

to be how the numerous charges of the Foys are kept in healthy condition. That they are healthy is apparent. Never did sturdier chicks scratch for bugs than those that Mrs. Foy's watchful eye espies just as they are about to commit depredations in the garden. Never were there lustier peeps and quacks than these same chicks and the ducklings, which, by the way, are rapidly developing into ducks, emit when the breakfast hour draws nigh and they are released from the little coops and pens with which the small yard bristles. The yard is a wonder as to cleanliness. A casual glance would indicate that it was a well-kept garden, with a few fowls in pens. Upon walking through it, however, one discovers in every conceivable nook a pointed coop, nestling under the shade of a tomato vine, or overhung with morning glories, in which a mother hen contentedly clucks, and about which fluffy bits of animated down are darting. One cannot step without danger of crushing little chickens that are allowed the run of the yard during the day.

Every morning Mr. Foy drives several miles out into the country and returns with the box of his buggy filled to overflowing with tender wild lettuce, which is given to those older fowls that are not allowed to roam at large. As the hundreds of growing things become large enough, they are sold. As a matter of fact, were they all fully grown, the small area of the back yard would not hold them, even were they packed in as closely as they could stand. Under the present circumstances, as they grow, the garden space is encroached upon to enlarge the pens and build additional ones. But this makes little difference to the Foys, as with wise forethought they saw to it that the vegetables first out of season were planted nearest the pens. By next spring they expect to have disposed of the majority of their poultry, and will thus be in a position to begin operations all over again. Let Mr. Pingree, of vegetable garden fame, come to Chicago and take lessons in economy of the soil.—Chicago Inter Ocean.

LOVING YOUR NEIGHBOR AS YOURSELF.

An extract from an editorial in the New Church Messenger.

If we were actuated by the higher form of neighborly charity, by that love described in the "new commandment" the Lord gave his disciples, in which we are told to love each other as the Lord loves us, and if we should

seek to carry out practically that divine law by always putting ourselves last, and ever externally and outwardly laying down our life for the neighbor, our method of life would defeat its own purpose. There is a conceit in the outer humiliation of self more than others, in which the love of self would flourish. There is a vanity in making self different from the neighbor (even when that difference consists in seemingly trampling self under foot) in which self-love can be satisfied and grow strong. Self-righteousness, the most subtle and deadly of all evils, is cultivated in man's heart when he outwardly humiliates himself under the inspiration of the notion that by so doing he manifests a diviner love than others possess. No height, then, of love to the neighbor, no interior quality of self-sacrifice for others, can be expressed by a purer and more efficient law than that which teaches you to treat your neighbor as you treat yourself.

But were it possible to make one's self better than others by placing self last, we should have no right to do it. If it were to make one most heavenly by always yielding one's own wishes, and by always giving one's self to others, then we should have no more right to the heavenly glory of thus giving up self than we have the right to the earthly glory of usurping the wealth of others. If to make one's self last outwardly, is to make one's self first spiritually, it would be no more just for us to insist upon making ourselves last for this purpose, than it is just for us to insist upon being made first for the earthly glory of the position. Others would have as much right to the glory of being last as we. The ambition to excel our neighbors in heavenliness, is more hellish than the ambition to be greater than they in worldly position. If we avoid taking certain positions in life because they involve the question of earthly pride, we have no right to put our neighbors there and subject them to the danger of that pride; so that we are brought back to the law of life described in these words: To love our neighbor as ourselves.

To love one's neighbor as one's self is, in the practical affairs of life, simply to identify one's self with others. It is to look upon one's self as absolutely one with the neighbor. It is to treat one's self as one treats others. It is to enjoy with others equally and justly the pleasures of life. It is to bear with others equally and justly its pains. It is to receive with others of the Heavenly Father's bounties, without claiming

either a high reward or expecting a more grievous punishment. It is to look upon the great and good, however much above us they may seem, as being not different from us, but as fellow-mortals, to the Heavenly Father's eye the same as ourselves. It is to look upon those who seem beneath us, and those who are stained with sin, perhaps involved in crime, as in themselves not different from us. To love one's neighbor as one's self is then given to us as such an identification of self with all others that with the angels of Heaven and the devils of hell we recognize ourselves as one, belonging to the former from the Heavenly Father's mercy, extended as much towards us as towards them, and linked with the others by the nature of our own self-love.

THE CHURCH AND THE LABOR MOVEMENT.

An address delivered by the Rev. H. S. Bigelow at the Henry George Birthday Supper in Cincinnati, Sept. 2, 1898. Condensed for The Public.

What is the labor movement? What is the church? What can the church do for the labor movement? What can the labor movement do for the church?

Those who see in the labor movement simply the demand for a larger wage, may regard it as a symptom of the materialism of the age, another evidence of the lust of gain. If it is materialistic for a hungry man to want something to eat, then we are all materialists. If it is materialistic for an idle man to want employment, then who is not guilty of materialism? Material comforts are indispensable to the higher life. If a demand for more of these comforts is born of a desire for this higher life, this demand is quite the reverse of materialism.

Good Deacon Anxiety says to me: "The church should be a spiritualizing power. I regret seeing it engulfed in the materialism of the labor movement." Precisely so. God save the church. God save us all from whatever there is of sordidness in this movement.

Emphatically, however, the labor movement is not all sordid; it is not all materialistic. Whatever selfishness may be present does not pertain to this movement, but rather to our common human nature, as revealed in every movement. This is a materialistic age. Few of us are untainted. Yet, if there is a voice crying out against the materialism of the age it is that voice which utters the aspiration of the labor movement. The ideal of this movement is not charity but justice. It does not seek a division of wealth. It is not opposed to any

class. It demands that no man shall be deprived of the wealth which his labor creates. It demands the abolition of those laws which have had their origin in an age of violence and are the relics of a time when might was right.

The labor movement believes in the golden rule. It believes in it as a sound principle of economics. It believes in it not only for those whose undeserved poverty deprives them of the opportunities which make life worth living, it believes in it for those who are supposed to profit by social wrongs. The labor movement is the "effort of men to live the life of men." It is born of the faith that no man profits by a wrong. It is born of the faith that every man will gain when society shall be organized on the principle of justice. The labor movement has been called the uprising of the best in men. It is humanity aspiring to be more than a beast of burden. It is humanity asking for the fruits of its toil; asking for deliverance from the thralldom which enslaves the mind and imprisons the soul.

Materialism honors the man who has the power to amass a fortune. The labor movement pities the widows and orphans who pay tribute to the millionaires. Materialism honors wealth and power. The labor movement says: "An honest man's the noblest work of God." Materialism demands larger dividends; the labor movement asks for better men. Emerson said: "Let there be worse cotton and better men." The labor movement sees that there is no break in nature, that better men will make better cotton. The labor movement is the supreme ethical fact of this age, believing, as it does, that the greatest material blessings can be secured only by doing justly, and loving mercy, and calling upon men to labor in this cause, not for themselves, but for the sake of a race that must either gain economic freedom or lose the liberty already purchased with so great a price.

The labor movement "is opposed to all conceptions of religion which makes it a matter of greater importance to the dead than to the living." Yet it is the one supreme religious fact of this age, believing, as it does, that God is in his world, that there are social and economic laws as well as laws of hygiene and mechanics, that to discover and obey these laws is to obey the will of our Maker, and that only through seeking the righteousness of God as revealed in these laws can we find the solution of our problems and the realization of our dreams.

What is the church? Mr. Stead describes it as the union of all who love in the service of all who suffer. The church that seeks to save men's souls from the wrath to come belongs to the dark ages. The church that seeks to save men from the wrath already here is the church we need. Those religionists who dream of golden streets while they give the world over as lost—they are the materialists and atheists of this age. It is the duty of the church to work for a redeemed earth.

As thought precedes action, so souls must be embodied—so a church must preach doctrines and have some sort of organization. But in the true church doctrines are not the end, but the means to an end, and should be such doctrines as will accomplish the end; while organization is merely a weapon of warfare—a means of more efficient service. Salvation does not depend upon subscription to creed. Neither is church membership a duty unless it be found to be helpful to our cause. Coming into church is like joining a single tax club. It is organizing for the world's work.

The supreme concern of the churches to-day is Peace. Nothing must disturb the rest of the saints. Politics must not be touched. Economics must be avoided. Not even the larger religious thought should be whispered, for some one may be offended, a subscription may be cut off. The result is that the church is playing at religion. It is trying the impossible. It is trying to preach religion in the abstract. In consequence the church has lost its hold on the mind and heart of the nation.

Its only remedy is to preach religion in the concrete. Let the church become identified with the labor movement. Let its sympathies be so democratic that no plutocrat will apply for admission. Let its teaching be such as to inspire those who are engaged in this cause. Let it preach a message calling men to the work of the hour. That will vitalize religion as nothing else can. That will purge the church of the hypocrites and Pharisees. The cravens will desert such a church, as rats desert a sinking ship.

This conception of a church is not consistent with the maintenance of an ecclesiastical establishment. Such establishments are like political parties. They may be likened to the tree of truth, which was planted in the day of small beginnings, which battled with the winds of adversity; but when the struggle was over the cowardly birds of the air came and lodged in the branches thereof. Ecclesiastical es-

tablishments very soon go to seed and serve only to furnish shelter to those who are willing to court Truth when she is popular. The true church is the servant of truth. It will scorn to maintain its own existence at the expense of truth. It will not idle its days away with quilting bees and leave the seers to struggle alone.

If the labor movement is to-day's form of humanity's upward struggle and if it is the business of the church to uplift humanity, then it is evident that there is a logical connection between this movement and the church.

Is there doubt in any man's mind that the labor movement needs the church?

The church in the development of the modern city has been going through a painful stage in its evolution. The supporting members have moved to the suburbs. The city churches are stranded. Nobody knows what to do with them. Twenty-five men could capture almost any one of them and switch it out of the old rut and into the new cause. Suppose one such stand were made. You have a home, a place of meeting where the friends of the cause come to know each other, and the movement develops self-consciousness. You have rooms for clubs and lectures. There grows up a people's university, a school of economics. The new seed is sown. The preaching appeals to those who are seeking light and encouragement. The hymns are labor hymns. Numbers grow. Enthusiasm kindles. The cause is advocated as a religious cause. It is shown to be the cause of Christ. The Bible is appealed to in its support. The movement gathers momentum. Your church becomes the center of agitation, education, inspiration. Nothing succeeds like success.

That church is respected which gets the crowds. Its methods are copied. Many preachers whose sympathies are right are encouraged to take the step. Where they were timid they now become bold. It becomes less and less possible to suppress these questions in the name of religion. At last the gospel of social regeneration becomes orthodox and the cause is won.

This is what the church can do for the labor movement.

And what can the labor movement do for the church? It may rescue the church from the hands of scribes and Pharisees, and save it for religion pure and undefiled.

"Fight not with ghosts and shadows; let us hear
The snap of chain-links. Let our gladdened ear

Catch the pale prisoner's welcome as the light
Follows thy ax-stroke through his cell of night.
Be faithful to both worlds; nor think to feed
Earth's starving millions with the husks of creed.
Servant of him whose mission high and holy
Was to the wronged, the sorrowing and the lowly.
Thrust not his Eden promise from our sphere
Distant and dim beyond the blue sky's span;
Like him of Patmos, see it now and here—
The new Jerusalem comes down to man."

As to the possibility of capturing the church for the labor movement there can be no doubt. And there can be no question either that the movement needs the church or that the church needs the movement.

Moreover, it is something eminently fitting that the single taxers of all reformers should be the ones to make use of the church. Henry George was more than a master of political science. He was a preacher inspired of God. He was a seer of truth, the prophet of a religion as profoundly spiritual as it was intensely practical. He was one of the most faithful interpreters and one of the most loyal disciples of the religion of Jesus the world has ever had. His gospel was the gospel of the Galilean adapted to the needs of an age beset with peculiar problems. Of all places it is in the Christian church and the Christian pulpit that this gospel should be preached.

Ah, what a pentecostal day that will be for the world when the church begins to labor with the martyr spirit for the realization of this prophet-dream! If we would feel the deeply religious character of the man and the message let us listen again to his own imperishable words:

With want destroyed, with greed changed to noble passions, with the fraternity born of equality taking the place of the jealousy and fear that now array men against each other; with mental power loosed by conditions that give the humblest comfort and leisure; and who shall measure the heights to which our civilization may not soar? Words fail the thought. It is the Golden Age of which the poets have sung and high-raised seers have told in metaphors. It is the glorious vision which has always haunted man with gleams of fitful splendor. It is what he saw whose eyes at Patmos were closed in a trance. It is the culmination of Christianity, the city of God on earth, with its walls of jasper and its gates of pearl. It is the reign of the Prince of Peace.

Do not flatter yourself that you are intelligent because you have graduated at some college or made a financial success in the present methods of robbery called business. Men followed the same course in the dark centuries of the past, each generation as-

suming itself the most intelligent. They and their works are forgotten, but the works of those who sought the why and wherefore of existence, and especially of society, have come down to all the ages, gathering truth as they descended. Those who learn not these truths are not possessed of wisdom—are not wise—are not intelligent.—Appeal to Reason.

THE BLIND MEN AND THE ELEPHANT.

It was six men of Hindustan, to learning much inclined,
Who went to see the elephant (though all of them were blind),
That each by observation might satisfy his mind.

The first approached the elephant, and happening to fall
Against his broad and sturdy side, at once began to bawl:
"I surely think the elephant is very like a wall."

The second, feeling of the tusk, cried:
"Ho! what have we here
So very round and smooth and sharp? To me 'tis mighty clear
This wonder of an elephant is very like a spear."

The third approached the elephant, and happening to take
The squirming trunk within his hand, then boldly up and spake:
"I see," quoth he, "the elephant is very like a snake."

The fourth reached out his eager hand, and felt about the knee,
"What most this wondrous beast is like is mighty plain," quoth he;
"Tis clear enough the elephant is very like a tree."

"The fifth, who chanced to touch the ear, said: "E'en the blindest man
Can tell what this resembles most, deny the fact who can,
"This marvel of an elephant is very like a fan."

The sixth no sooner had begun about the beast to grope,
Than seizing on the swinging tail, that fell within his scope,
"I see," quoth he, "the elephant is very like a rope."

And so these men of Hindustan disputed loud and long,
Each in his own opinion fixed, exceeding stiff and strong,
Though each was partly in the right, and all were in the wrong.
—John G. Saxe.

We must have direct legislation before we can reach the ideal social state. I am ready for it. Certainly it would seem that when the people make their own rules (or laws), through the initiative and referendum, there would be nothing more to be desired, but even if direct legislation will not eliminate human selfishness, and though we had that form of government tomorrow, I am inclined to think it

would require a marked change in our moral standards, before society would be redeemed. As long as we point to a "successful man" or a "leading citizen"—simply because he started a poor boy and devoted his life to accumulating the fruit of other men's toil (and this is just what we do), direct legislation will only be a palliative, but it will be that and I am in favor of it.—Hon. S. M. Jones, Mayor of Toledo, in *The New Time*.

Amateur Farmer (showing round friend from town)—Yes, my boy, and for breakfast to-morrow you will have milk from my cows, and eggs laid by my own hens, and as good a drop of honey as you ever tasted.

Friend (absent minded)—Then you also keep a bee?—*London Fun*.

There seems to be a large and wholesome moral to be drawn from the capture of Manila. It is asserted that the Spanish general practically suggested the manner in which the American troops should advance to prevent loss of life on both sides.

This was an inspiration. Why not adopt it as a ruling principle in future warfare?—*Life*.

"I didn't know what a protocol was at first, did you?"

"No; I thought it might be some Spanish trick."—*Puck*.

Imperialism is international kleptomaniac.

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