

tain trade union leaders charged with having in Colorado hired a man to commit a crime in Idaho, the extradition was granted and the accused were rushed across the border, although they had not been in Idaho when the crime was committed. If this is the law as to labor unionists, why is it not the law as to Standard Oil officials? If it is not the law as to Standard Oil officials, why is it the law as to labor union leaders?

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#### Charity—Palliative or Cure.

One of the best effects of organized charitable work, perhaps the very best, is its lesson to the workers—such as are genuine in their pretensions of generosity and love. They learn in time that charity is a necessity only of disordered industrial conditions; that social injustice, not individual unthrift, is the cause of most of the poverty that organized charity somewhat mitigates. This effect was observable even in that hard-shell organization, the Charities and Corrections Conference, which was in session at Philadelphia last week. One speaker, Dr. Frankel of San Francisco, after roundly though considerably denouncing the attitude of mind which regards poverty as normal and permanent, noted a hopeful change. He observes now a mental attitude which regards the grinding poverty that eventually spells dependency, as eradicable and preventable. To quote this speaker as reported in the Philadelphia Ledger of the 11th—

It is not assumed that an ideal state of society may develop, in which all shall be rich and none shall be poor. It is, however, possible to conceive of a condition of affairs in which each social unit shall be economically independent, and be able to maintain such independence through his own brain and brawn, provided his environment is made sufficiently favorable by the safeguards which government as represented by the nation or the State or the community may throw around him.

What method the speaker had in mind is not inferable from the meager report; but his particular method is by no means so important a consideration as the fact that in organized charity circles the idea is getting lodgment that true charity means the eradication of the industrial causes of poverty rather than the distribution of alms.

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Another speaker at the same conference, Judge Mack of Chicago, president of the National Conference of Jewish Charities, was remarkably pointed in his criticism of mere alms-giving.

“What good,” he asked, “are all our remedies for social wrongs if we do not root out the underlying causes, tear down the hovels that breed disease, and sweep aside the landlord’s greed, standing in the way of the new light for our children and our children’s children? While not neglecting the problems of our own generation, we should never forget that all our work, to be effective, must be also preventive.” Judge Mack doubtless had in mind more superficial measures than would reach the root; but it is much that such men as he should begin to turn from the idea of ameliorating effects to that of eradicating causes. Such an attitude of mind would have been scoffed at in the Charities and Correction conferences of a decade or more ago.

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#### An Economic Cure for Consumption.

We notice in the Jewish Comment of the 12th, in the course of a report of the National Conference of Jewish Charities, that S. Solis Cohen, a distinguished physician of Philadelphia, who is described as an authority on tuberculosis, declared to the conference that the problem of tuberculosis is no longer medical, but social. “The doctors,” he said, “have shown the path which must be followed, and it is the duty of the community to cope with the situation. Tuberculosis is primarily a housing problem, and in the end analyzes its causes into two economic factors—high rents and low wages. Cause rents to be low and wages high, and you solve the tuberculosis problem.” But Dr. Cohen did not explain the possibility of making rents low and wages high without making workers rich and grafters poor. This is fatal. Most grafters would rather be rich without working and take the chances of contracting consumption from impoverished workers, than to abolish consumption by relinquishing their “vested rights” in graft.

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#### Superstition and Personal Liberty.

We sometimes read of superstitious performances in benighted regions or times, which fill us with contempt for the low grade of intelligence that has tolerated them. Yet right here in this enlightened country we foster superstitious observances quite as absurd in character and even more intolerable in their interferences with personal liberty. For instance: Early in the present month of May, in the enlightened city of Philadelphia, 16,000 persons were held prisoners in an area comprising nine squares of that city, because within that area there was one incipient case of