

a statement of Swedenborg's which has only to be pondered over to be recognized as inevitably true. But here in this world He leaves to us the management of the activities which shall produce from the well-stored and pliable environment in which He places us all the things of which we have need.

Food, clothing and shelter—as general commercial products, undifferentiated for individual needs, they are supplied by general social and largely masculine labor. To the woman in the main falls the selection, the differentiation from the mass, of what is needed to make the individual home. From selected commercial products she creates the outside of the home function—the warmth and light and order—which comfort and protect and give opportunity for the development and the best productive labor of the immature and the mature human beings under her care; the clothing which gives not only protection, but furnishes also an outward expression of lives which she better than any other understands; and best of all, the food—oh, wonder, that this should be deemed the greatest drudgery of all—the food, which is needed so often and so vitally, because it is the outward expression of the essentials of the life which must be given us hour by hour and moment by moment by the Lord God Himself, or we should absolutely spiritually and physically perish. So divine a thing is the partaking of spiritual food that to him who will open the doors of his soul it is promised that the Lord will come in, “and will sup with him, and he with Me.” And “the holiest act of worship” is the sacrament of the Holy Supper, which is the symbol of this reception of the heavenly Guest—the union of God and man.

The preparation and arrangement and ordering of all things pertaining to shelter, clothing and food—the selection, the harmonizing and the cleansing—these are the matters which, looked at from above downward, and from within outward, are seen to be the loveliest services the earth offers as occupations for our activities. Looked at from the outside only, with no vision or feeling for the souls of them, these things—just these things—become the drudgery, the “domestic cares,” “the narrow things of the house,” which darken and imprison so much of feminine life.

But the doors of this prison are not locked; the shutters are not barred. To a touch, and in an instant, they yield.

You are making or mending little clothes, binding up a cut finger or teaching how a door may be closed noiseless-

ly; you are washing garments or making bread. You have not time to think of spiritual things; you are not learned in “correspondences.” No matter; you may pass from the narrow things to the great by recognizing the act you are doing as the ultimate expression, the outside form, of what is being done within for the inner life of those for whom it is your privilege to labor. You do not have to think it all carefully out. Just recognize gladly in your soul that it is so, and let yourself feel that you are being permitted to cooperate on the outer plane of life with God Himself on the inner plane of life. Then the doors and windows of your prison swing wide. The sunlight pours down in; flowers blossom, and the sound of music is in your ears. Your homely activity becomes glorified. Your affections long to express themselves in further service. There comes a great peace. And then fears—the many little fears, of marauders, of stalking disease, of deprivation, of being left alone—these melt away like mists in the sunshine. The Great Friend now abides in your house; of what will you be afraid?

From the narrow things to the great! It is not a far journey, and it leads from the shadows of life to life itself.—Alice Thacher Post, in the New Church Messenger.

AMERICAN GOODS IN SOUTH AFRICA.

THEY ARE SOLD THERE AT HALF THE PRICES CHARGED HERE.

The Iron Age, of December 17, contains information as to manufactured goods sold in South Africa and the countries from which they are exported. In many lines American goods outsell those from every other country. This appears to be true of brooms and brushes, cycles, carriages, clocks and watches, furniture, lamps, weights and scales, builders' hardware, tools and implements, fencing wire, wire nails, pipes and tubes, stoves, hand pumps, horse shoes, steel ropes, paints and colors, etc.

Of course none of these articles are sold for export at the high prices at which they are sold in the United States. Usually the United States price is about 50 per cent. higher than the export price, but, in many lines of goods, the American price is double the export price. This is true of clocks and watches, steel rope and of some kinds of hardware and tools.

In regard to wire nails the Iron Age says:

Of the total importations about 50 per cent. come from the United States, 25 per cent. from Belgium and Germany, and 25 per cent. from Great Britain. Belgium and Germany beat Great Britain in price,

and the United States beats all three. Even with equal freights American wire is ten shillings per ton cheaper than British.

In speaking of shovels the Iron Age says:

Shovels are divided between Great Britain, America and Germany. Great Britain's share predominates. The American round end D-handled shovel still sells, owing to its superior finish and low prices. It costs one shilling six pence in New York and can be sold wholesale in Johannesburg at three shillings three pence.

Looking up the prices of shovels in the Iron Age, we find that the Association list of November 15, 1902, is still quoted and that the discount is 40 per cent. This list price appears in the Iron Age of November 13, 1902. The only shovels there quoted that answer to the description of those sold in South Africa are made by the Wright Shovel company and are listed at \$17 per dozen, for the smallest size. This would make the American price 90 cents each, as against 36½ cents each for export. There is not a shovel of any description listed at less than eight dollars per dozen, or 40 cents each net.

It is, therefore, reasonably certain that our shovel trust is selling shovels for export at half or less than half the prices charged at home.

Trusts come high, but, apparently, we must have them or we would not put our tariff as high as possible and then decide to “stand pat.” And the American farmer and workmen say “amen” every election day to this programme.

BYRON W. HOLT.

A SOUTH AFRICAN VIEW OF MR. CHAMBERLAIN'S POLICY.

The third of a series of interviews appearing in the Natal (South Africa) Advertiser, upon the current fiscal controversy, published in the Advertiser of November 18, 1903.

INTERVIEW WITH MR. HENRY ANCKETILL, MEMBER OF THE LEGISLATIVE ASSEMBLY OF NATAL.

Although opposed to Mr. Chamberlain's policy, for Mr. Ancketill is a Free Trader in the most radical sense, Mr. Ancketill's observations are of an especially interesting character as departing somewhat from the conventional lines upon which the discussion of Mr. Chamberlain's policy has proceeded. The “other side of the question,” which Mr. Ancketill propounds, is not free trade in the abstract meaning of the term as generally understood; but an elaborate extension of the principle in a direction which is hardly contemplated by the present controversy—one at the same time which has a more or less close relation to the subject which is being discussed.

Mr. Ancketill is well known to be one of those public critics who are called in current political terminology "land reformers." It follows that he is a free trader, and his alternative to the modified protection which Mr. Chamberlain proposes is not adherence to the free trade system which at present exists, but the institution of an all-round, general taxation of land values.

"I consider the taxation of land values the fundamental cure, the ultimate panacea, the be-all and end-all of the whole of our commercial troubles," said Mr. Ancketill. "In the first place," he continued, "I believe Mr. Chamberlain to be wrong, if only on the merits of the arguments he has used. I need not go closely into them, for it is not with Mr. Chamberlain's yea or nay that I intend to concern myself, but I will simply mention the fact that in his recent speeches he has ignored the home trade altogether; and also that in my opinion he has not given sufficient attention to our shipping and carrying trade. To proceed, I should like to point out that, with regard to his assertion that British trade has been practically stagnant for the past 30 years, recent blue books show us that during the last 40 years British shipping has itself increased from 4,000,000 tons to 10,000,000. Between 1868 and 1901 the earnings of trades and professions have advanced from £173,000,000 to £487,000,000; the price of food to the British workman has fallen by 30 per cent. in the last 24 years, and wages have increased since 1870 by nearly 14 per cent.; and lastly what we get from the foreigner is chiefly food and raw material to be manufactured at home."

"But Mr. Chamberlain has shown that our English exports have latterly been chiefly raw materials and that manufactures have been decreasing."

"Assuming that to be so," Mr. Ancketill replied, "there is still an enormous balance between the two. As to that balance being retained I see no reason whatever for anticipating any decline. If the tendency exists, as you say it does, I put my finger at once upon the remedy—tax land values."

"And what do you conceive to be the relation between the taxation of land values and the extension of imperial commerce?"

"The relation is this. If the chancellor of the exchequer by his next budget were to impose a tax upon land values, a large quantity of land would at once come into the market, the existing conditions of class privilege would be rendered impossible, the land

would have to be rendered commercially remunerative, and as a natural consequence, industry and production would be stimulated, and we should have a state of affairs in which there would be more work than workers instead of the present artificial anomaly of more workers than work. Wages would rise, commodities would become cheaper, and the British manufacturers would be able to hold their own against foreign competitors with all their so-called advantages of tariff protection."

"The nation is faced with a necessity for immediate action, Mr. Ancketill. This great reform you suggest will take almost a cycle of years to develop."

"Not at all. As I say, the chancellor of the exchequer could do it in his next budget, just as he would be able to bring in regulations for a protective tariff. But however that may be, I believe the nation will be forced, not, perhaps, by commercial necessity, not perhaps by motives of sentiment, but by the sheer logic of circumstances, into the recognition of the principle of taxing land values as the solution of all the fiscal and social problems that at present engage our attention. I find it difficult to explain how I know this to be so, but I see it myself most clearly."

The interviewer ventured to remind Mr. Ancketill that the present controversy centered about a national choice between two alternatives—free trade or protection—and that he had brought into the discussion an element which, while of the most engrossing interest, was slightly irrelevant.

"Then I accept neither the one nor the other," Mr. Ancketill retorted. "They are both bad, for our free trade is only a partial free trade, and still a species of modified protection, but while I should prefer even that to the other, I stand upon a rock and I won't be pushed off."

Seeing that the conversation tended to run in a somewhat academical channel, the interviewer turned to another aspect of the question, and Mr. Ancketill was asked to express his opinion on the imperial bearing of Mr. Chamberlain's proposals.

"I don't believe the colonies want this protection and reciprocity. They have not asked for it, and I don't think the idea has ever been in their minds. If it is there now it is only because Chamberlain has put it there."

"Canada has given Great Britain a 33 1-3 per cent. preference; South Africa a preference of 25 per cent., and New Zealand proposes to follow their example. Don't you consider these con-

cessions to be an invitation from the colonies to establish reciprocal sentiment between the mother country and themselves?"

"No. It is not my opinion that the colonies intended to exact, or even to invite, a quid pro quo when those tariff provisions were made. It was an expression of their acknowledgment to the mother country for what they had themselves received in the way of benefits from England. I am certain that that sentiment—the sentiment of gratitude and allegiance—will bind the empire together far more closely than any involved system of inter-colonial protective tariffs could ever do. Chamberlain has had a nightmare—he has been led into a morass by an 'ignis fatuus,' and he is trying to take the nation with him."

"What, then, do you consider to be his motive?"

"Well, I should always regard the motive with Chamberlain as having a good deal of the personal character about it. This fiscal outcry owes its inception largely, I believe, to the fear of the aristocratic and landowning class at home of the imminence of land taxation, and Chamberlain, having been of late years accessible to that kind of influence, has been, I imagine, swayed by it to a very considerable extent. Then, I believe, also, that he has been actuated by his insatiable ambition for power. But, excluding the personal motive, I believe, also, that the imperial idea is very strong with him, and that he is conducting his fiscal campaign with the honest conviction that what he proposes will advance the interests of the empire. Whatever his motives may be, and whatever may be the effect of what he is doing, he is carrying out a very real and valuable work, in my opinion, by educating the masses, not only upon their commercial relations with other countries, but in the direction of encouraging inquiry into those deeper problems of economic and social significance which are the product of past ignorance and present prejudice."

"And supposing your ideals are to be reached, Mr. Ancketill, what is to happen to England and the colonies in the meantime?"

"With free land, free trade and free people, Great Britain will continue prosperous, because she will be doing what is right. As long as England dares to do right and fears to do wrong, her material welfare is assured, for her past prosperity has rested upon her moral integrity."

The interviewer again ventured to

suggest that this was a business proposition, which required to be dealt with after business methods, and that the question at issue was one of commercial profit and loss, as well as imperial policy.

"Well," rejoined Mr. Ancketill, "the argument is a rather interminable one, isn't it? But I return to my starting point, and there I stay. The anomalous, unrighteous system of land tenure in England, combined with the existence of an equally unrighteous regime of class privilege and class oppression, is at the root of the whole matter, and the evil will not be removed until the cause has been first attacked and then eradicated."

In the same issue of the Advertiser with the above, appeared the following editorial on the interview:

FISCAL REFORM AND LAND TAXATION.

The interview with Mr. Henry Ancketill, M. L. A., on the subject of the fiscal controversy, which appears in another column, while many of Mr. Ancketill's remarks do not bear directly upon the points at issue, contains a good deal which is interesting and suggestive. Mr. Ancketill finds the solution of all commercial disabilities, whether they spring from causes associated with fiscal policy or are to be ascribed to any other reason, in the reform of land taxation. Mr. Ancketill is a land reformer of the most ardent type, and it does not surprise us to find him applying his universal panacea to the commercial ills for which Mr. Chamberlain is endeavoring to prescribe; but we are afraid he speaks too confidently, and takes altogether too optimistic a view of the immediate possibility of carrying out a reform such as he suggests. Mr. Ancketill says the chancellor of the exchequer could tax land values in his next budget. We fear not. The all-powerful vested land interests which control the legislature at home would place too formidable an obstacle in the way. Land Taxation is one of those social problems which will have to be dealt with in the near or far future, but its solution will be of a progressive nature, and one that is not to be attained in the interval between one budget and another. If the solution of the fiscal problem is to be made dependent upon this remedy, no reform need be expected for the next decade, or perhaps two. And, in our view, though not in that of Mr. Ancketill, by that time the evil would probably be past remedy. We are not surprised to find Mr. Ancketill opposed to the Chamberlain policy, and he is, of

course, absolutely entitled to his opinions and to express them. But it is worthy of note that three out of the four Durban members are entirely in sympathy with that policy, and in that they represent the views of the constituency generally.

THE SHOOTING STAR, OR THE ORIGIN OF THE SUICIDE.

Now she was a little cloud-lady—
He was a little star-man;
And they lived on love in the heavens
above

As only real sweethearts can.

But the lady was fickle, you see—
As cloud-ladies are in June—
And it happened like this: she granted a
kiss

One day to the man in the moon.

And the little star-man understood—
The little star-man withdrew;
And right then and there, away up in the
air,

He shot himself far from view!

—Charles Lowell Howard, in *Life*.

Duty is not transferable. We cannot worship God by telephone or fight the battles of righteousness by substitutes. Religion reaches into every detail of life and includes our duty as citizens. We may serve God at the ballot box as certainly as in the church. The man who evades his duty as a citizen by leaving the conduct of affairs in the hands of the professionals is guilty before God. Suffrage is not only a privilege, but an obligation, and the man who holds himself too good to vote is too bad for the kingdom of Heaven.—Rev. L. A. Crandall, of Chicago.

The author of the "Strenuous Life" was moved with a feeling of mingled exaltation and vexation when he learned that his book was having a suddenly largely increased sale.

"Of course," he murmured, "I don't object to the royalties and the popularity that are coming my way, but it would be annoying if the increasing sales are caused by a Colombian demand."

G. T. E.

"Many a man would give a great deal for your opportunities," said the earnestly ambitious man.

"Of course," answered Senator Sorghum. "I had to give a great deal for 'em myself."—Washington Star.

Gen. Wood's place in history may not be high, but it will be roomy.

G. T. E.

"Aim high," said the successful business man.

"That's jest like a feller that don't know nothin' 'bout shootin'," comment-

ed the backwoodsman. "Most every boy with his first gun aims so derved high he don't git nothin', an' it looks to me like it's that way in business sometimes."—Chicago Evening Post.

Wearing an emblem of loyalty may be laudable, but the adherents of the administration in the next Republican convention should be warned that they will not be able to get their heads together if they wear Panamas.

G. T. E.

"Are you aware that you are being criticised for using money in politics?"

"Yes," answered Senator Sorghum. "If you use money they criticise you, and if you don't they forget all about you."—Washington Star.

BOOKS

SOCIAL EVOLUTION.

In "An Examination of Society from the Standpoint of Evolution" (Columbus, O.: The Argus Press. Price, \$1.75 net), Louis Wallis elaborates into a book the theory he outlined in a magazine article, "The Capitalization of Social Development," which was reviewed editorially in these columns (vol. v., p. 212) a year or more ago, by John Z. White. The book neither removes nor modifies any of the causes for Mr. White's just criticism. It rather accentuates them.

Mr. Wallis undertakes to rest what is commonly known as the "single tax" reform upon the materialistic hypothesis, and to harmonize it with the theory of "scientific socialism." He accordingly accounts for civilization, by an upward process of evolution from animality through slavery and land monopoly by means of "cleavage."

By "cleavage" Mr. Wallis refers to what he claims to be the governing principle of sociological development. Although the material universe was always abundantly supplied with all that man requires, this was only a potential condition. Man must have "capital" in order to produce what is needed for civilization. But he would never accumulate "capital" if his primitive freedom were perpetuated. Hence the necessity for and the beneficence of "cleavage"—the development of an exploiting or upper, and an exploited or lower, class.

The first manifestation of the principle of "cleavage" is in slavery. The upper class enslaves the lower, and thereby forces it to produce "capital," which contributes to the advance of civilization. In course of time slavery loses its potency, and becomes obstructive to progress instead of accelerating it; and in harmony with the general principle of evolutionary science, it then goes the way of the unfit for survival. Meanwhile, however, "cleavage" mani-