

two ounces, walked four miles and back, and gave the old woman her tea. Was Lincoln a simpleton or was that—just Lincoln's way?"

"Don't know," the listener replied.

"Well," the narrator said, "the American people know. They somehow believe in such things. Lincoln and Old Frank and, as I suspect, Jenks, the seller of 'little hawgs,' were all three of them 'simpletons.' But someday everyone will be just like that."

CHARLES HOWARD SHINN.



SINGLETEX AND THE HOUSEHOLD PROBLEM.

For The Public.

Look through the "Female Help Wanted" columns of any city newspaper and you will see scores of advertisements for domestic servants, with comparatively few for help in offices, stores, and factories. Press dispatches recently gave account of several thousand female applicants for employment at the Los Angeles municipal employment bureau, nearly all of them objecting to taking employment as domestic servants, but grasping eagerly at other work at mere pittance. Many caste-imbued women of European stock make docile domestic servants; but the daughters of a race with the freedom of centuries in its veins avoid "domestic service" except as a last resort—thousands, indeed, spurn it even as the *last* resort.

Many thoroughly well-meaning women "wonder why." How, they say, can a girl prefer to work long hours in a laundry, when she might have a home full of refining influences, with a comfortable room—somewhere up the back stairs—and better wages than she can get in any other line of "common" work? Of course no sensible girl would want to dine with the family, and history records only a single instance of a servant's having received her guests in the parlor. Yet the fact remains, domestic servants are scarce; and if that is true, with labor conditions as they are today, the supply will certainly be no greater when the social ideal of tomorrow is achieved.

For the masses of women the servant girl problem has no terrors. For them it is merely a matter of accomplishing forty-eight hours' work in twenty-four. Yet at bottom theirs is the same problem as that of their more fortunate sisters: how to lessen the burden of household drudgery. Surely no problem could be more worth solving, and to the task the brains of many men as well as women are devoted. That progress is being made is attested by the many labor-saving devices that have been and are being perfected for household use—the sewing machine, washing machines, vacuum cleaners, kitchen utensils, the electric light, hot and cold water at the turn of a faucet, the steam laundry—there has even been suggested a model laundry, which shall clean and yet re-

turn the goods *whole*—bake shops, with an enlarging field of possibility, not forgetting the cotton gin, weaving machinery, and other factory machines designed to lighten household tasks. Surely our grandmothers and their families must have lived the simple life.

But what has all this to do with the Singletax? Any unshelved Singletaxer would answer the question offhand. So long as the earnings of the industrious portion of the community are confiscated by the non-industrious, through confiscation of the "unearned increment"; so long as industry is stifled by the twin burdens of landlordism and taxation, with all the waste and needless duplication of effort that springs from an unsound social state; just so long will unemployment and a hard struggle for livelihood be the lot of the average family. Under such conditions only the fortunate few of the women of the world have access to the bulk of these home-labor-saving devices. Our women, therefore, have a common cause with the rest of the world's laborers, the cause involved in securing a just distribution of the benefits of advancing civilization. But beyond that, with the dawn of a better social order, come glimmerings of a broader life for women—of a life which shall conserve the best of the home life, and add to it more of the life of the outside world. The intensity of the household problem, as well as of many another "problem" of the day, will vanish away when the Cat is painted out of the landscape.

HARRY W. OLNEY.

BOOKS

MEXICO AND THE LAND QUESTION.

The Mexican People: Their Struggle for Freedom.
By Guitierrez de Lara and Edgcomb Pinchon.
Published by Doubleday, Page & Company, Garden City, New York. 1914. Price, \$1.50 net.

No peace lover who is for democracy as well as peace could have been betrayed into hostility to the Administration's Mexican policy had it been interpreted to him in the light of this convincing history. It is the story of the hundred years' war of Mexican democracy against Mexican despotism. Knowing what few Americans do, that "the Mexican people have democratic traditions as grand, pure, and sane as those of any race in the world," knowing too that "they have suffered bitterly at the hands of their own master classes" and been the "prey of the foreign exploiter as well," these sympathetic historians furnish the very information that is needed, not only to understand the Wilson-Bryan policy for preventing war with Mexico, but to stir in the American mind a fraternal spirit toward the Mexican peo-