

his energies and his talents to the work of ameliorating the conditions of the industrially submerged. The word "ameliorating" is used advisedly, for the reason that it expresses the limitations of individual effort toward correcting social wrongs. Jacob Riis was of the very highest type of individual citizen, but he lacked the social sense. He devoted his life to the victims of poverty, but he never appreciated the cause of poverty. He saw the bruised and mangled men, women and children, but he never grasped the real cause of their condition. His work had its place, and men will honor him for what he did, but it must be apparent upon reflection that no amount of such work will avail, so long as present conditions prevail.

S. C.



ECONOMIC ENVY.

Somewhere in Henry George's writing the original suggestion is made that Jesus opposed riches not so much in themselves as in the almost necessary method of acquiring them. The idea is that He saw how riches were not earned but came by methods in which the rights of the people were ignored. Woe to those that joined field to field had been spoken as long ago as Isaiah, and doubtless the evil had continued. If this process could flourish in England within modern times, who can say what it was in past ages? The history that speaks against the classes and for the masses is exceedingly meager. It was true in the days of Jesus as in other days that the destruction of the poor was their poverty, and He must have seen the various methods in which this proverb was true. It is altogether likely that the anathema of the Son of Man was directed primarily against the spirit and method of the rich.

So in our own day it seems to me that the hatred and envy toward the rich, of which the poor, and especially the leaders of the poor, are accused, is directed against unearned riches. There is a spirit of fairness in human nature. What a man really deserves we do not object to. Objection and envy arise when we see some one unjustly rewarded, when we see honor go where it is not deserved but is gained by chicanery or fawning, when we see riches got not by personal labor but by some means whereby the labor of others is appropriated. Such hatred, or call it envy if you please, ought to be. How shall those that love the right not hate the thing that is evil?

I do not believe that there would exist any hatred or envy toward the rich, should there be any rich, if people felt that riches were honestly earned. If you hear workingmen speak out, the

commonest expressions will be, "How did he get it?" or "Did he earn it?" or "No man can get to be a millionaire by just working." The laboring man who thinks and criticises knows that the millions are unearned millions, hence his discontent and his hatred.

If the rich men of Palestine had honestly earned their riches, can we conceive of Jesus saying of them that it would be harder for them to enter the kingdom of heaven than for a camel to go through the eye of a needle? If the rich men of our day had honestly earned their riches, can we believe that any of us would begrudge what had been squarely and fairly got? I do not think so. I believe that the whole strain and stress of the relations between rich and poor, now and always, is and has been based on the conviction that great riches do not come by honest labor, but by wicked methods of sharpness and selfishness and law, through which the rewards of labor are diverted from the laborer to the lord and master.

How this diversion mainly occurs, how the man on top is enabled to turn the earnings his way, is the great question which the modern world is face to face with and must solve. Those who are Singletaxers and have embraced the doctrine which Henry George taught, those who know the facts which he told and the facts which they see about them every day, they know that the chief method by which labor is made to lose its own reward is due to legal lordship over land and all that is implied in the word land. They believe that if you take away landlordism, mine-lordism, terminal-lordism, right-of-way-lordism, the main means and methods of robbing labor will be removed. They believe that until this is done there can be no peace in the economic world, and that hatred and envy will continue. They believe that until this is done all civic leagues, all talk of harmony between capital and labor, will be as sounding brass and tinkling cymbals. This is why in season and out of season they work to spread this gospel of peace and righteousness. This is why men rise up and will continue to rise up to preach the doctrine, men of all sorts, from McGlynn, the Priest, to Fels, the Jew. This is why the idea, in spite of slurs and defeats, goes on spreading slowly but surely throughout the world.

JAMES H. DILLARD.



THE DISEASE OF CHARITY.

In the realm of the impossible there are some things that are fixed and immovable. Although countless experiments have been made to get substitutes for all kinds of things, there are three