

erished dependents, and by richly privileged patrons.

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### Theodore Wheaton, Workingman.

"What do workingmen want that they haven't got?" asked a well-to-do Ohio judge of a hard-working carpenter. "Judge," the carpenter replied, "what have you got that you don't want?" The carpenter was Theodore Wheaton, of Troy, Ohio, who died last month. His reply was not the banter of a humorist; it was the searching wit of a social philosopher. While it exposed the subtle fallacy of the question, it also indicated the character of the man. He was a democrat to the core. "When but a lad upon his father's farm in Warren county, Ohio," said A. F. Broomhall, his fellow townsman, who delivered the funeral address, "he made the acquaintance of an ex-slave who had purchased the freedom of himself and wife. This slave afterward occupied a cabin on a corner of the Wheaton farm, where the boy often stopped to warm on his way to and from school. There he learned the story of a bondman's life. He could not understand why anyone should be compelled to buy his freedom; he was amazed that a man so wise and kind as his good friend, had been bought and sold. From that day he hated slavery and all that it implied; and his love for liberty grew, until it became the passion of his life. He preached the cause of the slave to his companions, and in his young manhood he was an ardent abolitionist taking a vigorous part in the anti-slavery agitation and the work of the underground railroad: His vote was cast for Abraham Lincoln, and when the call to arms was sounded he stepped into the ranks, eager to fight for liberty. He was a student and a thinker. The civil war to him was not merely a war to save the Union and free the slave, it was a war for the salvation of mankind. He felt that if the South succeeded and the slave idea became dominant in America the hope of the world was gone. His heart was hot against all injustice; no sacred altar ever burned with a purer flame than the fire of patriotism in the heart of that young farmer. Thousands of young men offered their lives, thousands suffered the same hardships and braved the same dangers, but not all of them saw the 'vision splendid' of a world redeemed from selfishness and exploitation. Some saw the preservation of the Union, some the liberation of the slave, others the triumph of the North, but he was a dreamer of dreams and it was given him to see the true nature of freedom and the all embracing beneficence of her reign. He served until the end of the war, but he did not accept his dis-

charge as a release; he fought prejudice and injustice wherever and whenever it appeared. He was as heedless of the cruel shafts of malice and contempt as he was of minie balls and grape shot; and he cared as little for the arrogance of conventional respectability as he did for the canon of the Confederacy. He thrust his opinions upon no one, but he spoke his honest thought before God and man. . . . To Theodore Wheaton 'Progress and Poverty' was another call to arms. It was 'boots and saddles' once more, and he answered as eagerly and unselfishly as when in his young manhood he donned his suit of blue. With voice and pen he preached the gospel of Henry George. He was poor, but he gave his time, strength and money in the crusade against poverty as freely as he did in the war against slavery. He wanted the Kingdom to come on earth even as it is in heaven, and he never ceased to work for it until his brave heart ceased to beat."

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The lives of such men are inspirations. Their moral radiance shining in the darkness of a despotic commercialism brings cheer to the hopeless and revives enthusiasm in the dispirited. When they come to die, their light is not extinguished; it only shines the brighter and radiates the farther.

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### Social Construction.

The business man's cant that reformers are not constructive, was hit a well deserved blow in a thoroughly rational way by William Lloyd Garrison in his speech at the single tax dinner in Boston (page 877). It is not organized construction so much as organized destruction that causes the world to move. "The great reforms of history," said Mr. Garrison, "have been works of destruction—destroying hindrances to human growth and removing heavy weights from the shoulders of the oppressed." Of the great free trade reform of England, he said that "the single aim of Cobden and Bright was the destruction of the corn laws," and of the slavery struggle that the single aim of the abolitionists was "to destroy property in man, knowing that free men can do their own constructing," as the single tax "purpose is to destroy the monopoly of the earth in which all the children of men have a right of use." It is quite true that the boastful constructionist usually becomes conspicuous in reform movements at about the psychological moment for checking their progress with some kind of construction which another movement must destroy before there can be much further progress.