

she be a worker. Her low wage now forces down the wage of man. "Woman's place is at home"—sometimes. Especially when she is away from home agitating for the perpetuation of the enslavement of her humbler sisters.

RELATED THINGS

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BELIEF.

For The Public.

If to the affirmations of your Creed
Your acts have written Doubt—what then?
Shall faith and violation, hand in hand,
Come to the audit? While with your breath ye say,
"Oh, gracious Lord, behold it, we are thine,
Thy servants and thy children!"—and your works
Attend not to the proof, then is it shown
That ye believe? For God will not be mocked:
Wherever in the shadow of your pomp
The weak lift up their hands, the poor cry out,
Life clings to its continuance like a curse
For some, your brethren here—where women crouch,
Where men become not men but something less,
And childhood wilts and stifles in the press
Of hard, enduring toil—shall God accept
Your word that ye believe? It is not so.

W. S. ROGERS.

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GEORGE A. BRIGGS ANSWERS MR. VAN CLEAVE.

A Circular Put Out by the Democratic National
Committee.

It is with sincere regret that we note the effort Mr. Van Cleave is making to line up all business men for Mr. Taft, notwithstanding there are two distinct kinds of business men whose interests are diametrically opposed. These two classes may be described as privileged and competitive.

The former is entrenched behind too high tariffs, patent rights, franchises and ownership of natural resources. Its financial success is not primarily dependent upon the quality of service rendered, and to the extent that competitive business men use the product of this class as raw material they must pay tribute to privilege.

Competitive business on the other hand not being safeguarded by special legislation, must depend for financial success wholly upon the quality of its services and its ability to purchase raw materials on the basis of equality with competitors.

Since privileged business controls largely the raw materials of competitive business, the success of any venture of the latter class is largely dependent upon the good will, interest & whim of the former. So long, therefore, as competitive business continues to permit privileged business to pat it condescendingly on the back and say, "We

business men must stand together," so long will competitive industries yield a precarious living, and privilege continue to absorb so much of the nation's wealth as to make business disaster the rule rather than the exception.

For instance, in the business with which we are associated the higher prices we have to pay for raw materials because of the tribute demanded by those who are entrenched in privilege, makes it necessary for us to recoup either by paying lower wages or asking a higher price from the consumer, and the latter course is open only so long as the class of privilege does not, for selfish reasons, favor one or more of our competitors.

Businesses like ours are thus dependent on the benevolence of our natural enemy, privilege, while the kind of efforts Mr. Van Cleave is making befog the atmosphere by uniting those antagonistic elements in a movement which is calculated to incite and intensify class feeling among working men against business men.

In the interest of American patriotism, as well as in the interest of free competition and no special advantages in business, we are hopeful that competitive business men may see through the sophistry of the movement to lead them into a political alliance with business concerns that operate under the advantages of special legislative and executive privileges of one kind or another.

G. A. BRIGGS.

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WILLIAM JENNINGS BRYAN'S POLITICAL ECONOMY.

Parts of the Non-Partisan Speech of William Jennings
Bryan, Democratic Candidate for President, at
the Dinner of the Chicago Association of
Commerce at Chicago, October 7,
1908, on the Occasion of His Meet-
ing and Speaking with William
Howard Taft, the Repub-
lican Candidate.

I am honored to be the guest of a commercial association, for I recognize the importance of commerce. Commerce is the second step in material progress. First comes production and then exchange. Without exchange production loses much of its value. Those who produce need commerce and commerce cannot exist without production first.

Commerce is a great molding force in the world. You can scarcely estimate its importance, and yet commerce is dependent. In fact, my friends, the more complex society becomes the more interdependent we are. We sometimes speak of people being independently rich. We do not mean that; we mean that they are dependently rich, for the richer they are the more dependent they are. Not only is commerce dependent upon the farmers, who in their fields con-

vert God's bounty into a nation's wealth, but commerce is dependent also upon those humble toilers who in the factory and on the train are moving the wheels of our industrial progress. While we gather here to enjoy the bounties that are spread we are much like the people on the upper decks of a ship, who move peacefully along through the waters because down in the hold in the dark are men with bodies bare and hands soiled with dirt, keeping the fires burning while the ship keeps on. The manufacturer is as dependent upon the men whom he employs as they are dependent upon him for employment. The clerks in the stores who run back and forth, who carry merchandise and keep the accounts, are as necessary a part of commerce as those who preside and direct.

The great lesson that we must learn is that society cannot dispense with any element that is engaged in production. We must learn the great truth, that we are linked together by indissoluble bonds, bonds which we should not sever if we could, bonds which we could not sever if we would. And we must learn that progress must not be measured by the progress of a few, but by the advancement of the mass. On occasions like this, I deem it not inappropriate to remind you, as I desire to be reminded, that we must work together if we work at all.

Upon what basis can we work? There is but one, and that is a basis that measures justly each individual share of the joint product.

Every man who by his brain or muscle contributes to the sum total of this nation's wealth must have a part of that wealth as his reward. He may be a captain of industry; he may be a general in command. But, my friends, there must be a relation between the pay of the general and the pay of the enlisted man, for the general needs the soldier as much as the soldier needs the general.

To my mind, the world's great problem today is not to correctly solve the questions about which my distinguished friend and I dispute. These are surface indications of a larger problem. Go into different lands and you will find people speaking different languages; you will find differences in address; you will find differences in tradition; you will find differences in religion, and you will find differences in government. But there is one problem that is universal. You encounter it everywhere; it has no latitude, it has no longitude. That problem is the adjustment of the rewards of society; and upon the settlement of that problem aright, depends the future of mankind.

Is there a measure of rewards? I believe there is. What is that measure? It is the divine measure; it is the law that God stamped upon the world and impressed upon man; it is the law by which society must be governed, if governed aright; and this law is that every citizen shall

draw from society a reward proportionate to the service that he renders to society.

In proportion as we approximate to the right solution of that problem, will we place progress upon a sure and a permanent foundation.

I think it is well that we gather here from all parts of this Union, for better acquaintance makes us better friends. It is well that we should meet together as representatives of different parties, for the more we know of each other the more we are convinced that, whatever our differences may be, our impulses are the same, and that patriotism is stronger in all of us than the partisanship that separates us. It would also be well if we could more frequently mingle together as the representatives of different occupations, of different work, of different elements of our industrial population. For I am satisfied that if the people could meet each other face to face; that if the people could know each other, heart knowing heart, an impetus would be given to a larger brotherhood, and that instead of being actuated by that short-sighted selfishness that leads one to try to lift himself upon the prostrate form of another, we would learn that the broadest selfishness, the most far-sighted interest, is embraced in the commandment: "Thou shalt love thy neighbor as thyself."

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REPUBLICAN COERCION AND DECEPTION.

Exposure by a Business Man of a Fraudulent Business-Men's Demonstration for Mr. Taft.

The Vice-President of the Association of Bronx Real Estate Brokers, Mr. Edward Polak, has exposed the fraudulent and coercive methods of the business men's demonstration for Mr. Taft, to take place on the 31st in New York.

He received the following official letter from the Secretary of his Association:

Association of Bronx Real Estate Brokers,
149th Street and Third Avenue.

New York, Oct. 5, 1908.

Mr. Edward Polak,
4030 Third Ave.,
New York.

Dear Sir:—There is to be a parade of the Business Men's Taft and Sherman Club on Saturday, October 31, 1908. It has been suggested that all the different business interests and trades in the Bronx organize and form Bronx divisions and companies to demonstrate the development and growth of the Bronx, and the present strength of all industries in the Borough. If you believe that the election of Taft and Sherman will insure a continuance of prosperity and activity in all lines, and desire to show your interest in this result by taking part in such a parade with Real Estate Division from the Bronx, kindly notify the undersigned how many of your office force and friends will participate, so arrange-