



Full Meaning of Commercialism.

By Edward Atkinson.

IT IS the habit of the politician who declines to put on an appearance of patriotism to denounce greed and commercialism as if they were synonymous terms, and to hold up for emulation the career of the soldier as one of the highest merit and renown. It is the custom of the preacher who has little knowledge of affairs to preach an evangelism as of the world, the flesh, and the devil, and to hold up the man who gives away all that he gets in charity, as if that were the best way of being the world, the flesh, and the devil held by the preacher to be alike evil. The man who devotes himself to trade is called upon to separate religion and life by giving his Sundays to devout purposes so as to atone for the pursuit of gain during the week days. He is asked to prepare for a future life in the next world, in which it is assumed there will be no work to do, by discarding his work in this world. The emblem of perfection before him is the cherub, with head and wings but without any organs of digestion, and without any conceivable way of sitting down for a quiet rest, therefore possessing no material wants to be supplied by trade.

What this commercialism which is so often held up present scorn as if the pursuit of wealth had not been the motive of action in former days? The spirit of autocracy, the motive of feudalism and militarism, the motive of the modern jingo and of the warfare which he promotes upon feeble states

by strong and aggressive nations, is the pursuit of gain by force or fraud. Commercialism is the pursuit of gain by service and fair methods in the conduct of commerce. What is commerce? Is it not the means by which human wants are supplied? What are these wants? Are they not a supply of food, clothing, shelter, light, heat, and, in most of the modern nations, gardens, flowers and all that makes for beauty in the world as we know it? This world is the only one we can know. If we have power that makes for righteousness has placed man in this world for malevolent purposes, then mankind may only consent to be damned under protest if he has not instant or reason enough to condemn such a conception of a dishonest God as the meanest work of man. But if the purpose of life in this world is to make the most of human welfare, of beauty and of happiness, then man may work out his own salvation from poverty and want and may develop his mental and spiritual capacity in so doing.

Now, since the mental endowments of men vary and are unequal, it follows, as President George Harris has so clearly proved, that inequality and progress must be recognized, as they are the facts of life. Mental energy is the prime factor in all material progress. It gives the power of directing the forces of nature to the increase and rig of the market works only for the progress of better commercial education to be abated as a common utility.

The transactions of this noxious kind are, however, but a small fraction of the great trade of the world in which men and nations supply each other's wants. The unthinking persons who condemn commercialism from the pulpit or the rostrum merely expose their own ignorance of the true function and interdependence of the merchant, the manufacturer, the workman, and the laborer, by whom the modern conditions are solety created and evolved. Commerce stands for all that is good in modern society, and in the progress of human welfare so far as human welfare rests upon the supply of physical wants. War stands for all that is brutal and barbarous in modern society, however necessary it may have been in the past in making way for the present commercial age.

Napoleon denounced the English as a nation of shopkeepers, but by the very strength of their commerce they developed the power by which he was beaten and suppressed. Spain, in her day the greatest military power in Europe, tried to conquer Holland, but by the force of their commerce and industries the Dutch developed yet greater power, enabling them to defeat their oppressors.

In every age of recorded history from the time of the Phoenicians to the present date, the states which have been the most fully developed have been those which have excelled not only in the common welfare of the people, but also in art and literature. The progress of law is indicated by its very name, jurisprudence, the science of rights. The barbarism and brutality of war have been expressed by the common phrase, "Enter arms and leges." In war the merchant possesses no rights which the commerce destroyer is bound to respect.

What Should Girls Read?

By W. D. Howells

FOR some such reasons one might think that a girl should read whatever she finds in her father's library, or that a father should have nothing in his library that his daughter might read. But we cannot quite say either of these things. Literature is the biography of the race, and it is not unlike personal biography in being frequently faulty, and frequently false. The very masterpieces of literature mirror some of the worst of the race; they paint its darkest passions, and remember its filthiest vices. We may not destroy the record because it forms the consciousness of civilization, and marks the far way which the enlightened man has come from being a savage. Literature remains out of all of the rule of the girl, in such biographical adequacy that whatever its partial or entire losses, it still tells the human story, the growth of the race with miraculous fullness. If the proper study of mankind is man, and if self-knowledge is the sum of wisdom, there would seem to be no reason why girls should not read everything.

There is no book which more openly tells the human story than the Bible. It is a tale of murder, incest, adultery, all the crimes and all the sins which make men, when they think of them in their fellows, ashamed to be men. It abounds in such plain speaking as no modern author could venture upon. Yet ever since the Reformation, good Protestants and good Catholics have put the Bible into the hands of their children to read through, again and again, without restriction; to be got by heart as much as by rote, and to be engraved into the memory, without regard to facts imparted in language which, if the children had used it in their own words, would have shocked and even injured their perusal upon them. It was not because the children were miraculously, but because they were naturally, defended that they got no harm from it.

It is the same, in some degree, with the profane masterpieces, and purity of thought and expression, a child, no matter of what age or sex, if unspotted from the world, will scarcely receive a stain from Homer, Virgil, Dante, Chaucer, Shakespeare, Cervantes, Milton, or even Goethe, or from the minor

masters who are perhaps the major offenders. The innocent remains scathless from De Foe, Swift, Sterne, Byron himself, and all their kindred brood in all the languages of the world. The consensus untruly is safest from their worst; conscious purity less safe; it is only impurity which is in serious danger. The heart is clean there, while the heart is clean there is little fear that what enters the mind from literature will corrupt the heart or sully it. This was sometimes a paradox, but strange as it appears, it is matter of experimental science. Therefore, I would almost say, but not quite so, let a girl read everything she finds in her father's library. If he is the right kind of a father she will be in no danger from his favorite authors.

One speaks of the works of the imagination as if they were the chief part of literature, or were mainly to be considered as such. The question of girls should read. They are indeed so accepted and considered, and that is a great pity. The choice among them is important, and the works which are equally literature, as histories, biographies, travels, studies in the speculative and critical essays. People seldom think of these in asking or saying what girls should read; they read the poets, the novelists, and the authors whom girls should read least and

last. They are the sweets at the banquet, and as its name implies, one does not begin with the dessert, or make a whole meal of it. Of course the novelists and poets, and the dramatists, who are a form of both, have, among infinite trash, written what is called literature, and which is in some worth by being read out of time, or all the time.

First of all, I should think, a girl should read the history of her own country, and the history of the world, and the history of the Roman Empire, the greatest in its kind, and which, if lightly written, this fiction itself can scarcely outmatch it in masterpieces, though the century past has been the heyday of fiction. It is no doubt well to begin with Greece and Rome, but after some outline of the classic story has been got into the mind, the girl should read, however one wanders. Any time, any country, any people, can as well follow as another, but the great countries to know of are Italy, England, Spain, France, and the English, Spanish, and French Americas, Holland, Germany, Russia. Let a girl read any exact history, and some choice must be made among them. The best novels are not many, however, in all the languages, and one may quickly read my own moral and mental substance, them, what shall she do? Go on from them to worse novels? By no means;

Ownership of Public Necessities

Willard A. Smith, Editor of the Railway and Engineering Review

IF, as is not improbable, the prospective settlement of the anthracite coal strike shall prove to be the beginning of a new era in the question as to where the rights of private ownership becomes secondary to the rights of the people whenever public utilities or necessities are concerned, then the privations endured by the miners, the losses incurred by the operators, and the inconveniences borne by the people will not have been altogether useless. It is conceded that as between individuals, the right to determine the disposition of property is inviolable, but it must also be admitted that whenever such disposition transgresses public welfare this prerogative must be modified. If indeed, not altogether abrogated. In a primitive state where social obligations are practically nonexistent, a man may do what he will with his own without let or hindrance. In such a condition, and such a condition only, are men independent. The moment a social relation and interchange begin, that moment reciprocal obligation commences. The development and progress of these relations, and the corresponding diminution of individual authority, and it is easily conceivable

that, extended to its ultimate, the direct antithesis of primitive conditions logically obtains, and from barbarism to the beginning of the modern era, the question as to where the one is objectionable as the other. Where is the happy medium, is the problem, and to its solution the minds of students at this time naturally are turned.

To substitute the concrete for the abstract, the present anthracite agitation takes on an excellent object lesson. As society is organized in this country, it is impossible for men to be independent on the question of fuel. The right to determine the disposition of property is in a measure of coal in the country it has come under the control of a comparatively few individuals. Originally it was owned by the people in their associate governmental capacity, but it has been surrendered for a stipulated consideration to a contractor, and now it is in the possession of a single man. The whole trouble has arisen from the lack of a distinct understanding as to the obligations that have come to rest upon the coal. A child, no matter of what age or sex, if unspotted from the world, will scarcely receive a stain from Homer, Virgil, Dante, Chaucer, Shakespeare, Cervantes, Milton, or even Goethe, or from the minor

his own mining. He is entitled to so much of the supply as he requires for his use, but because of attendant conditions, he is not entitled to get it out and deliver it in the form and place suited to his purpose. The right to do this is what he purchased the property. Should they attempt to close down the mines and stop the supply of coal under the plea that he holds the mine, they would soon discover their mistake. It is at this point that individual rights become subservient to public welfare. The obligations implied in the purchase of the control of the property must be fulfilled.

If our premises are correct, the cost to the consumer of this commodity should be such a sum as will afford to the miner to live and to pay for all concerned. The mine owner is entitled to his share because of invested capital and supervisory employment, the miner to his share for labor in getting out the coal; the owner of transportation facilities to his share for delivering it at the place of consumption. The whole is in proportion because of the public character of the article in question is properly the subject of public concern and adjudication. This is why such an exigency as at present exists, the government has a right to determine what shall be done, and it is at least debatable if the government is not bound to do so. Here again the rights of one of individual preference, but of public necessity, and the miner has no more right to inflict a hardship upon the public by refusing to supply than occupation than has the operator to permit the coal to be mined. Such a menace to public interest cannot be delivered to the consumers. As stated in the necessary commodity is affected by the superior right of the public must control.

It is just possible that the operators have mistakenly exercised themselves in an attempt to control the price at which this public commodity shall be delivered to the consumers. As stated in the outset, they are entitled to a fair return for the capital invested and for their own work in handling the business. Under the American policy they are permitted in the first instance to determine what shall be done, and the people will accept their conclusions up to the point, and often beyond that point, where it becomes excessive and burdensome. They have, however, gone further than this and elected to decide what compensation the miner shall receive for his work, and thus determining what is the ultimate cost to the consumer. Herein lies an opportunity for a grave error. Suppose, in the first place, the operator was to charge for use of his capital, his brains and his time, only such an amount as he would be able to justify before and after the fact, and then add to such a sum whatever may be demanded by the miner for his work, what would happen? Certainly coal would be the more costly to the consumer more than ordinarily is the case, but if it could be demonstrated that the miner was entitled to it, it would not be long before that part of the total cost would be readjusted. It certainly is indisputable that the miner has the same right to determine what he shall receive for himself as has the operator for himself, and it is more than ques-

tionable that because of the public nature of the employment that the public has the right to decide in both cases. The inauguration of such a policy would no doubt upset present values, but that is a minor consideration. Public utility must be served regardless of individual convenience or profit. It is easy to perceive that this line of argument points to permanent courts of arbitration to which all such questions shall be referred, and that it includes all quasi public utilities. It is just for this reason that the subject is treated in these columns. Railroad operation comes in this same category, and if the interruptions to traffic which are constantly occurring because of disputes between the so-called employer and employe can be prevented by reference to such a court, there is ample reason for its establishment. To come back to the original proposition, a man may do what he will with his own, but there are a good many things which are not his own, and among them is the coal which is in the earth, and the opportunity for transportation, for the performance of which a railroad is constructed. In both of these things, as in many others, the public, because of its paramount interest, should be the final arbiter.

Tribulations of a Newspaper Editor

By Kate Thorn

SO easy to be an editor! We hear the opinion promulgated very often. "You want to be an editor? Well, why not try it? If you want to be in the condition of trying to please everybody, and of succeeding in pleasing nobody, there is nothing better for you."

Everybody finds fault with the newspapers. The last of all creation is to be a newspaper editor, and we are got up on such a plan that "what is one man's meat is another man's poison," in literature, and in life. One man likes political intelligence; and if there is anything said against his party, he calls the editor a liar, and fishes for the privilege to kick him out, when he could get a chance to give him a piece of his mind.

Then, there are other men who care for only the financial intelligence, and they want to know who has failed and who is sound; and if the paper gives the firm of Brown & Co. as solvent today, and the firm of Blue & Co. as insolvent the editor of that paper is held responsible, and his veracity is called in question—just as if a newspaper editor knew who was going to fail next week!

Again, there is a class who want to read about crimes and murders; and what if the poor editor do when murders are not perpetrated? Though, to be sure, there is an epidemic of them most of the time.

Then some people want to read columns about the coal miners' strike, and how they continue to exist on air and glory while the mine owners eat big dinners, and discuss methods of starving the poor miners into submission. "Such a dull paper!" said a neighbor to the editor the other day, "I don't know of your dailies; 'not a single murder or scandal of any description in it! I guess I'll pay \$4 a year for such a paper as that!'"

We ventured to suggest that perhaps nothing of the kind had occurred for the editor to chronicle, and our neighbor looked at us with ill-concealed contempt, and snarled out: "Well, he might pitch into Perpoint Morgan and give him rats for editorials that control the affairs of the business world! That would be better than nothing! A man who subscribes for a paper to read the news, and the news, somehow, but these newspapers are a regular swindle."

Mrs. Smith, an old friend of ours, was one of the first to suggest that she should not print all of them all over the country; it would be such interesting reading, and tell what they did of and how old they were, too. She thinks it is a positive wrong to people who subscribe for a paper, and pay for it, to see that the paper is not read. And some editors never put that in!

How a Woman Guides the World

By Count Leo N. Tolstoy

IN order to be a true mother it is not sufficient that you work and worry in secret without receiving praise therefor—for you are simply fulfilling your duty according to the ideas of some people—not must you look for any gratitude from those for whom you work, and if they cause you sorrow or find fault with you, you must bear it without a complaint.

As in the case of the first child, so in the case of the second and each succeeding one, the same cares, the same labors, and yet the true, genuine mother will feel, in spite of everything a quiet and deep satisfaction, although she cannot expect any thanks, and when all women shall think and feel so the power over mankind will pass to them and the salvation of the world will rest in their hands.

But among women there is a difference. There are those who embody the loftiest ideal of purity, and there are those who are prostitutes. This difference lies in the fact that the children of our descendants, but I feel it my duty to call attention to it.

Every woman, no matter how degraded, who submits to her husband with the consciousness of having served as the instrument of God, and sees only misery in what ought to contribute to her happiness.

We men are so entirely taken up with the importance of our sham intelligence that we have all completely forgotten the real object of life.

While placing the whole burden of life upon others we are at the same time to our own dear ego's sake allow their fellow men to perish in misery and want.

children, just as a laborer does not transfer his almost finished work to another for completion, since he has put his whole energy into it; the harder you labor the richer and the happier will your existence become.

smaller. Many women allow themselves to be carried away by passion and give themselves to men at the expense of their honor, others vie with men in the desperate struggle for social position, and still others, although they do not forget the object of their life and even fulfill their maternal duties, disavow them in spirit by regarding childless women with envy and hate.

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