

porations amount to 250 millions a year. That represents the labor of 350,000 slaves.

But what about ground rent? This is unmistakable tribute. How much pure ground rent is paid by the people in the United States? From reliable data at hand I estimate it to be six billions a year. Let us subtract four billions to keep well within the truth. That represents the labor of nearly 3,000,000 slaves.

ESSENCE OF SLAVERY.

The essence of slavery is this, that a man should be deprived of the fruits of his labor. The money which is taken from us in the form of ground rents, war revenues, and monopoly profits, is the equivalent of our labor, and the proof of our slavery. The want ads. in our newspapers have taken the place of the old auction block, and the pangs of hunger do the work of the overseer's whip. Slavery remains. The landlords and the tariff barons alone have a mastery over the fruits of men's labor which is vastly more valuable to them than was the labor of the Negro to the chattel slaveholder.

We may not be able to think in millions, but we can imagine something of the horrors of chattel slavery, and he who looks beneath the form of our civilization must find a slavery more far-reaching, more firmly entrenched, and no less terrible in its way than the slavery of the past.

MAYOR JOHNSON'S WAY.

MAYOR JOHNSON AND THE GRADE CROSSING PROBLEM.

Special correspondence, Cleveland, O., January 23, 1904.

One of the most important questions which has arisen during the administration of Mayor Tom L. Johnson, of Cleveland, has been the subject of abolishing grade crossings. Cleveland, as is well known, is almost a flat city, with its railroads crossing practically all the main thoroughfares of the city at grade and making the question of separating the grades of the railroad and the streets difficult and expensive.

Many years ago a law was passed by the city legislature authorizing the city of Cleveland to undertake the separation of grades, but defects in the law were of such a character that nothing was done under it. The legislature at its last session, however, enacted a new grade crossing law by which the city could notify any railroad crossing a street that it had determined to separate the grades. This law required the engineer of the city

and the engineer of the railroad company to agree upon plans for the proposed separation within a certain limited time, and, in the event of failure on the part of the railroad company's engineer either to prepare and submit such plans or to agree to them within the stipulated time, it was provided that the city could apply to the Circuit court of the county and compel the railroad company to act upon the plans approved by the court; and it was further provided that the city could compel the railroad company in question to bear half of the total cost of the proposed improvement.

As soon as this law was passed, Mayor Johnson instructed the city engineer to proceed at once with the preparation of plans and making of surveys involving the most dangerous of all the railway crossings in the city, and the engineer accordingly drew up plans governing almost every grade crossing in the city.

For a long time it was difficult to secure any recognition or cooperation from the railway company—the problem involved was admittedly great, and the expense which would be thrown upon them doubtless made them unwilling to enter upon the improvements so long as it could be prevented. But all the railroad companies have dealings with the city—the necessity for additional side tracks to accommodate their increasing freight demands and many other privileges which they need can only be gained with the consent of the city, and Mayor Johnson withheld such privileges until the roads would obey the law.

Finally, the Lake Shore & Michigan Southern Railway Company sent one of its vice presidents to Cleveland to consult with Mr. Johnson as to the separation of the grades of Detroit street, and immediately an agreement was reached, an ordinance drawn, put through the Council and accepted by the railroad company which affords a precedent for all future action of the same kind, and the work of abolishing this grade crossing is now almost completed.

Since this ordinance was passed the engineers of the various railroad companies, together with the railroad managers, have had frequent meetings with Mayor Johnson and his city engineer, and the result of his pressure and activity is that within a year seven or eight of the most dangerous railroad crossings in the city of Cleveland will be things of the past. The magnitude of this problem will be easily understood from what has been said

above. If the streets of Cleveland ran over hills and through valleys, it would be easy either to project the line of a street from the top of a hill or to carry a railroad from hill to hill, and allow the street to pass beneath, but a flat city presents a much more serious problem; but, with Mayor Johnson, such questions are of very little importance—his way suggests the reply of the Minister of France to Marie Antoinette. When the Queen told the Minister that she had a request which was exceedingly difficult of accomplishment, his polite reply was: "Madame, if it be but difficult, it is done; if it is impossible, it shall be done."

The result of these years of work in this direction is that the railroad companies have now accepted Mayor Johnson's view that in a great and populous city, the exposure of the lives and property of persons upon dangerous grade crossings is unjustifiable, no matter how great the expense involved in preventing it, and there is now manifested by all the railroad companies hearty cooperation in the accomplishment and achievement of this great work.

Resisting all arguments of convenience and arguments of thrift, Mayor Johnson has insisted upon preserving the beauty of the city unimpaired, while increasing the convenience and safety of the use of the streets.

SUNDAY CLOSING OF THEATERS.

Mayor Johnson stated yesterday that while he does not intend to interfere with the performances of the German theater on Sunday nights he will not allow any other theaters to be open and will refuse to grant any permits for Sunday shows.

"The Germans have been forced to hold their performances on Sunday because they could obtain a theater for no other night," said the mayor. "The custom is one which has been established for a long time, and I shall not interfere. With other companies, however, there is not the same excuse, and I shall not lower the bars to make Cleveland an open Sunday town. The first Sunday performance, two weeks ago, was held without my knowledge. As soon as I heard of the second proposed performance I had it stopped. They are now accusing me of favoritism in allowing the German theater to continue. Perhaps the charge is just, but I believe that as long as the Sunday performances are confined, as they have been in the past, to high class performances in German, there will be no danger of a wide

open Sunday in Cleveland."—Cleveland Plain Dealer, of Jan. 26.

THE VALUE OF AN IDEAL.

Portions of a speech made by William J. Bryan, delivered at the Jackson day banquet of the New Haven Democratic club in New Haven, Conn., January 11, 1904, as reported in The New Haven Union of January 12.

What is the value of an ideal? At what would you value it? Go into the home of some man of wealth, a man with an only son for whom there is no necessity to work; brought up in idleness. Instead of realizing the hopes of his parents, this son goes astray, and sinks down and down, until he is beyond all hope of reform. Then, ask that father what he would give for an ideal that would have raised that son to the pinnacle where he had hoped to see him, and he would tell you that he would give all the money he possessed. That is the value of an ideal—the difference between success and failure.

My talk will not be so much on politics, for between campaigns we must talk on ideals, for it is ideals that will win campaigns. An ideal must be high enough above us to keep us looking up to it all our lives, and far enough ahead of us to keep us following it all our lives. It is the greatest misfortune for a man to catch up with his ideal, for when he does his progress stops. "Evergreen" is a good motto, for evergreen is ever growing.

Circumstances change plans — they have changed mine. I have had three ambitions in my life, two so far back that I can hardly remember, and one so recent that it seems I can never forget it. My first ambition was to be a Baptist preacher, but when my father took me to see an immersion and told me that was part of the business, I changed my mind. Some of my Republican friends have said that I manifested the Democratic dislike for water even at that early age.

My next ambition was to be a farmer and raise pumpkins, and apparently half the American people are glad to see that I have the opportunity, unhampered by any cares of office. My third ambition was to be a lawyer. That ambition led me through boyhood and college days, and I went to Nebraska to practice law, and not to go into politics. This is proved by the fact that the State, the county, the district and even the ward in which I settled were Republican. And I must say that they have not changed to any appreciable extent.

I got into politics by accident, and I have stayed there by design. I was nominated for Congress, not because they thought I would be elected, but because they thought I wouldn't. If they had thought I could be elected, I wouldn't be here now. But the study of the great subjects that perplexed our people have so interested me that I have not been able to withdraw from it. Now, the ideal controls the life. You don't know how it is coming; you don't know when it is coming, or whence. An ideal will not only control a life, it will also revolutionize it.

I have known some people to reject religion because they couldn't accept the miracles. Why, I have seen things so much more wonderful than any miracle that miracles never bother me. In the spring I go out and plant potatoes and onions and watch them grow. These plants all draw sustenance from the same earth, and the same air, yet they come up in different colors and different shapes and different species. These mysteries don't bother us in the dining-room, only in the church. Of all the miracles, the greatest ever known is a change in the human heart, when a man begins to love the things he hated and hate the things he loved. Material philosophy cannot explain that marvelous transformation that takes place in the heart of a man who would sacrifice the whole world to his own advancement, to a man who would give up his life for an ideal. This ideal tells what a life shall be, for as a man thinks in his heart, so is he. I know no better thing a parent can teach his child than to give good service for pay, rather than to serve for good pay.

I've sometimes blushed when I've read of some of our international marriages, because I feared the old world would measure our American ideals by these marriages. I don't mean where hearts have really reached and met across the water, but the other kind. The international marriages I condemn are those in which a girl in this country trades a fortune she never earned for a broken-down man who bears a title which he never earned. Then, there are ideals in our professional life. Take the doctor—he must make money and must be enabled to live that he may help others live. But what would you think of a doctor who only practiced for money alone?

Does a lawyer have an ideal? Yes. Sometimes several. I've known men to boast of the number of clients whose acquittal they have secured, when they

knew them to be guilty. Did you ever watch the influence of a lawyer's ideal on his life? Show me one who has tried to obliterate the difference between right and wrong, and I will show you one who doesn't know the difference between right and wrong. Show me a man who has spent a lifetime trying to discern the right, and I'll show you a man more valuable because of his power to see the truth.

Not only must we have our ideals in these occupations and professions, but we must also have them in politics. What we need in this country to-day is the raising of the political ideal in America. One of the burning sins of the day is the use of money in politics. Many people regard the spending of money and purchasing of votes, to-day, like the woman of a hundred years ago, who was asked if it wasn't a pity that her husband gambled. "Oh, I don't know," she said, "he nearly always wins." If we are going to stop corruption in politics, we cannot do it by corruption. If we are going to stop corruption it must be by an ideal. We must repel money by something stronger than money—conscience! And I appeal to the conscience of the country; not to the Democratic conscience nor the Republican conscience, but the American conscience. Now, the Democratic party has just enough corruption to discourage any disgusted Republican who may want to change, and not enough purity to encourage him to come over. We must have an ideal in our national life. It is the greatest gift one man can bestow on another. You can give a man food, but he will soon grow hungry; give him clothing, and it will wear out. But give him an ideal, and it will give him a broader idea of his relations to his fellows. What we can give of values is an ideal that will lift men to higher things.

They tell me the Anglo-Saxon civilization has reached the summit and can go no further. I am grateful to the Anglo-Saxon civilization. It has taught man to protect his own rights, but let American civilization go further and teach man to respect the rights of others. They say a man is great who would die for his own—better if he would die for rather than trespass on the rights of others.

MULLIGAN, AFTER READING COLERIDGE'S PIPE-DREAM, HAS A DREAM HIMSELF, WHICH HE RELATES.

"Hov ye composed anny pomes since ye'r Panama hat song th' other noight, Donovan?" asked Mulligan, as he