



THE GREAT UN-WORKER.

(Illustration for a popular song of the day.)

Everybody works but Father,
He sits around all day;
Feet in front of the fire,
Smoking pipe of clay;

Mother takes in washing,
So does Sister Ann;
Everybody works in our house
But my old man!

time." His address, what we in this country would call the "keynote" of the approaching parliamentary campaign in Great Britain, is the best presentation of which we know, of the present practical position of the single tax movement.

"The Sociology of a New York City Block," by Thomas Jesse Jones, B. D., Ph. D., sometime University Fellow in Sociology, now head of Department of Sociology and History at Hampton Institute (New York: The Columbia University Press, the Macmillan Co., agents) will impress the untutored reader as a stupendous example of patient industry to little purpose, and at the same time as an illustration of superb impertinence. The author systematically and intrusively visited the tenement house families of a New York block, on a mission that would have got him unceremoniously kicked out of other homes. The only justification for such intrusiveness anywhere is the bare fact, when it is a fact, that the intruder does not get kicked out, and that the sacrifice of good manners is in the interest of sociological science. But what has sociological science to gain by it? Nothing whatever unless it be the understanding every sensible person ought to have without breaking into the homes of the poor, that in given circumstances there is no essential difference between one human biological specimen and another.

No race, nationality, class, family or individual can be studied through collections of facts and figures, any more than an unfamiliar book can be studied through its index or table of contents. As you have to read an unfamiliar book whole heartedly to understand it, so, in order to understand an unfamiliar people or class, you have to become as one of them. Dr. Jones's report is rich in instances, reported as distinctive of race or nationality, but which are common to all people and classes. He reaches the conclusion, for instance, "after a careful investigation, that the controlling principle in the life of the Jews of the upper East Side is not religion, but the desire 'to get along' and to prosper in every sense of the word." Do we have to investigate

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Published weekly by The Public Publishing Company, First National Bank Building, Chicago, Ill. Post office address, THE PUBLIC, Box 687, Chicago, Ill.

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Peragate line.	-	-	each insertion, \$0.05
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