

Among the judges of the local court there was a similar vent to expressions of sorrow at the untimely end of the dead man. Judge Phillips voiced the sentiment of his colleagues when he said "That he was able to amass so many millions and still retain his hold upon the hearts of the great masses of people among whom he lived is, in my opinion, the sincerest proof of innate greatness."

One of the noticeable things in connection with the sorrow expressed is that it does not come from a single class or walk of life. Rich and poor alike see in his death the loss of a personal friend. The street car employees who remember the times when he worked with them and was one of them joined with the representatives of gigantic capital in giving voice to their estimate of the man, and they agree.

One point of common regret is that he was not allowed to complete the projects which he had planned. Common opinion gives him a unique place in the world of progress and all looked upon him as the explication of reforms in the world of traffic and transportation. A leader in certain lines of activity and of reductions of charges, he commanded the attention of all interested in street car traffic. No one seems to be able to fill the place made vacant.

#### SHALL WE ALL WORK HARDER?

A letter published in the Cincinnati Commercial Tribune of June 13, from Daniel Klefer.

Rev. Charles F. Goss, in his "Snap Shots at Daily Life," tells your readers Monday morning, in substance, that if they will all be industrious and virtuous they will all succeed in life. Like Sir Joseph Porter, in "Pinafore," he tells them the story of somebody's success, and winds up with practically the same advice: "Just stick to your desks, and never go to sea, and you all may be rulers of the queen's navy." Such talk is well enough in a comic opera, where it is only intended to furnish amusement, but, when it is delivered in all seriousness, it is anything but complimentary to the intelligence of the person to whom it is addressed.

In last Monday's issue he tells the story of an errand boy, who, by taking, or pretending to take, a great interest in his employer's success received an increase in salary at once, and, it is to be presumed, finally got to own the business. The moral he points out is that, if all errand boys and all others who occupy subordi-

nate positions will attend to their employer's business, and not their own, then every mother's son of them will get to be a boss, and no one need be an underling.

"This is not the doctrine you will hear on the street corners," he says. "It is not the philosophy of the agitator." Let us hope it is not. There ought to be some people somewhere who do not dish out such nonsensical stuff to their listeners, and if such people cannot be found in the pulpits of our fashionable churches, let us be thankful that at least the agitators on the street corners have sufficient respect for the intelligence of the multitude to spare them that infliction.

Let us imagine such a thing as that every man in somebody's employ should actually take Rev. Mr. Goss seriously and follow his advice. What would be the result? As all would be working equally well in the interest of their employers and entirely disregarding their own, then no reason would exist, due to the efforts of any one of these employes, for advancing any one of the number above the rest. The only effect would be to raise the standard of efficiency; to make everyone work harder, without in any way bettering their future prospects thereby.

It is only because the great mass of employes are sufficiently human to prefer their own interests to that of their employers, and sufficiently honest not to try to conceal that fact, that it is possible for an occasional one—who may give his employer's interests the preference, or, what is more probable, may successfully pretend to do so—to raise himself above the multitude. If all would do as he has done no one would secure any advantage and no one would be any better off.

If one employe in an establishment should voluntarily put in an extra hour every day without extra pay, he might thereby secure his employer's favor and succeed in raising himself above his fellows, but if all the employes did this, then none of them would have any claim to preference, and all they would succeed in doing would be to increase their hours of labor, without increasing their reward. So far from bettering themselves, they would only hurt themselves by such a course.

It does not seem to have occurred to Mr. Goss to question the justice or wisdom of a social system wherein, in order that men may obtain something more than the bare necessities

of life, or even to get the chance to earn that, it is necessary for them to secure the favor of other men. Yet, ministers of the Gospel ought to be the first ones to recognize this very fact. They ought to see that the existence of such a system cannot possibly be in accordance with the will of a just and wise God; that, consequently, it must exist contrary to his will, and that all who profess to worship him must be recreant to their duty if they neglect to do what is in their power to change the system. In spite of all this, the ministers who fearlessly do their duty in pointing out these facts are exceedingly rare. It is doubtful if there are more than three of them in this city. The rest are well described by Mr. Goss himself in the individual who has the church or does not help it "just in proportion as it is profitable to himself." It is not very profitable to the man in the pulpit just now to tell the facts about existing social conditions. It is more profitable to lay the blame for existing evils on individuals than it is on the system which compels most men to do wrong. Some beneficiaries of legalized robbery may cease donating to the church if the truth be told regarding the source of their income, consequently the pulpit generally keeps silent on this matter. "No wonder," to quote Rev. Mr. Goss once more, "the church has lost so much of its power."

#### "IDEALS IN POLITICS."

Extracts from the oration of Hon. Wayne MacVeagh before the Phi Beta Kappa society at Harvard university, June 27, as reported in City and State, of Philadelphia, for July 4.

My purpose is to point out, without the slightest bitterness, to the members of the contented class, the commercial value of ethical ideas as the safest source of the political aspirations of the majority of our people, and the most conservative influence in our national life, and also to point out to them the grave dangers from a business standpoint, in these days of possible conflict between capital and labor, of continuing to substitute money for morals as the permanent and controlling force in American politics.

The first ethical idea which it seems to me it would be wise for us, even from the point of view of the stock exchange, to guard most zealously just now is the ideal condition of society with which President McKinley closed his congratulations upon the opening of the exposition at Buffalo