

the case of the Inter-State Commerce Commission against the Lehigh Valley Railroad on account of freight discriminations in 1888, and has decided that the Commission has no authority to require a railroad to adopt what it deems reasonable rates. If this decision is sustained by the Supreme Court, the regulation of railroad rates by the Commission will be still more ineffectual than it has been in the past.—The Supreme Court of the State of Illinois has declared unconstitutional the law forbidding barber-shops to do business on Sunday. Even those shops in which the employers welcomed the law have now reopened, because no employer is free to close unless his competitors do likewise. To the employees in the barber-shops the decision seems an almost unmixed evil. In the name of liberty of contract a free Sunday is denied them.

The situation in Louisiana continued to be a serious one until last week. The vote, as returned by the local boards—under Democratic control—showed the following division of parishes:

	Democratic.	Fusion.
Negro parishes.....	25	7
White parishes.....	9	18
Total.....	36	25

One of the white parishes that went Democratic, however, was that of Orleans, where the Citizens' League of New Orleans not only carried the city, but elected its candidates to the Legislature. These League representatives held the balance of power in the Legislature, and were all pledged to the principle of honest elections. Their leaders, however, came to the conclusion that the Legislature had no authority to go behind the returns in order to determine who ought to be declared Governor. Instead of supporting an investigation, therefore, they proposed to both parties that a fair election law be passed, that a constitutional convention be called to change the suffrage qualifications and order a new election, and that Governor Foster and his Democratic associates be permitted to hold the offices to which they were returned until the result of the new election was determined. This proposition the Republicans and Populists promptly accepted, but Governor Foster and the Democrats held out against it for several days. Finally, however, the Governor accepted it, and the matter was settled in this way: On Thursday, when the Legislature met to count the vote, the Republicans and Populists presented their protest against the frauds, pointing out that in many parishes the votes returned for Foster were in excess of the voters, and in some parishes four or five times as numerous. Only twelve Democrats, however, voted with them in favor of a legislative investigation. Even this vote, however, showed a gratifying degree of party independence, for the constitutional right of the Legislature to investigate the frauds was conscientiously doubted, and the Democratic State Committee had issued an address declaring that any attempt on the part of the Legislature to act as a returning board or trial court "would be a flagrant and shameless usurpation to which no free people would submit."

An interesting illustration of arbitration as a means of settling an industrial controversy is afforded by the decision of Bishop Henry C. Potter on the questions recently submitted to him by the Lithographers' Association (employers) of New York City, and the New York Subordinate Association of the International Artists' and Engravers' Insurance and Protective Association (employed). The three questions submitted to Bishop Potter were: Should

piece-work be abolished? Should a minimum scale of wages of \$18 per week be fixed? Should the weekly hours of labor be forty-four or forty-seven and a half? On the last question he decided in favor of the longer term, on the ground that the work is not specially exacting or exhausting as compared with many other kinds of labor and is done under agreeable conditions. The other two questions he treated as one, and his decision upon this question is so significant in its bearing on the general industrial problem that we quote it in full:

"The gist of the matter seems to be this: There is a tendency at the present day among the working classes toward increasing solidarity. There is a strong movement among the employers of labor to resist this tendency.

"The conditions implied in the wage-work system are favorable to solidarity. Hence the workmen demand it. The conditions implied in the piece-work system allow the employer to deal with his men separately, and to isolate, more or less, the interest of each from his fellows. What should be the position of the arbitrator in such a conflict? If arbitration means compromise, I do not see how it is possible under these circumstances. There can be compromise as to hours of labor, as to the amount of wages to be paid, as to the number of apprentices to be allowed, etc. In fact, wherever the difference can be stated numerically, compromise seems clearly in order. But I do not see how there can be any compromise between opposing principles. If, nevertheless, the arbitrator or referee is required to give a decision, it seems to me that he must consult his highest conscience as to which of the opposite tendencies makes for the social good, and side with one or the other of the parties accordingly. In the interest of arbitration as a means of settling labor disputes, this point should be clearly stated, so that the distinction between arbitration and compromise may come to be recognized.

"Having called attention to it, I beg to add that I find myself constrained to decide in favor of the abolition of piece-work."

It will thus be seen that the decision of Bishop Potter is in favor of the social or confederated action of labor as against individualism. Without expressing an expert judgment on the specific question submitted to him, we cannot doubt that he is right as to the general principle. The history of industry has shown that individualism does not promote liberty; that true industrial freedom can be secured only by concurrent action on the part of laborers, and that free competition left to work out its own results with capital combined and labor uncombined ends, by an inexorable law, in industrial despotism, and oftentimes defeats the best intentions of the employer.

The importance in the present crisis in the history of New York schools of having the best-equipped man for the place in the country as Superintendent of Schools justifies The Outlook in urging again upon the School Commissioners the great responsibility which rests upon them in choosing a successor to Mr. Jasper, whose term expires on the first of next month. Mr. Jasper has been the head of the schools in this city for many years, and is a man of very considerable executive ability, whose knowledge of the detail of the department is probably unrivaled, and who has very excellent abilities in several directions; but Mr. Jasper is not in any sense an educational expert. He is conspicuously lacking in those qualities which the city of New York needs pre-eminently at the present moment. He is not in touch with the modern educational movement, and he is lacking in the elements of leadership. The public-school system of the city needs, above all things, the breath of a new and deeper intellectual and spiritual life. Its mechanism is already thoroughly elaborated; it suffers from too much organization. What is now needed is that vital spirit without which the best educational methods are as dry and unproductive as the bed of a stream in a drought in August. Mr. Jasper has served the city well along the line of his own capacity, but the city needs a new Superintendent of Schools, and the selec-

tion ought to be made without reference to personal considerations, and solely on the ground of securing the highest competency. The position is a very difficult one. Whoever comes here and makes an impression on our schools must bring not only pedagogic genius, but also the zeal and courage of a reformer. It is, nevertheless, a very desirable position for a man of the right sort, because it is a great educational opportunity. The School Commissioners owe it to the city to look over the whole country and invite the most competent man to take the position now held by Superintendent Jasper.

The article by Professor Shaw on another page respecting university professional training of teachers is one of importance to the general public. It is not creditable that for so long a time the learned professions were counted as three in number only—law, medicine, and ministry; but it is only recently that teaching has been included among the learned professions, and, indeed, in public estimate it is scarcely even now so included. A true school of pedagogy must be something more than a normal school. It must have in it the elements of university training; it must require of its pupils some broad and general previous preparation; it must have the qualities of a post-graduate school even if it is not technically confined to graduates. In short, it must be a component part of that liberal education which is rightly connected in the public mind with the term university. The New York University may well be proud of the fact that it is the first institution in the world which “recognized this need by establishing, in 1890, alongside of its other professional schools a school of post-graduate rank for the study of pedagogy.” The mere existence of such a department in a university is itself a protest against mechanical methods of teaching and narrow courses of instruction for teachers. It emphasizes the demand that the teacher’s place shall not be a mere convenient method of earning a little money between graduation from college and entering upon a life-work; that it shall be recognized as a learned profession of equal rank with medicine, law, and the ministry.

The Lodging-House for Homeless Men in New York City, which was opened in March, has already made a report which is of incalculable value to the student of sociology. This lodging-house is located on the East River front, and is a barge fitted up for the use of men who were formerly accommodated in the police lodging-houses. During the month of April the barge had an average of 144 lodgers a night; 4,168 men were on the barge during the month of April; 751 of these had been in the city less than two days; 925 had been in the city from three to sixty days. The conclusion is that this 1,676, or two-fifths of the total number, were State paupers. The most startling fact in regard to the report is that the average age of the lodgers was but thirty-two years. Of the total number whose references were investigated, only 207 were classed as “good.” The State Charities Aid Committee, who have given close and intelligent study to the subject of homeless men and women, believe that the result of these statistics is to prove conclusively that there should be, under municipal control, one perfect lodging-house for homeless men, with a large corps of investigators whose business it should be to place these men where there is a possibility of their becoming self-supporting, and return those from the country to their own homes as rapidly as possible. The committee advise against the establishing of cheap lodging-houses. They disapprove of opportunities offered to live cheaply by casual labor. They believe that the surest way to protect the cities from unde-

sirable residents is to diminish the attractions of city life to the undesirable. The committee advise that all paupers be returned to their own homes at the expense of the State; that vagrants who belong in the city shall be sent to the workhouse, or to a farm school as soon as one is established; the absolutely homeless—a very small percentage of the total number—should be put under the care of private charity and saved from a life of vagrancy. This committee disapprove of shelters for homeless women. They believe that a woman can find work more readily than a man. If she is a vagrant because a confirmed drunkard, after investigation she should be put in an institution and not allowed to roam at large. The London “Charity Organization Review” says: “To put the matter plainly, women’s shelters give direct encouragement to immorality by making a life of sin more easy to women and girls through the casual shelter afforded them.” The solution of the whole problem of vagrancy depends on the ability to give individual attention to individual cases, treating each case on its own merits; each city to provide, either under municipal control or by private charity, some place which should be open the twenty-four hours of the day to meet the emergencies of the driftwood of human life.

The erection of the Municipal Baths in New York City is now assured. The Mayor’s committee having the matter in charge have decided to erect the first bath-house at the southeast corner of Tompkins Square, Seventh Street and Avenue B. This is right in the center of an overcrowded tenement-house district, the inmates of which belong to the better class of the tenement-house population. The building will be 80 feet in width and 140 feet in length. It will be modeled after the People’s Baths, Center Market Place, New York. The spray or rain system of hot and cold water will be used. Rooms have been planned as laundries, and provision will be made for the care of babies and young children while their mothers are taking a bath or washing. The wisdom of the committee in making this last decision is in harmony with the wise course pursued in all their plans. The report of the People’s Baths shows that 65,517 men took baths for the year ending September 30, 1895. In the same length of time 12,580 women took baths. A large percentage of this difference is due to the utter impossibility of a tenement-house mother taking a bath away from her home unless provision is made for the care of her babies. The People’s Baths are almost self-supporting.

The coronation of the Czar takes place in Moscow on Tuesday next. Already there is a notable gathering in that city of royal personages and of representatives of the great nations of the world. The Emperor and Empress with their court arrived from St. Petersburg on Monday of this week and were received with imposing ceremonies. The preparations made for the coronation are elaborate, and the event will be from the picturesque and ceremonial point of view an extraordinary one. Outside of the coronation ceremonies proper there will be a round of festivities, parades, military reviews, balls, and popular rejoicings, lasting in all over a week. The common people will be amused with all kinds of shows and will receive presents in memory of the occasion. Thus, we are told, every visitor to the popular festival will receive a gayly colored handkerchief containing “a pound loaf of white wheat bread, half a pound of sausage, three-quarters of a pound of nuts and candy, a piece of gingerbread or spice-cake, and an enameled jug, with the initials of their