

again at the rooms, bent on learning all they could for father's sake, before the close of the Exhibit.

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### THE CHILD-LABOR INIQUITY.

Extract from a Sermon Preached by Rev. Quincy Ewing at the Church of the Advent, Birmingham, Ala., Aug. 26, 1906.

What is the meaning of this fact, that in our Southern States 60,000 children are employed in cotton mills; that in our own State of Alabama we have a law by which childhood may be murdered—by which, in other words, ten-year-old boys and girls may be worked in the mills eleven hours a day for six days in every seven, by which 13-year-old boys and girls may be worked all night for four nights in every week; a law by which it is made only a misdemeanor, punishable only by fine that may be as small as one copper cent, if little children less than thirteen years old, if little children less than ten years old, if little children just old enough to stand on their feet (they must stand on their feet!) and tie threads with their baby-fingers, are worked more than eleven hours in twenty-four, by day or by night?

What is the meaning of this strange and cruel and terrible fact, that we do not need any law at all to protect from work young setter dogs or Morgan colts, and do need a law to protect human babies under ten years old from the factories of men, some of whom are members of exalted standing in the church—the Church of the Divine Great Lover of little children, who taught that to offend, to put a stumbling block in the way of one of these little ones, was to deserve to have a great millstone hung about one's neck, and to be sunk in the depth of the sea?

The meaning of it? Why, simply what Jesus had in mind and heart when he was teaching that day, long ago; and the Pharisees, "who were money-lovers," scoffed at him. Simply mammon-worship, and a consequent contempt for man, and a consequent despising of God. Everybody is careful to save from hurt or destruction a young setter dog or Morgan colt, because the dog or colt has a money-value that is sacred. Everybody is not careful to save from hurt or destruction the soul and body of the human child, because the human child has a value less sacred than the dollar's, and in the child's destruction dollars can be made.

I wonder sometimes whether our civilization is deliberately diabolic, or helplessly insane! It must be to some extent one or the other, or we couldn't possibly put some men in shackles for shooting craps, and license other men to work ten-year-old children eleven hours a day; we couldn't possibly regard it as a crime to toss dice, and as no crime to destroy childhood. A perfectly sane and perfectly God-serving civilization would not sooner tolerate the working of little children in cotton mills, or other mills, than it would tolerate the culture of tuberculosis germs for indiscriminate distribution. The cruel, practical, mammonistic atheism which permits the child labor iniquity in this day and generation, is ten thousand times worse than any intellectual, theoretic atheism which ever fell from the lips of Charles Bradlaugh or Robert Ingersoll. Compared

with the man whose heart doesn't ache at the thought of a ten-year-old child laboring in an atmosphere of cotton lint eleven weary hours out of twenty-four, Mr. Bradlaugh and Col. Ingersoll were Christian saints!

The Master who saw to every height and to every depth of the moral universe, never saw deeper or higher than when he said: "Ye cannot serve God and mammon." The whole truth of his Gospel is of one substance with the truth of that saying, as the whole truth of his Gospel is of one substance with the truth of that other saying, "Thou shalt love the Lord thy God will all thy heart, mind and soul, and thy neighbor as thyself." We can not serve God and mammon, for the very simple reason that no way has yet been discovered—and none ever will be—of serving God without serving man; and to the mammon-server true man-service is impossible, because to him men are not men, but things—things that he uses to get other things which he rates at a higher value than manhood.

When men become things, God vanishes. There is no longer any reason for his existence.

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### A NEW ERA IN STREET RAILROADS.

Tom L. Johnson, Mayor of Cleveland, in the Toledo News-Bee.

The situation in Cleveland is only an acute and well-defined example of a situation which is being felt in many of the cities of the country.

It seems to me that the fact that stands out most prominently is that a new era has opened in the popular conception of the relationships between the public-service corporations on the one hand, and the public, upon which they depend for their franchise grants and to whom they render service, on the other.

This fact is the most important one, in that it has forced in Cleveland an admission on the part of the street railway company that it is to the public in general that public-service corporations must in the future look for further privileges.

Two recent events in Cleveland emphasize this new relationship. The first is that the present railroad company, in seeking a new grant of privilege in the streets, has voluntarily appealed to a vote of the people, agreeing to submit to the people the terms upon which the grant is to be made.

The second is the announcement of a broad legal doctrine by the courts. The railway company has in times past opposed the granting of franchises to a low-fare company; first by seeking political control, and later by a mass of legislation, all being directed to technicalities and taking advantage of every quirk in the laws.

As fast as the low-fare franchises were found to be technically faulty the Council of Cleveland has given new low-fare grants curing the defects.

The last ditch of the company seeking to maintain a monopoly of the streets came in the announcement of the doctrine that the existing railroad had a property right in the streets, and that the grant of a franchise carried with it certain implied advantages running beyond the term of the grant; also that this property right amounted to an implication of the exclusive right in the streets.