

THE STATE TEACHERS COLLEGE OF COLORADO.

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MODERN TENDENCIES  
IN THE DISTRIBUTION OF HEALTH  
AND THEIR PROBABLE EFFECT ON EDUCATION.

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A THESIS  
SUBMITTED IN CANDIDACY FOR THE DEGREE OF  
MASTER OF ARTS IN EDUCATION.

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Greeley, Colorado.

1917.

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## ORIGIN AND PERPETUATION OF THE PROPERTY IDEA.

### Evolution of the Property Idea \*

k. 1. Animals of many species recognize as their own and will fight for their dens, food, and stalking or hunting grounds. Territorial property of the temporary nature is found among birds, aurocks, dogs, monkeys, lions, and uncivilized man. Certain domestic animals are able to differentiate their master's fields, vehicles, and personal belongings from those of others. These instincts are the result of the struggle for self preservation but are not necessarily a basis for eternal property codes.

### Instinctive Development not a Basis for Permanent Codes.

Ants suffer from laziness and retrogression when provided for and fed by slaves. Instinctive development is not good in its self, simply because it is, or has become instinctive.\* Numerous examples of creatures who share property in a social way are to be found in ordinary animal life. From these examples it can be readily seen that various good and bad forms of life

\* Letorneau says, "Tendency of appropriation is directly opposed to altruism.

\* Property in a legal sense is not the thing itself but the right to it.

survive, and we may conclude that a mere survival does not mean fitness. Because certain forms of animal life have held slaves, it does not mean that slavery is good as an eternal institution. From an anthropological standpoint, it is known that all human races have at some time undergone slavery. Yet to-day slavery is an institution of the past. Thus we reason that animal and human institutions change. Property among some primitives exhibits less development and foresight than is to be found among certain invertebrate. But, to conclude, that a system of human government modeled upon life as found in a hive of bees, would be perfect, is absurd. Neither would it be just or fair to assume that the gorilla in his selfishness and isolation, represents the ideal type, merely because his kind have never ceased to exist. Human relationship must reach up to the plain of reason, morality, and justice.

#### First Kinds of Property.

The things man gathered and hoarded for future use were possibly regarded as property. Perhaps the weapons and trinkets which primitive man picked up or made for himself, and which he valued highly, were property according to his idea. Then too, the game which came as result of his prowess, and when he bartered for was allotted or fought for a wife, she was property, or rather was regarded as such. Some time during man's anthropologic

men who tamed them. Then as the flocks and herds multiplied, certain territory came to be looked upon as the pasture ground for the flocks of a family or tribe. With the coming of elementary agricultural processes, the idea of private property (not in land) was still further developed, because by such processes the clan, tribe, or family became settled; that is, they now occupied quite permanently certain definite lands. Much land was undoubtedly still held in common, but when the tribe divided into clans and later into families, it necessitated a parcelling of property. Again, as soon as agricultural and animal husbandry processes became efficient enough to sustain the community, dwelling places were constructed. As these became more substantial and permanent, they began to be transmitted to descendants, along with possible personal effects.

Little property had been inherited among primitive people. As is done to-day in certain primitive communities, individuals accumulating surplus property distributed it among their fellow tribesman. Personal effects were buried with the individual at his death or, later left on his grave; probably so that his spirit could make use of them if they were needed in the life beyond. Perhaps some needy kinsman, finding them unused by the spirit, appropriated them for his own use. Gradually the idea of assigning them by will, or the expressed wish of the deceased, became customary. That, in brief, is our conception

of the anthropological development of the property idea supplemented by the idea of inheritance.\*1

### Effect of the Feudal System

Many legal conceptions and present day laws reveal the effect of the feudal system. Court processes with the sealing of papers go back to the baron who could neither read nor write, but who could recognize the impression of a seal or signate ring. Not only are our laws and processes of justice affected by the age of feudalism, but many moral principles, derived from feudalism, survive. Therefore, in discussing the evolution of property, it is well to make a brief summary of the story of feudalism's effect on property.

Among the early Saxons practically the only land privately owned was the spot in which the dwelling of the family was located. The fields were held in common, and were divided among the people from time to time for the purpose of cultivation. This system, or at least certain features of it survive in southern Russia to-day. The system, slightly modified, persisted in England from the Anglo Saxon conquests down to a time shortly prior to the Norman Conquest. Thus we see principles of feudalism had crept into England before the Norman Conquest. After the Normans and their King William come, the system was applied throughout the whole of England.

In 1084, the great land holders met the king at Salisbury Plain for the purpose of taking an

oath of fealty or homage, acknowledging that they held their lands from William as Lord paramount. In England under English law, from that day to this land titles have been regarded as derived from the king and no title is valued unless it can be traced to a grant from him. This paved the way for a general tax by the king. In order to have a basis upon which to levy taxes, William ordered a survey or census of property made. This is known as the Domesday book, so called on account of its accurate record of holdings and property. This laid a foundation for about as just a system as could have been devised in that day and age. The number of acres of land, the number of cattle, sheep, and in fact everything of value was listed. It can be readily seen that this was a very accurate foundation for an equitable sharing of the expenses of the government. The idea of tangible property as a basis for taxation has survived for hundreds of years. And as an ideal has never been reached, even to-day, for the expenses of the government, we are still dependent on tangible things such as land or externally apparent property.

The longer the immense estates remained in the family of the original holder of the grant from the king, the more permanent they became. Finally all renewals from the king to descendants of the original holder were eliminated and estates were

passed directly from father to eldest son. During the reign of William and his successors, the nobles shifted and continued to shift the burden to the peasantry and serfs.

The Baron like men of all ages wished to control this property, which he had in time come to look upon as his own sole and undisputed possession; so he drafted and forced upon John the Magna Carta. After securing the power to make laws, the English land holders naturally made them according to their own ideas of right and wrong. In other words, the ideas of property propagated were those favoring the ruling or dominant class.

Englishmen have always made excellent yeomen and sturdy peasants but very poor serfs, and so the idea of property in human form never developed to any great extent, although property conceptions were, of course, favorable to the nobility. Nearly all the grants from the king to territory in America contain vestiges of the feudal system. At least one system of idealized feudalism was attempted in America. But as no one wanted to be a serf, and everyone could not be a lord or baron, the scheme failed. With the introduction of negro slavery a modified and extreme type of feudalism grew upon that portion of America where slave labor was profitable. The emancipation of the negro did away with this vestige.



## Commerce as a Creator of New Forms of Property

It is probable that commerce has done more than any one other thing to bring men and races in touch with one another. The ancient Phoenician carried his alphabet with his dye stuffs, but more than this, commerce called for a medium of exchange and frequently this medium became a new kind of wealth. The medium of early exchange was gold. This, in the natural development of commerce, opened a way to the use of certificates representing the bullion which even to-day is difficult to transport. Thus it is easy to see how commerce created new forms of wealth.

Probably the first great wealth was in shape of flocks and herds. The feudal land holdings represented a new form of great wealth, and the commerce of historic times produced merchants whose fleets were only bounded by the unknown deep. Yet until recent times the producer of manufactured articles remained generally only well to do, sometimes employing many men, yet in no sense the possessor of vast wealth.

The development of modern industry led to the elimination of the small producer. The man whose home was or stood near his shop ceased to exist. The workman ceased in time to own either home or shop, or have anymore than a temporary interest in these symbols of comfort and hope. The workman of the past owned his

tools and was to a certain extent a capitalist. As such, he was not regarded as a member of a lower social strata.

#### Effect of Industrial Development.

Modern industry has produced a distinct class which owns the most efficient instruments in the production of products for the world's consumption. This has been a cause for and was caused by the great world commerce of present times. It must be acknowledged that the work of to-day is done by associative methods. This is a direct result of the invention of machinery, and due further to the fact that associative methods save cost of transporting products. The system as it exists is a result of a search for the most efficient method of material wealth production. The factory system has led to a subdivision of labor, but has undoubtedly lessened the artistic and creative function among workman. Few people to-day see or take a pride in the finished product; neither do they recognize the value of what they produce to society. The production of wealth has immeasurably increased; yet while the worker of to-day enjoys many conveniences not known a few years ago, society has, somehow, failed to compensate him fully for the production of this same wealth. Has this come as a result of a general lack of a true

conception of service and reward on the part of society, or is it a result of unfitness on the part of the wage earner? Answering the question as we may, it is almost unnecessary to say that with the coming of industrial development, new forms of wealth undreamed of by the founders of our legal system, have arisen.

Property is held in a thousand forms to-day in which it could not have existed a few years ago. It is represented by stocks and bonds which can be put in a safe. It exists in the shape of notes and mortgages. Hence it depends only on the honesty of the holder whether he pays his proportion of tax. Vast fortunes, bound up in the immense industries of our nation, have come to have salaried managers. The owner meanwhile does not spend energy in the study of conditions surrounding his workers or things which might better the living of the community or lessen human cost of production.

Neither have we as a nation come to realize the menace of the uncontrolled segregation of property. From a moral stand point, from the stand point of right, shall society give one man the control over the life of many? Stretch for an instance the idea of land ownership. Should a man be permitted to acquire land for himself and his children? Do we not regard this as a good thing? Yes, for our nation needs the backbone of that class of whom Goldsmith speaks in his *Deserted Village*; yet the

very principle of unrestricted ownership may produce a dreary country side. There are individuals who own tracts of land as large as Delaware or Rhode Island. Suppose this power of ownership should increase. Do we see the end? A few great financiers control the finances and are the money power of the nation. Soon they may regulate the industry and commerce of the world. Money power such as they possess, was not conceived by the authors of our common law. Is it any wonder then, that a system based on precedents, should find itself hampered in administering justice?

The problem of inequality can never be solved. Men are born with or without a sound physique. No one hesitates to say that all men are not equal. Neither can we hope ever to attain perfect equality. But in that sense in which equality means the possibility of making the most of what is in one; in the right to have healthy parents, nourishing food, good milk, pure water and air, a chance for mental development; this is, or rather should be, the equality of the children of the whole people.

The laborer to-day needs all he can produce to provide for a limited family even in a meagre and simple way. To save or accumulate property is either an impossibility, or is done at the sacrifice of things necessary and essential to production of healthy bodies and mental vigor in his children.

Are we to say that the man whose family is comprised of five and whose wage is ten dollars weekly can live on that sum and save, except at a sacrifice\* too great to be considered? For this man, the accumulation of wealth is an impossibility.

Take the next higher class: The man who makes twenty dollars a week. Those men find a better opportunity for development. Still to save means to sacrifice. The retention of produced wealth is slight. Professional men, inventors, and artists do not pay the great human cost for the things they enjoy, and for their savings, that is paid by the lower classes. In their case the human cost is small. Great financiers, while individually the strain is great, if compared to masses of wealth segregated it is nevertheless slight. The great inherited fortune automatically isolates more wealth than its owner can use for the necessities and luxuries of life.

#### Development of the Idea of Inheritance.

In the first place the earliest records left by civilized man show that the idea of inheritance

\* The thirty million wage earner of the United States should be provided for by some form of social insurance.

had evolved. The savage ancestor of the present Europeans probable left little at his death to his relatives. Judging our ancestors by existing primitives, it is but natural to think that all land was held in common and fell back to the tribe upon the death of the holder. This idea of inheritance is a natural consequence of the desire on the part of a father to leave something to make the lives of his children less strenuous than his own. In fact, the very motive which preserves inheritance was the instigation of it, so our belief in the right to inherit may lead us beyond the limits of right and justice. Is there no limit to the amount which a man may accumulate and pass on to his descendants? Should one be limited by law when willing property or should one be allowed to do as he pleases with his own? Should he have the right to dispose as he wishes of the property created, perhaps, by the toil of little children, or overworked and underfed men and women? May the owner destroy it, burn it, or leave it to found palatial homes for homeless cats, or has the body politic, that protect it and aided in its amassing, anything to do with its disbursement?

\*\*Carver of Harvard College says that no fortune should be passed on which will, at six per cent interest, give a greater income than that made by the best professionalmen.

The question is a large one. In France the amount that may be given to anyone not a relative of the owner of the property is limited.

If the society has the right to regulate the manner in which fortunes may be passed from one to another, then how far can we go in readjusting inequalities of wealth without destroying the desire to work, to think, to invent, and to create? How far have we developed a social mind? If society were to fix a limit, would a man work after he had amassed the stipulated amount? Would education help to make him recognize social responsibility and the value of his creative, mental, scientific, or skilled labor?

Examples and arguments are many on either side. Many men undoubtedly would spend little energy, the complete benefit of which did not accrue to themselves. On the other hand Germany has produced the greatest chemical marvels of the age, and most of these were the work of men in the employment of the government, whose only financial reward was the salary and pension the government. Colonel Goethals has done his work just as well as he would have done it had his salary been many times as great.

The difference of opinion comes, then, from distinct conceptions of men's character. To know that human nature has evolved, one needs only to go back to the Viking who could dash the brains out

of a child's head and think nothing of it.

If one studies our savage ancestors, the conclusion is inevitable that human sensibilities are becoming finer. Cruel and unmerciful punishments have been abolished. Human slavery in the old sense is no more. The question then arises, can human nature go beyond what it is now? Will the races approach the ideals of the Christ as the ages roll away? The idea of brotherhood will advance I believe. The Christ emphasized the spirit of service. May not this ultimately replace some of our cruder ideas?

The question of inequality of wealth is the largest social question of the day.\* Society is taking a new attitude toward the child. A child's horizon has been bounded and is yet largely bounded by the parents money. Education and ability to travel are limited by economic conditions. From the best available statistics, it appears that the number of very rich is small. A significant condition is found in the fact, that the number of persons in the well-to-do class is increasing. Yet while there are few very rich, there are many in all countries who are very poor. The minimum income to be taxed in Prussia (1908) was equivalent to about

\* Will the public ownership of utilities become a reality or will some new and more perfect scheme replace it?



\$225, and out of a population of 38,000,000, the number of taxable persons was 6,000,000. There are 3,800 who had an income of \$100,000.

The conclusions I draw from Booths statements are that the distribution of wealth tends to be tapering. The rich are becoming richer. The incomes of the poor are rising, and a comfortable middle class is growing up. England is in danger of being swallowed up by large land owners. Present day rapid increases in wealth are a menace because of their enormity and the development of unfair methods in their acquisition. But he does not bring out the greater idea, that true equality of opportunity is entirely lacking.

Inborn difference come to nought when we consider the ease with which an acquired advantage may be maintained. To day it requires neither brain nor muscle to keep an inherited fortune. The man of possessions among primitives was the leader, the warrior, the skilled worker. To-day this is not true. The average small business man earns and deserves what fortune he amasses. His profits, in the main, are due to superior natural ability, but society frequently tolerates yea even honors, the man who acquired his wealth by dishonorable means. Even criminal combination and graft have almost become respectable. Will it be well for society thus to put a premium on

corruption? Many a business that fails does so, not because its management was inefficient, but because its manager refused to use corrupt methods.

The cast of to-day is the cast of wealth. It will be as difficult to break down its traditions as it has been to destroy the Prussian autocracy. Society can and must soon modify laws maintaining and perpetuating inequalities of privilege. Inheritance produces cast and, therefore, must be modified first. Then society must make wealth stand for something worth while. All sorts of opportunity surround the rich man. Society ought to make conditions such that the holder of wealth represents the highest type of a life of service and cleanly living. The opposite unfortunately is commonly true. Will it always be so? Great industries reap more than a legitimate profit. Competition is uncontrolled and small competitors are eliminated by unfair means. More than all this, unproductive surplus goes to people who did not produce it, and are unable even to spend it rightly. Luxury vies with waste. Leisure becomes a menace to society. It does so when it ceases to rest, stimulate, and train for service. Frivolity has attained a prestige almost impossible to conceive.

On the other side of the balance, we have misery and excessive toil. There is no time for thought, recreation, or social intercourse. This means a loss of productive power. The well-fed and well-cared for horse, cow, or human being can produce more; but it is not all a question of production, but rather in a broader sense, a problem of irrelational distribution of opportunity. In America our fathers, if they were dissatisfied with labor conditions went west and took up land. No longer has the government an unlimited patrimony to parcel out to its children, schools, and to such grafting corporation as may seek a monopoly of Bk 19. coal, zinc, copper, oil or some natural resource which God intended for all mankind. Yet the granting of land to companies under the guise of needed help for new enterprises went to an astonishing length and was until the recent conservation movement unchecked. To-day it requires great watchfulness to prevent corporations from obtaining private control of power-sites, water supplies, and mineral lands.

Another source of modern fortunes lies in unearned increment. To illustrate, the land on which the city of New York stands owes its value not to the strenuous labor of the original owner but to the fact that people built immense structures, provided water systems, lights, and fire protection. In other words

the value of much land depends solely on the efforts of people to make their surroundings pleasant, safe, and desirable. Yet much wealth of to-day is the product or a by product of unearned increment.

There is much misery in the world due to various causes, and not the least among them, is the unequal distribution of wealth. Much suffering gives external objective indications of its existence and extent. The fixing of responsibility is precarious yet the student of the situation must come to the conclusion that many feel the pangs of hunger whose only sin is that they are poor. Not only inherently poor nations suffer from poverty, but countries rich in natural resources have surrendered the birth right of the many to the favored few. There is evident need of a new democracy and a social conscience that will result in the establishment of such laws that brute force or money power will be permitted neither to enjoy special favors nor to reap the natural rewards of right living and genuine service to mankind.

Among the cosmopolitan throng of a city street one sees the widow, the orphan, the unemployed, the one recovering from acute illness, possibly with out money and work, the friendless and aged. Do we care to affirm that the first and last are poor because they are shiftless and because their natural preference is poverty? Or rather should we say that

they are so because of economic, accidental, and social conditions? Munsterburg says, "The causes refer to ancestors, our teachers, and the surrounding conditions of society, and with the causes, must responsibility be pushed backwards. The unhealthy parents, not the immoral children, are responsible; the unfitted teacher, and not the misbehaving pupil should be blamed; society, not the original is guilty." If then, the causes are greed and ignorance, can society control them?

Savage tribes of to-day who have not been reached by our property system, have neither our wealth nor poverty. Food is shared by the whole tribe. The Hot-tentot alone in the forest cries out three times for the hungry to come and eat before he touches his own dinner.

Our own rich people hire nurses and specialists at large salaries to look after pet dogs and cats, while in the same city little children die for lack of a sanitary environment, fresh milk, and pure air. The question is why do we justify existing conditions? How may we remedy evils and with what results? Old ideas of property must under-go a change and this change, to benefit the many with as little injury to the few as possible must be brought about by intelligence and a scientific

knowledge of conditions. The time has come, when society must realize that it can no longer take from him that hath not and give to him that hath. The laws and conceptions of morality have been molded by the ruling and dominant classes. Along with many other ills derived from Rome we feel heir to the peculiarly unjust and pernicious property laws and legal terminology. The system which led to the physical destruction of the Roman Empire by undermining and leading to its cities, the study middle class, is at work among the nations of to-day.

A sample of the prevalent conception of justice may reveal or not reveal, according to the reader's background of thought, our wrong attitude. It has been said over and over again by prominent men of both North and South that the masters should have been paid for their slaves when they were freed. Yet, every one knows that the slaves' labor created more than enough to purchase slaves and luxuries for the masters. But no one has suggested that we pay the slaves their back wages.

In this chapter, I have tried thus far to give a brief outline of the history of property, show causes for its ancient acquisition, and the effect of its evolution on people of to-day. I have endeavored to show that natural resources that should have remained the heritage of the whole people have been the means of enriching the few. Further I have

shown that modern business has a moral code believing in "doing the fellow before he does you." I have advanced the idea that monopolies, unfair competition, commercialized vice, and graft triumphantly flaunt their unholy wealth in our faces while frequently great service and superior ability go unrevealed and unrewarded. Immense fortunes thus created pass on to even unworthier successors and automatically becoming greater. Another chapter will deal with the utilization of the blood and bones of mothers and children to create wealth. Also the idea of education as a solution of the problem will be advanced.

## II.

Wealth Produced by Child Labor and its  
Relation to Education. Is Humane  
Nature Evolving?

In moments of calm reflection, inspite of some evidence to the contrary and not withstanding the European relapse; we all believe that human sympathy and the idea of the brotherhood of man, is developing. We believe that our nervous organization responds more quickly than ever before to human woe. The question naturally arises--why is there so much suffering and misery in a country such as ours? Millions of children spend their lives without room or opportunity to play. Thousands of men grow up untrained for work, business, or any other phase of life. The children and women have to some extent been the bulwark of industry, which acknowledges that it is dependent on the toil of little fingers and weary backs.\* It tells to our legislators that story of dependence, even threatening them with the removal of factories if cheap labor is eliminated by law. Again the question is--"How can these things be."

\* our government has passed laws prohibiting and restricting child labor but the task of properly enforcing these laws is still before us, together with the returning of opportunity denied their parents.



and the answer comes back in a word--"Ignorance."\*

This does not mean a lack of the ability to read and write, but a deficiency of character, a want of those things which give zest to life, that should be the endowment of the individual through his own and society's education.

Theodore Roosevelt, in an article entitled "Conservation of Women and Children." shows by illustration and logic, that a people nommatter what their virtue may be can not always rise by themselves. Neither are they to be regarded as useless because of their inability to do so., The nation can not afford to lose the vitality which is the just inheritance of future generations because factories find it cheaper to buy flesh and blood of human beings than to produce machinery or encourage invention. The public, to some extent does control industry. In our children's time, it must do so intelligently for production to increase and abundantly satisfy expanded human needs. The management of great means of production must be skilled. There fore, the need of education in owner, foreman and public.

#### Sources of Education

The great source of education has been and will continue to be the public schools. To a large extent

\* This is the opinion of E. T. Divine and his helpers.

our future history, as a people and a nation, will be made in the school system. To a far degree the ideals and minds of the teachers will be mirrored in the souls of their pupils. With all respect and due consideration of their manifold deserts, nevertheless, it behooves us to look in the past of these teachers of young America. The average man teacher is twenty nine years of age, has the equivalent of three years high school course and draws a salary of four hundred eighty nine dollars a year. The average woman teacher is twenty four years of age, is preparing for a higher calling, and gets a salary of four hundred eighty one dollars a year. These are the people who make the public school. Added to this most of them are dissatisfied, locally uninterested and, therefore, short so-journers, seldom remaining more than a year in a place. Their influence and power for good is thus very much decreased.

The number of days in school for the average\* individual was a total of eighty two in 1800, in 1840, it had grown to two hundred eight, in 1880 it was seven hundred eighty two days, and in 1900 it reached a total of nine hundred ninty eight days, still as to literacy we lack a great deal of reaching the high standards set by Sweden, Norway, Denmark, and Germany, In the matter of adjustment to modern

\* These figures are largely from N. E. A. reports.

industrial conditions we are even more strikingly behind the rest of the civilized world. In our cities, we have fallen back in our provision of space in which children may play. G. S. Hall says, "The boy without a play ground becomes the man without a job." In the country the space is there, but time, the knowledge of the value, and worth of entertainment of an educational and uplifting nature are lacking. The recreation of the adult is left almost entirely to commercialized amusement.

Society for centuries has maintained its right to interfere with individual rights for the welfare of the general public. But only recently has value of the masses to society occurred. This new concept has reached the public school. Educators have come to believe that in the main their work is with the boy or girl of average ability, that their important work should be for the children of all the people and not for the especially gifted boy who may have offered him or created for himself the opportunity for a college education. The selective tendency has been done away with in theory, but less largely so, in actual practice. The new subjects of a manual or domestic nature no sooner became an authentic part of the school curriculum, than their very nature was changed and they became even more

impractical than the old classic courses. (There are exceptions in some schools). In Germany the method of a half day in the shop and half day in school is used with success. In this country with several noted exceptions, it has failed. Against it can be urged the valid objection that it ultimately creates double the number of workers needed in the industry, which the half time students enter. Objections to methods of teaching manual training in the average school are numerous. No more valid objection can be raised than that the child spends weeks producing an article of little or no artistic or commercial value. Nothing is truly beautiful that does not render service proportionate to the human cost of its production. The profit on the product of a day's hard work in many manual training schools could not be much above ten cents.

Schools are crowded. Children are massed, and thus frequently associated with the diseased, the maimed, and with those who use vile language and are proud of their badness. A startling thing is the fact that eighty per cent of the children in the lower grades are suffering from physical defects. Who is to blame? It may be ignorance of parents, but what is responsible for lack of proper knowledge on the part of these parents if not the state's system education. Our sympathy goes out to the oppressed.

Injustice and oppression thrive on ignorance.

In England and United States it seems as if the difficulty of reaching the norm of race and stock is increasing. About one third of the applicants for enlistment in the United States army are rejected. England during the present war has had to lower her standards again and again. All will tacitly admit that heredity determines the standard, and environment the development. Common sense and the work of competent men have shown that a direct relation exists between physical development and conditions of employment, urbanization, alcoholism, and amount of food. This must not be applied directly to the present day individual but must include his ancestors. G. S. Stanley Hall would say if the child's body is dwarfed from lack of food, his moral being probably has been likewise affected. Scott Haring would lay a man's alcoholism more to overwork than to total depravity.

If fathers were less ignorant, they would tell their daughters that the reason they object to a certain young man is because he is diseased from association with fast women. They might even tell the daughter that if she marries him she is liable to suffer untold humiliation on the operating table, and that the little child she bears is apt to be blind. A little less false modesty and little

more common sense and education along right lines might do more than closed doors and ultimate disowning. The properly educated child certainly could be reached. Can a nation be taught to believe in the sterilization or isolation of the criminal insane, and diseased? Would it be so taught? Is the destiny of the race a better bigger thing than it has ever known, or is paradise to be always placed beyond the grave, while misery, want, and crime stalk rampant over the fair mother earth? Education can answer the question, but it may, though it not necessarily must take a thousand years.

One thing which seems difficult to account for at first is that children dislike school. Given a choice of school or factory, they choose the factory every time, even when they must give their entire earnings over to their parents. One thing that is possible helps in bringing about this situation, is the school discipline and the fact that much of the work has little bearing on the work outside the school. Some means of maintaining order without a constant reminder of the same must be brought into existence. The work of the school can be made scientific and up to date if educators will burn their bridges, scrap their worn out ideas, and erect new plants along the lines of common

sense and efficiency. Things which are difficult of solution and of no practical value are not necessarily the only instruments to be used in educating the practical minded youth of to-day.

The old system must stand until something better is substituted. This can not be done all at once. It is not the dreamer of dreams, who only dreams, that creates or remolds great institutions. It will take years to work out the social center idea. In large cities millions must be spent now (for parks and amusements centers) where thousands would have been sufficient a few years ago.\*

#### Education.. Infant Mortality.

Death of infants varies inversely with education. In Russia thirty infants out of every hundred die. Our own rate has decreased, in the las generation from sixty per cent to less than ten percent. It has been found that there are many preventable causes, in fact preventative medicine is the great thing of the present age. The ignorance of parents again comes in, to make the work difficult. Mothers, a part of whose family is working, conceal the existence of infectious

\* California, Idaho, and many other states permit the use of school property for purposes of recreation.

diseases as long as possible from fear of quarantine. Much has been done by the free dispensing of anti-toxin. Medical inspection; as police power is common, and much has been done tracing contagion to its source. It might be of value to know that two per cent of the children's deaths are caused by measles, and that scarlet fever is three times as hazardous as measles. Another remarkable relationship is that an origination of scarlet fever is unknown where cow's milk is not used. The most effective belated educational work on the part of many cities is in educating the mothers. A trained nurse visits the home where there is a new baby and cares for it and the mother, explaining and emphasizing sanitary needs and elementary hygiene. This phase of the public education has rendered great service to thousands of ignorant but receptive mothers. The worst element to cope with successfully is the attitude of the public, many, if not all reform movements have grown out of dramatic incidents. Calamities are not turned lightly aside. But because the accidents are widely distributed, we are not impressed by the fact that nearly three hundred thousand workman are injured, maimed, and killed each year. The worst feature of this is that fifty per cent of these injuries are preventable. The public takes no notice because of the wide distribution. A man is scalded here; killed by an



engine there. Yet the horrible total is nearly a half million. Europe is at war, but we will, if our average industrial destruction continues catch up with Europe in less than twenty years in the matter of butchering human beings. The remedy is knowledge. We are really more sympathetic now than ever before, but we no longer know our neighbor or his family.

Education will solve the problem, but it must become bigger, broader, more practical, and more inclusive. Its field must become life and include all things pertaining to this earth as man's home. The funds or means necessary for the same must come from a tax based on faculty to pay. The great fortunes wrung from national resources, human and other wise, must be made to pay the debt they owe to their working children's children, by giving them an equal opportunity in the true sense of the word. Our greatest resource, as a nation is trained human beings and our greatest liability the untrained masses.

We must recognize that education without leisure is an impossibility. Industry itself must continually play a more prominent part in training its employees for more efficient service. Mothers and fathers must be educated physically and mentally so that they will be capable of passing on the

best inheritable racial characteristics. Industry must economize, not so much in dollars as in humanity. All other economy, salaries too small for decent homes, social comforts, and opportunity for education, is rank social waste. No progress can come without leisure. The public will come to demand better service, and better lives from its citizens.\*

\*Society should regulate the expenditure of money by wealthy immoral and useless derelicts.

## III

Taxation as a Factor in the Distribution  
of Wealth.

## Tax a Compulsory Levy.

Any adjustment of inequalities of wealth will be accelerated or retarded by taxation. So it is well to recognize that forms of taxation vary or alter accordingly as the economic basis of society changes, that economic conditions can be varied by taxation. A re-adjustment to a greater extent could be affected through the taxing powers (because taxation to the modern person seems more natural) than could be accomplished in any other way.

Historically, man has ever been a social animal. Experience, at least strengthened what ever original social instinct he may have possessed. Gradually a leader possessed of peculiar character which fitted him to serve as a priest, judge, or warrior of the tribe, evolved. His followers supported him by gifts either of labor or property. Every man felt he should contribute or pressure forced him to contribute to the need of the continual existence of organization of the horde, clan, or tribe.

As the organization developed, the needs of the ruler became greater. He, then, initiated perogatives, and as his power became greater, these perogatives

increased until they produced immense revenue. But during this process of evolution, contributions ceased to come voluntarily and, therefore, they became compulsory. People, meanwhile, began more jealously to guard their own rights and other privileges. To-day the man who fully recognizes his responsibility and cheerfully contributes to the public treasury is the exception rather than the rule. The final or present idea is reached in regular fixed rate or assessment enforced by a government.

#### Application and Collection of Taxes.

Modern taxing methods may be divided into two general classes: direct and indirect. Of these the indirect is the simplest to levy because the burden is shifted by the producer, jobber, or distributor to fall on the ultimate consumer as a part of the cost of the article and is not recognized as a tax. If, for example, you were to buy an article of clothing, and a law had been passed making it necessary to buy several dollars worth of stamps for the sale to be valid, or in other words, you were required to turn so many dollars to the government directly with your purchase, you would seriously consider where your money was going and what use the government was to make of it.

But with money going out, seemingly as a part of the price of the goods, you fail and most of us fail to see the tax behind it. The merchant or manufacturer shifts his just share of the burden of tax to the consumer. He shares the tax only in so far as he is a consumer, not even in proportion to his profits in the business. The system is pernicious in that the tax payer fails, in the main, to recognize it as a tax, and, consequently, is less interested in how it is expended than he should be. Secondly, it leads to such a shifting of burdens that the laborer with five little mouths depending on him for food and five little bodies for clothing pays an unjust and unrealized share of the nation's running expense.

Napoleon said that the luxuries and vices had broad backs and therefore should pay a heavy portion in the huge expenses brought about by his ambitious designs, and England's attempt to thwart them. Our nation's heavy tax on liquors and tobacco is justified in so far as checks on the consumption of such products benefit society. A consideration of all indirect taxing shows that it is favored by the ruling or dominant class because they recognize their ability to shift to the backs of people, less able, from the standpoint of faculty, to pay the same. If the faculty for tax-paying were the same

for every householder, or, in other words, if the wealth of all were equal; then such taxation would be the best that could be devised. But fortunately or unfortunately, such is not the case and probably never will be.

There are many who advocate indirect tax as a means for the protection of infant or other industry. History furnished many examples of times such a tax seemed to and perhaps did produce excellent results. In the present great war it is impossible not to compare England and Germany in respect to their means of sustenance. If to-day England had been in Germany's place she would have been incapable of self sustainment, even for a few months. In other words Germany's tariff on imported foodstuffs so encouraged agriculture as to make the country independent of imports, from other lands, and thus far, Germany has had the upper hand in the struggle for world power. Without the tariff of past years, she would long ago have seen a victim of England's naval supremacy.

As a general rule every one believes in the right of any individual to exchange his product for the product of some other individual without the interposition of artificial barriers. Especially is this true when great combines and

monopolies, not conducted by the state or nation, have ceased the control of important and perhaps stable articles of consumption. In such instances a tariff may actually become a menace. It is a well known fact that certain large corporations of both Germany and the United States sell abroad cheaper than they do at home. A tariff giving protection such as this is a menace to the welfare of the purchaser of supplies. It produces vast wealth and generally immense political power.

The tendency of recent years in many countries seems to be toward a direct system of taxation and toward a system based on faculty to pay. In England for many years the tax on incomes imposed during the Napoleonic wars was regarded as temporary. Gradually, however, its value became apparent, at least its value as a revenue producer, and England had to have an ever increasing revenue. Further it was impossible to go back to the old corn laws, for public sentiment would not permit it. So the laws granting the income tax became permanent. With the feeling that they were a

\* England collects at source. Every debtor becomes an agent for the government. Incomes under \$800 exempted. There is a super tax on incomes over \$25,000.00.

regular part of the system, people began to regard them as old clothes. They seemed to wear well and gave, at least among the masses a feeling of comfort. The heavy burden of supporting the government of a great empire fell with less severity on the shoulders of the common workman with a family to support. Then the income tax began to have friends who justified it for its own sake.

It becomes evident from the perusal of any accurate tabulated statement of the income of civilization that the burden, in the main, no matter how steep the income tax may be graduated, will fall on the middle class. For as yet the bulk income of the middle classes collectively exceeds the incomes of the very rich. But even though this is true, it works no hardships in the sense that a tax on the buying capacity of the wage earner affects his standard of food and clothing.

The agitation of the labor party in England, together with this slight change in methods for raising revenue, created a sentiment in England which led to laws specifying the rights and privileges of labor unions, shorter hours, food and schools for the hungry children of wage earners, and better sanitary conditions. Lloyd George speaks of the immense amount of money which these acts



have cost, but says that people being better cared for were able to produce so much more, that viewed from the standpoint of the state, it has been an extremely profitable investment. I believe that if it has paid England to remove some of the burdens from the common worker so will it pay the United States.

In Germany the theory of direct tax has been applied more successfully than anywhere else in the world. The system is well grounded and has come to stay. Not only has Germany maintained a huge army, but she leads the world in Education, science, and industrial activity. She even provides special out doors schools, nurses, doctors, and food for those children who are not physically normal with an almost universal result of their returning in two or three years to the regular school system in good health. Her protection and provision for the working man and his family are marvelous. We of America are decades behind. None of these things would have been possible without the shifting to a definite extent the tax burden.\*

Here too, the theory of both Wilson and  
Bk 14. Roosevelt that the working men of any country

\* I have taken consideration of conditions before the war. It is early to judge the effects of the world struggle we have entered.

represent its greatest potential and kinetic capital is borne out. No one can see the healthy strong physique of the German worker and hear him discuss problems relating to his own kind without recognizing that no matter if the individual employer does find it profitable to grind life and mind out of employees, its pays a government to conserve life and health. I believe that better hours and less unnecessary strain will be and is being found ultimately profitable to the employer.

Germany, by her income tax and the wise use of money derived from this tax, was, before the war, increasing her commerce at a tremendous rate, because by bettering the surroundings of and giving an intellectual stimulus to her people, she produced more than old Germany dreamed of being able to produce. During the gigantic world conflict, she has shown a capacity which nearly justifies superman claims. I do not pretend to say that the income tax is responsible for these great changes, for there were many contributing factors, but I do maintain that the policy of so called paternalism has proved of incalculable value to that nation.

#### Present Day Difficulties

The greatest problem in the practical application of the income tax lies in the

difficulty of its administration. England attempted and was relatively successful in collecting the tax at its source. The United States requires a statement of net income, and attaches penalties for not reporting or false stating the amount of an income. Switzerland has left penalties so vague that everyone who would not make voluntary gifts to the government evades the law. It must be acknowledged that this form of taxation has produced many equivocators and liars, but what form of taxation has not its full quota of such?

Another question arises which must be answered--Shall funded and unfunded incomes be taxed the same? That is, shall the professional man earning \$100,000 a year be taxed at exactly the same percentage as the man who holds United States bonds which bring him in an income of \$100,000? Is there a genuine liability of injustice? The funded income of the nature described will continue to provide for the holder's family no matter how unhealthy the owner of the bonds becomes. In other words the professional income is dependent on services rendered, while the income from the funded source is stable and independent. Therefore, a distinction sufficient to provide for insurance

of the professional income should be made, if the principle of faculty to pay is maintained.

The income tax, in conception and progressively so in practice, is a tax on wealth. In most countries salaries equivalent in purchasing power to the minimum of subsistence are excluded. Thus, in the main, while indirect forms eat into the small salary, the income tax does not affect it.

Difficulties in the collection of the income tax have been mentioned as a point of criticism. To reduce this to a minimum, the tax collectors should be men skilled and possessed of scientific knowledge of their work. Further accurate records will become in time a source of definite information concerning the incomes of the people. This will lead to less evasion. In addition to this, the wealthy importers of fancy gowns and diamond necklaces feel that they are of the privileged noblesse oblige. Many of them to-day consider the tariff on food stuffs very equitable, but think the government officials extremely impertinent when the rich are found to be guilty of smuggling.

I believe that our present thesis has not been fully developed, for that is impossible even if the whole were devoted to this subject alone, but a few of the present tendencies of the income tax, as a factor in the distribution of

wealth, have been developed sufficiently for the present purpose.

### Inheritance Tax

Many states in the United States have some kind of an inheritance tax. I believe that if only fortunes of more than one hundred thousand dollars were to be taxed, 90% of the people of the United States would favor the law. This is a great change from the sentiment of a few years ago. If we may assume that such an immense sentiment Bk 16. in favor of inheritance tax exists, it behooves the general public to know something about and have general conception of the importance of the laws now being passed. The question is, how far can we go? Will laws governing the inheritance of fortunes ever reach the point where they serve as the instrument for a wider distribution of wealth?

Everyone at all in favor of the inheritance tax, believes in the progressive administration of it and that in case of great fortunes the tax should be great. I do not believe in allowing

\*Tax in Great Britian ranges from one to ten per cent.

\* Wisconsin, if amount is over \$500,000 tax is 15%.

the inheritance tax to become confiscatory to such an extent as to destroy the stimulus, which the possession of the immense power of modern fortunes gives, under our present capitalistic system. The question arises when will the percentage become too great? Will it be at fifteen or seventy per cent?

The objection, commonly raised to both the income tax and inheritance tax is that it becomes inquisitorial, and that it exposes private and personal affairs to eyes of curious worldly crowds. This criticism is more legitimate when applied to the income tax, for under existing laws, property to be probated is generally inventoried.

One great objection to the system of the various states fixing the tax, is the ease with which it is dodged. Frequently a very rich man changes his legal residence in an attempt to escape the tax of the state in which he may have amassed his fortune. This attempt to dodge the inheritance tax is quite common and has provoked many a legal controversy.

#### The General Property Tax.

Real property is easy to tax. The land and domestic animals of the farmer are apparent to the

most casual observer. The plea of the single taxers has been, that the unearned increment and a tax on land should do away with other forms of taxation. This much can be said in harmony with facts, a land tax is not shifted\*. The arguments of Henry George have never been completely answered and present advocates have so broadened their principles as to include a multitude of other things#. Therefore they may ultimately devise a scheme based on faculty to pay.

Tax on land as commonly levied in the various states is not based on actual value. The reason for this becomes apparent when we remember that if one township or county or parish should levy on the actual selling price of its real estate, or personal property, in so doing they would bear an undue portion of the state tax. Real estate in Europe, if it is in the form of an immense and useless private deer park is not taxed. Taxes on buildings tend to be shifted to occupants so in nearly all of the cities of the United States rents are unreasonably high, owners insisting on approximately twenty

\*Single taxers maintain and are sustained by bulk authorities that a land tax can not be shifted.

#This may assume a variety of forms and is perhaps erroneously called single tax.

four per cent and raising rents if taxes go

Bk 13. up. Berlin has met this problem by the municipal ownership of dwellings used by workman.

Mortgages, stocks, and bonds are easily concealed under our present crude methods of assessing. Methods of assessing corporations are being changed in some states. Yet no-where

Bk 9. do they come at all near to being taxed on actual value. Neither are the taxes equitably distributed. For example, a great packing plant is located in a certain city. The school system in the city, ninety nine cases out of every hundred, receives the benefit while it furnishes no revenue to the thousands of districts where the products, are raised. In other words state wide corporations are taxed and the proceeds of their taxation go to ease the burden of up-keep in the municipality in which they happen to be located.

It would seem apparent that the more complex society becomes the more farcical is the general property tax. Yet it is the backbone of our taxing system. It is the traditional system of taxation and falls less heavily on wealth than either an income or an inheritance tax. Consequently, many of the states of the United States ignore the whole of its manifold injustice. But people are becoming



aware of the flagrant wrongs which society perpetrates and as fast as the whole people of a state or nation find that a system of laws do not conform to their sense of justice,

Bk 19. they begin to change those laws. The general  
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publics idea regarding the right of a monopoly to be paid for releasing a municipality from its excessive charges for some public utility, is under-going a change\*

Taxation of incomes and inheritance should and probably will form a large portion of future government expenses. If the tendency is in this direction, then the laborer will be relieved of a portion of his burdens. Further cities all over the world will gradually build tenements for their workers which will be rented at as low a figure as possible. Thus the city will be building up a better environment, and with new favorable housing conditions, children will be more healthful and grow into desirable citizens.

On the other hand, the worker having to live a less strenuous life and feeling that he is a man among man, will have a distinctly

\* The tendency seems to be for the real estate tax to pay local expenses. Inheritance tax states. Income tax national expenses.

#Europe basis taxes on rental income. If property is not rented it pays no tax.

decreased longing for stimulants, which alleviate his fatigued body and create a fleeting image of importance in his sullen brain. The home itself would then become a matter of greater interest and lead to a more desirable mode of domestic life. With the saloon receiving a smaller percentage of the man's income, the probability is that the resulting surplus will be spent in home furnishing.

Playgrounds should equalize the opportunity for fresh air and exercise. The municipality having abundant means at hand should and possibly would utilize them in providing clean, uplifting free amusement for young and old.

We believe that under city control a system of model tenements would solve many problems of congestion and that rent would find a reasonable mean. Further the workman whose habits were bad would be benefitted in spite of himself.

## IV

Consumption of Wealth an Element to be  
Considered

"There is no wealth but life," says Ruskin. Believing this to be true, we have shown how wealth is frequently accumulated and perpetuated in ways detrimental to the welfare of mankind of the present and future generations. Concrete wealth must, therefore, be measured by the vital cost of production. Further, a large factor is the vital utility of consumption. You can not measure human cost in terms of dollars and cents; yet this is not only the best standard we have but is the one way in which a nation's income is given, that is in money terms. In considering this subject we must keep in mind that a state's gross money income isn't a real measure of the welfare of its people.

The vital or life-giving properties of an income depend: first; on the cost of producing the income; second, the utilization of the income after it is produced. Knowing how to use what is produced looms large on the horizon of economic thought. Questions such as these are coming up and must be answered. Are the goods manufactured of a character and quality to give

service sufficient for the human cost of their production? Under what conditions were the goods produced? How will these goods be consumed? Here-to-fore all the time and energy has been spent in study of the production. Means of production have become immense. The energy expended is enormous. Yet during all the time since Adam Smith, men have not advanced enough to contradict his economic or produce a new classification. It is commonly advocated that the man producing anything should receive human value for this production but how is a human value to be discovered if the goods are lost sight of after they pass over the counter. Is the latter part of the story important? Ought we to know what becomes of the goods?

The human costs of labor are minimized to the degree that work becomes creative. Art is the most distinctive form of creative labor. Then in artistic production the measure of human cost is small and the tendency is to pay well for work of this nature. As education advances the demand for things that express individuality increases. This is hopeful.

Science, discovery, and invention.

Edison may well say that 90% of genius is hard work. Yet he was and would have continued a failure as a farmer inspite of hard work. In his chosen field, long strenous days do not seem long, for the creative stimulus is there. We may conclude that in the creative sciences, the human cost is small.. Again in the field of invention the cost approximates zero.

None of these things can flourish when the fatigue of long hours, the narrow confines of an untrained mind, must accomplish them. Genius is more common than most people imagine, but our American system of education is not adapted to the discovery of its existence. Many fine minds are never able to push through. Other countries surmount these difficulties, paying fair salaries to young men who have demonstrated their ability, thus providing the necessary leisure and freedom from drudgery.

Shorter hours for the workman ought to save some genius. A better, more comprehensive education ought to instill and inspire confidence. Our system is faulty in that it fails to arouse or discover ability. Neither does it find, and but rarely seeks to find, the individual's

proper sphere or niche in society, but leaves this to haphazard chance and discouraging experiment. It is true, standards of teaching are being continually raised, yet compared with what we ought to do, we are on the average doing a minimum quality of teaching which is not nearly up to its possibilities. Genius of the human race can be sought out, and put in touch with the great currents of human knowledge. The appalling waste and failure to discover genius will stop only when education reaches and embraces the masses.

#### Professional and Administrative work.

The office is a failure, from the standpoint of humanity unless it truly educates its subordinates. The cost of clerical and other labor, the nature of which is not inspiring, is great unless flavored with appreciation and embodying processes for development. Under adverse conditions it may be more degrading and fatiguing than automaton types of manual labor.

The work of the professional man himself is creative and the human cost comparatively slight. In the high official life, there is much to inspire and look upon as creative. Most kinds of business require new methods and the utilization

of invention. Managers must know markets and the monetary relations of supply and demand. With them the question of salary and wages of those under them is important.

### Human Cost

The financier must stand nerve wear and strain. He must have a vast store of practical knowledge. Yet in spite of this, there is no legitimate excuse for the lack of knowledge, and of removal from those who labor in the industries, on the part of those financiers who control. To this lack of knowledge much of the misery of industry is due. Big business makes big demands, and society should make its demands correspondingly large. The faith of humanity in government of the people, by the people, and for the people, just as much as faith of the banker or manufacturer produces marketable credit. This leads to world business which is an evidence, both of education and the revelation of a need for a better one. Business has been world wide, and will be again after the war, an international affair. Yet until the time comes when the workman is able to buy the bulk of his fellow's product out of his wage or share in profit,

there will be wars and more wars for the control of the markets of the world's traffic. Give the workman the near equivalent of his production and you remove the curse of war.

The big financier uses his constructive imagination. His creative ability is active, and the human cost is small. It is the human organism which under big business becomes an automaton and loses its greater value to society. The machine worker is the supreme example of the imitative worker and produces at the maximum of human cost. In factory labor, the muscular and nerve strain perhaps take first toll. Overtaxed, unrested, fatigued muscles mean a poisoned system. This means in turn a compounded wear and tear with an increased liability to disease. More American workman are affected with heart disease than is necessary. More than this, fatigue is, because of its creation of poison a great determinate of character. Alcoholism is more often a symptom than a disease. Any nation or people continually over fatigued will be broken physically and morally.

Routine eats heavily. It seems difficult for factory labor to adjust to machine rhythm. There are, it might be noted, some tendencies to break the sway of the machine. The first



move in this direction is the automatic machinery required a skilled workman or engineer to run it. The second lies in the demand by educated people for hand made goods. With a better system of education people will know what to buy and how to use what they have bought.

The machine has eliminated much drudgery and has not increased the human cost. Nevertheless the workman suffers from an ill distribution of products and bears unequal burdens. The present system is responsible for great waste of energy. In other words our nation does not know how to conserve and consume its wealth of labor. Periods of idleness follow strenuous but ill paid work. Equal burdens are placed on persons of unequal capacity even upon children and old people. In the latter instance, the first is a tremendous waste of future possibilities and in the second, it is a gross case of public ingratitude for the age to have to toil for a pittance. The most terrific waste of all is, where a woman is forced to toil until her unborn babe is affected by it detrimentally. There are certain kinds of work which women can do better than men. From industry for which their physical make up fits them, women should not be barred. Such artificial barriers simply cause congestion and social loss.

Most people work well and willingly where they work for themselves. Where another will impose there is cost, but not necessarily great cost. It is probably true that the irksomeness of certain kinds of labor grows with education, for there is a growth of personal dignity. But this is a promise, if this dissatisfaction is rightly guided, of future betterment. The highest social development is personality. The application of this to society comes when the body politic declares that the leaders and directors of public utilities must be men of intelligence. The better educated worker rebels at arbitrary discipline.

Education, to be even comparatively efficient must so broaden the workman that he can see the fruit of his physical and mental strain. To-day not infrequently a factory hand never sees, much less uses, the finished product in the construction of which he has played some part. Neither does he follow it in the service it renders. He has no interest in who purchases it or what becomes of it. Nor does any pride exist in its perfection or shame in its lack of the same. The maker's toil is therefore heavier without self approbation as a stimulus.

The centralization of production leads to massing all kinds of people in the cities. This is conducive to many new evils. The

opportunity for the children of the tenements to develop physically is especially poor. They are frequently in contact with immorality on the part of both sexes. On the other hand the city dweller has many social advantages. He comes in contact with the brightest leaders in his own trade. He obtains the news of the world from the city library and from his fellows in the shop. There is much to build him up socially and intellectually.

The management of industrial systems should be experts in the field of social science as well as experts in the art of producing marketable things. People are coming more and more to recognize the social responsibility of wealth.

Investments are made sometimes as experiments. These, are the investments of idle, unproductive capital and generally represent a desire for immense gain. Loss frequently occurs, according to how the venture turns out. If these risks represent strain, then the human cost rises steadily. The small business that is forced continually to increase its capital, even to borrow to meet competitors, suffers from business anxiety.

#### Public ownership and control.

The process of development after the competitive state is passed seems to be along

the line of monopolies or trusts. When this stage is reached and competition becomes a menace to society because it tremendously increases the operative expense; i.e. where two lines of railroad are parallel each other, railroad advertising and etc, there is a possibility that things publicly used ought to be publicly owned. The tendency seems to be in this direction. Post offices the world over are operated by governments and the expense paid by rates. It may be found in the course of time to a small or large measure, that competition and the competitive system is a waste. Such a change will come gradually, and with little unnecessary hardship to anyone. That some change is past due now becomes evident upon a study of consumption of wealth by individuals, organizations, and nations. The most striking example is the present war. Enough energy and vitality has been expended on destruction to feed and clothe the people of the world for scores of years. Further more misunderstandings have arisen, which only sincere efforts for years can wipe out. It is poor way to conserve wealth, whether in terms of material, money, or men.

The United States is perhaps the extreme

example of a nation determined to waste its natural resources such as forest, water, and mineral rights. Exploiters consume, with no thought of repressing waste, things which other nations guard sacredly.

Our laws give more protection to property than life. Thus the greatest of natural resources, left unprotected, passes as a poorly consumed product. Our education system hinders physical development. Without this as a basis, mental processes are inefficient. The great cry now is for military training in the public schools. The nations stand ready to train men to be physically fit to die, but has long hesitated to make them physically fit to live and propagate the species.

## V

The effect of Education on Wealth's  
Distribution.

You can deprive a Russian peasant of his inalienable rights with more ease than you can an American laborer. When that laborer becomes a skilled workman, it is still harder to take from him what he should have and give to the capitalist. I could go on with countless examples showing that the more developed mental power a man has, the more difficult it is to take away his right to a comparatively decent living for himself and family. Further more, with education, comes greater power to think out new processes for the betterment of the masses and all mankind. A great mass can not be leavened by the thinking of any one man. Social leavening can take place only by inducing the masses to think. Society can rise no higher than the average person of whom it is made.

Ideas of right and wrong are certain to develop during the coming century. Are they to be standards dedicated to the principle that all men should have the right to make the most of their physical, mental, and moral natures or are they to be taught to acquiesce in a system of irrational distribution of opportunity?

## Vocational Guidance

In all countries from ancient Egypt to the present day England, exceptional men, men of extreme will power and splendid health, have been able to force their way to the front. In Babylon, the king evidently sought out boys of great youthful promise and set them aside for special physical and mental training. But never has any nation made a long attempt to select and give all young people of promise a chance to be of great service to their fellow beings by developing and discovering talent or genius. With better educational facilities will come the demand for equal educational opportunities. The child taught by an incapable teacher in the poor country district, in which there is only school for three months, is justly and fairly entitled to a better and broader opportunity. Let us consider him for a minute. Picture a boy or girl of just average ability, neither brilliant nor stupid. His parents make a bare living. There are so many demands for the necessities that the home is not a thing of beauty. No pictures of artistic value adorn the walls to

inspire or teach. No books of worth are to be found in the house. Books there probably are, but none suited to the undeveloped mind. Newspapers, yes, but there are no magazines of the better class. His father means well, but he is gruff and not talkative, his mother is too tired with household duties to encourage him, or, for that matter, to discourage him in anything he may wish to undertake. His farm work is unvarnished drudgery. His love for it is like that for the stone with which his big bare feet come in sudden contact in the dark. Life is hope based on getting away somewhere anywhere else.

#### Better School Plants Needed

Social activities are tabooed. Parents find them a nuisance, and religious dictators find them a menace. Sunday school teachers preach narrow sectarian doctrines and little truth, justice, and duty. In fact, a search after truth is always considered questionable and frequently atheistic. Contrary to popular opinion, even the physical being is not well developed. Now by what moral right do such things exist? From personal experience as a



teacher, I know they do exist in several states in different sections of America. In one state a certain county shipped out large number of cattle. The county, being a grazing region, was sparsely settled. Schools were short, buildings miserable, and playground apparatus lacking. The cattle from this community were shipped to the metropolis of the state. The tax, a revenue of considerable extent, derived from the great packing plants, went solely to the city in which they were located. The educational system of the county from which they derived their chief raw material received not a dollar from these corporations. Who can justify our habit of taxing corporations at half their sales value and then distributing the money obtained among the favored, in the industrial center? Why not throw the money obtained by a just system of taxation, levied on corporations that draw their wealth from a state wide area, into a state fund, distributed to schools based on their actual attendance? let us place the burden of taxation where it belongs, based on faculty to pay and then let us give an equal opportunity to all coming generations of men and women.

Let teachers be trained, long and well. Let school houses be equipped for the development of latent talent. Let community spirit be developed. The school in the country must be the melting pot of social principles. Life there will be re-expressed to a large extent whether the boy goes to the city to become a great financier, a hobo, a man without trade or home, or one who stays on the farm to walk in the narrow way his fathers trod. Who is to blame for the vast number of misplaced men or women? They, themselves, at least in many instances had as little to do with it as they had in the question of existence. They were simply shunted into some blind alley job at an early age. The school should be the place for people to find themselves, to fit themselves for a bigger life and to live while there.

The greatest thing we can give to our pupils is a new morality which will teach them more of life and its interrelationships. China has had an overdose of religion. Western Europe and United States may recover from misapplied zeal, but it will take time. Go back to fundamentals; truth, honesty, and virtue. Lift a banner bearing a code upon which all may agree. Then those who wander from the country home, will carry their morality with them as something to which they may forever cling.

If we go with our average boy to the city under present conditions, we find him becoming a part time worker on poor pay. If he were to express himself, he would probably say, "I should rather be a lamp post in New York City than farmer Jones." Yet, he is neither a success nor does he live a life of usefulness. With better social life in the country would this change? We believe the solution lies in our educational system.

We have tried to express a few ideas. First education will mean freedom from robbery. Taxation should be based on faculty to pay. Then there should be an educational system that seeks to discover talent, give equal opportunity for education to all, and lastly provide a new moral code that the boy or girl can take with him without fear of its being refuted by life's experience.

#### Education, Its Effect.

The nation has but recently added to its statutes a child labor law. This, like prohibition laws and in fact all law, depends upon its enforcement for the realization of its full value. Then the supreme court of the United States up hold the Adams law, giving railroad men higher wages. Many states are trying out minimum wage laws and variations

of the same. Attempts are being made to standardise hours and pay on the basis of capacity for work and the kind of work to be performed. In some states skilled inspectors are doing splendid work in adjusting disputes and mutual misunderstandings between employer and employee.

Standards of thinking and living are rising. Other countries furnish examples of cooperation and teach us by percept the value of mutual aid. Employers carry out successfully, schemes for profit sharing and workmen show that they can collectively accomplish desirable results in nearly all large industries. Working days are coming to be varied according to the kind of work, and there is a noted tendency on the part of enlightened far sighted heads of industry to give the skilled worker, a nearer approximation of the value he produces.

Industry is doing away with its bad examples, partly because of law and partly because of social condemnation. Men of wealth are coming to recognize more fully what their business means to the community socially. People are beginning to feel as they have never felt the interdependence of man. Arbitration of questions may become the rule. Some means, public or private for the settlement of conflicting interests, must come as a result of a broader education of master and man.

### Hereditv and Environment.

The solution of the problem as originally stated, is dependent upon the production of a better race of men, physically, mentally, and morally. Without this, no higher social fabric can result, for it is woven from the threads called human lives. It is continuous, though it is made of numerous individual fibers. Just as the quality of the wool determines the grade of cloth, so the majority of a citizenship or rather of those who control it, shape its destiny, as a whole, and fix the moral standards of those who compose it.

Nations of to-day, no longer expose the weakling as did the Spartans of old. Rather their code saves the physically-deficient being. The feeble minded or imbecile is cared for in state institutions and, at times, during life, very largely allowed to propagate his kind. On the other hand, nearly every nation of the civilized world is training its best specimens of manhood for slaughter.

I do not fully agree with the biologist who denies that environment can change the inheritable characteristics of individuals. For I think that education

does and always will cause a slightly better brain capacity to be the portion of future generations. Nevertheless, I question the possibility of its outstripping, in a race for better human beings, the production of unfit by unfit and the destruction of the fit by the fit. Let us make haste to remedy those defects which are most apparent.

### The Aryan Home.

The one institution which has been the backbone of the Aryan people is the home. The home in America faces some vitally important problems. How can the million divorces be prevented from being necessary? Can the birth of future generations of imbecile children be prevented?

Education, will do much to prevent hasty impulsive marriages. More stringent laws will aid in preventing thoughtless unions of the unfit and diseased. Much must be done to teach young people the meaning of life. In fact we, a nation, and the world in general, hold less sacred ideas regarding the passing on of the torch of life, than did our barbarous ancestors. Can we question this in the light of white slave investigations and divorce court records?

Young people marry to-day for the sake of enjoying the sexual embrace and with a well-grounded and rooted idea of avoiding all resulting responsibilities. Postal authorities forbid the circulation of birth control literature.

The government frowns on the subject with the result that criminal operations are prevalent in all or most all cities, towns, villages, and homes throughout the land. Nearly all married people later desire children but frequently, operations have made this impossible, and discontent, and divorce results.

We must go back to fundamentals, and the teaching of the doctrine of the sacredness of the sex-function is or should be basis of all religion. Heaven may be very near to the spiritual minded, but the thousands of unnecessarily crippled and diseased children are very near also, and bear mute testimony, that the religion of the civilized world has forgotten to emphasize the importance and divinity in the transmission of the spark of life down through eternity.

For the sake of the child, homes and cities should be cleaned up. The Panama District naturally is one of the unhealthiest regions in the world, but with scientific men in charge, it became a more healthful place than many industrial centers in the United States. What does this mean? It means that our 365 babies, out of every thousand that die before they are one year old, in these industrial municipalities are sacrifices to marmen and stupidity. It means that we, as a people, do not know how to live. For if we did we would establish

**better sanitary conditions.**

People become parents and when they become parents they are either physically fit or unfit. Americans are great users of drugs. In fact our expenditure for drugs is terrific. The question then naturally arises-what will be the effect upon future generations of the unstinted and slavish addiction to so-called medicines? Can it possibly be other than destructive? Its immediate effect upon inheritable characteristics will not be as great as its work as a creator of environment. Taken as a whole, the necessity, real or imaginary for drugs is a deplorable thing for humanity, of present and future generation.

#### **Drugs and Drink**

The pure food and drug laws have and will continue to have an influence for good. People will at least come to know what they are taking into their systems.

Strong drink has long been classed as a maker of environment. Just how far modern scientific investigation will show it to be a symptom rather than a cause is not apparent, but from personal experience in investigating conditions in prohibition and non-prohibition states, I believe the extended and re-enforced laws against liquor will provide to a great extent a better environment in homes where it is most



needed. The stringent laws now being passed may make the brutal home life of the Drunkard's family a thing of the past.

#### The Future.

The hope of national greatness is not to be found on the tremendous army and navy we may soon create, but in the bettering of home life. The signs of social revolution throughout the world are apparent. If it comes it will lead to social purity and will return to religious doctrines suitable for the preservation of home life, health, and opportunity. Along with the saloon and brothel will go the enslaver of women and children. The physically unfit will find it difficult to secure a license to marry. The criminally diseased and insane will be sterilized or isolated. Even the nations of the world may learn to settle their questions without resorting to destruction.

Our ancestors, are those who reached maturity, those who came to manhood and womanhood. Countless others, who may have appeared as desirable types, perished because of some defect. These healthy progenitors of ours gave us virtue, courage, and freedom from numerous diseases. Even by their wars, they left us better men and women for until recent years in warfare, the weak perished while the strong survived. Yet conscious selection of the fit to propagate, as far as human beings are concerned, has never existed.

The human race has dominion over the uttermost parts of the earth. Education and conscous selection can and must make us worthy of our high position.

Finis.

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