The Workingman

Cincinnati, May 24.-"The Workingman-His Friends and Enemies," was the topic of Mr. Herbert S. Bigelow's sermon this evening at the Vine Street Congregational church. Mr. Bigelow said in part:

'Job had his comforters and the workingman has his counselors. In this gratuitous advice the latter has profited as little as the former.

One of the most erratic of these friends of the workingman is the district attorney of New York. Recently he said to an audience of laborers:

Don't accept any wishy-washy stuff about the brotherhood of man or economic forces or inherent rights. Ever since man has been able to stand on his hind legs, he has been striving for all he can get. If you are strong you win, if you are not, you lose. Distrust all men who come to you with broad schemes for settling all social and economic questions permanently. Can any scheme be invented which will be a cure-all for evils to come? Not on your life."

If Mr. Jerome were to get up in the night for medicine for a sick child, he would probably make it a matter of conscience, not to mistake



HERBERT S. BIGELOW.

carbolic acid for eastor oil. This advice which he offers so jauntily to the workingman is sheer poison. No doubt the doctor means well. But if character of their thoughts as for their acts, we should say this advice of Mr. Jerome were a case of malpractice. This advice has not even the merit of the Derbyshire charm for sick cattle which was used with the words: "If it does thee no good, it will do thee no harm."

A noble sentiment this: "Away with wishy-washy stuff about the brotherhood of man. Stand on your hind legs and grab all you can. Might is right."

That is atheism at work. That is the doctrine that there is no God, applied to the labor problem. Too many men are guilty of this practical atheism who would resent the charge of being atheists. Fortunately not all acknowledged atheists are so thorough going as Mr. Jerome.

No doubt there is enough latent political power in the hands of the laborers in this nation to take everything in sight. If they saw fit to use the strength they have, they could make New York in 1903 what Paris was in 1793. In a single night they could tear down the republic and errect the commune. Labor is Sampson. If he were so minded he could, with one sweep of his right arm, brush away the pillars of state and bring down to ruin the good as well as the evil in our social structure.

What is to hinder the working people, when they learn their power from playing the tyrant? This is what we might expect, if they were to take the advice of Mr. Jerome, to stand on their hind legs and take all they have the power to take. But this republic is secure, and popular institutions are safe, just because the average man is controlled by his conception of what is just and right. Although the majority of the votes are and will always be in the hands of the so-called laborers, we need have no fear as a nation, because, notwithstanding the admonitions of Mr. Jerome, brute force is not likely to take the place of ethical ideals, as the controlling principle of conduct.

Mr. Jerome affects a fine scorn for the economic reformer. There is nothing in his words to suggest that there are skillful physicians, as well as quacks, among economic reformers as

among doctors of medicine. One might infer from his language that it would be more profitable for the workingman to read the reports of the latest prize fight, than to waste his time on such books as Progress and Poverty, or Shearman's Natural Taxation.

It is quite the fashion to condemn all plans for economic betterment, as though they were all offered as panaceas. Doubtless the reformer, in his enthusiasm, expects too much from his plan. Republican institutions have not saved the world, as some expected, but that does not prove anything for monarchy. Some abolitionists thought the labor question would be settled by the emancipation proclamation. Was slavery made right by the fact that they expected too much from abolition?

Today there are men like William Lloyd Garrison, Tom L. Johnson, Bolton Hall and Clarence Darrow, and a host of earnest and thoughtful people, who tell us that we would do much to unshackle labor if we were to take the unearned increment of land value for public purposes, and thereby relieve personal property and improvements upon land from the burden of taxation.

Then some fellow says with a swag. ger, "Another panacea. A cure-all. Will it work? Not on your life."

Suppose Mr. Jerome's baby has the colic. The doctor prescribes castor oil. Will Mr. Jeromen scout the idea and insist that if his baby is strong it will get well, and if it is not, it will die? Will he say to the doctor: "Can any scheme be invented which will be a cure-all for babies, for all evils to come?"

"I take no stock in your theories." This is a customary remark with which men who are supposed to be thoughtful and cultured, dismiss the suggestions of the economic reformer. Suppose the man who planned the Brooklyn birdge had been as contemptuous of theories of mechanics, as our vaunted statesmen frequently are of theories of political economy. No doubt Mr. Jerome would admit that it would be disastrous to construct a bridge on an incorrect theory. Now there are good and bad ways of raising public revenues, just as there are good and bad ways of building bridges. What would be more reckless in a leader of public opinion that to advise people to give no heed to the theories for economic betterment, but to go blundering along in a blind. unreasoning and unethical contest of strength?

No doubt this is what Mr. Jerome vould call a practical talk to workmen were held responsible for the ingmen. Oh, these practical men! The practical people are now engaged in collecting fresh air funds. A circular has just been handed me by the postman which contains an appeal for alms with which to send little children into the country. other things the circular says:

"It behooves us to avail ourselves of the privilege of giving, for two weeks, the only breath of fresh air, with good food and beds, that many of these dwellers in the tenements receive during the hot summer months." What a monstrous confession! What an indictment against our social conditions!

And what do these practical men propose to do for the society so disjointed that many, for even two weeks of fresh air, have to depend upon the alms of the favored few? Why, the practical suggestion is to select out of this multitude of Les Miserables a few hundred to be taken on a charity excursion. But if some one reminded us that half the land within our borders is unoccupied, and that our system of taxation puts a premium on vacant land and a penalty on improving land, and that by reason of this blunder homes are made dear, wages are reduced and the people are crowded. and if, to relieve matters, one proposes a sensible change in the method of raising taxes, then your practical man will declare in his omniscience: "Can any scheme be invented which will be a cure-all for evils to come? Not on your life." How enthusiastic some men grow in telling us what can't be done!

If the money contributed to fresh air funds were spent in collecting and parading to public view the hundreds of dead babies that perish every summer for lack of fresh air, practical men might be moved to look into some broader scheme of social betterment and take less satisfaction in the absurd attempt to bail out the ocean of human misery with the spoon of

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