From Seed-time toward Harvest.

Twenty-seven years ago a little man with a head full of brains and a persuasive tongue went from San Francisco to England and agitated the British landlords. So great was the disturbance of landlordism caused by his speeches that the Duke of Argyle went forth in a magazine article to demolish the agitator and his theories, the title of his article being "The Prophet of San Francisco." Declining to be demolished by the noble Duke, the little man replied, and after "The Reduction to Iniquity" was published the Duke of Argyle held his peace. Twenty-seven years have passed, and the yeast taken to England has fermented and leavened the whole social structure of Great Britain, Ireland and the British colonies. The "wild theories" of that little man are finally written into the budget of the House of Commons, and British landlordism is full of panic.

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Misrepresenting Mrs. Catt.

Some newspaper writer of coarse imagination has set afloat a story to the effect that Mrs. Carrie Chapman Catt, the distinguished women's suffrage leader, flippantly calls men "lobsters" and "shrimps"; and dull-minded editors are giving currency to the story. Mrs. Catt has taken the pains to deny it, in an interview in which she says:

> I not only did not say the thing you quote concerning men, "lobsters and shrimps," but at no time in my life have I ever said anything which by the wildest stretch of imagination could be distorted into any resemblance to the paragraph now making the rounds of the newspapers. Further, I know that calling persons "lobsters" is a type of American slang, but I for one do not even know what it means. The thing was literally originated and set into circulation by some irresponsible sensationalist. I have never felt that men were more blameable than women for the disfranchisement of my sex, and until I have cause to change this opinion I shall certainly not take to calling men names.

The vulgar aspersion of the womanly president of the International Woman Suffrage Association is the least part of the double offense in this matter. The worse part of it is the implication that she regards the suffrage question as a question of woman's rights against man's despotism. There is no conflict between men and women over this question; and every attempt to make the woman suffrage movement seem like such a conflict tends to put the movement in a false light. The conflict is between despotic and democratic tendencies regardless of sex. Women are seeking the ballot not as enemies but as helpmeets of men.

Louis Prang.

The name of this man, who has just passed out of the world in which for two-thirds of his long life of eighty-five years he was a workman of high degree, is known wherever exquisite art printing in color is appreciated. In those circles he will be remembered for his artistic triumphs. But in another and constantly widening circle, his name will be cherished for an additional reason. He was one of those intimate personal friends of Henry George whose friendship sprang out of their conversion to the cause that George vitalized. Mr. Prang had been for many years a member of the Single Tax League of Boston; and he was a co-operator in the publication of The Public from its first number until his death.

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The Boston Idea.

An undertaking big with social possibilities—much bigger than those in the midst of it dream of—not only for Boston but for the whole country, is graphically described by Paul U. Kellogg in The Survey for June 5. The motor force of this new movement is an appeal to the patriotic impulse of all classes to make the city a model of prosperity, civic development, and social regeneration by 1915. The method primarily is to bring together in friendly cooperation the leaders of all classes, through their several organizations—business, social, civic, or what not—for practical municipal progress.

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Apparently, this movement had its origin a year ago in the employment of an "exploring secretary," who investigated municipal conditions with the thoroughness of a lawyer on a case. In March last his work resulted in the formulation by an energetic and influential group under the leadership of Edward A. Filene, of a "plan for a Boston plan." This "plan for a plan" lays out tentatively a program for six years, with stages of progress at 1910, 1911, 1912 and 1915.

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By 1910 there is to be an expert accounting of the financial condition and resources, and the human resources, of the city, present and prospective, so clearly stated, explained and illustrated that the man in the streets may understand, showing him among other things the fact that, whether he owns property or not, he contributes to these resources and pays a tax in every purchase he makes and in every comfort he provides for those dependent upon him. There are also to be a

broad-minded consideration by and with its employers and employes of their relations, happier and better conditions for both the workers themselves and their wives and children than anywhere else in the world, and an organized movement for the extension of existing industries and the introduction of new enterprises. A system of small neighborhood and district centers is to be established where lectures will be given, where city officials may meet the people, and where the candidates of any party, and others who have suggestions to make or help to ask, may find the people; and as part of the plan it is proposed to establish (probably at first by private enterprise) regular courses of lectures in civil government, politics, city planning, play, health and business, together with various entertainments, to increase the number of regular public library branches and to establish circulation through shops, factories, schools and clubs. The Public Library and Art Museum are to circulate pictures and the reproduction of pictures, as is done in France; and as a part of this service, to provide lecturers who shall follow the pictures around and point out not only the beauty and aesthetic and historic significance of them, but the skill of the artist in the use of line and color.

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By 1911, accurate information is to have been gathered concerning the particular capacities of the cities, towns and country districts of New England, as to their agricultural and other natural resources, as to what is now being done, and as to what may be but is not being done.

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By 1912, there is to be more music in the parks and in the neighborhood centers, and in various ways the people are to be more clearly impressed with the fact that these centers are their own. There is also to be drawn out of all the plans, and out of the best experience of European cities, one city plan which shall show how Boston will look physically when finished. The city as it is, to be the basis of this plan; the city as it is growing naturally to be, the guiding lines of the proposed design for the future. The proposition is to include such features as help to make the city a place of healthy, happy homes.

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By 1915, there is to be in successful operation a system of public education so planned as actually to fit the boys and girls of Boston for their life work, and to develop not only their minds but their strength, skill and character, and to give them an intelligent interest in life and in their city, in the broadest sense. The system is to provide also for adults, through evening and part-time schools and well-planned industrial training. and to include an organized system of playgrounds, baths, club-houses and social centers for both old and young. There is also to be well along toward completion the execution of an intelligent system of transportation for the city, State and New England as a whole—steam and electric, express, freight and passenger,—this plan to be the result of public deliberations between the transportation interests and the public, represented by men who best understand Boston's needs in transportation, and advised by experts familiar with the latest improvements at home and abroad. The deliberations are to be guided by the assumption that the true interests of the transportation companies and of the public are identical. The city is to have, besides, the best public health department that can be planned on the basis of all experience; the best system of sanitation for the prevention of wasteful and unnecessary disease and accidents; the most scientific and efficient treatment of the stricken and physically deficient; the most intelligent protection of child life; the best system of insuring the purity of the food and water supply; in short, the most complete organization possible for guarding the public health. A large part of the skill and force which in the past have been employed in curing disease and repairing accident is to be utilized in making effective measures to prevent them. Finally, the plan contemplates developing and securing the general adoption of a comprehensive system of wage-earners' insurance and old age pensions which shall afford protection against the risks of sickness, accidents, old age, and premature death, to the end that wage-earners may be in fact as well as name independent citizens of a free commonwealth; that public and private service may be honorably relieved of those whom age and misfortune have rendered inefficient; and that the heavy burden which the community bears of supporting those who are dependent may be lessened.

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There is much about this "plan for a plan," that sounds utopian, and much that suggests the paternalistic spirit. There is much also of the atmosphere of that kind of civic enterprise which devotes itself to improvements for the sake of the land values and other monopoly values they foster, and of the private treasuries that are thereby en-

riched with the sweat of other men's faces. In all this there is no novelty. But reflection upon the plan makes it clear that running through it there is something new, and not only new but good. The spirit of the right mind is in the movement. As it goes on, the goats will automatically separate themselves from the sheep. For this plan distinctly contemplates the common good. Whoever goes into it must make that object primary or he will suffer a wondrous disappointment. As the movement develops there will come a point—many points, perhaps, one after another,—at which every man in it will be brought sharply to judgment at the bar of his own civic conscience. He will come to a point at which he will have to choose between going on with the movement in its logical path, which necessitates the distribution of social wealth equitably, or of dropping out of the movement and fighting selfishly for what really belongs to the community and not to himself. When those emergent points arise, it will be found that personal conscience and not class interest is the determining factor. Meantime the movement, if it succeeds at all, will have become so formidable that he who puts his private interests in its way, will put them there only to see them flattened out. Some one has had a hand in this "plan for a plan" who understands human nature, and having exalted social ideals knows how to proceed in order to realize them.

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Protectionism and Consumers' Rights.

If Southern sentiment on the tariff were really known, it is doubtful if protection Congressmen from the South would appear to be faithful representatives. The sentiment which these Congressmen do represent is more that of the interests at the South than of the people of the South. We are advised of an incident that goes to confirm this view. Down in Alabama recently a farmer circulated a petition to Congress asking that sugar be placed in the free list. "It was signed," writes this farmer, "by the old born and bred Southerner, by the grocers, and I truly believe would have been signed by 99 out of every 100 voters," if there had been time and opportunity to get around to them all. But this farmer's Congressman, to whom the petition was sent with a request that he show it to the Alabama Senators, replied that it would be useless.

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The truth is that the Interests are organized and the consumers are not. The interests know what they want and how to get it. But the consumers neither know what they want nor how to get it. They are not a factor in tariff-making, nor will they be until they organize as consumers to protect themselves against the rapacity of the Interests. The idea that the South, for instance, is for protection, would soon be dispelled if the consumers there were to make as much noise over their rights as the Interests do over their privileges. And why might it not be a good idea, at the North as well as at the South, for some one in every locality to do as this Alabama farmer has done—circulate a petition asking that sugar be put in the free list. Other petitions might propose the same thing regarding other products. Free sugar leagues, free iron leagues, free this, that or the other leagues, if they sprang up all over the country with their petitions would soon give a new phase to the tariff controversy.

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Our "Ripening" Prosperity.

Dispatches of the 18th from New York report the Swedish consul there as having warned his government of the unwisdom of Swedish emigration to this country at present. He says that times here are still bad. He does not deny, however, that Mr. MacVeagh is right in describing the times as ripe for betterment.

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Does Capital Gamble?

James J. Hill, of the Great Northern, Northern Pacific, and Burlington roads, uses the term "capital" very loosely. "It is a mistake to say that Patten cornered the wheat market," Hill is quoted as saying; "he is merely a capitalist taking advantage of opportunities." Capital, then, according to Mr. Hill, is "money used in taking advantage of opportunities," and not "wealth used for the production of more wealth." Would not Mr. Hill's definition apply equally well to the expert manipulator of a deck of cards, who deals himself a "royal flush," gives good but smaller hands to his opponents, and then wins five or ten thousand dollars on the result? For if the sharper has a pocketful of money isn't he a capitalist "taking advantage of opportunities"? But Mr. Hill should not be condemned too severely for his misuse of economic terms. To use them correctly would be to call attention to his special privilege as a transportation monopolist.

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It has never been possible to predict future social systems, but it is always in order to put a stop to injustice.—The Secular Church.