home of the Lloyds, always a refuge for the unfortunate, became also a rendezvous of reformers—men and women who were losing all thought of self-aggrandisement in the larger interests of society still in the agonized throes of evolution and redemption from the vampire stage that marks the progress of the race from the greed of the gormandizing beast to the graciousness and generosity of the man. The broad catholic spirit of Lloyd appears to have disposed him kindly towards reformers of all types. As he said in answer to one who asked him to define his position:

If we begin with definitions we are sure to end with schisms. Must we have an odium sociologicum pop that the odium theologicum is dying out? . . . I have never interested myself in any question of label or intricacies of creed. I no more believe it possible to cover the social situation by a name or a bunch of propositions than to cover the universe.

As the writer of the biography says: "Lloyd's life was a noble example of worship in the 'Church of the Deed.' That piety with which his race had for generations looked skyward, turned in him to a passionate devotion to the body of toiling, aspiring humanity. It exalted into importance the human needs of food and shelter, and lifted into universal brotherhood the lowliest creature. It made his city a part of heaven—every day an immortal moment, 'every building a temple, every man a redeemer.'"

In his work for the attainment of industrial brotherhood he came to a place where he felt it no longer a duty to expose evils, but to turn his thought and energies to that interior realm from whence all constructive ideas of good are derived. Out of the travail of his own experience sprang his belief that man is a creator with God in a world which is largely the man's own product, or, as Lloyd puts it—"We are every day creating and re-creating the world in which we live." In a manuscript unfinished and locked away in his Winnetka safe until his death, there is an outline of his theory of Love as a social force, and of the universal religion in which all men shall be the instruments of that divine power.

Among the notable things written during this

period of constructive thought may be mentioned "The New Conscience," and "The Money of the New Conscience," in which is sketched a financial system based on much higher laws than have been recognized by bankers and money lenders in general and therefore, for the present as impracticable as are so many of the visions of our so-called dreamers. The volume of his journalistic work is given in a complete list at the close of Volume II, and comprises subjects interesting to all who are making a study of social problems.

In the records of Lloyd's later life, his association with progressive thinkers, his co-operative land studies, his travels in New Zealand and his investigation of Socialistic ventures are exceedingly interesting from his point of view which is always directed to the advancement of the common welfare of the people. His active participation in the troubles of the coal strikes and his latest labors in behalf of municipal ownership are vividly described by the sympathetic biographer who, throughout the splendid story of Lloyd's life, gives the inspiring vision of noble motives that prompted the work which others are left to finish.

A. L. MUZZEY.

PAMPHLETS

Reformatory Proposals.

"Prostitution—A Remedy" is a collection (published by The Liberty Press, Roxbury P. O. Station, Boston; price, by mail 6 cents) of bills and petitions presented to the Massachusetts legislature at its last session by Morrison I. Swift. The proposed measures relate to schools, prisons, divorce, unemployment and strike-breaking, as well as prostitution.



A Talk on Taxation.

This is a heart to heart talk, by Stephen A. Royce of St. Albans, Vt., to his neighbors in a farming community. It is as readable as a story, notwithstanding its subject. Although open no doubt to controversy at some points, as any discussion worth while must be, Mr. Royce's pamphlet is on the whole, as good a document on taxation for farming communities, like his own, as could be desired. Its lively and interesting style and direct and pungent arguments, especially adapted to agricultural interests and points of view, give it an exceptional value.



Pamphlets Received.

An Individualist's Utopia. By J. H. Levy, Published by Lawrence Nelson, 11 Abbeville Road, S. W., London.

Preparing for Social Work: Year Book, 1912-1913, of the Chicago School of Civics and Philanthropy, 31 W. Lake St., Chicago.

Report of the Special Committee on Initiative, Referendum and Recall of The Pennsylvania Bar Association. Printed at Cape May, New Jersey. 1912.

Finding Employment for Children Who Leave the Grade Schools to Go to Work: Report to the Chicago Woman's Club, the Chicago Association of Collegiate Alumnae and the Woman's City Club. Published by the Depart-

ment of Social Investigation, Chicago School of Civics and Philanthropy. Price, 25 cents.

Adam Black (Miner): His Letters to His Son, Jim, on Matters Interesting and Important to Workers. By Albert Dawson. "The Daily Herald," Printers, 117 Grenfell St., Adelaide, South Australia. 1912.

PERIODICALS

For Woman Suffrage in Ohio.

"We find everywhere a remarkable open-mindedness upon our question among the voters," writes Elizabeth J. Hauser concerning the Ohio woman suffrage campaign. "The Woman Voter" (30 E. 34th St., New York) for August is an Ohio number and a very good campaign document. Among the great democrats who contribute short letters on "Why Ohio Women Should Vote" are Mayors Baker and Whitlock, Herbert Bigelow, Bishop Williams and Harris R. Cooley. Mayor Whitlock says: "I should a little bit rather discuss the proposition of why they should have the right to vote, since it is the right that is important, rather than the exercise of it. And it is the right, you will notice, that the 'antis' deny; and they deny it because they do not believe in rights, they believe only in privileges. They are opposed to democracy. . . . Now, as I have said so often, I believe that women should have the right to vote because I believe in democracy. The women of Ohio should vote because they are women, just as the men vote because they are men, and for no other reason in the universe. And there is no argument against women's voting—indeed, there is no argument against the enfranchisement of women that could not with equal force be used for the disfranchisement of men."

A. L. G.



From Bodenreform, June and July.

Resolutions looking to the draughting during the next session of bills for housing reform were passed by the German Reichstag in May. There seemed, however, to the League of Land Reformers nothing fundamental in the proposed measures and this body therefore drew up an additional resolution asking the separation in mortgage transactions of the value of improvements from the value of the land itself. Dr. Jaeger and Mr. Mumm spoke in the Reichstag for this resolution, maintaining that at bottom the housing problem is really the land question.

Unlike Prussia, where the government has just clasped hands with the coal syndicate, Saxony is considering the best way of acquiring control over her coal resources. An administration report on the subject to the assembly recommends outright purchase of all unworked coal fields in the kingdom, the total cost of which it is estimated will be 56,700,000 marks (\$14,185,000). The little town of Winkel in Prussia recently resorted to a simple referendum. The burghesses there were divided about the municipality's buying a piece of land costing 57,000 marks (\$14,250). So the citizens voted on the question, and decided for the purchase. The city of Metz in Lorraine has this summer engaged in the vacant lot industry. There is in the city's extreme outskirts municipal land which this year the city has loaned in