

SALEM SUNDAY NEWS.

Personal Mentions and Local Occurrences at the Capital City Between Saturday Night and Monday.

"THE MAN WITH THE HOE."

The Gospel of Discontent the Salvation of the Human Race.

At the Unitarian church Sunday morning Dr. Copeland lectured on "The man with the hoe." The lecture was so full of interesting thoughts that it is difficult to select the few which space permits. Among other things Mr. Copeland said:

No poem written within the last 20 years has been more severely criticized and yet widely read. Not the man nor the subject but the condition—the social problem presented—which gives the poem great prominence. The picture given by the poet in words is a companion picture to the French painter Millet in his "Angels" only that Markham's poem stirs the soul of the reader to ask what can we do for our brothers and sisters who are compelled to work or starve—who work not because they want to but who are driven to work. In this country we have the white slaves in the mines and in the sweat shops in the cities, but the man with the hoe—the peasant depicted in Markham's poem is the European. This leads the critic to severely tear to pieces the poem. No matter how old and gray and worn our American farmers may become they yet have a full consciousness of their higher nature and their condition but the brutal, aged and hardened agricultural laborer of the continent who labors as the ox without knowing or caring why—we have not. Markham does not deny labor. Far from it he is intent on the man or woman who never gets tired with physical labor does not know what it is to live. Markham aims in his poem at that labor in mines, or on the farm which never intermits, which saps the life of the laborer, which leaves the toiler utterly exhausted at the close of each day so that he can only drop to sleep in the hope of gaining strength for the next day; labor which provides a hovel for a home and rags for clothing and never secures a full nourishing meal, and whose only relief is to get drunk. This is the labor which has created the man with the hoe, product of several generations of debasement.

Those who toil not nor spin and yet are arrayed like Solomon in all his glory are to be pitied for they have missed much from good living. But those who toil year in and year out with no time or opportunity for culture or amusement and die young of premature decay caused by too hard work and too poor food, the drudges of the race—their is the toll condemned by the poet. Critics say that this is the great law of nature—the fittest survive—the man with the hoe is as he is because he is not fit for anything else. His comrades have left him because they were more fit for higher work with easier hours. In the animal world when a species is unfit like the man with the hoe species—it dies out and fails to propagate and continue its self—the human race it is different for it is this very class that multiplies fastest. When the man with the hoe drops he has a son ready to take his place. These children born to hopeless toil are the most terrible products of modern civilization.

The law of the survival of the fittest is the law of the material and not of the spiritual world. Jesus taught us that it is the law of the spiritual kingdom that the higher classes must undergo sacrifice to raise the lower. Humanity is responsible for the human brute. Society is responsible for the laggards who are behind the rest and it must help these half developed brothers and sisters to rise. This is the law of the law of the spiritual world—the high must reach down and raise the low—even God must incarnate in man to raise humanity. Critics say that poems like this make people discontented with their lot in life. And the church has even advanced the doctrine that all must be satisfied with their lot, but God has had nothing to do with it. He ever whispers to the man with the hoe, "Be not content." The gospel of discontent has been the salvation of the human race. The apostles of discontent—poets, essayists, etc., are the angels of God's awakening brutalized humanity from that sleep which has but one ending—extinction of humanity. The old teaching of the church, "drudges on and do not complain," and of sciences, "the fittest survive," are responsible for the human brutes who are increasing all the time.

rapidly, because this teaching has silenced that voice of the Divine man within, who calls on each to help those below him. Oliver Cromwell was born out of discontent, and his coming marked the end of tyranny of the kings in England, as did the coming of Abraham Lincoln mark the end of human slavery in the United States. The gospel of discontent is the same gospel which Jesus and the Apostles preached. It is the same gospel which every true messenger of God has preached. Discontent has brought the present civilization and will bring the future. Markham is no pessimist. He is even optimistic, he even points out the remedy and sees the outcome to a better state without blood or pillage. He calls upon men to reach out by this divine power and raise their brothers. We must do this. Unless we recognize the claims of humanity on each man and woman, and so far as we can discharge those claims, humanity will grow lower and lower with each decade. Universal brotherhood, where each helps the other, where cooperation for mutual benefit supplants the savage competition of the olden time and the plutocratic combinations of the present, is the remedy. The one thing needed to forever efface the man with the hoe, the human slaves in the mines and sweat shops, this wretched spawn of poverty and crime, this caricature on man, is to practice what the Great Nazarene taught, to love these wretched beings and by our love lift them up. And thus may we love and help our brothers until the old earth is purified and fit for a new race of men—all made in the image of God, and all gladly toiling with joyful labor—that life may be as God intended—easy for all and that all may be free to live and prosper and aspire and reveal their own divinity.

He compared Anarchy and Christianity. Anarchy says, "What is mine is mine." Christianity says, "According to thy needs, what is mine is thine," and he made some uncomplimentary allusions to the failure of present day Christians to live up to the spirit of their doctrine.

He believed that men should perform their political duties, and said: "When over the time comes that the American citizens are too busy making money and going to the temple to worship, to go to the primaries, the time will have come to take the ballot away from them and give it to the women."

At the close of the lecture the pastor announced that the next lecture, Monday, night, would also be given in the Methodist church instead of the Presbyterian as heretofore announced, as it was feared that no other church would seat the audience.

A collection was then taken up, after which Dr. Koehn again came forward and explained that while no admission fee was charged, these were not free lectures, and he desired all to give according to their ability. He had resigned from three lecture bureaus to take up this work, and he depended on the honor of his audience to see that his recompense was adequate. There was no compulsion; it was simply a matter of honor. He also explained that these lectures were not intended for ladies, but for men. The ladies didn't need them. However, he invited them to bring their husbands, brothers and fathers, which may be construed as a conditional invitation to attend.

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