

operate these coal deposits, though it is lacking to buy permission to do so.

But what would the president of the Erie road and his sympathizers say to a proposition to secure to the American citizen the right to work, by giving him access to the monopolized natural coal deposits? Would they say it is a crime to prevent it?

If they would, then the virtue of sincerity may be attributed to the sentiment he expressed when denouncing the miners' union for interfering with the right to work. If they would not, then the liberty loving sentiment which he expressed and his sympathizers profess to admire is a good doctrine in a bad cause, quoted merely because it happens momentarily to serve a selfish purpose. The devil often quotes Scripture in that spirit.

There would be no interference by labor unions with the right to work, if men like this railroad president and his sympathizers did not systematically restrict the right to work by forestalling and monopolizing natural opportunities for work. There would be no excuse for "strike breakers" if land monopolists were not such effective strike makers.

ARTHUR H. STEPHENSON AND JOHN H. MOORE.

The recent death of these two men, both unknown to that larger world which buzzes away with its sensations and follies, but in their respective parts of the country prominent figures among thoughtful people, adds to the roll of those who have responded to Henry George's "clarion call" and like himself have passed away almost before the opening of the battle he planned.

Widely separated by distance and unknown to each other, Mr. Stephenson in Philadelphia and Mr. Moore in Texas had for nearly two decades, each in his own way and among his own people, devoted themselves to the popularizing of George's theory of social regeneration. Either might have been a plutocrat in his social ideals and political affiliations without exciting special wonder. For both were, by comparison at any rate, favorites of

fortune. Yet each turned away from the temptations of personal "success" to work for the general good.

Mr. Moore was the son of a wealthy slaveowner, once chief justice of Texas. His own opportunities in the conventional Democracy of a generation ago were good enough to advance him, while still a young man, from a seat in the Texas legislature to the post of secretary of state. But personal advantages lost their importance to him when George's voice awoke the sterling democracy of his nature; and in the fullness of health and at the height of a promising public career he embraced the then unpopular cause.

The circumstances of Mr. Stephenson's choice of a life were not much different. It was a brilliant commercial career that opened before him, and which, without being undiligent in business, he subordinated to the higher calling to which "Progress and Poverty" invited him. He was among the very first to respond to George's call. Throughout the rest of his life he never wavered with reference either to the moral principles involved or the economic adjustments proposed, nor hesitated in the work for their realization.

Both were men of reasonable financial means, of about the same age, of great natural abilities, and of excellent educational acquirements. In business the one was successful in spite of his practical and effective devotion to a moral ideal. The other, had his health not suddenly failed him, would doubtless have risen to political leadership while impressing that ideal upon the common sentiment of his State. They were types of men whom it is a satisfaction to contemplate in times when the spirit of money-making has become an obsession and spectacular examples of mere success are held up to the young for emulation.

ANGER.

The tendency of a good deal of modern writing and preaching is to discredit anger of all degrees and kinds. We might mention certain much-read periodicals and books that savor of a constant peaches-and-cream sweetness. They would criticize the devil himself with gentle-

ness and forbearance. Their cue seems to be to assume an air of judicial superiority which forbids them ever to be angry or even indignant.

The philosophy of these superior people seems to rest in the idea that "all's well with the world," warping Browning's saying out of its true interpretation. We must believe that "all's well with the world," so far as God's laws are concerned; but to use the expression with the extended idea that man's acceptance of, and dealing with, God's laws are all well, is simply playing with words.

Another cause of this all-serene attitude probably lies in the surrender of the idea of an absolute standard of right and wrong. All right and wrong being merely relative, who can say that this or that course of action is right or wrong? And so, why condemn anything, without a large and exceptional "but"? If we cannot be sure that anything is evil, then of course we cannot "hate the thing that is evil."

Doubtless also some of this notion of the advisable suppression of all anger is due to a partial view of the words of Jesus. Some think of him as meek and lowly, and forget that he was more. No one ever showed more of genuine anger, or gave stronger expression to his passion. Can we imagine a more stinging epithet than to call a class of men "sons of snakes"? And yet this is the literal translation of words which Jesus in his anger—why should we shirk the word?—applied to certain men whom he saw in Jerusalem.

We have said this much merely for the purpose of introducing a quotation from the Rev. C. Ernest Smith, an Episcopal clergyman of Baltimore, who is reported by the Sun to have spoken as follows in a recent sermon:

"What is the need of anger? First, the whole man needs anger as part of his make-up, along with the sterner qualities of an inflexible will, aggressive courage and righteous indignation. Lacking these he is developed but on one side. Second, the world itself is poorer without it. Anger has its part to play. When a man sees some dastardly deed, it is his business to express his opinion in a clear, unmistakable manner. In doing so the very air is clearer and