

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

of the Gentiles, or the Greek's and Roman's estimate of the capabilities of barbarians.

A little more than half a century ago it was generally believed in Europe and America that the black man was incapable of social improvement, and that nature or God had produced him merely to serve the white man as a slave. Calhoun is said to have exclaimed: "Show me a Negro who can conjugate a Greek verb, and I will concede to him the right of human brotherhood!" And thus the divine right of the white man to the labor and liberty of the Negro seemed as divinely ordained and as securely established as the ancient and sacred right of man to rule over woman.

But the passion for absolute supremacy among individuals and groups of individuals, after causing countless millions to mourn from time immemorial, is slowly though surely being transmitted from a gross, brutal and sanguinary impulse to a bridled and humane rivalry for intellectual, moral and spiritual existence.

It is a fact that—

Dogma and Descent, potential twin,
Which erst could rein submissive millions
In,
Are now spent forces on the eddying surge
Of thought enfranchised. Agencies emerge
Unhampered by the incubus of dread
Which cramped men's hearts and clogged
their onward tread.
Dynasty, Prescription! spectral in these
days
When Science points to Thought its surest
ways,
And men who scorn obedience when not
free
Demand the logic of Authority!
The day of manhood to the world is here,
And ancient homage waxes faint and drear.
Vision of rapture! See Salvation's plan
'Tis serving God through ceaseless toil for
man!

And while it is true that here and there and now and then among civilized men the claim of "divine rights" is still set up by the arrogant and belated, nevertheless the sweep of social evolution has acquired such tremendous momentum consequent upon the development of a higher social consciousness nowadays, that no careful student of the times need be hoodwinked by such paltry eddies in the mighty and irresistible current of human progress. There never was so much tolerance and sympathy at any one time among mankind. Never in the history of the world, so far as we know, have there existed so many contemporaneous civilized nations of any magnitude and fighting power as to-day. In fact, international law as a result of international tolerance and sympathy seems not very far from

evolving an international tribunal, and the very much longed-for international arbitration. The Christian sects, though legion in number, do not persecute each other, and Mussulman missionary effort among Christians in England does not excite a Chinese-like Boxer rising in that country. Monarchy and Democracy and the myriad political creeds exist side by side. Science and religion, like the rest, and with no less degree of aggressive ardor, are compelled to respect the rights of each other. And in the industrial world, feudalism and Negro slavery have passed away. That the institution of feudalism and Negro slavery had respectively outlived their social and economic utility does not detract from the validity of the fact that the human mind had become so possessed of the incubus of sympathy and liberty that the black man's freedom came to him not only as an economic necessity in the British dominions and as a military expedient in the United States, but as a moral necessity of Christendom all the world over.

No phenomenon is isolated. Every fact in the universe is in some way related to every other fact. Surely, the spirit of the reformation was incarnate in the American revolution, and also in the anti-slavery agitation of Great Britain and the United States. Is there naught in common between Martin Luther, Oliver Cromwell and John Brown? And so we find that sympathy and tolerance for those who differed from us in opinion or belief, was extended to sympathy and tolerance for those who differed from us in race, color or sex.

It is true that in Europe the Jew has few rights which the Christian thinks himself bound to respect, and that the Negro in the southern states of America has few, if any, rights which the white man feels himself bound to respect; yet men have ceased to cry out very vehemently against the competition of women in the industrial and intellectual walks of life, and are rather seeking to cooperate with them; the American laborer is forced to say comrade to his competitor of foreign birth and alien tongue, if the dignity of labor is to be upheld; the rich and cultured are waking up to their duty to the mass of ignorant and poor people; the virtuous are lifting the fallen; and the best and fullest education is no longer the monopoly of the rich or privileged classes.

When we consider that even in war

the sick and helpless are cared for by the strong and healthy; that the foreign missionary enterprise of Christendom constitutes a firm and enormous ladder reaching from the depths of barbarism to the heights of civilization; that our systems of railroads and steamboats, of telegraph and newspapers, of free libraries and free education, are the heralds of the ultimate comparative annihilation of distance and ignorance;—when we consider these facts it is easy to see that the present status of humanity is the most tolerant, the most integrated, and the most sympathetic known to history. With the growth of social self-consciousness has come the revelation of man's relations to man, in spite of differences in the abstract or the concrete, in the subjective or the objective. In fact, the transcendental cosmic consciousness of Krishna, the Buddha, the Christ, Spinoza and Walt Whitman, is to-day the gospel of science or Monism, and is consequently permeating the masses and destined to imbue them with the sweet spirit of the masters, leading on to universal harmony and universal good.

In this whirligig of things social, man is learning that his neighbor is part of himself, that the black man and the white man are neighbors, and consequently parts of each other; that man is part of the universe, and the universe is part of man; and that in virtue of such facts it is to man's highest interest that he be in harmony with all his relations and thus avoid hurting himself. The relation of the slum to the mansion is the relation of barbarism to civilization. Neither wealth nor civilization is safe while the majority of men are poverty-stricken and barbarous.

There is a spirit abroad that looks grudgingly upon the higher education of the poor, and of the Negro, especially. It was claimed that the poor child ought to be taught to work; but the wave of industrial education, or the gospel of labor, has engulfed the children of the rich, also. Men are learning the dignity and peagoc value of manual work. But some say that because it took the Anglo-Saxon a thousand years to acquire culture and refinement, the Negro ought to be made to travel at the same slow pace, or his progress will not be real. Such people do not ask themselves why the Anglo-Saxon was forced to move so slowly, and whether the conditions for human development have changed any since the granting of

Magna Charta or not. While the Negro was toiling for the material advancement of the white man, the white man was toiling for the intellectual advancement of the Negro. How compensatory it all is!

But there are still others who contend that the race problem should not be interfered with; that things will come right of themselves without our trying to force matters; that the force of social evolution will eventually right the wrongs; that the vis medicatrix naturae will cure the lesion. Yet the science of surgery and therapeutics disproves such a contention. A man may die for lack of proper aid, and a man may recover from a malady rapidly if his treatment is scientifically correct, or slowly or not at all, if the treatment is antagonistic to the operation of the vis medicatrix naturae. We may cooperate with the trend of the evolutionary forces, or we may oppose them. It should not be forgotten that evolution may proceed in spite of us, and in virtue of us. In the main, humanity has bleedingly struggled up to its present status through the conflict of its passions, and appetites, and desires. Humanity as an evolving unit may truly sing:

By the light of burning martyr fires
Christ's bleeding feet I track,
Tolling up new Calvaries ever
With the cross that turns not back.

It is for us of the present age of knowledge wittingly to harmonize our lives and the lives of our children with the mighty forces which are compelling us onward. The white man and the black man must learn respectively that one cannot hurt or neglect the other with impunity. The higher consciousness brings a knowledge of more relations and consequently of more responsibilities. We cannot escape if we neglect to ennoble ourselves by ennobling our neighbors. In the light of our higher consciousness and wider vision may the guilt of strangling a soul because of difference in color, birth or sex be the least of our sins!—Joseph Jeffrey, M. D., in Open Court.

There are only three opinions among eminent doctors as to the best material for underwear.

Wool, or linen, or silk is best.

If cotton ever becomes expensive enough to be suitable for refined people such as eminent doctors practice amongst, or on, there will then be four opinions, of course. But nobody supposes cotton will ever become so expensive as that.—Life.

THE MAZE.

From right to left, and to and fro,
Caught in a labyrinth, you go,
And turn, and turn, and turn again,
To solve the myst'ry, but in vain;
Stand still and breathe, and take from me
A clue, that soon shall set you free!
Not Ariadne, if you met her,
Herself could serve you with a better.
You enter'd easily—find, where—
And make, with ease, your exit there.
—Translated from the Latin of Vincent Bourne.

"Next month," wrote the editor of one of the most progressive of the many magazines having each the greatest number of intelligent readers, in his prospectus, "we shall begin the publication of a series of 1,000—count them—1,000 articles on the Second Epistle of St. Peter, by the colonel of the Seventy-ninth regiment of Oklahoma volunteers!" Then he remarked to his entourage that he guessed certain rival publications would wish they had never been born, so hot had the pace become.—Detroit Journal.

The wind will sweep with bitter chill;
The snow will sweep across the hill;
The clouds will sweep across the sky;
But pavements still unswept will lie.
—Washington Star.

Customer—Have you any problem novels?

Bookseller—No, but here is a treatise on integral calculus which is said to contain some novel problems.—Rocky Mountain News.

"He's making money selling a very clever little paper-weight."

"What is it?"

"Why, it is a striking imitation of a tea-biscuit; looks for all the world like the real thing."

"It is the real thing. His wife makes them."—Philadelphia Press.

St. Peter—Where did you come from?

Arrival—I jumped down from the roof of a New York office building.—Life.

BOOKS

SNIDER'S "SOCIAL INSTITUTIONS."

When one looks upon the present status of the State, upon the State as she is, and sees all the good that she does not try to do, and all the evil that she does do; when he sees her legislature beset by private lobbyists and corrupted by corporations, her governor the servant of a ring, her courts the mere tools of special privilege—when, seeing all this, he feels hopelessly "agin the government," then let him read the first section of Mr. Snider's "Social Institutions."

Again, when one sees the church higgling over petty details, bold to uphold some policy of ecclesiastical Bourbonism; timid to proclaim essential principles of her gospel; when he sees her debauched by personal ambitions and by the lowest forms of worldly strife and envy—when, seeing all this, he feels that she has become hopelessly astray from her spiritual ideals, then let him read the second section of "Social Institutions."

Thirdly, when one sees the little result of our schools, sees them educating the intellect and apparently untouched the heart and will, sees the institutions of higher learning surrendered to loudness and vanity—when, seeing all this, he wonders whether there is any influence left to uphold the higher ideals of humanity, whether the governmental, religious and educational institutions which we have developed are not perhaps, after all, retarders rather than promoters of human betterment, then let him read the third section, and reread the whole of this work on "Social Institutions."

In my opinion no such complete, philosophical and closely reasoned book on this subject has been written as this by Mr. Denton J. Snider (Sigma Publishing Co., St. Louis). Those who know Mr. Snider from his books and from his lectures need not be told of his great work as a thinker, as an educator and as an interpreter of real literature. His work is not yet sufficiently known outside a special circle of readers. His books on literature—including three volumes on Shakespeare, two on Goethe, two on Homer, two on Dante, not to speak of others—deserve a wider reading, especially by all teachers of literature in school and college. There are hardly to be found any other books of literary criticism which go at once so effectively to the heart of the subject and endeavor to bring out the real ethical value of the works studied.

This volume of his on "Social Institutions" well deserves the careful study of all students of modern social problems. We are in a time when the great institutions of civilization are being seriously questioned by many thoughtful people, and when their value and permanence are destined to be put to the severest test in all history. We have here a calm, philosophical and yet clearly written exposition of the growth and the essentialness of the institutions of society. The thesis that man can be free only in the institutional life is ably maintained throughout.

There are of course parts of the book which this or that reader will make exceptions to, and other parts