

“Whoso Liveth to Himself”

OF ALL the holiday utterances, none other will have such reach among the highways and hedges of human kind as the message which went out from Hull House to representatives in 32 countries of the Women's International League. In more than one sense Miss Addams has the gift of tongues;—her words, to use Kipling's phrase, are such as “march through the hearts of men.”

Hers was a Christmas message; but it is intrinsically one for the new year and for the new decade.

At the conference held at The Hague a year ago last December the

A Message to Believers in Peace and Freedom By Jane Addams

Women's International League for Peace and Freedom formally requested Miss Addams, as its president, to write such a Christmas message to the various sections. She accepted the commission but did not fulfill it until a year later, following her trip eastward down the Mediterranean and the Red Sea, through India, China, Japan and the Philippines; a trip which gave her new

contacts with the movements and aspirations which in these post-war years are astir among the peoples of the East as they are of the West. Her message then, went out on Christmas day last, to sections and corresponding societies in Austria, Australia, Belgium, Bulgaria, Canada, China, Korea, Czechoslovakia, Denmark, Finland, France, Germany, Great Britain, Greece, Hungary, India, Ireland, Italy, Japan, Yugoslavia, Mexico, Netherlands, New Zealand, Norway, Poland, Roumania, Spain, Sweden, Switzerland, Ukraine, Uruguay.

THE desire for Peace and Good Will perpetually renewed in the hearts of men on Christmas Day is, in this year of our Lord 1923, shadowed by a compunction and by a curious sense of futility.

We know the world is not at peace nor is there enough active good will in it to accomplish the healing of the nations. Conscious that we have all failed in a new reach of human understanding, in moral energy adequate to repair the ravages of a world war, in a fellowship warm enough to melt down national animosities, we stand shamefaced in the midst of the Christmas rejoicing.

In the hope that this uneasiness may be but the beginnings of remorse, but the stirrings of that self-abasement which inevitably precedes a great spiritual awakening, the following Christmas message recalls the words of Him whose birthday we celebrate.

THE divided nations of Europe in a panic of apprehension lest old enemies seek revenge, lest sudden social changes destroy established governments, are constantly gripped by the fear of unemployment, of revolution, of bankruptcy, of starvation.

Baffled and frightened statesmen stand helpless amid a ruined social fabric and see no way out. It is as if He had never uttered the words “Love alone can cast out fear,” or as if He had never given a basic command to His followers, “Be just and fear not.”

As these statesmen celebrate Christmas Day may they be convinced that only Love and longing for Justice can remove distrust and desire for revenge, can repair the confidence and good will essential to the comity of nations, can recover economic security and moral stability to peoples so recently fostered into habits of hatred and suspicion and at last restore Peace to a continent distracted by long continued warfare.

THE United States of America, caught in a traditional distrust and dislike of “foreign entanglements,” abandons the solemn covenants made in her name, restricts her immigration, increases her tariffs, and refuses to consider her war loans as part of an international responsibility. Although producing beyond her own needs and increasing her national shipping, she has failed to bring together American plethora of wheat and European dearth of bread: she has as yet found no way of restoring the purchasing power of Europe to the

end that multitudes of idle and disheartened men may be employed and millions of starving women and children may be fed.

As Christmas is celebrated across her prosperous continent may her statesmen remember that He once said: “Lend, hoping for nothing again and your reward shall be great.” May the Christmas season “stab broad awake” this nation peopled by Europeans and their children, lest adopting a policy of national isolation she some day recall in bitter regret the condemnation of “Whoso liveth to himself.”

THOSE nations in the Orient which have so recently entered into world relationships that they could not escape a share in the great war, have unhappily acquired a new consciousness of the part military preparedness may play in the attainment of national ambitions.

May China and Japan with their age-long admiration for sound ethics and their veneration for the teachings of the sage and of the saint profit by the advice given to one who drew his sword in quick defense against a military threat: “Put up thy sword into his place for all they that draw the sword shall perish by the sword.”

May they realize that that nation is already perishing by the sword when military authority dominates civil life, when the talk of foreign interference is substituted for discussion of internal reforms, when the fear of warlike neighbors is deliberately utilized to postpone the day of disarmament.

In Africa, in India, in the Philippines, good men striving to establish accepted standards of government among alien populations are disconcerted and alarmed by a rising tide of self-determination, by an assertion of the popular will against their control. May these men, honestly convinced that the time has not yet come to renounce their stewardship, remember His severity towards the self-righteous, and at least on Christmas Day recall His solemn warning, “Take heed that ye despise not one of these little ones.”

And may the millions “being prepared for citizenship” renew their resolution to continue the policies of a great teacher who more than any other living man is steadfastly committed to the typical Christian adventure as yet untried of “non-resistance.” May at least one nation of oriental peoples actually fulfill that essential doctrine preached by Him who was born Christmas Day on eastern soil.

The Oldest of Human Arts

Voluntary Giving as a Factor in Social Finance

By William F. Norton

SOME towns are cross-grained, querulous, and always in a foment of discord. Others are unified in purpose and disciplined for civic action. There are cities that are calloused, hard, and niggardly; and there are cities that are open-handed in their sympathetic generosity. If you would try to understand social finance you must first try to understand cities. What you find in your city today is the point of departure for the financial program of your tomorrow.

Let us take several cities and illustrate the point by examining the sources of current income by means of which, a year or so ago, they financed their social work:

Each of these cities differs from the others in the emphasis placed upon the various departments of support. Boston has fat revenues from interest on endow-

ments or accumulations from the past. At best it is a meagre income that represents the other cities in the same column. Cleveland and Cincinnati are notable for a generous outpouring of gifts from the present-day pocket book for current expenses; while the equivalent factor in their sister-cities is small. Detroit lays a comparatively heavy levy upon tax funds. All four cities depend upon self-support or collections for services rendered for the largest part of their budgets, although the relative percentages vary by ten points. None of these cities has a program of current expense financing which plays all four lines of support at once with a well rounded strength that suggests intelligent development. One may safely surmise that each city has sought support along the line which was relatively easy for it and left the others to chance.

Back of the figures for each of the cities is a story of personality; of the lives of men and of women; of leadership or the lack of leadership; a fascinating story of burning human interest, that culminates in true American fashion in a column of figures prefixed with a dollar sign.

Let us try to unravel the Cleveland and Cincinnati stories first because their happy ending is in the column of voluntary gifts. Superlatives are dangerous, but I am inclined to call

Leonard P. Ayres of Cleveland, speaking the other day in New York, referred to giving as the oldest of human arts. As a Clevelander he speaks, of course, with authority. The Survey has borrowed his phrase as a title for this, the second in Mr. Norton's series of studies in social finance. Next month Mr. Norton will deal with the earnings of social agencies.

Cleveland and Cincinnati, at the present time, the most generous cities in America. Their respective community funds produce in round numbers each year \$4,250,000 and \$1,800,000; staggering sums, when we realize that Cleveland is only sixth and Cincinnati fifteenth in population among American municipalities. In addition Cleveland citizens are giving something over five

millions more for building funds this year, and Cincinnati citizens are planning extensive building fund campaigns for the year to come.

These two cities, then, epitomize for us at the moment voluntary gifts. They get gifts, get them regularly, big

and little, and many of them. How do they do it? The obvious answer is the federation, or community fund. But that is not the true answer, or rather it is on-

	Voluntary		Agency		Endowment		Tax		Total
	Gifts	%	Earnings	%	Earnings	%	Funds	%	
Boston	2,851,737	20	7,510,001	52	2,653,284	18	*1,481,352	10	14,496,374
Cleveland	3,884,100	36	4,982,322	46	659,769	6	*1,315,807	12	10,841,998
Cincinnati	2,221,000	33	2,858,000	42	262,000	4	*1,412,000	21	6,753,000
Detroit	2,344,221	18	5,535,267	42	260,877	2	*4,932,708	38	13,073,073
	11,301,058		20,885,590		3,835,930		9,141,867		45,164,445

* Only tax funds expended by the municipal corporations named included. Suburban corporations, counties and states are excluded. Correctional institutions, court social work, and social work of departments of education are excluded.

ly a part and by no means the most important part of the true answer. I visited Cleveland while the community fund campaign was in progress to see if there was anything unusual about that campaign which set it apart. There wasn't. It differs from other campaigns only in mechanical details and in a certain knightly spirit. If it could have been transferred bodily to Detroit and put on in place of our campaign this fall, it would not have influenced our result very much either one way or the other.

The community funds are not the answer except in this: that they represent the flowering of old trees that have been carefully nurtured for many years for just such a flowering. The true answer is in the lives of citizens, in a tradition of generosity, established many years ago, carefully fostered, handed down through generations. There are families in both of these towns that cherish the ideal of generosity as they cherish the ideal of business success, the Mathers, the Wades, the Sherwins as well as others in Cleveland; the Gambles, the Tafts, the Emerys among others in Cincinnati. These generous families, dominant in business and society, have given parks, art treasures, educational funds as well as buildings and working funds for philanthropic agencies. From them has slowly spread a contagion of