

tary arrangements, bathing facilities and utter abolishment of the former conditions under which entire families lived in one room. These quarters cost in rent no more than the old ones did. They are under municipal control, a special election having been held to express the will of the people on the subject, which was carried by nearly eight votes to one."

GEO. H. SHIBLEY.

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### ABOUNDING LIFE.

Righteousness in ecclesiastical circles means restraint, limitation, proscription; and hence the critic whose experience with life is for the most part superficial and worldly fails entirely to realize that there are planes of life vastly more vital and full of surging joys than the self-indulgent life of the world.

It is this truth that the world needs, the truth that human nature is capable of a life that transcends, both in ideals and self-culture, either the sense-pleasures so attractive to the artistic temperament or the moralism so rife among ecclesiastics.

The spiritual life which is the heritage of the citizens of the kingdom of God is something vastly superior, even in its delights, to any life of the world; and it is a pity that worldly men, especially authors and artists, should have their conceptions of the spiritual life perverted by false representations on the part of the Church. "Tis life, more life and fuller, that we want," but not the kind of life that the youths of the nation desire when they turn their faces toward the great cities as habitations of pleasure, or that the artists have in view when they celebrate the freedom of the will as the right to do as one pleases.

Spiritual life has in it the most perfect human freedom, for it is also in correspondence and sympathy with the laws of Divine order.—New-Church Messenger for Oct. 21, 1903.

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### THE ABSURDITY OF LAND OWNERSHIP.

The Rev. Charles Fletcher Dole in the Springfield Republican.

It is an extraordinary assumption on the part of a man, that he should claim the right to own the land which he did not create. That he should presume to withhold it from use for as long a time as he chooses, that he should stand like "a dog in the manger" in the way of its improvement, and that even at the moment of death, he should venture to prescribe what must be done with his land as long as the world endures!

Theoretically, at least, it would seem clear that no man should hold rights over the land any more than over the common air, the sunshine, and the water, beyond his own necessities. Theoretically, no man ought to be able to take profit out of the labor of his fellows in consideration for their being permitted to use the land. Men seize lands to which no original owner could ever have given a valid title; they lay hands on corner lots in cities, beautiful sites on the hills or along the shores of the sea, on

mines and forests in the wilderness; they write their private names over these properties; and at last reap an increment which they may have never done an hour's work to increase, but which simply arises out of the growing needs, the demands and the aggregate toll of a nation! This is not just. How can private property be justly created without social service?

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### NO RACE MONOPOLIZES CAPACITY.

Editorial in the Chicago Chronicle of June 8, 1906.

At least two Negroes born in the United States have taken first prizes in oratory at leading American universities within a few years.

Not long ago a Zulu youth, a full-blooded Negro, born in South Africa, carried off first honors in oratory at Columbia. Since then a Japanese student has done the same at Ann Arbor.

Now we read that Joe Tung Lee, a Chinese student, has "surprised New York university by winning the second prize in the Sandham oratorical contest."

A Filipino and a Siamese student have won similar honors in less prominent American institutions of learning.

There is nothing in these achievements by young men of other races that should be humiliating to men of the white race, but there is much that should inspire them with respect for the mental capacity of men of other races and to rebuke the spirit which prompts them to treat with contempt men of other colors as inferior beings.

It is well to bear in mind in estimating the achievements of all these young men of other races who were born abroad that they labored under the disadvantage of having to write their orations in a language of which they probably had no knowledge six or eight years ago. They have had to acquire a large English vocabulary and to master English idioms and pronunciation as well as to develop argumentative and rhetorical ability, and for this they are entitled to special credit.

It is true, no doubt, that these youth are more than ordinarily bright specimens of their respective races, but that is not material. The point is that men of those races are capable of high intellectual performances—that white men have no monopoly of capacity, and that the Zulu savage is not so very far removed from the highly civilized white man.

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### "SPECIAL PROVIDENCE" FOR THE INTOXICATED.

In America, in fact in almost every country, the good citizen who is overcome by his devotion to the flowing bowl is left to the tender mercies of the policeman, the pickpocket, or the passing stranger. There is no distinct relief service for this class of unfortunates. Therefore, an innovation adopted by the Berlin authorities is of decided interest; in a recent number of the *Monde Illustre* of Paris the scheme is carefully discussed. So far the new service has only been established in Berlin, but if it proves to be practicable it will be extended to all