

now be produced in quantities hitherto unknown and at costs most moderate, and yet so many of those who need these things desperately cannot possibly acquire them.

These are all familiar facts. They have been stated over and over again. The only possible reason for re-stating them is that nothing adequate or even earnest is being done in regard to the grave matters to which they relate. Repetition is perhaps the only way by which a sluggish, a self-centered and a somnolent public opinion can be stirred to look deeply into these questions before it is too late.

Too late for what? Too late to stem the tide of discontent, of disorder and of political and economic revolution. Great masses of men will not indefinitely sit quietly by and see themselves and those dependent upon them reduced to penury and want, while that which we call civilization has so much to offer, commands such stupendous resources and seems capable of accomplishing almost anything.

Somewhere and somehow there is a gap, a want of balance, in our social, our economic and our political system which we have not found ways and means to fill or to supply. There are, to be sure, those strong and determined devotees of doctrines very remote from the professions of principle which are ours, who have a quick answer to all these questions. That answer is substantially this: Let humanity be uprooted and let us begin civilization all over again on a different plane by diametrically opposite methods and without any of the encumbering traditions and ideals which have brought us to our present pass. These revolutionaries feel no need of property, of family, of faith, of God. They call only for the absolute negation of everything which for more than three thousand years has meant what we have called progress, the advance of civilization, the development of civil and political liberty and the upbuilding of popular government. Are these historic ideals of ours really futile