

# LAY EDITORIALS ON FIVE PROBLEMS



### OF GOVERNMENT BY THE PEOPLE

BY THE MARQUIS OF CASTELLANE

Hamily for a moment the map of that part of the world dominated by spectacle of the whole nation doing hom the influence of Latin and Anglo- age to its royal house on the occasion of the contradistinction to England, Amer-Saxon, or-which is the same thing- the solemn coronation, is so little guided Christian civilization, and you will be by the commands of that house that the struck by the fact that it consists of Queen's order for all coronation robes to three groups of nations; these who have, be made at home had not the least effect. and acknowledge a master; those who believe themselves to be without a mas- buildings for the world to see, "Liberty, this class is designated "The High Fi- civilization as that of universal peace. No ter, and those who are without one. In Equality and Fraternity," has been busy the first category come Russia and Germany. These two empires are, respectively, governord and administered by virtue in order to satisfy the bigotry of a sect. of authority vested in a single human being. The Russians and Germans obey their governments; they command them never: "Vulgum pecus."

In the second category stand side by side, notwithstanding that they are separated by 1000 leagues of ocean, two republics-France and the United States. Ask a Frenchman or an American If he submits to any constraint other than that | without their consent, or at least nothing which the law, framed by the sovereign people, imposes, and he will hough in your face, so obviously foolish does the

Finally, in the third category, you see the English monarchy, an elaborated helrarchical system, having at the head authority descending in graduated steps through hereditary peers, privileged proprictors, etc. Yet, like the thoroughbred paradox to describe truthfully the regime. It is strictly true to any that Great Brithe United States and France are aristocratic republics.

Let me explain. States, like houses, have their dummy frontages. Here is a state which declares to the world that it is run "by the people, for the people," In reality, it is delivered body and soul to tated by the financial clique, the country a caste or a class. Another which is fond | would not afford to its author another single hour. Thus, England, which but which a truly self-governing people re- best off.

ment, do not shake my faith.

was their faith in Him.

If we allow ourselves to be overcome by

a similar unreasonable fear, we shall

merit the same rebuke, for it will show

that we have forgotten that it is He who

rules and guides the world, and not dur-

selves. It is just that we should deplore

the evil we see, and, as children of our

Heavenly Father, lament that there are

so many who do not love Him and seem

to oppose His designs, yet it should be

with a firm faith in Him and in His power

I am not of those who always weep and

who see only evil in this world. There

is also much good, and, perhaps, there is

more good than evil. We judge men only

from the outside, and who knows whether

we always judge rightly? We cannot see

into men's thoughts or consciences, and

many things they do which we judge so

severely may have their excuse before

to set all things right in their time.

France, who writes upon all her public of late in turning inoffensive men and women from their homes into the street So, again, the American people, who pride themselves upon their emancipation from Old World aristocracy, are busy every day creating trusts, which make the Pierpont Morgans, the Armours, the Rockefellers just as powerful as most of our Emperors and Kings in Europe. It has bow the interoceanic canal shall be built, arrived at such a condition that the or if at all. They decline to allow the American people can now do nothing in opposition to their interests or desires.

Let us be frank. If the construction of cennic canal is not an accomplished fact; if the gold standard is not replaced by the silver; if so eminent a credit is all the greater. And yet, Engman as Mr. Roosevelt can speak only in deadly fear of the trusts, it is because the a King, an Emperor, even with nominal | mancial interests-Their Highnesses the | form is superior to the democratic form

Kings-will not permit it, This much seems inevitable, then: England, despite the nominal and ceremonial her superiority. This country, which has against every generous aspiration. We horses which the country produces, the deference to the monarchy and aristocpeople are rebellious to all checks and | racy, despite her commercialism, is nevsubmit in reality to only power-that of ertheless self-governing. She has been so as a Punch and Judy man manipulates Opinion So much is this the case that for a century. Chatham, Pitt, Fox Paim- his marionettes, ia so generous, her soil one is compelled to employ an apparent ersion, Disrae'l and Gladstone have made is so productive and well cultivated, the the power of opinion triumph over the ambitions of her people so modest, that, power of privilege. The money power is tain is a democratic monarchy, and that not allowed to throw its weight into the the country in which there are the fewest scales. If recent indications go for much, Mr. Chamberlain has done something to

change this fact, I cannot speak as to that, but this I do know, that England, once solidly con-

OF RELIGION

an idle word, that it can lead to noble

We see men of talent and genius pub-

licly pointing out the social advantages

of religious belief. Ladies of distinction

and members of fashionable society take

pleasure in giving religious instruction to

children of all classes. There are even

cases where the course of events has

changed the indifferent into spostles, and

we have seen the enemies of religion be-

I do not love strife. Religion should ele-

vate our morality and secure interior

peace and happiness. These objects are

not affined in the midst of strife and

contentions. Mutual union and good-will.

not war between brethren, should be our

There are numerous seekers of knowl-

edge and men of science who are troubled

at some of our social evils. Their reason

and intelligence gives them science, but

hands of Divine Providence. I mit to what seems a persecution, and are

firmly believe that there is a direct unjustly treated, it may be permitted by

divine guidance of things in this world. Divine Providence for their own good.

and the events of the day, the difficulties When we do our duty in the midst of dif-

God himself will easily find a way of and heroic actions, that our faith is pure

solving any problems that may occur if and sincere, and that our hope is strong.

we fall to find the way ourselves. When I do not think that religion is losing

Christ siept in the bark while the tempest ground. If the number of believers di-

raged, His disciples became alarmed and minishes, which I do not believe to be the

called upon Him to save them. It was fact, the faith of those who still believe

not what He desired of them, and He re- is more pure; they do not need miracles

buked them, because it showed how weak to convince them that a Divine Provi-

dence guides the world.

come its defenders,

thrown in the way of religious develop- ficulties, we show that our religion is not

ica and France have all the trappings of democracy, all the formulas, but are in reality governed by a class which is essentially autocratic. With us, the French, nance"-the Bankery. With you Americans the class is known as "Kings"and I know not what kings. The popular instinct which has thus labeled them has not gone astray. They are veritable monarchs. They direct your governmental machine, they control your Presidential elections. They forbid or permit the Senate to impose tariffs. They say when and

entrance of Cuban sugar. From this too brief review of Christian civilization we are able to see that England alone is truly self-governing, placing ideas above money. Because she is not oblivious to the advantages of money the land is an aristocracy!

Does this mean that the aristocratic ns a social organism? Not at all. And it is here that my beloved France shows been the prey of foreigners for a century, which foreign intrigue has manipulated distracted as she seems to be, she is still poor and in which comfort is most gen erally distributed.

That is why, admiring as I do the beautiful lines of the English governmental architecture, astounded as I am at the vinced that the Transvani War was die- magnificent energy and patriotism of the American people, I should be weak enough, had I to choose my birthplace, of parading its ermined Kings and Queens | day of power. It is difficult for us-who | to ask that France should take me in. before the world would not, as a matter live so much under the domination of France is the country where the humble of fact, submit to royal dictation for a capitalism-to imagine the jealousy with are best treated, where the humble are

BY CARDINAL RICHARD, ARCHBISHOP OF PARIS THE problems of religion are in the | Hevers is restrained, if they have to sub- | If they want peace and liberty, let them find them in the ever-living words of

Christ, "Love ye one another as I have

loved you."

Our lives, if shaped according to this principle, will give us patience and accord and humane results. If the life of man is best with the designs of Divine Providence. It will convince our opponents that religion is the purest of gifts, that rations will arise, among whom truth will it inspires the purest sentiments, and that the doctrines and morals which it inculcates conduce to the happiness of science and philosophy.

tians. We must prove by our lives that our faith is sincere, that our love for our brethren is real, and that our countdeave but it is not the soldier alone who is

in God is unlimited. Men will know by our lives whether our intentions are selfish or generous, whether our principles are good or bud. The honest, upright life of each Christian will help to solve many difficult questions. The one great task of religion is to draw men nearer to God, or, as it is expressed in my motto, to make men love God above Poet King Oscar II, "Love, Harmony and all things.

### OF UNIVERSAL PEACE

By the Princess Wiszniewska # Founder and President of the Society for Universal Peace.

O PROBLEM, either of economics or of morals, is of such enormous importance to the immediate future of upon their wealth as that involved by ar-Steel Kings, Oil Kings, Railroad Kings, mies; nothing so complicates the social ginning of the 19th century millionaires problems of the modern world as the militarism of the great nations.

How are we to meet this great question. how attain the ideal of peace, if not of disarmament, at least of reduced armament? If we would put an end to war, uproot secular prejudices and destroy hereditary evil, we must form a new generation by an education founded on peace principles. We must teach men morality, and thus transform the spirit of nations. Thus only may we hope to create a public opinion

The most difficult part of our task remains still to be accomplished. Not only must we struggle against the evil passions of mankind, but that which is worse still, human folly, which persists in saving that, so long as mankind exists, so long will wars continue. This humiliating folly stops all progress and places a barrier have also to combat the false idea of patriotism, which blinds men to every feeling of justice when the ambition of love or conquest is concerned. We have witnessed the distressing sights of nations counting it a patriotic duty to encourage every evil action committed during war in pursuit of vainglory or self-interest,

By education we must substitute a no ble and more enlightened love of country. Patriotism should not degenerate into National arrogance nor into a desire to abase other countries in order to exalt our own. National fanaticism engenders hatred against other nations, while, on the contrary, all nations should work together in their efforts to civilize humanity. By this means only the union of all nations will, sooner or later, form the federation of the

We have already accomplished a great work of renovation, and attained a most wonderful measure of success. Diplomate who formerly treated our peace ideals as A idle dreams adopted them in theory at The Hague conference. They fear to put them into practical test, but our pacific principles haunt them continually and guide their thoughts to a higher ideal. The day will come when arbitration will be compulsory and the seeds of peace which we have sown will bring forth beneficial perishable, that of nations is prolonged over thousands of years, and new gen rise up and bear fruit.

The present moment is ardnous, but we should not lose courage. Do we not mankind more efficaciously than abstract labor essentially to prove the problem of the future? We are told that if we wish Years ago, when I was still Vicar-Gen- to reform school books by diminishing the studying and writing the life of blessed in history we will inculcate in our young Frances d'Amboise, a revered saint of our children sentiments contrary to war, and historic vendee, I selected as fay motto will create a race of men without courthe mystic words which were always on age, a generation without energy or vigor her lips: "Faltes sur toutes choses que If we women preach the doctrine of peace Dieu solt le mieux aime" ("Act above all | it is because we are convinced that by that God may be loved above all"). The such an education sione can we restore words of the motto, as I explain them, man to his higher nature, his real charmean that we are to act as perfect Chris. acter, of which a false and warlike edu-

brethren is real, and that our confidence brave. He who explores the tropics and the poles, the workman in a dangerous trade, the laborer who leads a life of patient toll to provide for his family. they who in the midst of strife and prej udice preach peace, are they not also courageous? Our peaceful education of the coming generation shall not diminish their but we shall render them humane as well as brave. To use the beautiful expression of the

## OF THE DISTRIBUTION OF WEALTH

BY WILLIAM T. STEAD

W HAT is the most pressing problem United States was, in round numbers, which is at once sconomical, social, political and religious? Answer: The unequal distribution of wealth, as much as the whole wage bill of 1900 in which is brought out into strong relief by the rapid growth of enormous fortunes. The billionaire is the most conspicuous, and, from some points of view, at once expenditure of the nations is such a drain | the most menacing and the most hopeful portent of the 20th century. At the bawere rare; bililionaires unknown. At the beginning of the 20th century millionaires are as plentiful as mushrooms and billionaires dominate the situation.

> Take, for example, Mr. Rockefeller, of the Standard Oil trust. I know nothing of Mr. Rockefeller personally. I only select him because from time to time I read in the American papers estimates which may be more or less fanciful or more or less accurate of the fortune which he has amassed. It is constantly stated that the Oil King's capital is underestimated at \$500,000,000. It may be more; it may be less. But \$500,000,000 is a good, round sum, and, as there is nothing personal in my speculations, the precise sum does not exactly matter.

Taking the Rockefeller fortune at \$500, 000,060 today, what will it amount to in 50 years' time? To answer that question accurately is impossible, for no one knows what prodigies of achievement are yet latent in the Rockefeller brain. But, leaving that out of account, and supposing that the Rockefeller millions are put out to usury at 5 per cent compound interest, and both interest and capital allowed to accumulate year by year for 50 years. In that case in 1952 Mr. Rockefeller will be the owner of a gigantic fortune of \$5,733,-000,000, which at 5 per cent would yield him an anual income of \$286,000,000. In 1900 the total sum paid in wages and

salaries to the 5,719,187 persons employed in the manufacturing industries of the

1952 will, therefore, be more than double all the factories and workshops of the United States. His revenue will be more than three-quarters of a million a day.

The German empire maintains the strongest army in the world at an annual cost of \$168,000,000. Great Britain maintains the strongest navy in the world at an annual cost of \$55,000,000. Mr. Rockefeller's personal income in 1952 will ac very nearly equal to defraying the cost of the strongest army in the world and the strongest navy in the world. Does any one believe that any state, let rione a state based upon the principles of democracy, will allow the accumulation of such a gigantic fuhd of treasure in the hands of a single citizen?

What, then, are the alternatives before

First-Mr. Rockefeller may divide his fortune or give it away, or his fortune may take to itself lings and the away. in which case the operation of tural economic causes will have removed the danger now imminent on the near hori-

Second-Mr Rockefeller may become strong enough, in combination with other billionaires, to dominate the democracy, overawe the Legislature and make the Executive his tool. In that case while the form of the Republic might survive, as it did under the Roman Empire, all power would be centered in the hands of the billionaire, and we should be living under the autocratic rule of the plutocrney

Third-The democracy has be alarmed, and by legislation and taxation, by progressive income tax and death duties, or by the simple process of direct appropriation, transfer the Rockefeller billions to the National exchequer. The second possibility I dismiss as un-

thinkable. The first is, of course, the most desirable. But if it fails us, then the third becomes inevitable

The beemaster sees without alarm the extent to which his industrious insects store up the honey crop of a whole countryside in a few hives. He sees with the utmost satisfaction the conversion of miliions of cells into billions. The vast accumulation of the sweets of field and grove goes on unchecked all Sammer. But Autumn comes. In olden days, before beekeeping, he incontinently smothered his industrious workers and appropriated the combs. Nowadays he has grown at once more humane and less wasteful. He would scorn to slay a single bee. He relieves them of their superfluous store, but carefully reserves for them sufficient honey to keep them through the Winter.

What the modern beekeeper does to his been society will do to its billionaires, When Autumn comes, as come it will, the public will say to the billionaire: "Friend, we would not despell you of one red cent that you call your own which you can show us is needful for your personal comforts or your luxury. All the money you can spend, wisely or unwisely, is yours to dispose of. But the enormous residue which you cannot spend, and which you can only administer through hired servants-that residue which enables you to overshadow the Republic and exercise a dangerous influence in the commonwealth -that residue we shall transfer from your control to the control of the elected repregentatives of the people. Business will be carried on at the old stand by the same old hands, only instead of the net revenue of \$250,000,000 per annum passing into your private account, \$250,000,000 thereof will be diverted into the National Treasury to be used for the amelloration of the condition of the people. With the remaining \$36,000,000 per annum you must contrive to subsist the best you can. Many better men have supported a use-

## THE WOMAN PROBLEM

BY JULIA WARD HOWE

THREEFOLD question is given me "What do wome: want? Is it greater legal recognition, emancipation from drudgery, or suffrage?

To begin with our first clause-greater legal recognition: Women certainly desire equality with men in the law's interpretation of right and relation. Why should this ever have been denied them? Are they less human than the men whom they bring into the world? Are they less entitled to "life, liberty and the pursuit of happiness"?

That women should be held to bear right, and expected to earn money which will never be theirs, is a doctrine which could only prevall when the mothers of the public good. men were held in absolute tutelage, as creatures who had not the intelligence that the especial endowments of woman for the care of property. Shall we next consider the emancipa-

tion from drudgery? This last appears to be an unkind word to apply to the offices which are essential to life and home comfort. Everything that has growth needs cherishing-everything that belongs in space needs place and order. The chemcal inventions are doing much to diminish the necessity of household labor.

Suffrage is conceded to them fully in some states, partially in others, but even with its present limitations it is exercised and justly esteemed. America has our sex. What more is left for us to de- | household toll. sire or demand? It would be a mistake to suppose that freedom once obtained is sure to maintain itself. The tendencies to excess and deficiency which are inherent in human activity be likely to engender combination of tyranny and slavery. maintain the conditions of their new en-

I find in its advocates of both sexes a of personal obligations. truer and deeper understanding of principles than is shown by its opponents, While I recognize this difference, I feel

assured that these very remonstrants against suffrage desire all that It is pretty sure to bring with it. Suffrage with us is the seal of citizenship, and this, with its rights and duties, is a boon which must children in whom they have no legal be desired by all who know its value. Setting aside the protection which it insures to the individual, it is to be sought for

> It surely is not saying too much to say hood would bring into the arena of political action new and precious influences in behalf of good morals and worthy sentiments. The wisdom of the fireside should have its place in the councils of

I should do great injustice to the pres ent time if I were to speak of these desiderata as boons entirely withheld from the women of today. Legal recognition has been granted them in most of ou states, largely through the efforts of leading suffragists. The sewing muchine is the advance guard of an army of inven- jot of our claim to the ground which we surely led the world in its treatment of tions which will lighten the burden of

It might always be possible for the enfranchised sex to lapse into its old pasgivity before the more self-assertive force of the opposite sex. In view of this, it is fact that the continuance of a power deimportant that women should study to

Suffrage has the third place in the ques- ; largement and to understand fully the dution with which I am now concerned. It | ties implied in their relation to society. would be useless to ignore the division of | The first result of emancipation, either in opinion in this regard which exists among | mon or in women, is always likely to be intelligent women today. Many of us car- an overindividualism. Self-development nestly desire it, and, speaking of myself, and self-assertion appear to be the first

When these have had their day, the social instinct of the race reasserts itself, and the family, in an extended sense, becomes the paramount object of interest. I think that our women have parsed through this necessary first experience, and are now entering upon a further and better stage of progress. In this last, cooperation is sought for an object far beyend mere personal advantage, viz., the common good.

What do women want?

We ask that our brothers should not go back from the navance well as we, have made. Coeducation is one point in this advance. Our society has attained an elevation at which young men and young women can stand side by side in the college, as they may sit side by side in the church. Our women students have done nothing to lower the grade of scholarship in the institutions which have admitted them to full fellowship with their brothers. They have done comething to improve the moral and social tone of these institutions.

In their behalf we should not abate one have gained, not through the ascendancy of physical force, but by the victory of principles which we believe to have their place in the eternal order. Finally, let men and women alike keep in view the (Copyright, 1902, by W. R. Hearst )

# CRIME A DISEASE SOCIETY ALONE CAN CURE

FRAVE formerly given the reason why crime, that he cannot buy for his money, and I do not understand how any one can clearer, using the same comparison. Sup- zation, then the embryo must pass definition of crime to be more exact and to the point than any other. He declares crime to be an atavism.

But why, then, is the criminal atavistic? Why is it that we, in the midst of our modern civilization, have human beings that do not seem to have been touched by ting very small. its ennobling influence and have the mental qualities of men that lived more than a the habitual criminal as a general rule is A cessation of growth is an interruption and comfort as by train. bundred thousand years ago?

question. He says: "The criminal is a de- ceive. generate; his development has been stop-

"The protoplasma in the egg, or the spermatozoe, or sometimes both, have deterioated hereditarily; they have been of hereditary debility, has been unable to take place at a point that has never been passengers. an inferior qualty and have been unable to develop fully. reach a high development,"

Lombroso's theory seems to me to be impregnable as long as it occupies itself with facts. Lombroso himself has been ; nost careful observer, and there is not person living who can cross swords with him unpunished on the territory of It is indisputable that almost all habitua climinals are degenerates, There are also enumerable anatomical proofs of this

All the signs of degeneration are m with in a much larger number of individucis among the habitual inmates of pris ons and penitentiaries than among people of the same race and social position out

It to very true that there are criminals their number is very searce, and it is also true that there are people born with these stigmata, who are not criminally inclined; but both of these facts only prove that Salvation Army had also established a be gratified if the agitation of the questherein crime is also a social factor, and that it is possible for a degenerated indiborn and lives in social surroundings where | profound a thinker as Albert Shaw,

fore it was ever advanced. Instinctively facts, man has always painted vice and the viclous as ugly and unprepossessing in ap- been stopped in his development is atavis- may stop on the way at a small station, these distinct types, then it is a clear any one comes.

We must then take it for granted that

The logical result of reasoning along is a degenerate, and the degenerate is an thus continued and passed it. inferior organism, which, on account of

atavism.

a degenerate, though he may in a very of development at a point that is not the Lombroso's theory has answered this few cases show no sign that we can per- final goal of evolution, and may be com- coul in the midst of a prairie far from any According to Lombrose, the incontest-

> a terminal, and then you cannot speak of Up to this point I have been able to in- atavism, but simply of a malformation.

Lembroso's theory has been recognized help to indorse him. But our paths part poss you have a railroad train, the engine through successive phases, every one of day and from the development of the punished for it, and therefore he neither neonsciously by everyone a long time be- when we come to the interpretation of of which is insufficiently provided with which must represent a distinct type of child excludes all possibility of this idea. steals nor murders, except outside of it. water and coal. The train will not be able development that has actually existed. To Lombroso every criminal having to pull through to its destination, but it Now, if development stops at any of pearance. There are still scientists who tie. Well, here seems to be a hitch in his where there is food and shelter, where the case of atavism; but if it stops between dony this theory, but their number is get- logic, as it is going too far to say that passengers may stay for some time, or two distinct passes at a time when it of altruistic feelings and small sacrifices. every stop of growth is necessarily an procure carriages in which to continue the does not resemble a complete being that The savage, as we know him today, is

The train may also run out of water or ataylsm. pared to a station on a railroad that once human dwelling, and in that case the powas a terminal station, but that has now sition of the pessengers will, of course, be the habitual criminal is an atavism, and expelled or taken away from his tribe this line is then this. The habitual criminal become a way station because evolution more uncomfortable than in the former, this, I believe, is not sufficiently proved. and compelled to live alone his life will or it may even meet with an accident, But the cessation of growth may also with more or less disastrous results to the

through all the stages which man has primitive man as an unconscious crim- tribe. dorse my master and friend in everything. I shall try to make my meaning still passed in his development toward civili- inal cannot be defended.

I call it an amorphism, for this rea- only be short. son, that the habitual criminal does not correspond to any known or probable or | ist; he is a strong traditionalist, and in-If it is true that the individual passes admissible ancestral type. The idea of variably submits to public opinion in his

Every child has sociable instituts, cries The child is egotistic, but still capable

journey; though not with as much speed has actually existed, it is an amorphism, an impulsive being, a slave of his inwhich is by no means identical with an stincts, but he is by no means unsaciable, as most habitual criminals are. On the contrary, he is very sociable, in fact,

He is neither individualist nor anarch-

He commits no crime against any men

#### COLONIZING THE POOR IN THE COUNTRY MRS. JOHN A. LOGAN

mander Booth-Tucker, near the geographical line between Colorado and Tex- That is what I suggested, not knowing Colorado; nor that, through the generos-

colony near that city. vidual with inherited criminal tendencies Review of Reviews for November, 1992, a the whole question to go through life without committing any strong advocacy of this same colonization

he sees no bad example and no crime is Mr. Shaw expresses also unqualified in- the plan is feasible and far less expensive could command all they need to carry out

Oregonian the colonizing of the poor new spent in charitable relief in cities even in our small cities. of the cities on the unoccupied land, were put into a fund for the systematic all over the country, especially in the transformation of unsuccessful townsfolk West, I was not advised of the magnifi- into successful members of farm colonies, cent work in this line that had been in- there would be a great saving of waste augurated by the Salvation Army through | human life and waste capital, as well as the wisdom and splendld efforts of Com- a great development of agricultural resources now lying waste."

else. This thought came to me in my exity of a wealthy citizen of Cleveland, the perience among the city poor, and I shall

would not impose any hardship to take 100 families at a time and colonize them on the various available tracts of land to be the various available tracts of land to be themselves a home and a chance to protried on a small scale in Powers County. by Commander Booth-Tucker or anybody and superintend the establishment of the the half who would apply for membership homeless people found in every city.

to all charities, who builds libraries, asyallow him to furnish the evidence that acres, we are sure that the Booth-Tuckers | self-respecting. and can gain nothing, by committing a Army and of Commander Booth-Tucker's than the present burdensome plan of car-

in every city in this Union

in such colonies

If the philanthropist who gives so freely The very spirit of independence that inspired the American colonists would stimtion should become so general that think- lums, hospitals, homes for the aged and ulate those who would join such an en-Imagine my delight on reading in the ing men and capitalists would look into indigent, would give a little time to the terprise, and if they felt that there was lists, investigation of the possibilities in store capital behind them that would keep them I have no doubt that Commander Booth- for these same subjects of his benevo- until they had time enough to pay for criminal act, perhaps because he has been scheme, written by so able a writer and Tucker could convince any one who would lence through colonization on God's broad their homes, they would be happy and

If the press all over the country would

AST June, when I advocated in The | belief "that, if a large part of the money , ing for the unfortunate and the indigent , and disease reap annually a rich harvest , tribute to a trust fund to be used in getting the poor of the city "back to the Distributed among the very wealthy, it | Convince these people that somebody land," the railroads would provide transcares for them and their immortal souls, | portation almost, if not altogether, grafound in every state and territory of the vide a comfortable living for their fam- that the colonists could get it at a nomwest and southwest. These states could illes, schools, churches and places of in- insi price in less than the 18 years aiwell afford to offer a subsidy to a colo- nocent amusement will follow them; and lowed colonists to pay for their land and If 30 very true that the experiment was being that the same thing had been advanced nization company that would not be possible to provide for original supplies; many hundreds, if not able crime must also some time become a thousands, would apply for membership, and before the dawning of 1904 we should hear of prosperous people building up communities in desolate wastes, of the shortened dockets of the criminal courts and of fewer names on the mortality

> country, where they can earn their bread by the sweat of their brows, as God intended they should do, and thus be saved

What we know from the savage of to- ber of his tribe without being severely He is exactly like civilized man in this when left to itself and quiets down when respect, as long as nations of the civ-any one comes. committing murder and thefts after a declaration of war,

By Dr. Max Nordau

We can therefore not call the savage a babitual criminal. On the contrary he is profoundly superstitiously tied down by his respect for traditional custom

We are justified in believing the same of primitive man. He certainly did not live alone; he was a sociable being, just as the savage of today, while the crimtnal is just the opposite. He does not care for public opinion; he knows no difference between enemy and friend. He is absolutely different from man at any stage of his development, and crime can therefore not be defined as an atavism,

To my opinion the habitual criminal is a being whose development has been stopped between two stations-two distinct types. His debility is to be conaffered a minus habeus, a disease, and a very dangerous disease at that. He is a varable on society.

The unpremeditated crime, especially when committed in the heat of passion, is a psychic storm, evidently disastrous tuitously, and the Government and the in its r-sults, comparable to a hallstorm corporations who own such large tracts or an earthquake, and will only disapof land would make the land so chesp pear when education has taught man the secret of mastering his passions, no matter how great the provocation

thing of the past. It is in most cases a result of the injustice of social conditions, and the only reliable remedy against it shall only then have been found when society shall have found a plan to realize perfect co-operation that will give equal chances to all and put an vised by which the multitudes congregate and to the suppression of the weak by ed in all the cities can be taken to the the strong and assure even the weakest at the least the minimum of the things

necessary to the comfort of life The doctrine that leads toward the realacggested to him, or because he is rich degreement of the work of the Salvation to cities, the state and benevolent people their merciful plans for the relief of the take up and advocate the proposition that for usefulness to their country and to the institute of the salvation of this ideal goal is called so