

men point out that the rooming-house keeper's abductors were unmasked, and insist that the Knights of the Invisible Empire in Oklahoma have never been convicted of an illegal act. Before the Klan existed, in Oklahoma there were whippings and mobbings. Did not a mob take a cowering white boy from the top floor of the Tulsa jail four years ago and march him through the streets (while the police directed traffic) to the tree where he was hanged? Did not all Tulsa join in the running fight that terminated in the wiping out by rifle and torch of the negro section of the town on a tragic day in June, 1921? Have not "white" laborers recently driven out Mexicans brought in to work on the Spavinaw dam project near Tulsa? Why blame the Klan for another display of Tulsa's periodic lawlessness?

There is no evidence, perhaps, of actual Klan participation in the Hantaman case—no evidence, at any rate, that will stand before a jury chosen from the body of a Klan-infested county. But the few—the very few—citizens of Tulsa who are not joining in the clamor over the troops, who are honestly ashamed of their city's long record of violence, are wondering if the hatreds loosed by the formation of the Klan in the Southwest might not somehow be moving in the background of all these lawless acts. Soon after the militia marched down the streets of Tulsa, fiery crosses burned on all the hills of Oklahoma. Klan spokesmen said that the demonstration was a memorial for President Harding. The other night in Oklahoma City I heard 30,000 persons cheer the sight of an aeroplane, with a crimson cross outlined on its wings, wheeling above a Klan initiation at the city's amusement park. Since the occupation of Tulsa the Governor has received warning letters signed K. K. K.

Perhaps the men who flogged Hantaman so cruelly that he will be crippled for life were not Klansmen. Many organizations, masked and unmasked, have been formed recently in Oklahoma with the same peculiar notions of law and order as the Klan. But no one can escape the fact that as soon as the Kleagles got to work in the Southwest rioting became organized on a grand and most businesslike scale. Secretary Blake is sponsor for the statement that since the inauguration of the Governor last January at least one whipping a day has been reported at the State House.

There is a sure contagion about the Klan idea of beating up a neighbor suspected of moral, economic, or religious heterodoxy. How far Governor Walton will go in isolating the germ remains to be seen. In all events it may be said of the Governor of Oklahoma that he has taken refreshingly vigorous action.

In the Driftway

THE Drifter has read again a book of which he is uncommonly fond. "The Private Papers of Henry Ryecroft," by George Gissing, he avers, contains more sound wisdom, more unpretentious and delightful learning, and a quicker eye for beauty than most books of twice its length. Henry Ryecroft is moved more than ordinary mortals with a love of England. English writers are good to him, and English faults; English landscapes he praises, and English beef. "The very coloring of a round, how rich it is, yet how delicate, and how subtly varied! . . . Hot of course with carrots, it is a dish for a king; but cold it is nobler. Oh, the thin broad slice, with just its fringe of consistent

fat!" Even the English boiled potato put into the saucepan with a sprig of mint—"This is genius. Not otherwise could the flavor of the vegetable be so perfectly, yet so delicately, emphasized."

* * * * *

THE English country was to Ryecroft—and doubtless also to Gissing—a continual source of delight.

This is the valley of the Blythe. The stream ripples and glances over its brown bed warmed with sunbeams; by its bank the green flags wave and rustle, and, all about, the meadows shine in pure gold of buttercups. The hawthorn hedges are a mass of gleaming blossom, which scents the breeze. . . . I ramble through a village in Gloucestershire, a village which seems forsaken in this drowsy warmth of the afternoon. The houses of gray stone are old and beautiful . . . the gardens glow with flowers. . . . At the village end, I come into a lane, which winds upward between grassy slopes to turf and bracken and woods of noble beech. Here I am upon a spur of the Cotswolds, and before me spreads the wide vale of Evesham, with its ripening crops, its fruiting orchards, watered by Sacred Avon. Beyond, softly blue, the hills of Malvern. . . . I see the low church tower, with the little graveyard about it. Meanwhile, high in heaven, a lark is singing. It drops to its nest and I could dream that half the happiness of his exultant song was love of England. . . .

* * * * *

VERY touching and profound are the sentences which tell of Ryecroft's gratitude for the peace and security brought him, after fifty years of grinding poverty, by the bequest of a modest living of 300 pounds a year. His small house, the ability to buy books and the leisure to read them, above all the quiet of a well-kept household in the country, are mentioned with delight on nearly every page. And in his solitude he could still think of others who lacked it.

It is a pleasant thing enough to be able to spend a little money without fear when the desire for some indulgence is strong upon one; but how much pleasanter the ability to give money away! Greatly as I relish the comforts of my wonderful new life, no joy it has brought me equals that of coming in aid to another's necessity. . . . Today I sent S— a check for fifty pounds; it will come as a very boon of heaven, and assuredly blesseth him that gives as much as him that takes. A poor fifty pounds, which the wealthy fool throws away upon some idle or base fantasy, and never thinks of it; yet to S— it will mean life and light. And I, to whom this power of benefaction is such a new thing, sign the check with a hand trembling, so glad and proud am I.

* * * * *

A gentle and lucid book, and not a little tragic, for the man who wrote of Ryecroft's peace was never to have that experience. But he could write eloquently of the peace he wished to have, and for that no one is more in his debt than

THE DRIFTER

Contributors to This Issue

WILLA CATHER was recently awarded the Pulitzer prize for the best American novel of 1922 on account of her story "One of Ours."

MAXIM GORKI is a Russian novelist whose writing has long been familiar to Americans in translation.

MCALISTER COLEMAN was close to the events of which he writes through his connection with the *Oklahoma Leader*, a farmer-labor daily newspaper.

Correspondence

Letters to the Editor should ordinarily not exceed 500 words, and shorter communications are more likely to be printed. In any case the Editor reserves the right to abridge communications.

Questions for the Woman's Party

TO THE EDITOR OF THE NATION:

SIR: Since in your issue of August 8 you publish the text of the Woman's Party's new proposal for an amendment to the Constitution of the United States, will you not offer the Woman's Party space in your columns to answer the following questions concerning it?

1. How are the words "Women shall have equal rights" to be interpreted? Is the Woman's Party inviting colored women voters in New York to support this amendment which appears to mean that, upon its ratification, colored women will occupy boxes and orchestra seats in the Metropolitan Opera House as freely as white women now occupy them? And that colored women will attend the University of South Carolina, and travel in Pullman sleeping cars in Texas, Georgia, and Florida? If it does not mean this, should not the amendment read: "White women shall have equal rights in the United States and in every place subject to its jurisdiction?"

2. Do the words "Men and women shall have equal rights throughout the United States" mean that they shall have equal rights, as heretofore, to differ? For instance, men are now compelled to support their wives and children. Failure to do so is, in many States, a valid ground for divorce and in others for various penalties. Would the completed ratification of the amendment usher in the nationwide release of husbands and fathers from this obligation?

3. Finally, would wage-earning women be compelled to wait for the short working day, established by statute, until wage-earning men achieve the same limit of hours for themselves? If so, is not this a new subjection of women wage-earners to men? Should not the amendment, then, be altered to read: "White men and women who are not wage-earners shall have equal rights throughout the United States and all places subject to its jurisdiction?"

Will not the Woman's Party categorically reply to these questions?

New York, August 21

FLORENCE KELLEY

The Cause of Austria's Fall and Rise

TO THE EDITOR OF THE NATION:

SIR: With all respect to the Chief Magistrate of my country, I must protest against the reflection upon my fairness in his letter printed in *The Nation* for June 20. Neither President Hainisch nor Professor Brockhausen attempts to deny any of the facts cited in my article *A Country Without a Statesman* in your issue of March 14. I have never denied the services of the Prime Minister, Mr. Seipel. Summarizing the situation in February, 1923, I naturally did not emphasize the difficulties overcome by Mr. Seipel in obtaining the help of the League of Nations for Austria. These difficulties, however, did not lie, as Professor Brockhausen suggests, in the League of Nations, but in Austria herself, in the propaganda carried on for the annexation of Austria to the German Empire. This propaganda was in open opposition to the fundamental Article 88 of the Treaty of St. Germain, which requires the maintenance of the independence of the Austrian Republic. While the Austrians were directing their entire energy to the destruction of the peace treaty, the League naturally could not obtain credits for them. Furthermore, in the hope of forcing a change in this article, all the Austrian parties were seeking to prove

that Austria must collapse unless she were annexed to Germany. The International Conference naturally drew the conclusion that Austria would not be a good creditor.

The situation improved as soon as the perverse theory of the imminent collapse of Austria was given up. Dr. Wilhelm Rosenberg, the financial adviser of the Schober Ministry, was responsible for this change before Mr. Seipel took office, and when, on October 4, 1922, Mr. Seipel solemnly repledged the republic to maintain Article 88 of the Treaty of St. Germain, the way was cleared for rehabilitation.

With a few friends I attempted to effect this change in policy long before Dr. Rosenberg or Dr. Seipel, and among others we sought the support of President Hainisch and Professor Brockhausen. We found them, like many others, either actively or passively opposed. So I understand the difficulties which Dr. Seipel had to overcome from my own painful experience and can only rejoice that they lie so far behind us that President Hainisch and his letter-writing friend seem to have forgotten them entirely.

Vienna, Austria, June 30

HEINRICH KANNER

A Voice from Jerusalem

TO THE EDITOR OF THE NATION:

SIR: Week by week *The Nation* comes to me with the American mail, as truly a personal message as the longed-for letters, and brings into a rich, full, cosmopolitan life, lived at one of the cross-roads of the world, a breath of the wider world, of the spirit of freedom that bridges the gulf between East and West. And as with all your faithful friends, I do not allow your copies to go to waste; I pass them on to the next American.

Sometimes my experience here strikes a sharp note of contrast with statements made in your paper. For example, in the trenchant article of Mr. Smertenko on *What America Has Done for the Jew*, I find this: "Basic in all the significant changes of Jewish character . . . is the spirit of democracy which is America's greatest contribution to modern Jewish life." Yet I find here, in Palestine, where only an insignificant minority of the Jews have ever seen America, a spirit of democracy among the Jews which makes me feel at home, and a chance for democratic expression in the forms of social life for which I longed vainly in America. This despite the fact that there is not yet self-government in the accepted political sense. The Jewish community is organized internally, and the workingmen's party is by far the strongest, with the result that its voice is heard in all councils, even the government's; that its organization is the largest employer of labor, taking contracts successfully for the government as well as for private individuals; that it runs a bank, a cooperative store, and a large number of cooperative labor camps and agricultural groups. To say nothing of the *spirit of democracy* in daily life. I am often reminded of Justice Brandeis's saying that the thing which brought him to Zionism was work with Jewish labor unions, for that convinced him that the Jew had a peculiar gift for democracy which he ought to be allowed to express in a land of his own.

Jerusalem, June 3

JESSIE E. SAMPTER

The "Prurient Prude"

TO THE EDITOR OF THE NATION:

SIR: Would not the following delightful bit from Charles Reade's "Round Table," dated October, 1866, exactly express the sort of people responsible for some recent attacks on good literature? "There is a kind of hypocrite that has never been effectually exposed for want of an expressive name. I beg to supply that defect in our language and introduce to mankind the 'Prurient Prude.'" In these days of slogans and apt phrases "Prurient Prude" is worth reviving.

New Canaan, Connecticut, July 25 GRACE ISABEL COLBRON