

one who has given some study to this subject, I think both Mr. Asquith and Mr. Lloyd George have shown magnificent courage in bringing this principle of the taxation of land values into British politics, since they must inevitably face all the opposition that can possibly be urged against any presentation of the principle. They have consciously faced the dangers of this opposition, but I believe their courage will be appreciated more and more in the future, although I also believe it will be appreciated now, and the British people will rally to their support."

"Would you say that the only alternative to this proposal is a Protectionist Budget?"

"I should say so, unhesitatingly. Protection here—or, as you call it, Tariff Reform—has grown, in my opinion, because of the general poverty of the people, which has been accentuated by trade depression. But this proposal of your Government to tax land values—for that, I believe, is the essence of the land clauses in the Budget—has, in my opinion, about settled the agitation for Tariff Reform in your country. I am told by those who are studying the situation that since the proposals of the Budget have been before the country Tariff Reform has rapidly receded into the background. You should know better than I if this is true. In my opinion the taxation of land values has opened up the possibility of a revenue for the Exchequer which is earned by the people as a whole, and, at the same time, makes for the opening up of the land free from monopoly, free to industrial expansion and good trade in every direction. It is, in my opinion, the radical alternative to Tariff Reform."

Asked if Free Trade was making any progress in the United States, Mr. George replied, "Yes; but rather negatively; that is to say, while Protection seems to be stronger than ever, the disintegration of the parties which is now going on, will soon manifest itself in a tremendous onslaught on the Trusts. The attack on the tariff is likely to take the form of an attack on the Trusts, and it will be made, as it has already been made, by putting what we call 'Trust commodities'—such as iron, steel, coal and sugar—on the free list."

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CHRISTIAN PATRIOTISM.

Abstract of a Sermon by the Rev. Halsey Werlein, Jr.,
Preached in St. Andrew's Church, Jackson,
Miss., on July 4th, 1909.

We seldom, if ever, think of Christ as a patriot. Both to those who acknowledge his claims as divine, and to those who in refusing doctrinal allegiance, revere his goodness and wisdom, he is the Universal Man, world-wide in nature and sympathy and consecrated to a mission as broad as humanity itself. His two fundamental doctrines, of a divine fatherhood and of a universal human

brotherhood, would, if consistently followed, tear away in their own revolutionary might the boundary lines of nations. His heart was too great, his mind too high, to be confined to the claims of an accidental birth-land closely enough to win for himself the name of patriot!

But it was this very universality that made Christ the one patriot of history.

Patriotism, the truest, the most self-sacrificing, was the germ in him of that larger love which held the entire world in its embrace. And in the same way his devotion to humanity, his inspired vision of the needs of his fellow men everywhere, his willingness to die in the service of mankind—these uplifted and glorified his whole conception of his duty to his own people, and tinged with a peculiar sadness the last days of his Judean ministry, when the citizens of the land he loved had rejected his message and substituted for its sublime truth the materialism of an age self-centered and self-satisfied. "O Jerusalem, Jerusalem," he cried, "thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

It was a patriotism so true that it dared to be pessimistic. It was declaimed in no holiday periods. It was too deep for sound or foam. And yet if you will study the map of the journeyings of Jesus, you will find that in his brief ministry scarcely a village of Palestine was unvisited by this friend of his people. He conducted a canvass more thorough for its day than that of any presidential candidate, not because he was a seeker of office, but simply because his heart was on fire with love for his countrymen and because for them he had a gospel to proclaim.

His was a larger patriotism, because of its universal character. He felt that he had a mission to the world. He beheld in his country the sharer of that mission. Judea existed not for itself, but as the sacred medium for the proclamation of God's love and man's to the world. He saw for his nation a larger end than its own aggrandizement. Judea was to become the exponent of that righteousness and freedom in which all men shall be kings and priests and brothers.

The patriotism of Christ is thus not the patriotism of our day. Patriotism, as it is expounded in the legislative halls and on Fourth of July platforms today is either self-gratulation on the part of bombastic individuals for a past in which they had no part, or it is that mercenary scheming by which the financial interests of a certain class of our people shall be upheld against the interests of other classes and of the world. It is the patriotism not of universality, but of self-centredness. Its only mission is the amassing of wealth. It justifies itself by phrases and fireworks. "Right or wrong, my country!" it exclaims, when it would

shield its own turpitude beneath the folds of the nation's flag.

So long as the American people are actuated by dishonest sentiment rather than by devotion to the ideals for which their fathers died, their national existence is endangered. We must feel that behind all our patriotic pretences is the spirit of a universal citizenship, if those pretences are to provide any sustaining force for the national life. We must realize under God the mission of the American people, even as Christ foresaw the mission of his Judean followers. It is not the mission of world conquest or world exploitation, but the mission of brotherhood defined in terms of equal rights to all, and revealed in the uncompromising standards of national righteousness.

BOOKS

LITTLE JOURNEYS TO THE HOMES OF GREAT BUSINESS MEN.

A Criticism.

Elbert Hubbard is a prolific writer and a lecturer of repute. His *Roycrofters* and his *East Aurora* are known around the world, and their reason for being has been heralded as rather for the uplifting of the people than commercial. One of his literary outputs is his "Little Journeys," which is too well known to need description. A series of "Little Journeys" to the homes of business men, is offered by him to the public for 1909, and we are informed that they are being introduced into our high schools as text books. These books deal in a cursory and rather pleasing way with the lives of great business men.

The great business men are, of course, the men who were successful in accumulating a great deal of property which they had to leave behind them when they answered the last call. In the present state of human understanding a business man could not be esteemed as great unless he had got together a great accumulation of wealth of one sort and another which kept him in hot water all the time trying to prevent its decrease and working overtime to make it increase. The greatness of the pile of wealth measured in millions casts the gleam of gold over the man and blinds the eyes of the biographer to the qualities that are overcome by acquisitiveness to the moral degeneration of the man.

It would be hardly worth while to criticise the *Little Journeys*, but for the fact that so much of the literature of the day is written in the same fullsome style as to men of wealth, and holds up to the growing youth of the country an ideal of wealth accumulation as the summit of human felicity and usefulness. Considering this, it may be worth while to call attention to one of the *Little*

Journeys, probably a fair sample of all the rest. "A Little Journey to the Home of P. D. Armour."

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The future great packer worked on his father's farm until he was nineteen years old and then joined the procession of gold seekers that went to California.

The author says "he walked all the way and arrived on schedule." "Schedule" is a good word, and as used indicates that the future great man had a time table marked down somewhere and arrived on time. Ordinary men who went at the same time were content to arrive most any time whole and alive.

Arriving, he at once decided that mining was a gamble and that he would bet on nothing but his own ability. So he went to work for the gamblers at five dollars a day digging ditches.

The author says nothing about the fact that mining with open opportunities was so successful a gamble that wages for ditch digging were five dollars a day.

In five years the future millionaire had saved eight thousand dollars, and that being all he wanted at that time he went back to the old home, where he found nothing to do that would pay five dollars a day for common labor. So he went west again, to Milwaukee, where he joined fortunes with one John Plankinton, who was in the packing business.

The author is frank enough to say that "John was knowing," and made Armour his partner. He further states that "they discovered how to make a hog yield four hams."

If this is true, it may disclose one of the secrets of the growth of great fortunes. It is unfortunate that the secret was lost, for many who are in the packing business now would pay well for it, not for publication, but for exclusive use in their own business. Whether or no this is a good thing to put into the public schools is a question. Four hams from one hog might be a little more nutritious than the famous wooden hams of Connecticut, but the element of deceit would be too conspicuous.

The enthusiasm of the author and his strenuous endeavor to make his subject great, has led him to disclose something that a cautious writer would have concealed. The author continues: "Our soldiers needed the hams and the barrelled pork, so shortly more hogs came to market. The war's end found the new firm much stronger and well stocked with large orders for mess pork sold for future delivery at war time prices, which contracts they filled at much lower cost and to their financial satisfaction. Their guesser was good and they prospered."

Consciously or unconsciously the writer here reveals one of the secrets of the great fortunes that are held out to the rising generation as the prizes