

## AFTER ELECTION.

Therefore have my people gone into captivity, because they have no knowledge.—Isa. 5:13.

Diabolism in nature staggers one's faith in God. Diabolism in politics staggers one's faith in the Republic.

The man who engages in a noble cause and who finds, the day after election, that he has addressed himself to deaf ears and that the people have not been moved by his appeals, that man is likely to sit down and ask himself: Is popular government a success? Is the voice of the people the voice of God? Is it worth while to fight the battles of those who do not care?

It was with such doubts as these that Elijah betook himself to a cave, resolved to retire from public life and let the ungrateful people shift for themselves. It was here that the angel of the Lord found him and rebuked him. The angel told him not to be fool enough to fancy he was the only righteous man left in the kingdom and admonished him to come out of his cave of despair and go to work. Pessimism means paralysis. Faith and hope are the great watchwords of the race.

What we need is more faith in the Republic. But this implies faith in the people, for the Republic means popular government.

We have popular government. It is the people who rule. Political machines may frequently balk their rule. Money may do much to thwart the popular will. Our representative form of government, wherein the people have no direct veto or initiative, is often subversive of the declared wish of the majority. Notwithstanding all these things, the people get their way when they are in earnest about it.

The recent election in Toledo furnished a striking proof of this. With every political organization against him, with every paper silent as to his candidacy, "Golden Rule" Jones has, for the fourth time, won a popular victory. The people are stronger than all papers and all politicians and all corporate wealth combined. They cannot plead any of these things as excuse for their failures. They alone are responsible. Those who work for the upbuilding of the race have no reason to despair of the people. It is true, the voice of the people is frequently the voice of the devil. How often through the ages, and even now, do we hear the mad cry of the mob: "Away with him!" How often, even to-day, do

the people choose Barabbas! "Up with the tyrant!" "Down with the friends of justice!" "Give us chains!" "A heavier yoke for our necks! More burdens for our backs!" These are, alas, how often, the unreasoning cries of the multitude.

Yet in the face of all that, the creed of every American must be: "I believe in the Republic; I believe in the people; I believe in progress; I believe in the spreading light; I believe in the growing truth; I believe in the future of American civilization."

The voice of the people is the voice of God. In spite of the sneers of the cynic and the doubts of the disheartened, it is true.

The people are not right to-day, nor to-morrow, perhaps. The people are never wholly right. It is true, the great majority are always in the wrong. Truth is always in the minority. The progress of truth is the eternal struggle of the few who see, against the many who sit in darkness.

What then do we mean when we say the voice of the people is the voice of God? We mean that if a cause is just, it must ultimately triumph. Under a free discussion the truth must prevail. There is no higher test of truth than this, that it should have encountered the prejudices of a nation, that it should have advanced in the face of opposition, that it should have been exposed to the light of day, and that the people should have finally adopted it. How do I know that this cause which I advocate is God's truth? If it prevails in the hearts of men. If it does not prevail, if it does not commend itself to the human understanding, if it does not at last receive the indorsement of the people and hold its place in their favor, then there must be some mistake about it.

Down underneath our popular institutions is the faith that right is right and truth is truth, and that the race is at heart virtuous, that it wants to know the truth and to do right, and must do so ultimately.

If people seem indifferent to truth it is because, in the main, they do not understand. "Therefore have my people gone into captivity, because they have no knowledge." He who sows seeds of truth in the public mind must wait for his harvest. He may be amazed at the stupidity of the people. He ought never to despair of their vir-

tue. He may marvel that it takes an idea so long to take root and grow in the minds of men; but he makes a grievous mistake if he permits his impatience to rob him of hope.

Barely a quarter of a century has passed since "Progress and Poverty" was written. That book said to the world: "Put the burden of taxation upon land values; free the products of labor; thereby put a premium upon wealth production; thereby put a penalty on nothing but monopoly; do this and you will increase the opportunities of employment, raise wages, discourage the accumulation of unearned fortunes and take a mighty step in the progress of the race." Twenty-five years or so ago that idea was proclaimed to the world. The people said: "Away with it!" Their voice then was the voice of prejudice, and not the voice of God. But a few saw the truth and they had heart to work for it, because they believed in God and man.

What has been the result? Two weeks ago a bill was introduced by the Liberal party in England, to allow the municipalities of the kingdom to adopt, as a method of raising taxes, this plan proposed by Henry George. What did they do with the bill? Parliament came within 13 votes of passing it. That single tax measure brought the Tory government to the verge of defeat. When, in the history of the world, has an idea made such marvelous progress?

Those who fight the battles of truth will have much to try their faith; if that were not so, there would be no virtue in faith. They will have severe tests for their moral courage; if that were not so, where would be the glory of the strife? It is with no false optimism, but with due regard to the forces against us, that we may declare with Browning:

The year's at the spring  
And the day's at the morn;  
Morning's at seven;  
The hillside's dew peared;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world!

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### "SOME FACTORS IN THE RISING OF THE NEGRO."

#### A NEGRO'S VIEW OF THE QUESTION.

Speculation as to the specific possibilities of an undeveloped person or race cannot be indulged in with any degree of impunity by those who expect to remain within the pale of common sense. Nobody pays much attention nowadays to the Jew's estimate