

for violation of an injunction the length of sentence is in the discretion of the judge. There are other differences, but they all relate to conviction and punishment. There is no difference whatever between an injunction and a statute with reference to *prevention* of crime. Both forbid; neither of them does or can prevent. But under regular criminal proceedings innocence may be protected by juries, whereas, under injunction proceedings the judge is as absolute as the kings to whose despotic prerogatives he traces his un-American authority.

+ + +

### THE INDIVIDUAL AND THE SOCIAL LIFE — A WORKING HYPOTHESIS.

If a theory accounts for every phenomenon within its field, it is our duty to accept it as a working hypothesis, until such time as it may be proved erroneous by the discovery of phenomena within its field to which it does not apply, or until a more basic theory is developed which includes it as a part.

The hypothesis presented below will, I think, explain the reason for every personal or social maladjustment; and it offers a rational reason why our individual aspirations usually are incapable of realization.

Further, it provides a rational plan for human development to eternity, and conforms in whole and in part to the injunctions and teachings of the Galilean.

This is the hypothesis: The human race constitutes an organic unit, which is not apparent to the senses of the individual.

+

In respect of the opposition between reality and sense testimony, that unit may be compared to our solar system.

The senses tell us that the earth is the center of the solar system; but rational considerations demonstrate that in reality the earth is but a minor planet and depends for its existence upon the complete system. If it were possible to think of one of the other planets as changing its orbit or being destroyed, we could with certainty predict that the earth would thereby be changed or destroyed, because its present equilibrium depends upon the present status of the entire system.

In like manner, the senses tell each individual that he is the center of things, around which all else revolves and for which all else exists. Hence,

from the senses we learn self-interest. This appearance is never to be changed, so far as sense testimony is concerned. But rational considerations, based upon individual experience, show that self-interest cannot be truly realized so long as such appearances are used as a guide. Since self-interest as a dominant motive is created by these appearances, and since the aspirations of self, as opposed to others, are incapable of realization, we are warranted in discrediting this sense testimony.

Enlightened self-interest, however, discovers that health and the well-being of the individual depend, in human life as in planetary movement, upon the health and well-being of the whole.

So aspirations of a selfish nature which do not coincide with the interests of all humanity must be discarded in the interests of health and well being.

This shows that humanity has an influence on the individual which can be disregarded only at the peril of the latter; and this in turn would indicate a closer relationship between the individual and humanity than is offered by sense testimony.

The unitary hypothesis thereupon suggests itself, and at once explains why enlightened individual self-interest finds its highest realization in harmony with the interests of all humanity. It also explains why anything that is injurious to humanity as a whole is injurious to the individual, and why anything that is injurious to the individual is injurious to humanity.

When all the individuals that constitute humanity adopt this hypothesis, the external face of the world will be changed and moral life will reach its highest development.

+

But the moral life, in itself, is under bondage to the senses, and makes concessions to the unitary theory of man only through reasons of necessity and expediency.

The birth of the spiritual in man as distinguished from the moral does not take place when the unitary theory of life is adopted, consciously or unconsciously; nor when man as a consequence has reached the fullest realization of self-interest as a motive. It is accomplished only when the center of consciousness shifts, and his primary motive is no longer to realize his own selfish interests, but, on the contrary, when such motive is made subordinate to the desire to serve.

The desire to serve others is then the dominating influence of his life, and the returns he receives for such service are subordinate. They have

no greater weight with him than to maintain the unitary equilibrium.

As a result he progressively becomes more and more conscious of life, and less and less conscious of himself as an object of thought.

The individual may or may not follow these three steps in their order. He is sure to view himself in the first place as the center of things, but the spiritual birth may precede or follow his conscious recognition of humanity as an integral, organic unit.

+

On this hypothesis man can reach the highest possibilities of his nature, both moral and spiritual.

On no other theory that I have ever seen stated can we explain why our selfish aspirations are incapable of realization, or how man is to advance toward the goal of brotherly love.

GEORGE A. BRIGGS.

---

## EDITORIAL CORRESPONDENCE

---

### PITTSBURGH BACK TO THE WALL.

Pittsburgh, Pa., February 6.—Pittsburgh is making political history these days. Pages are being added to the record in all the darker shades which have heretofore distinguished the civic life of this teeming town.

During the primary campaign for nomination of Mayoralty candidates, "Gipsy" Smith, the evangelist, held forth for a fortnight in Exposition Hall; vast concourses of people, almost mob-like, struggling each evening to gain entrance to the auditorium; the revival period concluding with a spectacular procession at night parading principal thoroughfares, also filing through that part of the city known as the red light district.

But the religious hysteria has subsided, now that the primaries have been held, and the candidate for chief executive of the city, representing all those elements which have in the past worked for the city's civic degradation and moral unrighteousness, was nominated by a landslide. Great is the power of "religious" fervor.

The janissaries are again in the saddle.

Poor Pittsburgh, plundered in the past, now pacified by political platitudinarians and inert with the nepenthe of indifference, once more immolates herself on the grill of the grafters.

What a comedy, yet containing every element of tragedy, hideous, ghastly, below the garish surface, alone which the mob sees, and to which it alone gives heed. None but a Balzac pen could do it justice.

During this religious frenzy and political turmoil there was delivered a series of lectures by a noted psychologist. This was a mere coincidence, but how apropos!

+

Under the administration of Mayor George W.

Guthrie, now drawing to a close, Pittsburgh has had an object lesson of what can be accomplished by a chief magistrate animated by the highest political ideals, and a man firm as the rock of Gibraltar against the grafting politicians. Civic history must needs accord Mr. Guthrie a high place; for in the twenty-five years preceding, this great industrial center was in absolute control of a political oligarchy more infamous, in some respects, than the Tweed ring at the height of its shameless rule.

All that spirit of corrupt politics brought into being by unchecked encroachments of the Magee-Flinn ring surrounded Mr. Guthrie upon his induction into office. This was quickly seen when Common and Select Councils at once began to obstruct the passage of every measure for the public interest, and this with a brazen audacity almost incredible even in sodden Pittsburgh. Despite every effort to embarrass and harass his administration Mr. Guthrie will leave a record of accomplishment that was deemed impossible, while he has given to the mayoralty a dignity almost unknown before in this great metropolis of Western Pennsylvania.

In one respect, however, Mr. Guthrie, as mayor, has missed many opportunities.

Scholarly, and generously endowed mentally, Mr. Guthrie lacks those qualities which make some men leaders of their fellows. Broad and liberal, a democratic Democrat in his sympathies, he has notwithstanding never succeeded in getting close to the masses of the people. Admired and esteemed as he is for his sterling integrity, and even his political opponents concede this, Mr. Guthrie is nevertheless regarded by the majority of Pittsburg citizens as a "silk stocking," and as one belonging to that so-called aristocratic class. This "class consciousness," as our friends the Socialists would say, has worked grievously against his personal popularity.

In truth, Mr. Guthrie has never been in communion with his large industrial constituency.

+

This temperamental delinquency has been indirectly responsible for the divided Democratic party, and the nomination for mayor by the Civic party of Mr. W. H. Stephenson, a leading merchant, and long associated with every movement for civic reforms. Unfortunately, Mr. Stephenson has been given the same social distinction accorded Mr. Guthrie, and while he would beyond any doubt carry out the policies of his predecessor if elected, his defeat is regarded as certain.

+

Two candidates made a strong fight for the Republican mayoralty nomination.

No campaign of recent years has been waged with such bitterness of invective as indulged in by the factions supporting John F. Steel, present city treasurer, and W. A. Magee, formerly a State Senator and a half nephew of the former political boss, the late Christopher L. Magee.

Behind Steel was the support of the Pennsylvania Railroad, through its henchmen, and H. C. Frick's influence, while Magee had the support of the Penrose crowd and the old guard of ring days.

Magee won out with a whirl.