

scrupulous monopolies, against gambling in stocks, against speculation that amounts to criminality, and against selfish corporations, is not only growing in intensity but also in extent, that is, it is taking possession of ever-increasing numbers. Men of all classes who have earned their money by honest means are one with laborers in denouncing the thieves and robbers. Corruption is being pilloried; and the time seems not far distant when none but the scoundrels themselves can be found to defend the methods of scoundrels. Amid the dangers whose threatening character we can not afford to ignore there is but one place for an honest man, and that is the place of uncompromising and unceasing opposition to all forms of corruption. By conniving at corruption discontent is fed, honest methods are themselves suspected, and the industrial revolution is promoted.

There are, no doubt, those among the disaffected who are animated by the spirit of envy and who declaim against wealth. These sometimes create the suspicion that hostility is aroused against individual prosperity and social welfare. In a period of strife there will always be some who go to the extreme. It can safely be affirmed that the mere possession of wealth does not make the social problem so acute, but the mode of its acquisition and its use when acquired. Honest methods in business are their own justification; and the public are not slow to appreciate the noble use of what has been honestly accumulated. If our present system of production is attacked, it is due to the fact that men suspect that it enables some to appropriate what they have not earned, while it robs others of what they have earned.

For the Thinker and the Worker.

"Revolutions produced by violence are often followed by reactions; the victories of reason once gained are gained for eternity."—*Macaulay*.

"It is difficult to think nobly when one is obliged to think how to earn a living."—*Rousseau*.

It was said of the recently deceased historian, H. von Treitschke, that "he regarded material prosperity in union with the lack of ideas as the grave of all humanity and morality."

The fellow had much of the *Zeitgeist* who said: "That one is rich and the other poor does not affect me, but that I am always the other I do not like."

The Bushman understood the struggle for existence who, when asked by the missionary what was good, answered: "It is good when I steal a neighbor's cow, bad when he steals mine."

The light which does not shine is an individual with intellect, heart, scholarship, and wealth, who blesses no one during life's pilgrimage.

A French writer, in arguing that laborers must resort to self-help in order to better their condition, uses this illustration: "Daudet has a scene in one of his stories, in which a sturdy monk, attacked by a bandit, turns up his sleeves and offers this simple prayer, 'O Lord, all I ask is that Thou wilt remain neutral, and I will manage the rest.'"

Germany complains of the overproduction of scholars as well as of a surplus of laborers. One reason is that in that country a man with a university education does not enter business, but expects an official position in the state or the opportunity to pursue a learned or literary career. The learned proletariat there is a serious problem. In the United States the surplus of scholars is not so large; yet the preacher, teacher, lawyer, doctor, and author frequently find it difficult to obtain employment that will insure them a living. How soon shall we have to