

ceedings. This may cost more, as congress comes higher than the Pennsylvania legislature; but we will not cross that bridge till we are up against it. Let me have the benefit of any suggestions you can offer about the bill outlined below.

Gratefully yours,

HERMAN KUEHN.

A BILL to Prevent the Clamor of the Gastric Juice in the vitals of persons of the Feminine Sex from Inciting to Disrespect to the Uniform, Equipments, Accoutrements, Trappings, Persons or Impedimenta of the Militia of the Commonwealth.

BE IT ENACTED, etc., etc.—It shall be unlawful for any person of the feminine sex within the state of Pennsylvania to look upon, witness, see or behold any of the militiamen of the commonwealth, whether said militiamen be in or out of battle array, while said persons of the feminine sex are in the condition of hunger, said condition being calculated to disturb the serenity, placidity, self-satisfaction and complacency of said militiamen, in that it is calculated to incite said persons of the feminine sex to jeer, scoff, ridicule, belittle, annoy and molest said militiamen.

Any person violating the provisions of this act by looking upon any militiaman or militiamen without having first partaken of provisions sufficient to fully appease and allay the clamors of the gastric juices, shall be subject to the penalties hereinafter set forth; provided, however, that no conviction shall be valid under this act unless same be approved by the second sergeant or the third corporal of the command toward which, or any member of which, said offense may have been committed.

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[The other sections of the bill are briefly synopsisized below, in order, my dear general, to avoid troubling you with the full text.]

Section 13 provides that any fines are to be worked out by the convict in any of the collieries of the state at the rate of 90 cents per week; provided, however, that no offender under six years of age shall be required to work more than 144 hours in any one week; and that the proceeds of said fines, to be paid by the operator employing such convicts, shall be paid into the state treasury to be held as a fund to be paid as a prize or prizes to any person or persons who shall discover a method of depriving working people of the sense of hunger without interfering with their ability to perform manual labor.

Section 14 provides the following penalties:

For shouting, vociferating, ejacu-

lating or in anywise saying to any militiaman while wearing the uniform of the Pennsylvania national guard, or any part of such uniform, "Aw, go soak your head!" a fine of \$1,000, to be worked out in the mines as heretofore provided. A like fine for any modification of said jeer, jibe or invocation in which the verb "to soak" is employed in any of its moods or tenses.

The use of the term "scab" within the hearing of any militiaman is punishable by a fine of \$2,000.

Section 15 provides that any terms of opprobrium, reproach or comment that may be regarded as distasteful or unpleasant to, or that shall in anywise shock the modesty or tranquility of any militiamen, shall subject the offender to a fine of \$1,000.

Section 16 provides that any militiaman feeling himself insulted by unfavorable comments upon his person, such as, "Get onto his bow-legs!" or, "Say, cock-eye, are you goin' to shoot where you're looking?" may shoot at such offender; provided, however, that if such shot or shots prove fatal any fine or other punishment incurred by such offender may be remitted.

Under section 17, 60 per cent. is added to aforesaid penalties where officers are insulted.

Women over 84 years of age escape, under section 18, with one-half the above penalties; provided, however, their offenses have not been committed against the commander in chief.

The act shall be in force from and after the passage of the troops.

A PREACHER IN POLITICS.

Speech of the Rev. Herbert S. Bigelow, pastor of the Vine Street Congregational Church, Cincinnati, made at the Democratic state convention at Sandusky, O., September 3, 1902, in accepting their nomination for Secretary of State of Ohio, as published in the Cleveland Plain Dealer of September 4.

Fellow Democrats: I thank you for the honor of this nomination. In accepting it I have misgivings as to my merits as a candidate, but I shall enter upon the duties of the campaign without any doubt as to the righteousness of our cause.

It is so unusual for a clergyman to enter the field of politics that a word of explanation may be in order.

The world has never had but one political issue. The struggle between the rights of the many and the privileges of the few—that is the eternal issue. That issue is not always apparent. There are long intervals in politics when the chief contest is over the offices; when there seems to be little choice between the parties. But about

once in the life time of each generation there comes a period of awakening, such as we are experiencing to-day, when men, startled by the bold assaults that are made upon their liberties, break away from their old party lines, and with a fresh enthusiasm unite to resist the aggressions of a common enemy.

Like the struggle of our forefathers to make the doctrine of divine rights a heresy on American soil; like the struggle of our fathers to put an end to chattel slavery upon this continent; like the struggle of Cobden and Bright to repeal the laws which taxed the bread of English labor for the benefit of English lords—our struggle, like these, is a contest between monopoly on the one hand and popular rights on the other; it is a struggle between the few who have grown powerful by the aid of unjust laws, and the many upon whom recreant legislators have laid burdens grievous to be borne.

At such a time as this politics is more than a contest for offices. At such a time the moral forces of the nation rally for the impending struggle, and men find in politics not a "career, but a crusade." At such a time the line between religion and politics is lost sight of, for the reason that political aims become distinctively humanitarian and hence truly and deeply religious. When human rights are at stake you cannot keep politics out of the church, neither can you keep preachers out of politics. When the times are ripe for the overthrow of some great wrong, rightfully enough pulpits are turned into political platforms and politicians become preachers. Politics and religion have got so mixed of late that even Senator Hanna has taken to preaching. (Laughter.) In his Chautauqua address he declared that he and his associates of the Civic Federation remembered the golden rule and tried to live up to its principle. He concluded this address with an exhortation which would have done credit to any preacher. These were his words:

I hope that you will remember that there is an individual responsibility that calls for each and every one who has the means and the opportunity, to do what he can to help this cause of the Golden Rule along.

That sounds well. Now observe how the deeds of Mr. Hanna compare with his words:

Here is a girl working for five dollars a week. In going to and from her work she spends 60 cents a week for car fare. We will add another dime for church. Now Mayor Johnson has found capitalists who are

glad of the chance to undertake the operation of street railways on a three-cent basis. This reduction of two cents for every ride would amount to an increase of nearly three per cent. in the wages of the working girl.

If Mr. Hanna is trying to live up to the principle of the Golden Rule, what should be his attitude toward the question of this three-cent fare enterprise? If he were compelled to work for five dollars a week, would he object to a three per cent. increase? A reduction of 40 per cent. in the cost of transportation would be a great relief to the poor. What a splendid opportunity the senator has of proving his friendship for the workingman! But beyond these Golden Rule speeches of his, what has he done? He has professed to believe that a three-cent fare would not pay, and then, as if fearing that it might pay, and that the fare on his own roads might be forced down to the same level, he has resorted to every conceivable shift to prevent the construction of this new road. So determined has he been to protect the privilege which he now enjoys of charging the public exorbitant fares that he has appealed to court after court, and has thus far succeeded in tying the hands of the Cleveland council and defying the popular will. This is the friend of labor and the champion of the Golden Rule!

There is another matter in which Mr. Hanna has had a chance to show how he believes in the Golden Rule. It was proposed by Mayor Johnson that the franchise holding corporations should pay as much taxes in proportion to their value as corporations which do not enjoy special privileges. What could be more just than that? But did this champion of the Golden Rule favor such a measure? Was he willing to be taxed as other citizens were taxed? On the contrary, he has used his great influence to induce state officials to repudiate their public obligations in order to serve his private ends. These officials have disallowed a just increase of \$20,000,000 in the valuation of the Cleveland monopolies, and by so doing they have deprived that one city of an annual revenue of \$450,000. Virtually they have reached their hands into the vaults of the city treasury and withdrawn hundreds of thousands which they have placed in the private pockets of their masters. And now, my friends, this Caesar, grown great on the meat of legis-

lative privilege, goes down to Columbus to cap the climax of his daring by asking for franchises that shall be perpetual. If we may believe the newspaper reports, it was a pitiful tale that Mr. Hanna told those legislators about his hardships as a railroad magnate, and the great need of perpetual franchise to which he has been reduced. It might be inferred from his remarks that his railroad enterprises had been quasi public charities, operated very largely from philanthropic motives, and that the generosity of the senator was richly entitled to a reward, in the nature of a few perpetual franchises.

Mr. Hanna says that it is necessary for the sake of stability and to guarantee him an interest on his investment that the streets of his city should be made over to him and his heirs forever.

One is reminded of that rhyme of Mother Goose:

Hark, hark, the dogs do bark,
The beggars are coming to town,
Some in rags, some in tags,
And some in velvet gowns.

(Prolonged laughter.)

So long as we have beggars in velvet gowns eating unearned bread at the front doors of the legislature we must expect to have beggars in rags and tags eating crusts of charity at the back doors of the nation.

Yet one cannot help having respect for the abilities of a man who can tie the hands of a city council, checkmate the popular will, make legislators vote him public money, revolutionize the laws of the state to protect his interests, demand perpetual franchises to the amazement of his own partisans, and calmly assure the public meanwhile that his one ambition in life is to obey the Golden Rule and prove the friend of labor. (Loud cheering.)

Turning now to the subject of the municipal code we see another excellent opportunity for Mr. Hanna to help the cause of the Golden Rule along. As between the federal or Cleveland plan of city government and the board or Cincinnati plan, can there be any doubt which accords most with the principle of the Golden Rule? Democracy is the Golden Rule applied to politics. The federal plan is democratic. It places the powers of administration in the hands of an individual who is directly answerable to the people and holds office only on their suffrage. The board plan is undemocratic. It divides and subdivides responsibility so that it is next to impossible to locate

it. The board plan places the power out of the reach of the people. In its complicated machinery it is admirably adapted to further the designs of the political boss.

Now, then, we are going to the cities of Ohio. We are going to tell them the kind of government which has been the curse of Cincinnati; and we are going to ask them if they want to vote to spread that sort of government over the rest of the state.

We are going to the farmers of the state. We are going to tell them that the railroads are robbing the counties of \$4,000,000 every year. We are going to ask them if, after they have paid their own taxes, they are willing to add more bushels of wheat and more heads of cattle and more days of their labor in order to make up to the state what is lost by reason of these exemptions of railroad property.

We are going from hamlet to hamlet. We are going to talk to the small property owners. We are going to tell them that the great monopolists are paying taxes on from ten to twenty per cent. of their actual holdings while the homes and the competitive enterprises of the state are paying taxes on from 60 to 80 and sometimes over 100 per cent. Mr. Hanna says keep on letting well enough alone. We are going to ask the small property owners all over the state if they want to keep on paying the taxes of the monopolists in addition to their own.

In a word, we are going to take Mr. Hanna's advice, now that we have the opportunity, and do something to help this cause of the Golden Rule along. We are going to begin by demanding the sacred right of self-government to every city of the state. We are going to demand the protection of the taxpayers of the state by putting the holdings of the great monopolies on the tax duplicate for what they are worth. Nay, we are going to inaugurate a new era in American politics. Out of Cleveland has come the leader and out of Ohio are going the impulses of a mighty movement that shall marshal the conscience and the heart of the nation to sweep away the privileges by which the few have been appropriating the substance of the many.

Mother—Why is it, Harry, that you can't get up the first time that I call you?

Son—I suppose it's because you are