

or as proof that religion is a cult, and not "the real thing." The Bible is full of intense human life. It provides meat for the strongest, as well as milk for babes. Is it not well to lead the child to believe that he cannot possibly outgrow the sustenance it has to offer?

ALICE THACHER POST.

#### GOOD MORALS AND HUMAN WELFARE.

In the great flood of fiction that has of recent years inundated our literature, the essay has been overwhelmed. Speculation upon the causes is hardly worth indulging in, perhaps, for one explanation comes insistently to the surface. We are all lazy by nature, and our mental laziness is greatest; wherefore we demand instinctively for our reading matter the kind that is easiest to read, and this is fiction. Other literature may be read from a sense of duty, but fiction is read for the pleasure it gives.

After all, however, isn't laziness a harsh explanation? May we not find a better one in the fact that fiction deals with life, whereas other literature seems for the most part, essays especially, to have little to do with life? At any rate, essays like those of C. Hanford Henderson on "The Children of Good Fortune," will be read without any spurring from a sense of duty, but simply for the pleasure they give. Whoever turns the pages of the prologue of this book will be pretty certain to read the book all the way through, and every paragraph with enjoyment.

From the author's economics we might easily dissent in many respects. Not because they are too artificial, like the university type, but because they are too superficial. Their errors of omission, of commission and of emphasis would distinguish them rather as of the "neighborhood settlement," than of the university, order of economics.

The defect of thought which produces this result as to economics comes from a somewhat persistent objection by the author to analytical processes. His methods, which are obtrusively inductive, lead him more in the direction of arbitrary classifications than of logical distinctions.

This defect is conspicuous in the central thought of his book, which is moral conduct. That there is a radical difference between moral conduct and spiritual purpose is obvious. The man whose conduct is moral because he selfishly wishes to keep out of jail, is essentially a different kind of person from the man whose conduct is likewise moral because he spiritually wishes to do right. The former would become immoral rather than go to jail; the latter would go to jail rather than become immoral. But Mr. Henderson insists that the attempt to dis-

tinguish between morality and spirituality is barren.

We are not sure that this ignoring of vital differences has not got the author into other fog banks than those with which his economics are beclouded. If so, it would be not because he denies the difference between the moral and the spiritual, but because he refuses to distinguish them verbally. While he refuses to make the verbal distinction, he does recognize the essential difference. It could not be better done than when, on page 397, he concedes that if we draw any line we may profitably consider "morality to be the science of right conduct," and spirituality to be "the will bent on putting morality into action."

If Mr. Henderson had built his essays upon an unqualified declaration of that vital difference, he would have strengthened their foundations without diminishing their interest. This might have interfered, however, with his plans for unfolding an inductive science of morality; and he has done that work so well, with so much enthusiasm and good judgment, with such a wealth of optimistic thought incidentally, and in a literary style so simple and lucid in form yet elevated in diction, that we hesitate to criticize.

The essential thought of Mr. Henderson's essays is that there is no real conflict between individual happiness and morality—the idea of social as well as individual welfare, and of purpose as well as conduct, being included in the term "morality." In his ideal, the subject matter of morals includes the sum total of human action. The moral law is treated as a law of nature—as truly so as the law of gravitation; and the author studies it as the phenomena of the law of gravitation are studied by experts, that is, by what is known as the scientific, empirical, or experimental method.

He is formally as fanatical in respect to that method as its devotees usually are. At one place (p. 56) he distinctly asserts that "one cannot say a priori, just what conduct will promote or hinder welfare; it is possible to judge only by observing the results of conduct," no act, however simple, being in itself either right or wrong. If this attitude toward questions of right and wrong were truly scientific, Mr. Henderson would have found difficulty enough in reaching his conclusions; for who, by observing the results of conduct with all their complications, can tell whether the conduct promotes or hinders welfare, either individual welfare or social welfare? That every act does promote or hinder general welfare, and that the act which promotes it is right and the act which hinders it is wrong, is of course freely conceded; but if the human mind could determine

questions of right and wrong only experimentally, the proverbially impossible search for a needle in a haystack would be simple in comparison with search for the moral law.

The usual error of this philosophy in the assumption that moral science rests, like physical science, upon physical facts alone. Mr. Henderson does not rest it there, if we read him aright. While he adopts the method of the physical scientist, he steps over the boundaries of the physical for his facts. Yet he attributes the higher or broader range of fact to physical causes; and, while he speaks of morality as a law of nature, his devotion to the "scientific" method in its narrow conventional outline leads him to consider nature as if the only natural universe were merely physical, which is another instance of the dangers of confusing differences by neglecting distinctions.

However, Mr. Henderson probably scores an important point by thus keeping in touch with the materialistic scientists. At all events, inasmuch as his empirical search for morality is interesting in its progress, and on the whole satisfactory in its outcome, his work is a welcome contribution to the tendency away from materialism, which has assuredly set in. It is not for us to find fault with him for making intuitional leaps here and there across chasms too wide and too deep for utilitarian bridging.

There is, of course, the usual reference to "race experience" in explanation of intuitions; and this is carried far enough at times to make the critical reader wonder why, if race experience transmitted physiologically has created race habits with reference to morality, it should have failed so signally to create even an indication of race habit with reference to speech. The intuitional theory of conscience—not of conduct, of course, for that is a matter of education and reflection; but of that faculty of the will which advises for or against such action as we have come to regard as right or wrong—is certainly quite as plausible, up-to-date, as the theory, at least equally speculative, that race experience, proceeding from lower to higher, has developed the moral faculty through hereditary transmission. However, Mr. Henderson has managed, through fifteen delightful and morally invigorating chapters, to trace empirical morality up to the highest levels of the intuitional, and really to identify the two, though he does not say so, as different aspects of the same verity. He has reached the identical conclusion that the Jewish seers and the Nazarene Carpenter pronounced—that the essence of the moral law is love of one's neighbor equally with oneself. Although his form of statement differs, Mr. Henderson really does lead up to this prin-

ciple of righteousness in his attempt at unfolding an empirical moral philosophy with human welfare as its objective. ("The Children of Good Fortune." C. Hanford Henderson. Boston and New York: By Houghton, Mifflin & Company. Price \$1.30 net.)

**BOOKS RECEIVED.**

-Religion and Politics. By Algernon Sidney Crapsey. New York: Thomas Whittaker, 2 and 8 Bible House. Price, \$1.25 net. To be reviewed.

-Constructive Democracy: The Economics of a Square Deal. By William E. Smythe. New York: The Macmillan Company; London: Macmillan & Co., Ltd. Price, \$1.50. To be reviewed.

-Fourteen Lessons in Yogi Philosophy and Oriental Occultism. By Yogi Ramacharaka, author of "Science of Breath," "Hatha Yoga," etc. Oak Park, Ill.: The Yogi Publication Society. To be reviewed.

-Floyds Flowers; or Duty and Beauty for Colored Children. By Prof. Silas X. Floyd, A. M., D. D. Illustrated by John Henry Adams. Chicago, Boston and Atlanta: Hertel, Jenkins & Co. No. 110 West Jackson Boulevard, Chicago. Price, \$1. To be reviewed.

-Libraries of the City of Chicago, with an Historical Sketch of the Chicago Library Club. Chicago: The Chicago Library Club.—An extended notice of five Chicago libraries: the Ryerson, the Historical Society's, the Crerar, the Newberry, and the Public library, together with a brief statement regarding all the public libraries of the city.

**PERIODICALS**

Thirty-Seventh Annual Insurance Report of the Insurance Superintendent of the State of Illinois. Part II.—Life, Casualty and Assessment Insurance and Fraternal Societies. Springfield, Ill.: Wm. R. Vredenburg, Insurance Superintendent.

The Single Tax News, a monthly publication of which the first number has just been issued, is the organ of the Central Single Tax Club of Philadelphia. Its office is 205 Odd Fellows' Temple. While the paper is small, its matter is varied and its style bright.

In the September issue of Recreation, the editor, Dan Beard—a storyteller as well as an illustrator—begins a continued story which is interesting at the start and full of promise. Its very title, "The Mystery of the Blue Goose," is an invitation to read it.

The World-Wide Friend (St. Louis) for September, an interesting magazine of miscellany (25 cents a year) has added to its departments one on sociology and political economy, which is conducted by L. P. Custer. Mr. Custer's broadening out into the advocacy of municipal trading regardless of the principle of public in contradistinction to individual functions, will surprise those who have been familiar with his views, but he invites criticism.

The conscientious American citizen who reads in the Railroad Trainman's Journal for September the speech of

A. W. Sullivan on scarcity of profitable employment in the United States, and in the same excellent labor magazine Jose Gros's explanation of the reason why, will see a great light. It is strange that Mr. Sullivan himself should not have wondered why there should be no room for immigrants in a country with boundless natural resources unworked, and limitless human wants unsatisfied.

The leading article in the August Munsey's is the "Story of Temperance," by Herbert N. Casson. It shows a wonderful growth of prohibition—not through the national party, but by local-option elections. A valuable map is given, showing the progress of the movement against the sale of liquor. The condition in the South is particularly surprising—even Kentucky showing 47 prohibition counties. "Out of 27,000,000 people in the South," it is said, "17,000,000 are under prohibition." Another interesting article in this number is the one on "Famous American Duels," by Cyrus Townsend Brady.—J. H. D.

The Philadelphia Public Ledger praises Miss Tarbell for her work "in calling the attention of all thoughtful and patriotic citizens to the serious conditions existing in this country." The Ledger thinks that a widespread crusade against graft has begun, and that this awakening conscience is the hopeful feature of the situation. It is, indeed, the hopeful feature; and the situation will be still more hopeful, if the public conscience can be kept aroused to the point of removing the conditions that do so much to promote and foster graft. Exposure and punishment of grafters is not enough.—J. H. D.

One of the clearest and most thoughtful articles to be found in current literature is the essay by A. C. Pigou, republished in the Living Age, of August 12, from the Independent Review. Mr. Pigou's subject is the optimism of Browning and Meredith, and in a searching analysis of their philosophy he proves that they do not solve the riddle of the universe. "Browning," he says, "has long been,

and Meredith is now becoming the center of a cult. But the hope to find a stable view of the universe in the writings of either of them is a delusion of dilettantism." The article is well worth reading and pondering.—J. H. D.

In the August number of Sanitary Progress (St. Louis) Mr. N. O. Nelson gives in a brief article the best estimate of Golden Rule Jones that has appeared. Naturally so, for perhaps no one knew him so well as Mr. Nelson. "The love of comrades," writes Mr. Nelson, "was his religious creed and this love knew no distinction of class or condition or race. Impatient of delay and formalities, he had nothing in common with the conventions and machinery of institutions and factions. The joys and sorrows of the common people were more to him than the victories of field or forum. Literally he wept over the mass of injustice and sin, wept because his hand could not stay them."—J. H. D.

The Nebraska Independent of August 10 has a brief editorial, admirably terse and pointed, in favor of the Initiative and Referendum. "The majority," says the editor, "would still rule, but the minority would not be submerged. While true democracy requires that the majority shall rule, there is always grave danger in giving the minority too little power. In this respect the initiative and referendum would have a corrective influence. A minority is frequently the saving element in society, and a system which permits the minority to make itself heard cannot but improve political conditions in any democracy." This educational value of the system, by which an advanced minority could force the public consideration of some measure, is one of the strong points in its favor.—J. H. D.

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