

"Rescue work among the Fiji Magdalens—" said the Missionary.

"Or," interrupted the Professor, "the ratio of wages to the price of pate de fois gras."

"Rather the doctrine of Antinomianism," said the Theologian.

Said the Philanthropist: "The care of superannuated, delinquent, one-legged women is a profitable subject."

"Let us discuss the monopoly of land," said the Demagogue. The Missionary said "that was flying in the face of Providence, for it would stop subscriptions." The Clergyman said "he had to go to a meeting for the suppression of vice among the poor." The Theologian looked at his watch. The Philanthropist had a chill, and the Professor said that a man had fallen among thieves, and he must go and pass by on the other side. Said the Scientist: "The consideration of degeneracy and cretinism is more comforting to those on top—to the upper classes, I mean."

And they went out one by one.—From "The Game of Life," by Bolton Hall.

THE FABLE OF THE MAN WHO PRETENDED TO BE FOR THE PEOPLE IN ORDER TO WORK HIS GREAT GRAFT.

Les Shawlie was a schemer bold who dreamed and thought and wrote of gold, and spent the main share of each hour in legging for the money power. The people in the common ranks he bled to please the favored banks, and all his thoughts were ever bent on getting banks their cent per cent.

He shook his head and answered: "Nay," when common people asked fair play, and told them that kind providence should give them better common sense. Said he: "Pray let me give you facts; you cannot pay your share of tax unless the banks can lend to you the money when the tax falls due.

"And how can banks get stuff to lend unless I stand their special friend and let them have in mammoth stacks the money that you pay as tax? 'Tis plain to see with but a glance, you have no idea of finance. The matter is quite plain and right and you've no reason for a fight.

"You see, we tax you good and high, and store the money high and dry. Then, when for money there is need, we hasten with the utmost speed to hand it over to the banks, with no return save hearty thanks; and then the banks from you may clear from 10 to 30 'per' a year.

"This is to all you folk a boon, I hope you'll realize quite soon; for without

such a plan as this our finances would go amiss; and soon the time would be at hand when in our free and glorious land no money e'er would be displayed, to keep alive our marts of trade."

The people then showed a desire to rise as one man and inquire, why from their bent and aching backs he did not lift the heavy tax, and thus leave money free and loose to manifest its proper use, and not squeeze people day and night until the gold was out of sight, then lend to banks with the intent that they should make a big per cent.

"'Tis very plain," said Shawlie then, "that none of you are thinking men. How could the banks live, if you please, unless allowed your gold to squeeze? 'Tis treason of the rankest brand for people in this wonderous land to claim a right, and then expect that right to be shown some respect."

MORAL:

The people will get nought but knocks, Until they use the ballot box.

—Will M. Maupin, in *The Commoner*.

REAPING THE WHIRLWIND.

A portion of the opening address at the meeting of the Evangelical Alliance held in Cincinnati, Oct. 12, delivered by Dr. W. P. Thirkield, corresponding secretary of the Methodist Freedman's Aid and Southern Educational society. From the reports of the address which appeared in the Cleveland Plain Dealer and the Chicago Tribune.

In estimating criminality among the black people, we should keep in mind that since Appomattox nearly every Southern State has maintained schools of crime—an organized institution for the training of criminals. This I charge against the convict lease system of the South. This system with its thousands of victims has been the cause of much of the outbreak of crime among the black people, through its brutalizing and dehumanizing influences on thousands of Negroes.

Under this system both prison and prisoners are farmed under the control of private corporations, sold to the highest bidder. To the lessee the body and soul of convicts are assigned. The motive of both State and lessee is not morals but money; not reformation, but exploitation of criminals for gain. It is crime turned into a source of revenue, the brawn and blood of criminals bartered for gain.

Criminals are generally scattered in branch prisons—quartered in rude stockades without proper sanitation, food or clothing. The average life of these convicts is less than ten years. Old and young are promiscuously chained and herded together. Even men and women are, in some camps, not separated. One warden of a State penitentiary protests

in his report that under the present law and custom the penitentiary is the school of crime instead of being a reformatory institution. Of the 50 boys under 18 nine-tenths of them leave prison much worse than when they came in.

There is in these convict camps no organized reformatory effort. Reform does not enter into the system. The aim of the State is not the moral reformation of her criminal classes, but the care of them without cost, and even the reduction of taxes through the sale of criminals.

The outcome of the careful investigation of the convict lease system on the part of the Governor of Georgia was a revelation of inhumanity, barbarity, and shameless immorality.

In a period of two years over 1,100 of these convicts escaped from Southern prisons. Think of 1,100 thieves, murderers, thugs at large, lawless men, roaming about in defiance of all law and order. Think of a system that has no reformatory element, no system to cure men of crime; but that educates young criminals in crime, but that, by its barbarity, brutalizes and dehumanizes men and sends out those that do not die under the system to debauch and de-grade society. From such criminals what wonder is it that there have come forth hundreds of moral monsters? The present system is a sowing of the wind, and it is bound to reap the whirlwind.

Over against the outcome of these schools of crime is the fact that all the thousands of graduates from the Christian schools maintained by the benevolence of the North and South not one graduate has ever been even accused of crime against the sacredness of womanhood.

THIS IS HELL.

A portion of a sermon on "A Patriot's Idea of Hell," delivered in Cincinnati, Oct. 18, at the Vine Street Congregational church by the pastor, Herbert S. Bigelow.

"An astonishing and horrible thing is committed in the land; the prophets prophesy falsely, and the priests are grasping; and my people love to have it so; and what will ye do in the end thereof?"—Jeremiah v:30-31.

A Chicago lawyer said to me: "I believe the great mass of the people are honest; only a few are corrupt. But when, in any community, the people become corrupt—that is hell."

This man's graphic statement recalled Jeremiah's phrasing of the same thought.

There is a condition of society, said Jeremiah, which fills one with astonishment and horror. What is it? It is not that the prophets prophesy falsely—

not that alone. Nor that the priests are mercenary—corruption among the leaders is not the worst that can happen. But when the leaders are corrupt and the people know it and love to have it so; when the people themselves have been debauched—what hope is there for the community; what will ye do in the end thereof?

We are not discouraged by the indifference of people. They can be shaken out of that; ignorance can be overcome; prejudices can be broken. But what can be done when the moral fiber of the community has decayed? When courage is gone, and a city is cowed by its political bosses; when self-respect is done, and the people seem scarcely to realize their shame; when greed has well-nigh claimed all hearts, so that the scoundrel is not despised for his evil deeds, but honored for his success and envied for his spoils; when the universal guilt puts on a cynical laugh, and truth is answered by a silent shrug of the shoulders—that is hell.

It would be sad indeed to believe that anywhere in this country such a condition has actually been reached. Such a belief would paralyze every effort for human betterment. Pessimism is the doctrine of despair. We need preachers of hope. But optimism does not mean blindness. There are enough signs of moral decay in certain of our communities to suggest a terrible warning to those who love our free institutions; signs which should impel them to their utmost effort to stem the tide of evil which threatens to sweep away the foundations of the republic.

This decay of public morals is most in evidence in our cities.

Our magazines have been flooded with articles portraying what Jeremiah would have called an astonishing and horrible thing. Our cities have fallen into the hands of politicians who have made an alliance with our public corporations for purposes of public plunder.

The methods of these thieves are an open secret.

Those who keep unlawful resorts made to pay tribute to the bosses. The law, which was intended for the discouragement of vice is used for purposes of blackmail. These laws are not enforced, save as a penalty for those who wish to break the laws but refuse to pay the bosses for the privilege.

Contractors doing public work are compelled to include in their bids the commission which is demanded by the political machine. The arbitrary power which inspectors have of accepting or rejecting materials is sufficient to ruin any contractor who is foolhardy enough

to undertake public work without becoming a party to the conspiracy.

The public pay roll is padded, and wages are paid in the name of men who are dead, or of those who never lived, for work which is never done, but for which taxes are collected.

The great daily papers are bribed by contracts for public printing which the bosses give out at extravagant prices. For instance, the public printing in Cincinnati is divided between two Republican papers, each receiving \$18,000 a year. Recently a law was passed requiring public printing to be given to Democratic papers also, and the Cincinnati Enquirer, claiming to be a Democratic paper and the only one, gets all the printing, which amounts to about \$36,000 a year, minus the share which goes to the machine. This paper has not supported a Democratic ticket since 1896, except once, when its owner was a candidate. It is Democratic for purposes of public printing only.

Undoubtedly, the most prolific source of corruption is in the granting of franchises. It is the common belief that enormous bribes are given for those privileges, and political accidents, such as the nomination of Joseph W. Folk, occasionally give us a glimpse into the political depths.

In order to make it appear that these frauds are acquiesced in by the people, fictitious majorities are secured by padded registration lists, and professional "repeaters" are employed to go from precinct to precinct, voting under assumed names, under the direction of city officials, and with the protection of the police.

What shall we say of cities like Cincinnati and Philadelphia, where these conditions prevail year after year without provoking a storm of indignation?

Some say the people do not know. Then let us work patiently for their enlightenment.

Some say the people do know and do not care.

If this is true, it is an "astonishing and horrible thing."

WOOLEN INDUSTRY BLIGHTED BY HIGH TARIFF.

THE SHEEP AND THE GOATS.

No important industry better illustrates the blighting effects of tariff taxation than that of the manufacture of woollens. The high duties placed upon its chief raw material, wool, in 1867, have been but slightly changed since, except for the three years, 1895, 1896 and 1897. The duties on raw wool have averaged about 44 per cent. since 1867, while the duties on manufactured wools have averaged over 80 per cent. During the last three years the duties on raw wools

have averaged over 52 per cent., while the duties on manufactures of wools have averaged about 94 per cent., under the McKinley and Dingley bills. Surely the virtues of protection must show in this government-favored industry! What are the results?

The woollen industry has been declining rapidly as compared with other important, though less protected, industries and as compared with our increasing population. In the following table the increase in population is compared with the increase in the value of woollen manufactures, and with the increase in cotton manufactures—the other important textile industry and one whose chief raw material, cotton, is on the free list:

Year.	PER CENT. OF INCREASE.		
	Popu- lation.	Cotton man'ct' res.	Woolen man'ct' res.
1890	21.85	23.58	9.88
1880	50.21	76.58	24.75
1870	97.59	91.1	49.06

Thus, while the value of cotton manufactures has more than kept pace with our growing population since 1880, and has almost kept pace since 1870, the value of our woollen manufactures has not half kept pace with our population since 1890 or 1880, and has barely half kept pace since 1870. This means that the per capita value of woollen goods produced in this country is declining from year to year, is less now than in 1890 or 1880, and is 25 per cent. less than in 1870, the decline being from \$5.17 per capita in 1870, to \$3.89 in 1900.

Could there be a more withering criticism of our protective system than is shown by the sad results of this industry? The attempt to compel the people to pay nearly twice the normal price for woollens has resulted: (1) in blighting the industry that was to be protected and built up, and (2) in preventing the people from wearing warm, substantial clothing, and (3) in forcing them to wear shoddy and cotton clothes.

The doctors and undertakers who treat or bury the victims of improper clothing, are the real beneficiaries of taxed wool and woollens.

Nor do we get better results if we consider the effects of "protection" upon the prices of wool or upon the wool growers. According to the census report, the average cost of scoured wool declined from 56.56 cents per pound in 1880, to 45.46 cents in 1890, and to 37.71 cents in 1900. This same report tells us that the per capita consumption of wool declined from 8.52 pounds in 1880, and 8.75 pounds in 1890, to 5.97 pounds in 1900. And this decline has occurred in spite of the fact that we imported more than three times as many pounds of raw wool in 1900 as in 1870. Practically, all of the reduction in consumption is due to the reduced production of domestic wools. And here, again, the reduction in the home supply of wool has occurred in spite of the great increase in the amount and proportion of coarse wools and of mohair (included with wool in the 1900 census), to the fine wools produced. As a matter of fact, the number of sheep east