

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.

A learned judge, in a most carefully prepared decision, has announced the principle that there can be no property rights in the streets except the rights to be found in a strictly construed franchise grant; and that the use and benefit of the streets by the public and for the public, whether in the form of supervision of existing roads or the authorization of competing ones, must be at all times paramount to any implied privileges or advantages of a former grantee.

Thus we see in Cleveland the situation reduced to its lowest terms—namely, that the existing public-service corporation is merely a tenant upon the property of the municipality, and that any further favors or grants of whatever nature must be secured by an appeal to the public and the people owning the streets.

Naturally, at the end of a five-year struggle the people of Cleveland are perhaps more highly educated in the matter of franchise values and character of public service than are any other people in the country.

The two great events that have grown up around the granting of special privileges to great public-service corporations have been political activity, resulting in the debauching of public service, and over capitalization, resulting in unfair and excessive rates and meagre extension of service.

Take the right to grant franchises worth millions from the council, or rather put it back in the first instance to the people themselves that they may direct the council to do their will, and political graft and corruption must be materially lessened.

It may be possible to corrupt a small body of lawmakers, but it is hardly possible to corrupt the public at large.

Grant franchises on condition that the books of public-service corporations must be open at all times to public scrutiny, and campaign contributions and lobby funds cannot be hidden.

Have the books open and the public informed as to the cost of construction, maintenance and operation, and the public will know whether or not the rates which it pays for services are fair.

As far as I have seen, I believe that the public of Cleveland are most jealous in guarding the rights of invested capital, but I believe that they can no longer be deceived by watered stocks and bonds.

I believe that out of this struggle will come a better public service, cleaner politics, lower cost to the public; and that this will be accomplished without working the least hardship to legitimate invested capital.

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WM. J. BRYAN ON CHILD LABOR.

An Interview with Mr. Bryan at the Jefferson Banquet in Chicago, Sept. 4, 1906. Reported by Marion Foster Washburne for the Chicago Record-Herald of Sept. 7.

"We have no right to the labor of children," said Mr. Bryan. "It is one of the worst evils of the present day and should be corrected. If children are driven to toll before they have received a sound education and before their bodies are grown, where are we to look for the future citizens of the country? This is to destroy our civilization in the mak-

ing. Every boy and girl has a right to demand of the state an opportunity to become a healthy, intelligent citizen, capable of self-maintenance and self-government."

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"You have been talking of special privileges, Mr. Bryan. Do you not think that the cruel competition, rendered abnormally fierce by the fact that some of the competing parties play with loaded dice, is what drives manufacturers and employers of labor to these unnatural devices to cut down the cost of production? Do you think that political laws under the present unjust economic conditions can remedy these evils? Will not such laws merely be evaded? Will not children continue to labor when their labor is an economic necessity, no matter what the legislature says about it?"

"Well, there is always some evasion of law, of course," he replied; "but I think laws have their effect, for all that; and that it is our duty to pass as good laws as we can, and to do our best to get them obeyed."

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"But will they be obeyed, if they run counter to economic laws? It is true, isn't it, in the broad sense, that every man has his price?"

Mr. Bryan smiled the smile of the idealist—of the man who has faith in his fellows.

"Oh, I don't know! Some of them seem to hold their ideas of duty above all price," he replied.

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"But put the price high enough—let it be, say, the actual bodily life of a man's wife and children. Wouldn't a man disregard a good many laws to keep them from starving? And under present conditions isn't that practically the position a laboring man is in when he sells the labor of his children? He must sell their labor, or they will all go down. What, under such circumstances, is a state law to him?"

"You are putting it pretty strongly," said Mr. Bryan. "I don't know that there is so clear a connection between special privileges, monopolies, and this great evil of child labor. I am a conservative man—perhaps you have heard that? Well, I am, really; and I like rather to understate than to overstate. But I will say that a sound political law must not run counter to an economic law. We must make it as easy as possible to do right. We need a law in every State forbidding children to work before they are 14 years of age, and forbidding their employment by any factory or business concern; but we need also, and more than that, such a change in economic conditions as would enable fathers to support their own families without recourse to the labor of their own children. I am glad that the women are becoming aroused on this subject, and I wish they could be brought to see that it makes a difference to them, and to their children, and to all children, whether the party in power is a party that stands for special privilege or one that honestly stands for equal opportunity for all. I believe that the very life of the Democratic party depends upon its being able to prove, not only by its platform, but by the character of the men who manage it, that it stands ready to do battle for the people; and I am intent upon proving this point beyond the possi-