

thousands of city children are born and bred are sure to corrupt their characters. Children reared in the tenements must inevitably become familiar with every form of vice at an early age. The children have no private playground. They are forced upon the street or into a public playground. Play is a large part in the preparation of the child for his life's work. In the past many have considered play a waste of time. Now it is considered normal and necessary. It is a medium of education, as well as a necessary condition of healthy growth. But the city child never knows the spirit of freedom and naturalness like his country cousin. The street is his playhouse, which cuts out those kinds of frolic and play peculiarly adapted to a growing child. The children of the tenement and of the slum are physically and morally degenerate. Lack of natural play, insufficient and unwholesome food, restricted and unsanitary surroundings, foul and morally poisoned atmosphere in which to live—all these tend to the complete degeneracy of the city child. The quiet, isolated home with its wholesome, invigorating and uplifting influences, its counteracting of the contaminating and poisonous evils of the street and the world without. The children with such redeeming and conserving influences develop the highest qualities of manhood and womanhood.

The present method of taxation, coupled with the necessity of centralization in industry, is the main cause of tenements. Our present basis of taxation encourages the holding of vacant land for a higher price, and this necessitates the building of many storied tenement houses in order to pay the high rents. If all vacant land were forced on the market by direct taxation, more land would be available and at a more reasonable price. Land is so high in cities that an ordinary working man cannot afford to buy a house. "In the six cities of the United States with over 500,000 inhabitants, the average percentage who own their homes is 21.4, while in Manhattan and Bronx, where population is densest, the proportion drops to 5.9." In one Assembly District, out of 14,000 homes only 56 were owned by those who occupied them, and of these only 14 were unencumbered—one in a thousand. "The detached house with a back yard and a front lawn is a thing of the past. Apartment houses, tenements and rooming houses are taking its place. Overcrowding is found where tenements do not exist. In the downtown sections of our larger cities the houses, built for one family, are occupied to-day by five or six families, or worse still, are inhabited by a group of people irrespective of the family ties. In many of them the boarders outnumber the family. Here the privacy of family life is impossible. They are centres of disease, immorality and crime.

The home is no longer the centre of productive activities, as in older days. "The mills, factories, abattoirs, breweries and bakeries took from the home the various trades, the state supplied the defence and the city the water supply. The sanitarium, the surgeon, and the alienist took precaution against disease, and replaced home remedies by skilled practice and medical science; the sick have hospital care, the schools undertake the instruction of the child, and the factory, etc., the technical training." The influence of the home has been lessened by this separation from industrial activity. Men, young unmarried women, and to some extent married women, have gone out of the home to work. Children have lost the association of the parent at least. The home must find its place in these rapid changes that are causing a social revolution. What is left for the home to do as a factor in our present conditions?

In the first place it should give the child a proper start in life before he comes in contact with the outside world. That start should embrace the development of his whole personality. He should receive the beginning of his education and training for life's work. After seven years of age the home has now less influence upon the character of the child than it had in the past. The home should decide what outside institutions and influences will co-operate to train the child. The child ought to be led through the home to the church, and her value and blessing interpreted to his growing mind. The home should maintain its own social consciousness, assimilating and transforming these social forces into the personal and social life within the home. The home is the determining unit, all others are only supplementary. If the home lose the power to interpret and appropriate the influences pressing from without, and to use them for the ultimate good of the family, our civilization will collapse for want of a solid foundation.

If the home is to be all this to our nation, then our industrial life must be adjusted to it. Women should not enter the ranks of industry, and men ought to receive a living minimum wage. Ultimately we will revert to the ideal of a home, somewhat isolated in position, but more vitally related to the social machinery around. Tenement life cannot conserve these essential elements of home life. At present the location of industries determine the position and the conditions of the homes. "What we should decide first is where, how and under what conditions we shall live, then adjust accordingly the mechanics of our life—the accidental things like factories, shops and office buildings." Masters of industry see that they must consider carefully the

problem of good housing, healthy surroundings, and uplifting social atmosphere with regard to the life of their employees. Even city governments are planning their city so the working man may have the best surroundings and conserve the home life. To do this the city is forced to provide a transportation system sufficiently well equipped, and at such a cheap rate that the working men can afford to live some distance from their work. Besides, the city ought to control taxation and land speculation so that the men can buy a lot and build a home.

We see many illustrations of industrial villages erected by manufacturers. Hopevale in Rhode Island is a "model village" built by the Draper Company. At Ludlow there is an industrial village, built for the employees of the hemp mills. Port Sunlight has been an example of such communities for many years. Germany has done more than any other country to relieve this situation. The old city of Frankfurt owns nearly one-half of its city area. The city of Berlin owns 240 per cent. as much land as the whole area of the city, mainly outside the city. She is using or selling this land to the working class for homes. In America the land in the suburbs as well as in the city is held by speculators. The exploitation of land on the destructive principle of the "unearned increment," is making impossible the building of homes.

The ideal home for the common people is the little cottage, surrounded by a small plot for a garden and lawn. These houses to contain modern conveniences that make labor easy and life enjoyable. To be closely associated with public institutions and social organizations—schools, churches, public libraries, etc.—that supply wholesome influences, and assist, not hinder, the home in developing strong and noble boys and girls.

Personal Interviews of Jesus

IX. With a Dissatisfied Heir—Life Principles True and False

Luke XII: 13-34.

TOPIC FOR JANUARY 4TH.

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JESUS had just concluded an address to the people when one out of the multitude came to him with a request that he would interfere in a property dispute between him and his brother. Such a request made at this particular time would seem to indicate that this man, while regarding Jesus as a man of influence, was not impressed with the spirituality of His teaching. Perhaps he was too sordid, selfish, and worldly to see the import of the Master's words.

These brothers disputed over the division of their father's property. As yet the division of the property was not made. One was eager for an immediate settlement, the other halted, and for some reason they could not come to an agreement. We are not told which of the two was the more to blame, but perhaps both were over anxious about their own interests.

Why did he appeal to Jesus rather than to the courts? What was his opinion of Jesus as a man, and as a teacher?

What would we regard as our duty in such a case? Some of us would be glad of a chance to interfere, hoping that we might do good; glad of a chance to show our skill, certain that the matter would not be hard for us to adjust. Some of us might refuse absolutely to have anything to do with it. If we should attempt to deal with the matter we would most likely confine ourselves to the outward

facts of the case, and ignore the root of the trouble. But to do this only would leave the cause of the trouble untouched, and so long as this remained there would still be the danger of an inward rankling of the sore, even though in outward respects the matter should be regarded as settled. Jesus will, therefore, consider the cause, the hidden aspects of the case; he will seek out and bring to light the hidden cause of the trouble—covetousness; and show how it warps the man's vision of life. If these brothers only had a true vision of life they would have no difficulty in adjusting the matter, discerning within them the part in disagreement.

Jesus refuses to act the part of an arbitrator. He is not a judge, the appointee of the state; he is a teacher, the appointee of heaven. If it were necessary that the matter should be referred to others for settlement, then there the property would constitute the matter of the group, before whom the case might be brought; and Jesus would not usurp their power. If the matter should be settled by law or by arbitration, the hard feeling between the brothers would not be removed, but rather intensified. Each would think that he had not received justice. Covetousness so blinds a man's eyes that he can neither perceive the truth, nor appreciate right judgment. Sin warps a man's vision so that he cannot see where truth and right lie. It is because of this warp-