

Behold your work, O goddess of greed! You killed the body and the soul of these men when they were just out of the cradle! Are you proud of your handiwork? God made them living souls; you made them things!—*Kansas City World.*

A SOCIAL FABLE.

A citizen of a republic once went a traveling to improve his mind. He crossed the ocean and visited a certain country, where he saw a boy spending his young years under exceedingly careful tutelage. Wise and well-trained teachers looked after his intellectual development; physicians and athletes and scientific experts watched over his food, and sleep, and recreation, and saw that he had enough of everything. The citizen of the republic asked: "Who is this boy, of which such exceptional care is taken?" and they answered: "This is the future sovereign of the country."

Then the citizen of the republic went home to a great industrial city where he lived, and this is what he saw for one week:

Sunday—A future sovereign selling papers in the rain.

Monday—A future sovereign serving a big department store as cash boy at two dollars a week.

Tuesday—A future sovereign testifying that he worked as a breaker boy in a coal mine, though two years younger than the legal age.

Wednesday—A future sovereign working in a Kensington mill, locally known as the "Kindergarten."

Thursday—A future sovereign, with a message in his pocket addressed to a house of ill repute, holding a gory novel in one hand and a cigarette in the other.

Friday—A future sovereign playing craps on the curbstone because the politicians had not provided schoolhouses enough.

Saturday—A future sovereign coming out of a saloon, carrying a "growler."

And the citizen thought, and thought, and thought.—*The Monthly Leader.*

DEMOCRACY IN EDUCATION.

Substance of an address delivered Sept. 10, 1903, before the Henry George Association of Chicago, by Miss Margaret A. Haley, President of the National Federation of Teachers.

The sharpest conflict and the most decisive that the world has ever known is going on in the educational, industrial, economic and political fields between the undemocratic and the democratic spirit. On its outcome depends the perpetuity of our democratic government and our civilization.

Our economic system is almost entirely a survival of medievalism, and it has always been essentially undemocratic. Our taxing system is a good illustration of this. Its wholly irrational basic principles have not only come down to us from feudalism, but no essential changes have been made in this system in centuries, notwithstanding our progress in other directions.

The educational field presents what seems at first glance a paradox. In administration the public schools have become almost entirely undemocratic, especially in large cities. This is an apparent loss because the public school system has been, from the administrative side, the most democratic of our institutions; though the methods of teaching in the schools have always been medieval and monarchical—the teacher being of necessity an autocrat because teaching itself and all the ideals of education were essentially undemocratic.

In the last 25 years there has been a great educational awakening. Its result has been to demand democratic methods in education, but this awakening has extended only to the methods of teaching. We have lost on the administrative side. We have grown less democratic, and the tendency in that direction is on the increase.

This is due largely to our industrial, economic and political systems. To such an extent has our industrial ideal, which is essentially monarchical and military, vitiated the public mind that it has been easy to carry over this industrial ideal into the administration of the schools.

One thoughtful writer in commenting on our graded city school system said: "If the system was working ideally we would be able to pick up a child from the third grade class, just as he was saying his tables and had got as far as seven times nine, and drop him in any other third grade class in town and have him say 63, and go right on without being conscious of any change."

He might have gone a step further, and added that we could have dropped this child in a factory, a bottle factory for instance, and he would pick up his bottle, take two steps and put it down, go back, take up another bottle and put it down, and go on with this work, as described by the superintendent of the Alton Glass Works, without realizing any change from his school room.

If our present industrial system is to continue to make human beings mere cogs in a wheel—automatons, the public schools in the hands of the politicians and the captains of industry must and will become preparatory places of train-

ing for the factory; and the economic conditions are reinforcing the industrial in converting the schools into an educational factory system.

If, on the other hand, the ideals of the educators are to prevail in the public schools, and freedom, individuality, personality and character are to be demanded for teachers and children, the ideals of the industrial and the economic system must go. This is the struggle.

The greatest thinkers that the world has ever known have brought their best thought to bear on the economic, the industrial, the educational and the political questions, but their thought has not found expression in a democratic system, either of education or economics or industry or politics, because these thinkers have each worked alone in their own special field, while the forces arrayed against democracy in all these fields are united. The weakness in this great struggle against undemocratic conditions is the failure of the democratic forces in the educational, economic, industrial and political fields, to unite.

The educators must recognize that democracy in education, either in methods of teaching or administration, cannot be secured nor the educational system prevented from becoming an educational factory system, while the public mind is vitiated by the ideal of the industrial factory system which makes the man at the top the only possessor of the gray matter, and the thousands below the mere tools to carry out the directions of that gray matter.

So long as the American workman occupies this position, so long will the tendency increase to make the American teacher the fingers to carry out the plans of the gray matter resident only in the one head at the top. And so long as our economic system finds expression in laws reducing the teachers to the condition of paupers, and the schools to pauper institutions, so long will the struggle of the educators whose ideal is freedom, individuality, personality and character, be a hopeless struggle.

The educators to-day cannot stand alone, nor can the economists, the statesmen, the labor unions, nor any others who are trying to improve conditions. If the ideal of democracy is to be secured in one field it must be secured in all.

There is little hope of uniting the whole people in the political field; partisan politics precludes that possibility. In the industrial world we find employer against employe, labor unions against

employers. Union there seems a remote possibility.

In the economic field so much is in the region of speculation, and demonstration only possible through political action, that harmony there is difficult if not impossible.

The place where all can unite is on the welfare of the child, and the public school as the social center is the common ground on which all can meet to discuss and to settle these questions in the interest of the childhood of to-day—the manhood and womanhood and citizenship of to-morrow—the humanity of the world. And the ideal must be democracy in education, the education that extends from the cradle to the grave. This ideal means democracy in every department of human interest; it means freedom to the human mind.

THE RACE PROBLEM DISCUSSED.

Sermon preached by Rev. Quincy Ewing at St. James Episcopal church, Greenville, Miss., June 28, and published in the Springfield Republican of July 12.

There shall no evil happen to the just; but the wicked shall be filled with mischief.—Prov. xi:21.

The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble.—Prov. iv:18-19.

Let us therefore follow after the things which make for peace, and things where-with one may edify another.—Rom, xiv: 19.

The race problem is not something that belongs within certain geographic lines, dividing one State from another, or a certain number of States from others. It is not southern or northern, eastern or western. It extends as far as the boundary line of nations, and is not confined within them. It claims continents for its territory and does not stop with them, but must have hemispheres as well. It is as wide as the world is wide, and, under one form or another, awaits solution on the part of men most savage and men most civilized. Nor is it a problem but recently come into the life of humanity, unknown to ancient generations. It is as old as the human world is old,—older than the oldest state, the oldest government, the oldest poetry, philosophy, religion; as old as man's capability for love and hate.

It is no secret how the ages of the past, far and near, dealt with this problem, how they tried to solve it in its many forms. The motive of their dealing with it was hate, their equipment the sword, their solution blood and death; the result of that solution, more hate, followed by more blood and death! Up to the present time the world as a whole

can hardly be said to have adopted and put into practice a method for the solving of its race problem differing very greatly from that of the ancient Spartans in dealing with their special phase of it. We recall that the Helots were flogged once a year to keep them reminded of their helotism, and hunted down and slaughtered by the Spartan youth, like rabbits on a western prairie, when they threatened to become too numerous. Two thousand was the "bag" on one occasion, if Thucydides may be credited. By hardships and cruelties inflicted upon men powerless to resent their wrongs, by efforts of one sort or another to degrade them and keep them degraded, and, on occasion, robbing them of life to get them out of the way,—this has been the world's anciently adopted and most widely practiced method up to date of attempting the solution of its race problem.

If that has been the right method, the wise method, the unavoidable method, then we who say that we believe in God say also that He committed a crime when He created the human race, a crime which dwarfs all others into ridiculous insignificance! For He and He alone is responsible for the race differences of the human family. No race of men has been permitted to select its own distinguishing characteristics marking it off from others. They were selected in every case by the Author of the universe; or, if you please, evolved in the course of ages through the operation of his inevitable and unavoidable laws. Whether in the beginning God made as many differing human types as there are distinct races to-day, or made only one man and woman, the ancestors of all; on either hypothesis the responsibility is his,—that some races are fair skinned and others dark, some low-statured and others high, some bearded and others beardless; some with flat noses and others with long, some with thick lips and others with thin, some emotional and others phlegmatic, some disposed to worship him chiefly under aspects that by others are ignored, relatively or utterly.

To say, then, that because there are differing races of men there must be race hatred, and its cruel and bloody consequences until all the weaker races have been harried off the face of the earth, and the one strong race left to know itself God's chosen, is but to assert that God made humanity in order that man might be destroyed by man, that he waits to crown with glory and honor those of the sons of men who shall have proved themselves capable of at once inflicting and resisting more iniquity than their less fortunate fellows. It is God, we read in that book held by

Christians to be inspired, who "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." And so, I say, if some men are to be hated because they differ from others in racial characteristics, despite their "one blood," such hatred to be thought of as justifiable must be conceived of as intended by the Creator when he planned the universe and the life and destiny of mankind. There is no possible word that can be uttered in justification of race hatred which does not lay the responsibility for it upon God himself!

I am well aware of the weakness of such an argument in this day and time. I am well aware that the Christian church, which, a generation ago, was united in belaboring Charles Darwin, and praying to be delivered from the godlessness of his doctrine of the survival of the fittest, is now disposed to defend and applaud to no small extent the acting out of this doctrine with an orthodox zeal that makes heretics of such foremost disciples of the great evolutionist, as Alfred Russell Wallace, Herbert Spencer, Goldwin Smith, John Fiske, and others. I am well aware that among Christian men and women to-day the disposition is becoming less and less to refer fundamental questions of right and wrong for final arbitrament to the God revealed by Jesus Christ. I know, if I know anything at all, that there is to-day a deadlier atheism in many of the pulpits and pews of the Christian church than ever fell from the lips of an Ingersoll or a Bradlaugh. I know that in this day of grace, in the house of his friends, Jesus Christ is wounded more tragically than ever he was in any street of Jerusalem, on any hill in Palestine; that the God he revealed is for many but a name to be juggled with, not a father to be obeyed; and he himself little more than an excuse to roll up the eyes and turn loose the tongue of un-pious piety! And therefore I should not expect this argument, that God being responsible for race differences, his goodness and wisdom are attacked when men make these differences their justification for hatred of their fellow men; I should not by any means expect it to appeal effectively to the reason and conscience of all people who profess and call themselves Christians.

But surely there are some professing Christianity who really want to be Christians; to look at things and men, and God, as Jesus Christ looked at them, honestly eager to rid their hearts of every prejudice, their souls of every sentiment and conviction, which would imply denial or doubt of the goodness and wisdom