
PRAIRIE REVOLT

Rapid agricultural expansion was a crucial part of the nation's amazing economic growth in the late nineteenth century. Yet average farm income went down during this era, and farmers gradually lost their high status in American society. Farmers in the Midwest suffered from bad weather; farmers in the South suffered from weevils and other pests. Everywhere growers received lower prices because of overproduction but paid higher borrowing and shipping costs because of what they saw as greedy, unresponsive banks and railroads. Targeting this network of transportation and finance in frustration, farmers joined organizations such as the Grange and the Farmers' Alliance to promote their own interests. In 1890 midwestern Alliances ran candidates for office against Republicans and Democrats. In the South, Alliance members, facing the problem of racial conflict, sought to take over the Democratic party. In 1892 they formed a national People's, or Populist, party.

Thundering against millionaires and "plutocrats," the Populists demanded major changes, including government ownership of all railroads, telegraph systems, and telephones; a graduated income tax; and a dramatic increase in the national currency by means of "free and unlimited" coinage of silver at a 16-to-1 ratio to gold. The Populists did well for a new party, carrying four states for president in 1892 and receiving a million popular votes as well as electing several congressmen and state officials.

Two developments conspired against further success. First, the party shattered violently along racial lines in the South, with black voters steadily losing the franchise and whites drifting, of necessity, towards the white supremacist Democrats. Second, in the Midwest the two main parties appropriated key Populist positions for their own use. The Democrats proved especially deft at this game, using not only the Populists' class and sectional rhetoric but their call for inflation through the coinage of silver bullion. Western silver miners, not surprisingly, were major backers of the prairie Democrats. The turning point came in 1896 when William Jennings Bryan of Nebraska seized the Democratic

nomination for president with a rousing, Populist-inspired speech to the party convention in Chicago. Bryan lost the ensuing election. But he helped the Democrats steal the Populists' thunder and drive them out of existence.

William Jennings Bryan was born in 1860 in Salem, Illinois. He attended college and law school in Illinois before moving to Nebraska. In 1890 he ran successfully for Congress from a Republican district. A free-silver advocate with clear agrarian sympathies, a good writer and orator, Bryan went to Chicago in 1896 as a Nebraska delegate and proceeded to stampede the hall with his "Cross of Gold" speech. The Eastern party barons hated the speech and Bryan; farm-state Democrats loved both. He traveled over 18,000 miles seeking the presidency that year before losing narrowly to William McKinley. He lost again for president in 1900 (against McKinley) and 1908 (against William Howard Taft). Bryan's reputation as an ardent Christian and temperance advocate earned him the nickname the "Great Commoner." He was also a pacifist, a position he generally adhered to even as secretary of state in Woodrow Wilson's first administration. A long-time editor and speaker, he recited his Cross of Gold speech thousands of times. Bryan died in Tennessee in 1925, shortly after prosecuting John T. Scopes for teaching Darwinian evolution instead of biblical creationism in high school.

Questions to Consider. What use did Bryan make of biblical rhetoric and references in his speech? What use did he make of episodes in American history? Were his biblical and historical usages legitimate and accurate? Why did he think government had to regulate the banks? To what extent was Bryan's appeal occupational as opposed to sectional or class-based? Why did bankers oppose Bryan's attack on the gold standard? Why did farmers want more currency in circulation? Could a politician seize a party's nomination by giving an electrifying convention speech today?



The Cross of Gold (1896)

WILLIAM JENNINGS BRYAN

This is not a contest between persons. The humblest citizen in all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of error. I come to speak to you in defense of a cause as holy as the cause of liberty—the cause of humanity.

From William Jennings Bryan, *The First Battle* (Chicago, 1896), 199–205.

When this debate is concluded, a motion will be made to lay upon the table the resolution offered in commendation of the administration, and also the resolution offered in condemnation of the administration. We object to bringing this question down to the level of persons. The individual is but an atom; he is born, he acts, he dies; but principles are eternal; and this has been a contest over a principle.

Never before in the history of this country has there been witnessed such a contest as that through which we have just passed. Never before in the history of American politics has a great issue been fought out as this issue has been, by the voters of a great party. On the fourth of March, 1895, a few Democrats, most of them members of Congress, issued an address to the Democrats of the nation, asserting that the money question was the paramount issue of the hour; declaring that a majority of the Democratic party had the right to control the action of the party on this paramount issue; and concluding with the request that the believers in the free coinage of silver in the Democratic party should organize, take charge of, and control the policy of the Democratic party. Three months later, at Memphis, an organization was perfected, and the silver Democrats went forth openly and courageously proclaiming their belief, and declaring that, if successful, they would crystallize into a platform the declaration which they had made. Then began the conflict. With a zeal approaching the zeal which inspired the Crusaders who followed Peter the Hermit, our silver Democrats went forth from victory unto victory until they are now assembled, not to discuss, not to debate, but to enter up the judgement already rendered by the plain people of this country. . . .

The gentleman who preceded me [ex-Governor Russell] spoke of the State of Massachusetts; let me assure him that not one present in all this convention entertains the least hostility to the people of the State of Massachusetts, but we stand here representing the people who are the equals, before the law, of the greatest citizens in the State of Massachusetts. When you [the gold delegates] come before us and tell us that we are about to disturb your business interests, we reply that you have disturbed our business interests by your course.

We say to you that you have made the definition of a business man too limited in its application. The man who is employed for wages is as much a business man as his employer, the attorney in a country town is as much a business man as the corporation counsel in a great metropolis; the merchant at the cross-roads store is as much a business man as the merchant of New York; the farmer who goes forth in the morning and toils all day—who begins in the spring and toils all summer—and who by the application of brain and muscle to the natural resources of the country creates wealth, is as much a business man as the man who goes upon the board of trade and bets upon the price of grain; the miners who go down a thousand feet into the earth, or climb two thousand feet upon the cliffs, and bring forth from their hiding places the precious metals to be poured into the channels of trade are as much business men as the few financial magnates who, in a back room, cor-

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ner the money of the world. We come to speak for this broader class of business men.

Ah, my friends, we say not one word against those who live upon the Atlantic coast, but the hardy pioneers who have braved all the dangers of the wilderness, who have made the desert to blossom as the rose—the pioneers away out there [pointing to the West], who rear their children near to Nature's heart, where they can mingle their voices with the voices of the birds—out there where they have erected school houses for the education of their young, churches where they praise their Creator, and cemeteries where rest the ashes of their dead—these people, we say, are as deserving of the consideration of our party as any people in this country. It is for these that we speak. We do not come as aggressors. Our war is not a war of conquest; we are fighting in the defense of our homes, our families, and posterity. We have petitioned, and our petitions have been scorned; we have entreated, and our entreaties have been disregarded; we have begged, and they have mocked when our calamity came. We beg no longer; we petition no more. We defy them.

They tell us that this platform was made to catch votes. We reply to them that changing conditions make new issues; that the principles on which Democracy rests are as everlasting as the hills, but that they must be applied to new conditions as they arise. Conditions have arisen, and we are here to meet those conditions. They tell us that the income tax ought not be brought in here; that it is a new idea. They criticize us for our criticism of the Supreme Court of the United States. My friends, we have not criticized; we have simply called attention to what you already know. If you want criticisms, read the dissenting opinions of the court. There you will find criticisms. They say that we passed an unconstitutional law; we deny it. The income tax law was not unconstitutional when it was passed; it was not unconstitutional when it went before the Supreme Court for the first time; it did not become unconstitutional until one of the judges changed his mind, and we cannot be expected to know when a judge will change his mind. The income tax is just. It simply intends to put the burdens of government upon the backs of the people. I am in favor of an income tax. When I find a man who is not willing to bear his share of the burdens of the government which protects him, I find a man who is unworthy to enjoy the blessings of a government like ours.

They say that we are opposing national bank currency; it is true. If you will read what Thomas Benton said, you will find he said that, in searching history, he could find but one parallel to Andrew Jackson; that was Cicero, who destroyed the conspiracy of Cataline and saved Rome. Benton said that Cicero only did for Rome what Jackson did for us when he destroyed the bank conspiracy and saved America. We say in our platform that we believe that the right to coin and issue money is a function of government. We believe it. We believe that it is a part of sovereignty, and can no more with safety be delegated to private individuals than we could afford to delegate

to private individuals the power to make penal statutes or levy taxes. Mr. Jefferson, who was once regarded as good Democratic authority, seems to have differed in opinion from the gentleman who has address us on the part of the minority. Those who are opposed to this proposition tell us that the issue of paper money is a function of the bank, and that the Government ought to go out of the banking business. I stand with Jefferson rather than with them, and tell them, as he did, that the issue of money is a function of government, and that banks ought to go out of the governing business. . . .

And now, my friends, let me come to the paramount issue. If they ask us why it is that we say more on the money question than we say upon the tariff question, I reply that, if protection has slain its thousands, the gold standard has slain its tens of thousands. If they ask us why we do not embody in our platform all the things that we believe in, we reply that when we have restored the money of the Constitution all other necessary reforms will be possible; but that until this is done there is no other reform that can be accomplished. . . .

Why this change? Ah, my friends, is not the reason for the change evident to any one who will look at the matter? No private character, however pure, no personal popularity, however great, can protect from the avenging wrath of an indignant people a man who will declare that he is in favor of fastening the gold standard upon this country, or who is willing to surrender the right of self-government and place the legislative control of our affairs in the hands of foreign potentates and powers. . . .

Here is the line of battle, and we care not upon which issue they force the fight; we are prepared to meet them on either issue or on both. If they tell us that the gold standard is the standard of civilization, we reply to them that this, the most enlightened of all the nations of the earth, has never declared for a gold standard and that both the great parties this year are declaring against it. If the gold standard is the standard of civilization, why, my friends, should we not have it? If they come to meet us on that issue we can present the history of our nation. More than that; we can tell them that they will search the pages of history in vain to find a single instance where the common people have ever declared themselves in favor of the gold standard. They can find where the holders of fixt investments have declared for a gold standard, but not where the masses have.

Mr. Carlisle said in 1878 that this was a struggle between "the idle holders of idle capital" and "the struggling masses, who produce the wealth and pay the taxes of the country"; and, my friends, the question we are to decide is: Upon which side will the Democratic party fight; upon the side of "the idle holders of idle capital" or upon the side of "the struggling masses"? That is the question which the party must answer first, and then it must be answered by each individual hereafter. The sympathies of the Democratic party, as shown by the platform, are on the side of the struggling masses who have ever been the foundation of the Democratic party. There are two ideas of government. There are those who believe that, if you will only leg-

islate to make the well-to-do prosperous, their prosperity will leak through on those below. The Democratic idea, however, is that if you legislate to make the masses prosperous, their prosperity will find its way up through every class which rests upon them.

You come to us and tell us that the great cities are in favor of the gold standard; we reply that the great cities rest upon our broad and fertile prairies. Burn down your cities and leave our farms, and your cities will spring up again as if by magic; but destroy our farms and the grass will grow in the streets of every city in the country.

My friends, we declare that this nation is able to legislate for its own people on every question, without waiting for the aid or consent of any other nation on earth; and upon that issue we expect to carry every State in the Union. I shall not slander the inhabitants of the fair State of Massachusetts nor the inhabitants of the State of New York by saying that, when they are confronted with the proposition, they will declare that this nation is not able to attend to its own business. It is the issue of 1776 over again. Our ancestors, when but three millions in number, had the courage to declare their political independence of every other nation; shall we, their descendants, when we have grown to seventy millions, declare that we are less independent than our forefathers? No, my friends, that will never be the verdict of our people. Therefore we care not upon what lines the battle is fought. If they say bimetallism is good, but that we cannot have it until the other nations help us, we reply that, instead of having a gold standard because England has, we will restore bimetallism, and then let England have bimetallism because the United States has it. If they dare to come out in the open field and defend the gold standard as a good thing, we will fight them to the uttermost. Having behind us the producing masses of this nation and the world, supported by the commercial interests, the laboring interests, and the toilers everywhere, we will answer their demand for a gold standard by saying to them: You shall not press down upon the brow of labor this crown of thorns, you shall not crucify mankind upon a cross of gold.

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## TAXING THE RICH

Taxes have been a sore issue for most of American history. The colonists took up arms against England partly to protest obnoxious taxes. Pennsylvania farmers mounted the Whiskey Rebellion, which Washington and Hamilton ruthlessly crushed, against excise taxes on corn liquor. Tax revolts flared periodically elsewhere through the nineteenth century. Yet taxes, even in early America, were an accepted fact of life. Governments had to function, especially at the local level, and tax revenues were needed to pay for, among other things, public schools and colleges, prisons and asylums, roads and bridges, police and firefighters, public water and sanitation systems, canals and dams, the postal service, and the military, including the service academies.

Most early local taxes were based on property ownership rather than personal or business income, which was appropriate when livelihoods derived directly from land or workshop or countinghouse. The federal government got most of its tax revenue from customs duties or selected taxes, usually modest excise taxes on domestic production. Only during the Civil War, when finances were stretched to the breaking point, did Congress levy a tax on incomes, and then only for the duration of the conflict.

In the late nineteenth century, reformers again urged an income tax, in part to fund programs and services but also, by now, to reduce the swollen private fortunes that were so startling a feature of industrial America. Numerous states instituted income tax systems, as did, very modestly, the national government. Populists and other reformers, however, wanted more. They wanted a progressive, or graduated, tax system that would tax high incomes at a higher rate than those below. They also wanted a significant inheritance, or death, tax on accumulated wealth, again to reduce economic inequality. They wanted, in other words, to use the tax system to spread prosperity around and share the wealth. Congress passed a modest income tax in 1894, which the Supreme Court promptly ruled unconstitutional.

Democrats were more likely to advocate graduated income and inheritance taxes than Republicans, who drew support from the

wealthier classes. But Theodore Roosevelt, the Republican governor of New York, endorsed a Democratic proposal to impose a tax on corporations in 1902, and as president his interest in taxation grew. He became a strong proponent of the steeply graduated inheritance tax and, increasingly, of the graduated income tax as well. In his 1906 message to Congress on tax policy, excerpted below, he came out for both, though TR, ever the shrewd politician, was more cautious about taxing income than inheritance. TR and other voices thus built a constituency for both a federal income tax and a graduated tax structure. In 1913 the country ratified the 16th Amendment, allowing a federal income tax. That same year Congress imposed a graduated tax of 1 to 6 percent on personal incomes of \$3,000 and over. The income tax thus joined women's suffrage and prohibition as keystone achievements of the Progressive era.

**Questions to Consider.** What reasons did Roosevelt give for supporting a stiff inheritance tax? Why was he the first president to urge Congress to tax inheritances? To what political groups did he appear to be appealing? Do you find his arguments for taxing inheritance compelling today? What were his reasons for mentioning an income tax? Does he seem to have been as aggressive in arguing for this tax as for a tax on inheritances? What might have accounted for any differences that you detect?



### Message to Congress (1906)

THEODORE ROOSEVELT

There are many kinds of taxes which can only be levied by the general government so as to produce the best results, because, among other reasons, the attempt to impose them in one particular State too often results merely in driving the corporation or individual affected to some other locality or other State. The National Government has long derived its chief revenue from a tariff on imports and from an internal or excise tax. In addition to these there is every reason why, when next our system of taxation is revised, the National Government should impose a graduated inheritance tax, and, if possible, a graduated income tax. The man of great wealth owes a peculiar obligation to the State, because he derives special advantages from the mere existence of government. Not only should he recognize this obligation in the way he leads



**Theodore Roosevelt, hands raised for emphasis, speaking to a crowd of railroad workers, supporters, and the curious, including many perched atop surrounding structures for a better view.** Roosevelt, an ardent devotee of "the strenuous life," was one of the era's most dynamic and compelling public speakers in spite of his high-pitched, sometimes squeaky voice. (New-York Historical Society)

his daily life and in the way he earns and spends his money, but it should also be recognized by the way in which he pays for the protection the State gives him. On the one hand, it is desirable that he should assume his full and proper share of the burden of taxation; on the other hand, it is quite as necessary that in this kind of taxation, where the men who vote the tax pay but little of it, there should be clear recognition of the danger of inaugurating any such system save in a spirit of entire justice and moderation. Whenever we, as a people, undertake to remodel our taxation system along the lines suggested, we must make it clear beyond peradventure that our aim is to distribute the burden of supporting the government more equitably than at present; that we intend to treat rich man and poor man on a basis of absolute equality, and that we regard it as equally fatal to true democracy to do or permit injustice to the one as to do or permit injustice to the other.

I am well aware that such a subject as this needs long and careful study in order that the people may become familiar with what is proposed to be done, may clearly see the necessity of proceeding with wisdom and self-restraint, and may make up their minds just how far they are willing to go in the matter; while only trained legislators can work out the project in necessary detail. But I feel that in the near future our national legislators should enact a law providing for a graduated inheritance tax by which a steadily increasing rate of duty should be put upon all moneys or other valuables coming by gift, bequest, or devise to any individual or corporation. It may be well to make the tax heavy in proportion as the individual benefited is remote of kin. In any event, in my judgment the pro rata of the tax should increase very heavily with the increase of the amount left to any one individual after a certain point has been reached. It is most desirable to encourage thrift and ambition, and a potent source of thrift and ambition is the desire on the part of the bread-winner to leave his children well off. This object can be attained by making the tax very small on moderate amounts of property left; because the prime object should be to put a constantly increasing burden on the inheritance of those swollen fortunes which it is certainly of no benefit to this country to perpetuate.

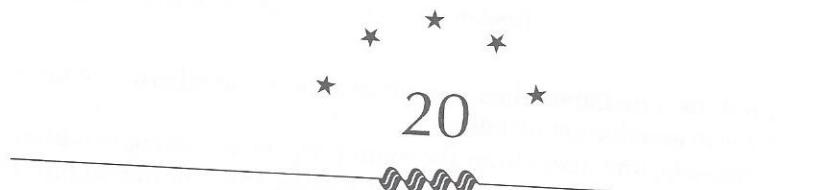
There can be no question of the ethical propriety of the government thus determining the conditions upon which any gift or inheritance should be received. Exactly how far the inheritance tax would, as an incident, have the effect of limiting the transmission by devise or gift of the enormous fortunes in question it is not necessary at present to discuss. It is wise that progress in this direction should be gradual. At first a permanent national inheritance tax, while it might be more substantial than any such tax has hitherto been, need not approximate, either in amount or in the extent of the increase by graduation, to what such a tax should ultimately be.

This species of tax has again and again been imposed although only temporarily, by the National Government. It was first imposed by the act of July 6, 1797, when the makers of the Constitution were alive and at the head of affairs. It was a graduated tax; though small in amount, the rate was increased with the amount left to any individual, exceptions being made in the case of certain close kin. A similar tax was again imposed by the act of July 1, 1862; a minimum sum of \$1,000 in personal property being excepted from taxation, the tax then becoming progressive according to the remoteness of kin. The war-revenue act of June 13, 1898, provided for an inheritance tax on any sum exceeding the value of \$10,000, the rate of the tax increasing both in accordance with the amounts left and in accordance with the legatee's remoteness of kin. The Supreme Court has held that the succession tax imposed at the time of the Civil War was not a direct tax but an impost or excise which was both constitutional and valid. More recently the court, in an opinion delivered by Mr. Justice White, which contained an exceedingly able and elaborate discussion of the powers of the Congress to im-

pose death duties, sustained the constitutionality of the inheritance-tax feature of the war-revenue act of 1898.

In its incidents, and apart from the main purpose of raising revenue, an income tax stands on an entirely different footing from an inheritance tax; because it involves no question of the perpetuation of fortunes swollen to an unhealthy size. The question is in its essence a question of the proper adjustment of burdens to benefits. As the law now stands it is undoubtedly difficult to devise a national income tax which shall be constitutional. But whether it is absolutely impossible is another question; and if possible it is most certainly desirable. The first purely income-tax law was passed by the Congress in 1861, but the most important law dealing with the subject was that of 1894. This the court held to be unconstitutional.

The question is undoubtedly very intricate, delicate, and troublesome. The decision of the court was only reached by one majority. It is the law of the land, and of course is accepted as such and loyally obeyed by all good citizens. Nevertheless, the hesitation evidently felt by the court as a whole in coming to a conclusion, when considered together with the previous decisions on the subject, may perhaps indicate the possibility of devising a constitutional income-tax law which shall substantially accomplish the results aimed at. The difficulty of amending the Constitution is so great that only real necessity can justify a resort thereto. Every effort should be made in dealing with this subject, as with the subject of the proper control by the National Government over the use of corporate wealth in interstate business, to devise legislation which without such action shall attain the desired end; but if this fails, there will ultimately be no alternative to a constitutional amendment.



## CITY LIGHTS

Progressivism was a powerful force in turn-of-the-century America. Progressives believed in efficiency, so they fought to reform the civil service and to make government as effective and accountable as private business. They believed that capital, labor, and government should work together, so they urged the mediation of labor conflicts and the regulation of giant corporations. Believing in citizen participation, Progressives pioneered women's suffrage, the secret ballot, and the removal from office of corrupt officials by popular vote. Concerned with the suffering poor, Progressives promoted charity work, better public schools, university extension service, and better housing. They thought saloons and liquor caused trouble, so they struggled for prohibition. Most Progressives were educated, middle-class, native-born Protestants who felt uneasy around corporate greed and slum violence; they could be both self-righteous and narrow-minded. But they cared about the country. They were confident they could change things and tried energetically to do just that. As President Theodore Roosevelt once cried on their behalf, "We stand at Armageddon and do battle for the Lord."

Settlement houses were quintessential Progressive institutions. Established throughout urban America between 1880 and 1920, settlement houses—largely the handiwork of women reformers—arose to serve the vast swarm of newcomers to the country's great cities. These new "settlers" were European immigrants for the most part, but they also included recent arrivals, black and white, from the rural South. The settlement houses provided meeting halls. The staffs sponsored lectures, encouraged political participation and sometimes union activity, taught English classes, agitated for tighter health codes, and held citizenship and naturalization classes. These early social workers paid special attention to the problems of poor women and inevitably, therefore, to the problems of immigrant families.

Urban youth were a particular concern of the settlements. Settlement workers labored ceaselessly for child labor laws, more playgrounds, better schools. They worked to heal the generation gap between immigrant parents clinging to older ways and children rejecting everything old and old-fashioned, including the parents. The social

workers tried to explain the new land to these children and to give them a smattering of self-improvement and urban survival skills. The following excerpt was written by Jane Addams, founder of Chicago's Hull House and in 1909 probably the country's most illustrious woman—almost certainly its most famous reformer. She did settlement work to benefit local Chicagoans. She then used local Chicagoans as case studies to demonstrate how badly the industrial system was damaging urban youth and how the system might be counteracted. This approach understandably brought great credit to the settlement houses and also great prestige to the reformers. Eventually their influence spread from neighborhood to city to state to, at last, nation.

Jane Addams was born in 1860 into a small-town middle-class Illinois family. After her graduation from college in 1881, Addams visited Europe, where she became inspired by a pioneer English settlement house that worked with the London poor. By 1889 she had founded a similar house in a ramshackle Chicago mansion. Addams attracted numerous bright, dedicated young women to work with her, including Florence Kelley, later an Illinois factory inspector, and Mary Kenny, a labor organizer. Together the three made Hull House famous. Addams's writings and speeches helped spread its reputation. *The Spirit of Youth and the City Streets* alone sold twenty thousand copies, and Addams's autobiography far more. She received the Nobel Peace Prize in 1931, four years before her death.

**Questions to Consider.** Why did Addams see the theater as a serious urban problem, and how did she propose to combat it? Does her distinction between baseball and theater seem valid? How did she account for the popularity of saloons among youth? What would she offer as a substitute? What role did factory labor play in the lives of the urban youth described by Addams? How did factory labor affect their behavior? Did she propose fundamental changes? Do her alternatives seem realistic? Would the problems of the theater, the saloon, and the factory have affected small-town youth, too?



## The Spirit of Youth (1909)

JANE ADDAMS

This spring a group of young girls accustomed to the life of a five-cent theater, reluctantly refused an invitation to go to the country for a day's outing

From Jane Addams, *The Spirit of Youth and the City Streets* (The Macmillan Company, New York, 1909).



**Jane Addams.** Addams never used the words "adolescent" or "teenager." She thought the first too dry and academic; the second, slang. But it was this age group that most concerned her, as indeed it worried other adults of that period, who often wanted to pound delinquency out of the young by finger-wagging, confinement, and force. "Saint Jane" hoped to bury the bad tendencies of young people by giving their good ones a fighting chance. (Brown Brothers)

because the return on a late train would compel them to miss one evening's performance. They found it impossible to tear themselves away not only from the excitements of the theater itself but from the gaiety of the crowd of young men and girls invariably gathered outside discussing the sensational posters.

A steady English shopkeeper lately complained that unless he provided his four daughters with the money for the five-cent theaters every evening

they would steal it from his till, and he feared that they might be driven to procure it in even more illicit ways. Because his entire family life had been thus disrupted he gloomily asserted that "this cheap show had ruined his 'ome and was the curse of America." This father was able to formulate the anxiety of many immigrant parents who are absolutely bewildered by the keen absorption of their children in the cheap theater. This anxiety is not, indeed, without foundation. An eminent alienist<sup>1</sup> of Chicago states that he has had a number of patients among neurotic children whose emotional natures have been so over-wrought by the crude appeal to which they had been so constantly subjected in the theaters, that they have become victims of hallucination and mental disorder. . . .

This testimony of a physician that the conditions are actually pathological, may at last induce us to bestir ourselves in regard to procuring a more wholesome form of public recreation. Many efforts in social amelioration have been undertaken only after such exposures; in the meantime, while the occasional child is driven distraught, a hundred children permanently injure their eyes watching the moving films, and hundreds more seriously model their conduct upon the standards set before them on this mimic stage.

Three boys, aged nine, eleven, and thirteen years, who had recently seen depicted the adventures of frontier life including the holding up of a stage coach and the lassoing of the driver, spent weeks planning to lasso, murder, and rob a neighborhood milkman, who started on his route at four o'clock in the morning. They made their headquarters in a barn and saved enough money to buy a revolver, adopting as their watchword the phrase "Dead Men Tell no Tales." . . . Fortunately for him, as the lariat was thrown the horse shied, and, although the shot was appropriately fired, the milkman's life was saved. Such a direct influence of the theater is by no means rare, even among older boys. Thirteen young lads were brought into the Municipal Court in Chicago during the first week that "Raffles, the Amateur Cracksman" was upon the stage, each one with an outfit of burglar's tools in his possession, and each one shamefacedly admitting that the gentlemanly burglar in the play had suggested to him a career of similar adventure.

In so far as the illusions of the theater succeed in giving youth the rest and recreation which comes from following a more primitive code of morality, it has a close relation to the function performed by public games. It is, of course, less valuable because the sense of participation is largely confined to the emotions and the imagination, and does not involve the entire nature. . . .

Well considered public games easily carried out in a park or athletic field, might both fill the mind with the imaginative material constantly supplied by the theater, and also afford the activity which the cramped muscles of the town dweller so sorely need. Even the unquestioned ability which the theater possesses to bring men together into a common mood and to afford

1. **Alienist:** psychiatrist.—Eds.

them a mutual topic of conversation, is better accomplished with the one national game which we already possess, and might be infinitely extended through the organization of other public games.

The theater even now by no means competes with the baseball league games which are attended by thousands of men and boys who, during the entire summer, discuss the respective standing of each nine and the relative merits of every player. During the noon hour all the employees of a city factory gather in the nearest vacant lot to cheer their own home team in its practice for the next game with the nine of a neighboring manufacturing establishment and on a Saturday afternoon the entire male population of the city betakes itself to the baseball field; the ordinary means of transportation are supplemented by gay stage-coaches and huge automobiles, noisy with blowing horns and decked with gay pennants. The enormous crowd of cheering men and boys are talkative, good-natured, full of the holiday spirit, and absolutely released from the grind of life. They are lifted out of their individual affairs and so fused together that a man cannot tell whether it is his own shout or another's that fills his ears; whether it is his own coat or another's that he is wildly waving to celebrate a victory. He does not call the stranger who sits next to him his "brother" but he unconsciously embraces him in an overwhelming outburst of kindly feeling when the favorite player makes a home run. Does not this contain a suggestion of the undoubted power of public recreation to bring together all classes of a community in the modern city unhappily so full of devices for keeping men apart? . . .

We are only beginning to understand what might be done through the festival, the street procession, the band of marching musicians, orchestral music in public squares or parks, with the magic power they all possess to formulate the sense of companionship and solidarity. . . .

As it is possible to establish a connection between the lack of public reaction and the vicious excitements and trivial amusements which become their substitutes, so it may be illuminating to trace the connection between the monotony and dullness of factory work and the petty immoralities which are often the youth's protest against them.

There are many city neighborhoods in which practically every young person who has attained the age of fourteen years enters a factory. When the work itself offers nothing of interest, and when no public provision is made for recreation, the situation becomes almost insupportable to the youth whose ancestors have been rough-working and hard-playing peasants.

In such neighborhoods the joy of youth is well nigh extinguished; and in that long procession of factory workers, each morning and evening, the young walk almost as wearily and listlessly as the old. Young people working in modern factories situated in cities still dominated by the ideals of Puritanism face a combination which tends almost irresistibly to overwhelm the spirit of youth. When the Puritan repression of pleasure was in the ascendant in America the people it dealt with lived on farms and villages where, although youthful pleasures might be frowned upon and

crushed out, the young people still had a chance to find self-expression in their work. Plowing the field and spinning the flax could be carried on with a certain joyousness and vigor which the organization of modern industry too often precludes. Present industry based upon the inventions of the nineteenth century has little connection with the old patterns in which men have worked for generations. The modern factory calls for an expenditure of nervous energy almost more than it demands muscular effort, or at least machinery so far performs the work of the massive muscles, that greater stress is laid upon fine and exact movements necessarily involving nervous strain. But these movements are exactly of the type to which the muscles of a growing boy least readily respond, quite as the admonition to be accurate and faithful is that which appeals the least to his big primitive emotions. . . .

In vast regions of the city which are completely dominated by the factory, it is as if the development of industry had outrun all the educational and social arrangements.

The revolt of youth against uniformity and the necessity of following careful directions laid down by some one else, many times results in such nervous irritability that the youth, in spite of all sorts of prudential reasons, "throws up his job," if only to get outside the factory walls into the freer street, just as the narrowness of the school inclosure induces many a boy to jump the fence.

When the boy is on the street, however, and is "standing around on the corner" with the gang to which he mysteriously attaches himself, he finds the difficulties of direct untrammeled action almost as great there as they were in the factory, but for an entirely different set of reasons. The necessity so strongly felt in the factory for an outlet to his sudden and furious bursts of energy, his overmastering desire to prove that he could do things "without being bossed all the time," finds little chance for expression, for he discovers that in whatever really active pursuit he tries to engage, he is promptly suppressed by the police. . . .

The unjustifiable lack of educational supervision during the first years of factory work makes it quite impossible for the modern educator to offer any real assistance to young people during that trying transitional period between school and industry. The young people themselves who fail to conform can do little but rebel against the entire situation.

There are many touching stories by which this might be illustrated. One of them comes from a large steel mill of a boy of fifteen whose business it was to throw a lever when a small tank became filled with molten metal. During the few moments when the tank was filling it was his foolish custom to catch the reflection of the metal upon a piece of looking-glass, and to throw the bit of light into the eyes of his fellow workmen. Although an exasperated foreman had twice dispossessed him of his mirror, with a third fragment he was one day flicking the gloom of the shop when the neglected tank overflowed, almost instantly burning off both his legs. Boys

working in the stock yards, during their moments of wrestling and rough play, often slash each other painfully with the short knives which they use in their work, but in spite of this the play impulse is too irrepressible to be denied. . . .

The discovery of the labor power of youth was to our age like the discovery of a new natural resource, although it was merely incidental to the invention of modern machinery and the consequent subdivision of labor. In utilizing it thus ruthlessly we are not only in danger of quenching the divine fire of youth, but we are imperiling industry itself when we venture to ignore these very sources of beauty, of variety and of suggestion.