

bility of a doubt. If, then, it is proved, it surely is important to every woman as well as to every man to see to it that we no longer endure the rule of a party which allows special privileges and monopolies so to increase the pressure of poverty that at last it drives the people beyond their strength and tempts them to do such unnatural things as, by early labor, to destroy their own children. Certainly we ought so to remedy conditions that no such pressure is put upon any man. We have no right to tempt the people beyond their strength, nor even up to it. We ought to make it easy for them to be good. The government ought to be upon the side of every man who is willing to do right—not making it hard for him, not testing his virtue, but helping him along.”

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### THE SMELL OF DEATH IS ON THEM.

Dost know these shining dames  
Who toil not, neither do they spin? Their names  
Spell gold—yet tears I see on every thread  
Of costly clothing; by their side the dead  
I smell who died to weave that cloth! Canst tell  
Them from the lilies of the field? 'Tis well!  
Or in the still hours of the night canst tell  
The sobs of children from the dreadful noise  
Machines make, when—deprived of childhood's toys—  
The little ones in factories tall stand guard  
O'er flying wheels, and through the night work hard,  
Robbed of their sleep and play?

—Caroline Pemberton.

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### THE CHURCH AND WORKINGMEN.

J. W. Hart, President Pasadena Labor Council, Writing  
in *The Christian Advocate* of October 4, 1906.

Allow a workingman to give his side of this subject. We may be all wrong, but you will never set us right by ignoring us. The policy of suppression has signally failed in Russia. We are tired of articles from those who are vouched for as “more than ordinarily intelligent workingmen,” and who write to please the enemies of labor.

The danger point is the fearful line-up in the contest. If the industrial problems are to be settled by workingmen, gathered in saloons and well-to-do people gathered in churches, each misunderstanding and misrepresenting the other, God have mercy on our great cities. The slavery question might have been settled without the sacrifice of a drop of blood, and for one-tenth the treasure. It was passion and prejudice and the refusal of each side to consider the claims of the other that made the bloody sacrifice necessary. Years ago Bishop Newman said the labor question was a more difficult and dangerous problem than the slavery question. The blackness of the cloud which then was no bigger than a man's hand should make men with less prophetic souls at least candidly consider the question, and be willing to give the other side a fair hearing.

The position of the church on economic questions does not by any means satisfy workingmen. Many of our church leaders were active in the anti-slavery movement, and they have never got beyond that. Give a man the right to come and go as he will, the employer the right to hire and discharge at will, and that is all there is to it in their estimation. Comfortably housed and well fed they have no concep-

tion of conditions among honest, hard-working men. Those of us who have been pinched realize that wage slavery may be about as bad as chattel slavery. Slavery is the curse and it matters little what adjective you put before it. To give one man or set of men the power to compel others to work at starvation wages is slavery.

Strikes and lock-outs, mobs and violence are but incidents in a great conflict. Where one man is killed in these disturbances hundreds of children die because of conditions for which there is no excuse. The children who are not properly housed, clothed and fed, and who have not the vitality to carry them through the bitter cold of winter and the heat of summer are just as certainly murdered as are the victims of the riots. Not only are the men responsible for these conditions given the highest seats in the synagogue, but the fathers and mothers whose hearts are sore and bleeding from the loss of their little ones are told that if they would not waste their time in idleness and their wages in drink they could provide all right for their children. . . . It is false, it is cruelly false. The loss of our loved ones is hard enough to bear without the church compelling us to listen to such misrepresentations. The men who work for fifteen cents an hour at uncertain employment cannot give their children that which every child is entitled to. Those of us who receive “good wages” cannot do it. The articles on the care of children . . . have no value to poor people. It is mockery to tell such men to give their children fresh air and sunshine, fresh milk and eggs, fresh fruit and vegetables—how can the ill-paid men buy anything fresh?

If there was famine in the land and no help could be given we might stand these things, but the problem of production has been so successfully solved that we have “over-production” in every department of industry. The cause of the trouble is that a few are determined to pile up millions they have no use for, and we will not stand it to see our children sacrificed on the altar of greed and oppression.

If the only answer of the church is that capital has a right to buy labor where it can buy it the cheapest, and the law must protect capital in this right, we may expect the worst. Without doubt the church represents the best sentiment of the nation and if it cannot reach a broader platform where the rights of all are safeguarded by law, then the workingmen will have less and less regard for law, and lawlessness will go on increasing. If we are to respect law the law must be respectable. Laws must be just and righteous to command a loyal support.

If the church would bring to this question its conscience and its brain power, the problem could be solved with little difficulty. If ministers would preach on these everyday questions they would investigate and think more, and would give their help where it is so badly needed. Probably some have not sense enough to touch this question without doing more harm than good; undoubtedly some would “toady” to the rich and some would “pander” to the poor; but the great majority of intelligent ministers who are so earnestly striving to live the Christ life, and to do efficiently the great work Christ has left for them to do, can successfully solve this greatest problem that our country has ever faced.