

MISCELLANY

"THE SACRED RIGHT TO LABOR."

For The Public.

The Parry-led Philistines, after profits and per cents,

Disposed to stay in power and knowing whence it springs,

Have gone to preaching ethics, with an interest intense

In "the right of men to toll!"—for them, the toll that tribute brings.

And how they love the workers,
The "free" non-union workers,

The brave strike-breaking workers,
The "heroes" known as scabs!

And how they hate the unions,
The leaders of the unions,

The solid front of unions—
The class who won't be scabs!

"The sacred right to labor"—how zealously they urge it!—

"The right to sell one's 'capital' as pleases one"—the boss;

But, O, the blow to freedom when men with manhood merge it

And follow trusted leaders into idleness and loss!

'Tis then they love the workers,
The "free" non-union workers,

The brave strike-breaking workers,
The "heroes" known as scabs!

And how they hate the unions,
The leaders of the unions,

The solid front of unions—
The class who won't be scabs!

Somehow this narrow Parry-sort of Pharisaic preaching

Sounds true and fair and Gospel-like when suitably applied;

The right of men to labor is good universal teaching,

And that what is right is duty can by no one be denied.

Then why lock out the workers,
The brotherhood of workers,

The faithful, able workers
Who claim the right to toll?

And why insist that shirkers,
The income-drawing shirkers,

The lily-handed shirkers,
Should be exempt from toll?

The vital point at issue is, how wealth shall be divided—

Shall those whose sweat creates it say, and none be born to rule?

Or shall wage and life conditions by employers be decided,

And the toiler be a purchased thing, a profit-earning tool?

The right of all to labor,
The need of all to labor.

The blessedness of labor—
Free labor—let us teach.

And justice to our neighbor,
Our robbed and wounded neighbor,

Our long neglected neighbor,
Let's add to what we preach.

GEORGE HOWARD GIBSON.

PENN AND THE INDIANS.

William Penn, when he came to America, gave a most interesting account of the Indians whom he met.

"They are generally tall, straight, well built and of singular proportion," he said.

"They tread strong and clever,

and mostly walk with a lofty chin. Of complexion black, but by design, as the gypsies in England. They grease themselves with bear's fat clarified, and using no defense against sun and weather, their skins must needs be swarthy. Their eye is little and black. The thick lip and flat nose, so frequent with the East Indians and blacks, are not common to them; for I have seen as comely European-like faces among them of both sexes as on your side of the sea. And truly an Italian complexion hath not much more of the white, and the noses of several of them have not as much of the Roman.

"Their language is lofty," declared Penn, "yet narrow; but, like the Hebrew in signification, full. Like shorthand in writing, one word serveth in the place of three, and the rest are supplied in the understanding of the hearer; imperfect in their tenses, wanting in their moods, participles, adverbs, conjunctions, interjections. I have made it my business to understand it, that I might not want an interpreter on any occasion; and I must say that I know not a language spoken in Europe that hath more of sweetness or greatness, in accent and emphasis, than theirs.

"In liberality they excel," Penn said. "Nothing is too good for their friend. Give them a fine gun; coat or other thing, it may pass twenty hands before it sticks. Light of heart, strong affections, but soon spent. The most merry creatures that live. They feast and dance perpetually. They never have much nor want much. Wealth circulateth like the blood. All parts partake, and though none shall want what another hath, yet exact observers of property."—Chicago Daily News.

"FLESH OF OUR FLESH AND BONE OF OUR BONE."

An extract from an article in The Open Court for August, by the editor, Dr. Paul Carus.

Though we may be the strongest race and be in possession of the most accurate methods of science and also be blessed with the most liberal institutions, religious as well as political, we ought to recognize that other and weaker nations are flesh of our flesh and bone of our bone. They are our brothers and their social, political and religious life has developed according to the same laws and is bringing forth similar blossoms and similar fruits, and in spite of our boasted superiority we may still learn from them in many details, and if we want to teach them, we must not be too proud first to know them and appreciate the good qualities they have.

JOHN BURNS ON OUR METHODS WITH STRIKERS.

From an interview in Washington, as reported in the New York World of January 1, 1895.

Your government makes a great mistake when it thinks to decrease strikes by shooting down strikers or imprisoning their leaders. Such an incident as the imprisonment of Debs would be impossible in England, conservative as she is. Until the courts treat strike leaders with the same leniency they do trusts and syndicates, you cannot expect laboring men to respect the government.

INHERENT RIGHT.

What changes men? What settles great questions? Is it argument, war, or advice? In the last analysis it is none of these. The hopelessness, the futility of argument and advice is always apparent to experience, and war itself has never settled anything.

The burning questions of right or misconceptions of right which impel men to risk their lives in order that their views may prevail are never settled by force of arms. We yield to might, but convictions are not changed by might. Bullets are harmless when principles are at stake. No one is so foolish as to suppose that if a war for a great principle could end in ignominious failure, the principle would be affected by the result. The terms of capitulation at Appomattox did not settle the belief in men's minds. No body of men, whatever they may write on paper, or whatever force they may use to accomplish their ends, can affect or destroy a settled conviction. Though we may be compelled to abide by its results, mere force is a most efficacious agent, and argument and advice are only less so.

In all changes that take place in men and in society, there is a primary, individual force which must be taken into consideration, and which has little or no connection with argument, advice or the results of war. Since the foundation of the world there has been an Inherent Right that cannot be charged. The application of common sense to this fact creates the great individual force in the world that makes for progress in men and nations.

This is equally as true of the things which concern the individual alone as it is of those things which have to do with society as a whole and the progress of mankind. The common-sense application of right is more important to a young man than all the advice the world can give him. Nor will argument with the indolent be effective. A