

# THE DAY STAR

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PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

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### THE LABOR PROBLEM.

By Louis F. Post.

Any intelligent and thoughtful man, asked to name the peril of our time, which threatens the peace of society, the stability of popular government, and the progress of civilization, would name the labor problem. But common notions of that problem are various and vague. As men appeared like trees walking to the blind man of Bethesda, so when his sight was partly restored, so the labor problem assumes distorted shapes when first it comes in range of the mental vision. Like the photo-graph of an object out of focus, insignificant manifestations are magnified, essential features are dwarfed, proportion is ignored, perspective is twisted, the whole is shadowy. The remedy for this, like the solution of the problem itself, is not to be found in dogmatic teaching, but in honest thinking. Professors may enlighten, but to the extent that their efforts are merely didactic, they are worthless. The sphinx has no privileged interpreters.

The labor problem is a double problem. One phase relates to the production of wealth; the other to its distribution.

Materials are abundantly supplied by the Creator for the use of man; but until appropriated and transformed by labor they are incapable of satisfying any of his wants. Shelter, clothing, and food are products of human activity. Nature provides clay, but not bricks; cotton, but not cloth; grain and cattle, but not bread or meat. Though clothing fell with the snow, and food grew like fruit, we should shiver in nakedness and perish with hunger if mind and muscle were not exerted in our behalf. How can the skill and brawn of man best compel nature to yield to his demands? That is the problem of Production.

In primitive conditions, when every body provides his own necessities with his own work, the labor problem is one of production only. A man who raises his own vegetable food, kills his own game, makes his own clothing, and builds his own hut, is familiar with the problem in this phase alone. When the soil is prolific and game plentiful, it is not a difficult problem for him to solve so far as his necessities are concerned; he has only to set rude traps for game and scratch the ground for bread. But the territory from which he can draw supplies is of limited area, and when it fails he must struggle for life. There is no telegraph to herald his misfortune, nor ships and cars to bring relief from distant districts. The whole known world to him is within the circumference of a few miles, and, unaided, he cannot extend its boundaries. Even when nature readily yields necessities to his individual efforts, they are of the poorest kind. His hut is only a shelter, his food coarse, his clothing the skin of an animal. If he underdressed and longed for the higher enjoyments of civilized life, he would be powerless to gratify his desires. It is not ignorance alone that makes him thus helpless. It is the impotence of individual labor, the lack of co-operative industry.

Though he had the necessary knowledge and desire, production on a large scale, and in varied forms would be impossible. That requires capital, and aside from his crude weapons and seed for planting, together with such animals as he may have domesticated, he has no capital. Nor can he accumulate capital by saving. Capital is perishable. It tends to dissolution from the time it is produced. The capital required is unfinished products: iron, lumber, factories, tools, and so on. Such capital as the lumberman makes for the sawyer, and the sawyer for the carpenter, and with which the carpenter makes dwellings, the real object of the co-operative labor of the three. If the savage knew how to build a modern dwelling, and all the natural materials were at hand, he could not make the necessary capital by his individual labor, much less complete the dwelling in a lifetime. How

### HINTS AND SUGGESTIONS FOR WOMEN.

By A. M. Bazemore.

A few, more or less—probably more than less—denunciatory thoughts on practical subjects, addressed specially to women, will, I trust, accomplish a double purpose. Nothing which is of interest to woman, can fail to be of interest to men, however they may regard the fact; and since men are, as a rule, so keen to see, and so prone to apply all "hints and suggestions" for women, they will be sure to read such articles, from a to z, and may thereby, become better able, not only to apply to their wives, sisters, and lady friends, the chance bits of practical suggestion, but to help them to accomplish legitimate practical results.

The fact, that we of this age, are in the midst of a grand transitional period, has been so often iterated, that it sounds like a trite, stale truism, and it is in danger of being relegated to the region of absolute facts having no special personal significance. To us as women, however, in all the annals of history, no such time has ever come: no time so fraught with interest, and importance, no time so big with portentous possibilities, which, of necessity, bring with them, equally portentous duties and responsibilities. Woman is no longer regarded as an after-thought of the Creator, a sort of appendage to an already finished creation, (C) company. The fact, that woman is a human being, with all the capacities, powers, and prerogatives of a child of the common Father, is no longer doubted. To gainsay this now, except for the very few who have not yet rubbed open their eyes from their lethargic slumber—were to consciously insult the Creator, and bring upon himself the scorn and derision of all who are awake and alive to all the changes time has wrought in all that relates to this significant fact. Quoting—for a special purpose—from one who has spoken and written much on the subject of "woman's place," and duties, we can put concisely, the condition from which woman has emerged. Being, in the power and wisdom of God, as manifest in His laws, we may by contrast see the drift and tendency of these laws, and the manifest destiny of woman under their natural and inevitable working. He says: "It is unnecessary to dwell on the particulars of the degradation of woman, in the past. They are known too well, they have been too often recounted, to need re-statement. They came of want of knowledge of God as the Creator and Ruler of this world, of setting the creature in the place of the Creator, of walking by man's own light, of following man's own will. At the bottom of the horrid scene presented in her melancholy annals, in those wretched days, was this idea: that man is the absolute superior of woman, and that she, his natural inferior, is to be used as a servant to do his work, as an instrument to give him pleasure, or a necessary evil in order to continue the human race. She was despised and rejected of men; her thoughts, her ideas, her fame, her very life were held in contempt. Man sat on high, her absolute and brutal lord and despot, she appeared merely in a carnal and physical light; women were but serfs, or animals, kept in herds, more or less large, according to the means of the proprietor, for his use and pleasure. The idea of the inferiority of woman, physically and intellectually, was at the root of her suffering and deep misery. History, so far as she is concerned, is all but a blank; in vain would you search for the woman whom Christianity has created. Here and there some individuals appear, who, favored by rank, or unparalleled circumstances, rise above their fate, and win the respect or fear of men. But they are exceptions; the great mass lie in darkness, and in the shadow of death. The deeper and more beautiful the woman, the fiercer was her degradation."

To-day is a king in disguise. To-day always looks mean to the thoughtless, in the face of uniform experience that all good and great and happy actions are made up precisely of these blank to days.

### THE WATER SUPPLY OF PHILADELPHIA.

The chief engineer of the water department in the city of Philadelphia, has reported to the Common Council that there is immediate need of a much greater water supply, together with new reservoirs, and more distributing mains, and that in the near future the amount to be supplied must be very considerably increased. In order to effect this a new source must be sought at a very considerable distance, and a conduit built, the expense of which promises to exceed the amount which the civic authorities are authorized to borrow. To avoid the difficulty a company called the South Mountain Water Company, has been incorporated, and has offered to provide the new works, and eventually to hand them over to the council upon certain conditions. They will place their intake at a point near Mount Pleasant on the Delaware River, and will construct a conduit from that spot to some place within the city limits. This conduit will have a capacity of 200 million gallons daily, and will cost \$8,000,000. They will also erect dams at Tohickon and Mill Creeks, and will pay the necessary compensation for the land occupied, the two being estimated to cost \$2,000,000. In addition to this they will provide \$5,000,000 to be expended in completing the reservoirs of the city, in laying new mains, and replacing old mains; they will further give the sum of \$3,000,000 as a premium for the concession to them for fifty years of the entire plant of the water-works, and the right to collect the annual water rate, and to retain the first \$2,000,000 and one-half of all over that amount. At the end of fifty years the entire works are to revert to the city authorities, who will then acquire a practically reconstructed system, without borrowing any capital, or increasing the water rate. The proposal is now under consideration.

### THE WATER SUPPLY OF PHILADELPHIA.

For five years, I have resided within four miles of Chautauque. Previous to that time I had no knowledge whatever in regard to its character, purpose or extent. I suppose I did know that an Assembly of some sort met there during the summer, but if I thought anything about it, which I do not recollect having done, I suppose I regarded it as a sort of hybrid religious watering-place, designed, for tender consciences, who yearned for delights which they hardly dared to take unless sanctioned by some form of religious ceremony. During these five years, I have studied it as a social and educational force. Personally, I have no interest in the institution or those administering it that would incline me in its favor. With some of its managers my relations are quite the reverse of cordial and with some of them have I any special intimacy. My scrutiny of it has been as cold, a piece of morbid anatomy as I have ever undertaken. It seemed to me worthy of such an examination because an institution that prescribes a course of reading, which thirty thousand people pursue every year, is an educational factor, which no student of our social and political forces is justified in ignoring. Had I found it worthy of condemnation, I take it there is no one who will question the assertion that I would have failed to disapprove. During these five years I have been upon the grounds, I suppose, an average of ten, perhaps twenty days each year. I have conversed with all sorts and classes of people attending it, those coming regularly and mere casual observers. I am acquainted with those who reside permanently upon the grounds and know thoroughly well the esteem in which it is held by those living in the vicinity.

### CHARITABLE AS A CORPORATION

is entirely unique among American corporate bodies. Legally considered, perhaps its closest analogy is to be found in the corporation of Harvard College. It is governed by a board of managers, the majority of which is self-perpetuating, the minority being nominated by the householders on the grounds, subject to the confirmation of the majority. Nominally, each property holder on the ground becomes a member of the corporation, being entitled to certain benefits and privileges, but practically without voice in its control. The real estate, consisting of about two hundred acres, divided into small lots, is held by purchase from the corporation, for a nominal rental, under

### A SUMMER UNIVERSITY.

By ALBION W. TORRESE.

A letter which recently appeared in the columns of THE DAY STAR has called to mind the fact that I have long intended to put in permanent form my impressions of an institution which I have studied with some care, the peculiarly composite nature of which, very few people at all comprehend. Probably most of those who hear the name, Chautauque, think of it, either as a simple summer resort or as a modernized and improved sort of Methodist camp-meeting, very few regarding it in the light of an educational institution of a peculiarly unique and curious character. Believing that THE DAY STAR does not intend, under any claim of liberality, to be led into unmerited assault upon men or institutions, I have been led to offer my observations of this singular development for your columns, rather than the periodical for which I had designed to prepare them.

Of the merits or demerits of Chautauque, as a summer resort it is unnecessary and would be improper for me to speak. Its corporate character, sources of revenue and educational characteristics are so closely connected that it is difficult to speak of one without explaining the others. The views hereinafter expressed are the result of such careful scrutiny and investigation as I have been able to give the subject under circumstances not altogether unfavorable to impartial consideration.

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### God's revelations are in principles; ours is the task of understanding, unfolding, and applying them.

God's revelations are in principles; ours is the task of understanding, unfolding, and applying them. He completes nothing at once. Would he have an oak, he conceals within the laws of the germ, and then, under the germ—the proper conditions being furnished, and only then—the oak comes gradually forth, unfolding, as the seeds go on, until, in its turn, it produces from its own vitality, the germs of other oaks, which must pass through the same processes, under the same law.

From the tiniest little blue eyed forget-me-not, to the universe system, composed of all the other astronomical systems, in which is already disclosed eighteen millions of suns, with their innumerable other revolving systems so distant in the realms of infinite space, that from some it has taken their light at least eighteen millions of years to reach us, we have an orderly succession of developments, which are reducible even now, to something like scientific formulations. By little and little he causes back from effect, or having found man in his orderly development, traced upon which we rely, as upon the evidence of Jehovah, reverberating through the heavens, "Thus shall it be." No man interpreted "Thus saith the Lord," can describe the fundamental principles of being, or change the restless, resistless tide of the inevitable. Shall we, with puny hands, attempt to stem this tide? or, shall we trim sail, ballast our craft, take rudder in hand, and with chart and compass before us, bear away with the favoring breeze, out toward the great ocean, which lies scarcely hidden from our view the farther shore of which is bounded by a limitless eternity? The practical is before us, and the practical is the possible means to an end there must be. Let us consider some of the means, to the end of a perfected workmanhood, which through motherhood, shall become the salvation of the race, the always children of the mother.

### THE WATER SUPPLY OF PHILADELPHIA.

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### Beauty was indeed a fatal dower in Greece, material, physical beauty was the object of a general devotion, amounting to worship; and yet it is true that no virtuous woman left a durable record on the pages of the history of Greece.

The records of the degradation of woman, as they come to us from Greece, are but a duplication of the records of all other nations at one time or another, according to their development. Might meant right, and in the strength of the arm lay that might. There is for all this a reason, perchance a sufficient reason, but in the growth of the more recent past, which is but another way of saying, in the advance of civilization, the needs, and therefore, the methods of that past, are changed. Brute force is no longer needed for the protection of the race—except in comparatively rare instances, as when a bigoted brute so far forgets his origin and destiny as to lift his hand against a woman or a child—and the law is being regarded, which provides for the recognition of the spiritual man, as the real and only that has character or is valuable.

The problem of woman's place in the world is on the eve of a final solution by an inevitable ruling, under an immutable law. Now the most important question that has ever agitated the community in which woman must take her proper place is: How shall she take it? In ignorance of its requirements, in ignorance of its duties; in ignorance of its responsibilities! Or, shall she set herself in earnest to the study of all these, and in the power and wisdom of intelligence, fit the place she must accept!

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