THE COMING OF MISS MARY.

I never see de sunshine
In all de worl' so bright;
But 'long come sweet Miss Mary,
En I know what make de light!

De gyarden—be des primpin'
In all he Sunday cloze;
But 'long come sweet Miss Mary,
En I know how come de rose!

De night come up de hillside—
Let down de evenin' bars;
But 'long comes sweet Miss Mary,
En I know what make de stars!

Bekaze she des so purty,
De worl', f'um eas' ter wes',
Tell sky, en star, en sunshine—
"You better look yo' bes'!"
—Atlanta Constitution.

SILENT SAM.

IT was a strange conglomeration of humanity that occupied the mining camp in Rocky Gulch. Prospectors and adventurers from all parts of the globe were there assembled. There was Red Mike; there was Baldy Slick, who had made and lost fortunes at the card tables; there was Coyote Pete, who had prospected in every gold field upon the face of the globe; there was Silent Sam, so called because of his disinclination to join in conversation; and Talkative Bob, who received his appelation for a dissimilar reason; there was St. Louis Joe, who dispensed liquor to the miners; and Tipsy Tim, whose sole ambition was to pan enough dust to keep himself in a chronic state of intoxication. There were others, but among them all no representative of the gentler sex until Joe Hardy—Honest Joe, they dubbed him—drifted into the camp, accompanied by his brave young wife.

Some way the camp seemed different after "Mrs. Joe" came. There may have been no less drinking, but there was less brawling; there was perhaps just as much gambling, but there was less shooting; and when Joe's baby came a wave of reformation actually swept through the camp.

It became the custom to gather around Joe's cabin every Sunday, and the baby was gazed at with mingled awe and admiration. As months went by Babe, as every one called her, developed cute and affectionate ways,

"YOU ARE AS HANDY AS A MOTHER."

and she was almost worshiped by those rough miners.

There came a sad day for Rocky Gulch, however. Babe was ill. She lay upon her little bed, tossing her tiny arms and moaning plaintively. The miners knocked off work and gathered in anxious groups a little distance from the cottage. St. Louis Joe closed his saloon tight, and declared not one drop would the boys get till Babe got well.

"Ain't a-goin' ter hev some galoot git full and git a-shootin' off his gun an' disturbing Babe," he said.

Half a dozen of the men remained up all night near the cottage, "to be on hand," they said, "ef Joe wanted anything."

The second night Silent Sam offered to sit by Babe to "spell" Joe and his wife. His services were accepted, though Joe and his wife took turns sitting up with him.

"You are as handy as a mother," remarked Mrs. Joe, after Sam had been ministering to the little sufferer.

Sam swallowed a big lump in his throat two or three times before he replied:

"I had a little feller about Babe's age when I left home two year agone."

"I should think you would want to go home to your family, Sam," said Mrs. Joe; "they must miss you sadly."

"Me an' the old woman had some words; that's why I left," said Sam. "Guess I was mostly to blame, though," he added, "an' purty hasty."

"I'd go back," said Mrs. Joe, softly.

Babe didn't improve, and the anxiety of the community deepened day by day. At last one night, shortly after midnight, Joe came to the half-dozen men who still kept their nightly vigil near his cabin. They gathered around him.

"Any change, Joe?" they eagerly inquired.

Joe struggled some minutes to reply, and then with a great sob said:

"Babe's gone," and rushed past the group into darkness.

Every inhabitant of Rocky Gulch knew of Babe's death long before morning, and the most of them were gathered at a respectful distance from the cabin when Joe stepped to the door after sunrise.

"Come in, boys, an' see her," he said, and one by one they filed past the peaceful figure which lay with a smile on the sweet, upturned face.

"It's a cryin' shame," said Coyote Pete, "that the Babe can't hev a genuine, first-class funeral, but there ain't no show fer a spread in this hole."

"Ef there was time I'd go ter 'Frisco an' tote a casket in on my back," said Red Mike, "but there ain't, so's no use talkin'."

"Now, don't ye fret," said Baldy Slick, "Babe's goin' ter hev a funeral, the like of which ain't been seen in Noo York itself," and he unfolded his plan to the boys.

Two of Baldy Slick's tables were torn apart and a rude casket was constructed of the boards. The inside was lined with a beautiful dry moss, gathered from the mountain side, the outside coated with fresh pitch, upon which was sprinkled gold dust, contributed by the willing miners.

A grave was hollowed out in a pleasant place near Joe's cabin, and that, too, was lined with moss, upon which was sprinkled some of the dust.

When the casket was taken to the house Joe and his wife broke down completely.

"O, it is so sweet!" said Mrs. Joe, "and it is so kind of you. We were troubled to think that Babe could not have a nice burial, and now this—this——" And she could say no more.

The services at the grave were simple. Mrs. Joe had a Bible, and Silent Sam was asked to read a chapter. He did so, and then the little form was lowered into the mossy bed prepared for it. One by one the men passed the open grave, tossing in their last offering to Babe, fresh blooming flowers gathered from the mountain side, and as they turned from the grave they each took Joe and his wife by the hand in silent sympathy.

Silent Sam was the last to clasp their hands, and as he did so he said:

"Good-by, Joe; good-by, Mrs. Joe. I'm going home to my little feller an' the woman."—Buffalo News.

LIKE A SCENE FROM HADES.

Traveler Comes on the Vaudoux Dance in Depths of Haytian Forest.

The night grows in round us again. As we top the next incline a scream pierces upward to us. We push on. Now you can hear the short, sullen bark of the Vaudoux drum, and, advancing from behind a curtain of black trees, in which are netted stars and fire-flies, we come in sight of a great, red glow set in the heart of the forest.

A group of negroes are dancing round the fire; it is the wind-up of a three-days-long Vaudoux orgie. Two days ago a black goat was sacrificed to the sacred snake, and the frenzy of the worshipers is still unexhausted. There they are, screaming, writhing and swaying, apparently blind to all outward things. You rein up your horse to watch. They take no heed of you, for they have no eyes in this remote and lonely spot save for their excesses. Here they are not afraid of interference, not that interference is to be expected anywhere in the island, but here in these wild districts, cut off from civilization and the town by the slabby and unmanageable mud of the rainy season and by the pathless hills, they omit all precaution.

Easily you can pick out the Mamaloi. There she is in dirty white, bound round the waist with a red sash. Opposite to her dances a large, fierce-eyed splay-footed negro. The fires, the posturing black forms, the uncouth howls—it is like a scene from hades. You may be the bravest man in the world, but when you recollect that the probabilities are hugely in favor of these same people having sacrificed a child to their god at some date not too remote your hand goes creeping to your revolver.

When you grow tired of watching, you turn and make a detour skirting the far edge of the clearing, and finding the track again you pass through a deserted village, the inhabitants of which are all at the Vaudoux dance. The fires, which the negro always keeps a light, still shine, mere little glow-worms, on the bare, brown earth.

While upon the subject of child-sacrifice, let me state that, although there can be no doubt that at certain seasons of the year, and more particularly at Easter and Christmas, such sacrifices do most certainly take place, still, regardless of what has been written upon the subject, I strenuously believe that no European, with the single exception of one, has ever actually been present on an occasion of the kind. The dead child sacrificially dismembered has frequently been seen afterward, but the actual ceremony excludes most rigorously all save the initiated.

WHERE LIGHTNING KILLS.

Five Persons in Every Million Liable to Be Struck Dead—Ohio's Hard Luck.

The weather bureau has issued a statement of damage to property and loss of life through lightning in the United States during nine years.

It appears that 312 persons are annually killed by lightning in this country, taking a fair average. The worst year was 1895, when 426 Americans were destroyed in this way. In 1898 the mortality was 367. In nine years from 1890 to 1898, inclusive, five in every million of the population were killed by lightning. The danger seems to be least in large cities.

Farm hands furnished the most victims. Ohio is the greatest sufferer, the death rate by lightning in that State being twenty-four in every hundred thousand persons of the farming class.

The greatest proportion of fatal strokes is found in the Missouri Valley, on the Great Plains and in the Rocky Mountain region. In 1898, 1,866 buildings were damaged or destroyed by lightning, involving a loss of $1,446,880. During the same year lightning killed live stock of a value of $48,257.

Much damage might be avoided by grounding wires at intervals along barbed wire fences.

So far as human beings are concerned practically all the deaths occur from April to September, the highest record being in June and July.

Bridging of the Difficulty.

A lady had issued invitations for a dinner of twelve, and on the morning of the appointed day, when conferring with her footman, she discovered that one of the twelve silver shells in which scalloped oysters were to be served had been misplaced. Rigid search for the missing article having proved unavailing the lady decided that, sooner than give up that course, she would simply decline oysters when they were handed to her, and so the eleven shells would be sufficient.

It happened that when the oysters were served at dinner the hostess was engaged in a very animated conversation with some of her neighbors, and, forgetting her determination, she took one of the shells of oysters and set it before herself.

If the servant's heart fell in consternation at this he gave no external sign of it, but, speaking in tones distinct though low, said respectfully: "Excuse me, madam, but you said I was to remind you that the doctor forbade you eating oysters."—London Tit-Bits.

In the Wrong Place.

A characteristic story of General Scott is told in connection with the sword presented to him by the State of Louisiana, through the Legislature, at the close of the Mexican War.

He was accosted one day by a man who said, "General Scott, I had the honor of doing most of the work on the sword presented to you by the State of Louisiana. I should like to ask if it was just as you would have chosen."

"It's a very fine sword, sir, a very fine sword indeed," said the general. "I am proud to have it. There is only one thing I should have preferred different. The inscription should have been on the blade, sir. The scabbard may be taken from us, but the sword, never!"

The sword cost about five hundred dollars, the principal expense being in the scabbard, which was richly chased and ornamented.

It cannot be said that you are a welcome guest to some women unless your visit is referred to as "an oasis in a desert."

William J. Bryan's Indianapolis Speech.

HON WILLIAM JENNINGS BRYAN.

HON. WILLIAM J. BRYAN, addressing the members of the Notification Committee at Indianapolis, said that at an early day and in a more formal manner he would accept the nomination which they tendered. At that time he promises to fully discuss the various questions covered by the Democratic platform, limiting his remarks before the committee to a few observations upon the general character of the contest, and upon the question which is declared to be of paramount importance in this campaign. Mr. Bryan spoke substantially as follows:

When I say that the contest of 1900 is a contest between democracy on the one hand and plutocracy on the other, I do not mean to say that all our opponents have deliberately chosen to give to organized wealth a predominating influence in the affairs of the government, but I do assert that on the important issues of the day the Republican party is dominated by those influences which constantly tend to elevate pecuniary considerations and ignore human rights.

The Democratic party is not making war upon the honest acquisition of wealth; it has no desire to discourage industry, economy and thrift. On the contrary, it gives to every citizen the greatest possible stimulus to honest toil, when it promises him protection in the enjoyment of the proceeds of his labor. Property rights are most secure when human rights are respected. Democracy strives for a civilization in which every member of society will share according to his merits.

Against us are arrayed a comparatively small, but politically and financially powerful, number who really profit by Republican policies; but with them are associated a large number who, because of their attachment to their party name, are giving their support to doctrines antagonistic to the former teachings of their own party. Republicans who used to advocate bimetallism, now try to convince themselves that the gold standard is good; Republicans who were formerly attached to the greenback are now seeking an excuse for giving national banks control of the nation's paper money; Republicans who used to boast that the Republican party was paying off the national debt, are now seeking for reasons to support a perpetual and increasing debt; Republicans who formerly abhorred a trust, now beguile themselves with the delusion that there are good trusts and bad trusts, while, in their minds, the line between the two is becoming more and more obscure; Republicans who, in times past, congratulated the country upon the small expense of our standing army, are now making light of the objections which are urged against a large increase in the permanent military establishment; Republicans who gloried in our independence when the nation was less powerful, now look with favor upon a foreign alliance; Republicans who three years ago condemned "forcible annexation" as immoral and even criminal, are now sure that it is both immoral and criminal to oppose forcible annexation. That partisanship has already blinded many to present dangers is certain; how large a portion of the Republican party can be drawn over to the new policies remains to be seen.

Abandon Early Idea's.

In attempting to press economic questions upon the country to the exclusion of those which involve the very structure of our government, the Republican leaders give new evidence of their abandonment of the earlier ideals of the party and of their complete subserviency to pecuniary considerations.

But they shall not be permitted to evade the stupendous and far-reaching issue which they have deliberately brought into the arena of politics. When the President, supported by a practically unanimous vote of the House and Senate, entered upon a war with Spain for the purpose of aiding the struggling patriots of Cuba, the country, without regard to party, applauded. Although the Democrats recognized that the administration would necessarily gain a political advantage from the conduct of a war which, in the very nature of the case, must soon end in a complete victory, they vied with the Republicans in the support which they gave to the President. When the war was over and the Republican leaders began to suggest the propriety of a colonial policy, opposition at once manifested itself. When the President finally laid before the Senate a treaty which recognized the independence of Cuba, but provided for the cession of the Philippine Islands to the United States, the menace of imperialism became so apparent that many preferred to reject the treaty and risk the ills that might follow rather than take the chance of correcting the errors of the treaty by the independent action of the country.

I was among the number of those who believed it better to ratify the treaty and end the war, release the volunteers, remove the excuse for war expenditures, and then give to the Filipinos the independence which might be forced from Spain by a new treaty. I thought it safer to trust the American people to give independence to the Filipinos than to trust the accomplishment of that purpose to diplomacy with an unfriendly nation. The title of Spain being extinguished, we were at liberty to deal with the Filipinos according to American principles. The Bacon resolution, introduced a month before hostilities broke out at Manila, promised independence to the Filipinos on the same terms that it was promised to the Cubans. I supported this resolution and believe that its adoption prior to the breaking out of hostilities would have prevented bloodshed, and that its adoption at any subsequent time would have ended hostilities.

If the treaty had been rejected, considerable time would have necessarily elapsed before a new treaty could have been agreed upon and ratified and during that time the question would have been agitating the public mind. If the Bacon resolution had been adopted by the Senate and carried out by the President, either at the time of the ratification of the treaty or at any time afterwards, it would have taken the question of imperialism out of politics and left the American people free to deal with their domestic problems. But the resolution was defeated by the vote of the Republican Vice President, and from that time to this a Republican Congress has refused to take any action whatever in the matter.

Cowardly Evasion.

When hostilities broke out at Manila Republican speakers and Republican editors at once sought to lay the blame upon those who had delayed the ratification of the treaty, and, during the progress of the war, the same Republicans have accused the opponents of imperialism of giving encouragement to the Filipinos. This is a cowardly evasion of responsibility.

If it is right for the United States to hold the Philippine Islands permanently and imitate European empires in the government of colonies, the Republican party ought to state its position and defend it, but it must expect the subject races to protest against such a policy and to resist to the extent of their ability. The Filipinos do not need any encouragement from Americans now living. Our whole history has been an encouragement, not only to the Filipinos, but to all who are denied a voice in their own government. If the Republicans are prepared to censure all who have used language calculated to make the Filipinos hate foreign domination, let them condemn the speech of Patrick Henry. When he uttered that passionate appeal, "Give me liberty or give me death," he expressed a sentiment which still echoes in the hearts of men. Let them censure Jefferson; of all the statesmen of history none have used words so offensive to those who would hold their fellows in political bondage. Let them censure Washington, who declared that the colonists must choose between liberty and slavery. Or, if the statute of limitations has run against the sins of Henry and Jefferson and Washington, let them censure Lincoln, whose Gettysburg speech will be quoted in defense of popular government when the present advocates of force and conquest are forgotten.

Someone has said that a truth once spoken can never be recalled. It goes on and on, and no one can set a limit to its ever-widening influence. But if it were possible to obliterate every word written or spoken in defense of the principles set forth in the Declaration of Independence, a war of conquest would still leave its legacy of perpetual hatred, for it was God himself who placed in every human heart the love of liberty. He never made a race of people so low in the scale of civilization or intelligence that it would welcome a foreign master.

Those who would have this nation enter upon a career of empire must consider not only the effect of imperialism on the Filipinos, but they must also calculate its effect upon our own nation. We cannot repudiate the principle of self-government in the Philippines without weakening that principle here.

Even now we are beginning to see the paralyzing influence of imperialism. Heretofore this nation has been prompt to express its sympathy with those who were fighting for civil liberty. While our sphere of activity has been limited to the Western Hemisphere, our sympathies have not been bounded by the seas. Three-quarters of a century ago, when our nation was small, the struggles of Greece aroused our people, and Webster and Clay gave eloquent expression to the universal desire for Grecian independence. In 1896, all parties manifested a lively interest in the success of the Cubans, but now when a war is in progress in South Africa, which must result in the extension of the monarchial idea or in the triumph of a republic, the advocates of imperialism in this country dare not say a word in behalf of the Boers. Sympathy for the Boers does not arise from any unfriendliness toward England; the American people are not unfriendly toward the people of any nation. This sympathy is due to the fact that, as stated in our platform, we believe in the principle of self-government and reject, as did our forefathers, the claims of monarchy.

Imperialism Not Expansion.

Our opponents, conscious of the weakness of their cause, seek to confuse imperialism with expansion, and have even dared to claim Jefferson as a supporter of their policy. Jefferson spoke so freely and used language with such precision that no one can be ignorant of his views. On one occasion he declared: "If there be one principle more deeply rooted than any other in the mind of every American, it is that we should have nothing to do with conquest." And again he said: "Conquest is not in our principles; it is inconsistent with our government."

The forcible annexation of territory to be governed by arbitrary power, differs as much from the acquisition of territory to be built up into states as a monarchy differs from a democracy. The Democratic party does not oppose expansion, when expansion enlarges the area of the republic and incorporates land which can be settled by American citizens, or adds to our population people who are willing to become citizens and are capable of discharging their duties as such. The acquisition of the Louisiana territory, Florida, Texas and other tracts which have been secured from time to time, enlarged the republic, and the constitution followed the flag into the new territory. It is now proposed to seize upon distant territory already more densely populated than our own country, and to force upon the people a government, for which there is no warrant in our constitution or our laws. Even the argument that this earth belongs to those who desire to cultivate it and have the physical power to acquire it cannot be invoked to justify the appropriation of the Philippine Islands by the United States, for if the islands were uninhabited American citizens would not be willing to go there and till the soil. The white race will not live so near the equator.

A colonial policy means that we shall send to the Philippines a few traders, a few task masters and a few office-holders, and an army large enough to support the authority of a small fraction of the people while they rule the natives.

If we have an imperial policy we must have a large standing army as its natural and necessary complement. The spirit which will justify the forcible annexation of the Philippine Islands will justify the seizure of other islands and the domination of other people, and with wars of conquest we can expect a certain, if not rapid growth of our military establishment. That a large permanent increase in our regular army is intended by the Republican leaders is not a mere matter of conjecture, but a matter of fact.

Menace of a Big Army.

A large standing army is not only a pecuniary burden to the people and, if accompanied by compulsory service, a constant source of irritation, but it is ever a menace to a Republican form of government. A small standing army and a well-equipped and well-disciplined State militia are sufficient in ordinary times, and in any emergency the nation should in the future as in the past place its dependence upon the volunteers who come from all occupations at their country's call and return to productive labor when their services are no longer required—men who fight when the country needs fighters and work when the country needs workers.

The Republican platform assumes that the Philippine Islands will be retained under American sovereignty, and we have a right to demand of the Republican leaders a discussion of the future status of the Filipino. Is he to be a citizen or a subject? Are we to bring into the body politic eight or ten million Asiatics, so different from us in race and history that amalgamation is impossible? Are they to share with us in making the laws and shaping the destiny of this nation? No Republican of prominence has been bold enough to advocate such a proposition. The Democratic platform describes the situation when it says that the Filipinos cannot be citizens without endangering our civilization. Who will dispute it? And what is the alternative? If the Filipino is not to be a citizen, shall we make him a subject? On that question the Democratic platform speaks with emphasis. It declares that the Filipino cannot be a subject without endangering our form of government. A republic can have no subjects.

The whole difference between a monarchy and a republic may be summed up in one sentence. In a monarchy the king gives to the people what he believes to be a good government; in a republic the people secure for themselves what they believe to be a good government. The Republican party has accepted the European idea and planted itself upon the ground taken by George II. and by every ruler who distrusts the capacity of the people for self-government or denies them a voice in their own affairs.

Republicans Fear to Legislate.

The Republican platform promises that some measure of self-government is to be given to the Filipinos by law; but, even this pledge is not fulfilled. Nearly sixteen months elapsed after the ratification of the treaty before the adjournment of Congress last June, and yet no law was passed dealing with the Philippine situation. The will of the President has been the only law in the Philippine Islands wherever the American authority extends. Why does the Republican party hesitate to legislate upon the Philippine question? Because a law would disclose the radical departure from history and precedent contemplated by those who control the Republican party. The storm of protest which greeted the Porto Rican bill was an indication of what may be expected when the American people are brought face to face with legislation upon this subject. If the Porto Ricans, who welcome annexation, are to be denied the guarantees of our constitution, what is to be the lot of the Filipinos, who resisted our authority? If secret influences could compel a disregard of our plain duty toward friendly people, living near our shores, what treatment will those same influences provide for unfriendly people 7,000 miles away? If, in this country, where the people have the right to vote, Republican leaders dare not take the side of the people against the great monopolies which have grown up within the last few years, how can they be trusted to protect the Filipinos from the corporations which are waiting to despoil the islands?

What is our title to the Philippine Islands? Do we hold them by treaty or by conquest? Did we buy them or did we take them? Did we purchase the people? If not, how did we secure title to them? Were they thrown in with the land? Will the Republicans say that inanimate earth has value, and when that earth is molded by the Divine Hand and stamped with the likeness of the Creator it becomes a fixture and passes with the soil? If governments derive their just powers from the consent of the governed, it is impossible to secure title to people, either by force or by purchase. We could extinguish Spain's title by treaty, but if we hold title we must hold it by some method consistent with our ideas of government. When we made allies of the Filipinos and armed them to fight against Spain, we disputed Spain's title. If we buy Spain's title we are not innocent purchasers. But even if we had not disputed Spain's title, she could transfer no greater title than she had, and her title was based on force alone. We cannot defend such a title, but, as Spain gave us a quit claim deed, we can honorably turn the property over to the party in possession.

Our Duty in the Philippines.

Some say that it is our duty to hold the Philippine Islands. But duty is not an argument; it is a conclusion. To ascertain what our duty is, in any emergency, we must apply well-settled and generally accepted principles. It is our duty to avoid stealing, no matter whether the thing to be stolen is of great or little value. It is our duty to avoid killing a human being, no matter where the human being lives or to what race or class he belongs. Everyone recognizes the obligation imposed upon individuals to observe both the human and moral, but, as some deny the application of those laws to nations, it may not be out of place to quote the opinions of others. Jefferson, than whom there is no higher political authority, said:

"I know of but one code of morality for men, whether acting singly or collectively."

Franklin, whose learning, wisdom and virtue are a part of the priceless legacy bequeathed to us from the Revolutionary days, expressed the same idea in even stronger language when he said:

"Justice is as strictly due between neighbor nations as between neighbor citizens. A highwayman is as much a robber when he plunders in a gang as when single; and the nation that makes an unjust war is only a great gang."

Men may dare to do in crowds what they would not dare to do as individuals, but the moral character of an act is not determined by the number of those who join in it. Force can defend a right, but force has never yet created a right. If it was true, as declared in the resolutions of intervention, that the Cubans "are and of right ought to be free and independent," (language taken from the Declaration of Independence), it is equally true that the Filipinos "are and of right ought to be free and independent."

Who will draw a line between the natural rights of the Cubans and the Filipinos? Who will say that the former has a right to liberty and that the latter has no rights which we are bound to respect? And, if the Filipinos "are and of right ought to be free and independent," what right have we to force our government upon them without their consent? Before our duty can be ascertained, their rights must be determined, and when their rights are once determined, it is as much our duty to respect those rights as it was the duty of Spain to respect the rights of the people of Cuba, or the duty of England to respect the rights of the American colonists. Rights never conflict; duties never clash. Can it be our duty to usurp political rights which belong to others? Can it be our duty to kill those who, following the example of our forefathers, love liberty well enough to fight for it?

It is argued by some that the Filipinos are incapable of self-government, and that, therefore we owe it to the world to take control of them. Admiral Dewey, in an official report to the navy department, declared the Filipinos more capable of self-government than the Cubans, and said that he based his opinion upon a knowledge of both races. But I will not rest the case upon the relative advancement of the Filipinos. Henry Clay, in defending the rights of the people of South America to self-government, said:

"It is the doctrine of thrones that man is too ignorant to govern himself. Their partisans assert his incapacity in reference to all nations; if they cannot command universal assent to the proposition, it is then remanded to particular nations; and our pride and our presumption too often make converts of us. I contend that it is to arraign the disposition of Providence Himself, to suppose that He has created beings incapable of governing themselves, and to be trampled on by kings. Self-government is the natural government of man."

Clay was right. There are degrees of proficiency in the art of self-government, but it is a reflection upon the Creator to say that he denied to any people the capacity for self-government. Once admit that some people are capable of self-government and that others are not, and that the capable people have a right to seize upon and govern the incapable, and you make force—brute force—the only foundation of government and invite the reign of the despot.

Chapultepec a Precedent.

Republicans ask: "Shall we haul down the flag that floats over our dead in the Philippines?" The same question might have been asked when the American flag floated over Chapultepec and waved over the dead who fell there; but the tourist who visits the City of Mexico finds there a national cemetery owned by the United States and cared for by an American citizen. Our flag still floats over our dead, but when the treaty with Mexico was signed, American authority withdrew to the Rio Grande, and I venture the opinion that during the last fifty years the people of Mexico have made more progress under the stimulus of independence and self-government than they would have made under a carpet-bagging government held in place by bayonets. The United States and Mexico, friendly republics, are each stronger and happier than they would have been had the former been cursed and the latter crushed by an imperialistic policy, disguised as "benevolent assimilation."

"Can we not govern colonies?" we are asked. The question is not what we can do, but what we ought to do. This nation can do whatever it desires to do, but it must accept responsibility for what it does. If the Constitution stands in the way, the people can amend the Constitution. I repeat, the nation can do whatever it desires to do, but it cannot avoid the natural and legitimate results of its own conduct. The young man upon reaching his majority can do what he pleases. He can disregard the teachings of his parents; he can trample upon all that he has been taught to consider sacred; he can disobey the laws of the State, the laws of society and the laws of God. He can stamp failure upon his life and make his very existence a curse to his fellow men, and he can bring his father and mother in sorrow to the grave; but he cannot annul the sentence, "The wages of sin is death." And so with the nation. It is of age, and it can do what it pleases; it can spurn the traditions of the past; it can repudiate the principles upon which the nation rests; it can employ force instead of reason; it can substitute might for right; it can conquer weaker people; it can exploit their lands, appropriate their property and kill their people; but it cannot repeal the moral law or escape the punishment decreed for the violation of human rights.

Some argue that American rule in the Philippine Islands will result in the better education of the Filipinos. Be not deceived. If we expect to maintain a colonial policy, we shall not find it to our advantage to educate the people. The educated Filipinos are now in revolt against us, and the most ignorant ones have made the least resistance to our domination. If we are to govern them without their consent and give them no voice in determining the taxes which they must pay, we dare not educate them, lest they learn to read the Declaration of Independence and the Constitution of the United States and mock us for our inconsistency.

The principal arguments, however, advanced by those who enter upon a defense of imperialism are:

First—That we must improve the present opportunity to become a world power and enter into international politics.

Second—That our commercial interests in the Philippine Islands and in the Orient make it necessary for us to hold the islands permanently.

Third—That the spread of the Christian religion will be facilitated by a colonial policy.

Fourth—That there is no honorable retreat from the position which the nation has taken.

The first argument is addressed to the nation's pride and the second to the nation's pocketbook. The third is intended for the church member and the fourth for the partisan.

It is a sufficient answer to the first argument to say that for more than a century this nation has been a world power. For ten decades it has been the most potent influence in the world. Not only has it been a world power, but it has done more to affect the politics of the human race than all the other nations of the world combined. The growth of the principle of self-government, planted on American soil, has been the over-shadowing political fact of the nineteenth century. It has made this nation conspicuous among the nations and given it a place in history such as no other nation has ever enjoyed.

The Commercial Argument.

The permanent chairman of the last Republican national convention presented the pecuniary argument in all its baldness, when he said: "We make no hypocritical pretense of being interested in the Philippines solely on account of others. While we regard the welfare of these people as a sacred trust, we regard the welfare of the American people first. We see our duty to ourselves as well as to others. We believe in trade expansion. By every legitimate means within the province of government and constitution, we mean to stimulate the expansion of our trade and open new markets."

This is the commercial argument. It is based upon the theory that war can be rightly waged for pecuniary advantage, and that it is profitable to purchase trade by force and violence. The Democratic party is in favor of the expansion of trade. It would extend our trade by every legitimate and peaceful means; but it is not willing to make merchandise of human blood. But a war of conquest is as unwise as it is unrighteous. A harbor and coaling station in the Philippines would answer every trade and military necessity, and such a concession could have been secured at any time without difficulty.

The pecuniary argument, though more effective with certain classes, is not likely to be used so often or presented with so much emphasis as the religious argument. If what has been termed the "gun-powder gospel" were urged against the Filipinos only it would be a sufficient answer to say that a majority of the Filipinos are now members of one branch of the Christian church; but the principle involved is one of much wider application and challenges serious consideration.

The religious argument varies in positiveness from a passive belief that Providence delivered the Filipinos into our hands, for their good and our glory, to the exultation of the minister who said that we ought to "thrash the natives (Filipinos) until they understand who we are," and that "every bullet sent, every cannon shot and every flag waved means righteousness."

We cannot approve of this doctrine in one place unless we are willing to apply it everywhere. Love, not force, was the weapon of the Nazarene; sacrifice for others, not the exploitation of them, was His method of reaching the human heart. Let it be known that our missionaries are seeking souls instead of sovereignty; let it be known that instead of being the advance guard of conquering armies, they are going forth to help and to uplift, having their loins girt about with truth and their feet shod with the preparation of the gospel of peace, wearing the breastplate of righteousness, and carrying the sword of the Spirit; let it be known that they are citizens of a nation which respects the rights of the citizens of other nations as carefully as it protects the rights of its own citizens, and the welcome given to our missionaries will be more cordial than the welcome extended to the missionaries of any other nation.

The argument, made by some, that it was unfortunate for the nation that it had anything to do with the Philippine Islands, but that the naval victory at Manila made the permanent acquisition of those islands necessary, is also unsound. We won a naval victory at Santiago, but that did not compel us to hold Cuba. The shedding of American blood in the Philippine Islands does not make it imperative that we should retain possession forever; American blood was shed at San Juan Hill and El Caney, and yet the President has promised the Cubans independence. The fact that the American flag floats over Manila does not compel us to exercise perpetual sovereignty over the islands; that flag waves over Havana to-day, but the President has promised to haul it down when the flag of the Cuban republic is ready to rise in its place. Better a thousand times that our flag in the Orient give way to a flag representing the idea of self-government than that the flag of this republic should become the flag of an empire.

Solution of the Question.

There is an easy, honest, honorable solution of the Philippine question. It is set forth in the Democratic platform and it is submitted with confidence to the American people. This plan I unreservedly indorse. If elected, I shall convene Congress in extraordinary session as soon as I am inaugurated, and recommend an immediate declaration of the nation's purpose; first, to establish a stable form of government in the Philippine Islands, just as we are now establishing a stable form of government in the island of Cuba; second, to give independence to the Filipinos, just as we have promised to give independence to the Cubans; third, to protect the Filipinos from outside interference while they work out their destiny, just as we have protected the republics of Central and South America, and are, by the Monroe doctrine, pledged to protect Cuba. An European protectorate often results in the exploitation of the ward by the guardian. An American protectorate gives to the nation protected the advantage of our strength, without making it the victim of our greed.

When our opponents are unable to defend their position by argument they fall back upon the assertion that it is destiny, and insist that we must submit to it, no matter how much it violates moral precepts and our principles of government. Destiny is the subterfuge of the invertebrate, who, lacking the courage to oppose error, seeks some plausible excuse for supporting it. Washington said that the destiny of the republican form of government was deeply, if not finally, staked on the experiment intrusted to the American people. How different Washington's definition of destiny from the Republican definition! The Republicans say that this nation is in the hands of destiny; Washington believed that not only the destiny of our own nation, but the destiny of the republican form of government throughout the world was intrusted to American hands. Washington was right. The destiny of this republic is in the hands of its own people.

Mr. Chairman and Gentlemen of the Committee: I can never fully discharge the debt of gratitude which I owe to my countrymen for the honors which they have so generously bestowed upon me; but, sirs, whether it be my lot to occupy the high office for which the convention has named me, or to spend the remainder of my days in private life, it shall be my constant ambition and my controlling purpose to aid in realizing the high ideals of those whose wisdom and courage and sacrifices brought this republic into existence.

I can conceive of a national destiny surpassing the glories of the present and the past—a destiny which meets the responsibilities of the to-day and measures up to the possibilities of the future. Behold a republic, resting securely upon the foundation stones quarried by revolutionary patriots from the mountain of eternal truth—a republic applying in practice and proclaiming to the world the self-evident propositions "that all men are created equal; that they are endowed with inalienable rights; that governments are instituted among men to secure these rights; that governments derive their just powers from the consent of the governed." Behold a republic in which civil and religious liberty stimulate all to earnest endeavor and in which the law restrains every hand uplifted for a neighbor's injury—a republic in which every citizen is a sovereign but in which no one cares to wear a crown. Behold a republic standing erect while empires all around are bowed beneath the weight of their own armaments—a republic whose flag is loved while other flags are only feared. Behold a republic increasing in population, in wealth, in strength and in influence, solving the problems of civilization and hastening the coming of an universal brotherhood—a republic which shakes thrones and dissolves aristocracies by its silent example and gives light and inspiration to those who sit in darkness. Behold a republic gradually but surely becoming the supreme moral factor in the world's progress and the accepted arbiter of the world's disputes—a republic whose history, like the path of the just, "is as the shining light that shineth more and more unto the perfect day."

Character and personal force are the only investments that are worth anything.—Whitman.

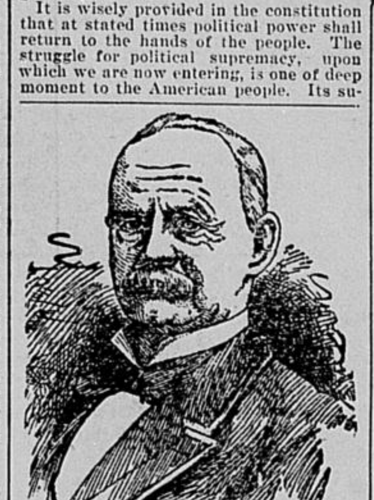
SPEECH OF MR. STEVENSON

Accepting the Democratic Nomination for Vice President.

Hon. Adlai E. Stevenson, in his speech at Indianapolis accepting the Democratic nomination for Vice President, said in part:

I am profoundly grateful for the honor conferred upon me by my selection by the national Democratic convention as its candidate for the high office of Vice President of the United States. For the complimentary manner in which such action has been officially made known to me I express to you, Mr. Chairman, and to your honored associates of the committee, my sincere thanks. Deeply impressed with a sense of the responsibility assumed by such candidacy, I accept the nomination so generously tendered me. Should the action of the convention meet the approval of the people in November, it will be my earnest endeavor to discharge with fidelity the duties of the great office.

It is wisely provided in the constitution that at stated times political power shall return to the hands of the people. The struggle for political supremacy, upon which we are now entering, is one of deep moment to the American people. Its supreme importance to all conditions of our countrymen cannot be measured by words. The ills resulting from unjust legislation and from unwise administration of the government must find their remedy in the all-potent ballot. To it we now make our solemn appeal.



HON. ADLAI E. STEVENSON.

The chief purpose of the great convention whose representatives are before me was redress for existing wrongs and security against perils yet greater which menace popular government. Your convention, in language clear and unmistakable, has presented the vital issues upon which the pending contest is to be determined. To its platform I give my earnest assent.

After referring to the platform declarations on trusts, tariffs, Congressional extravagance, etc., Mr. Stevenson says: A question is yet to be discussed, to which all of these are of secondary importance. It is solemnly declared by our platform to be the paramount issue. Questions of domestic policy, however important, may be, but questions of the hour—that of imperialism—is for time. In the presence of this stupendous issue, others seem dust in the balance. In no sense paltering with words, it is the supreme question of republic or empire.

Upon every phase of our foreign policy, the language of the Democratic platform is too clear to admit of misconstruction. It favors trade expansion by all peaceful and lawful means. We believe that liberty, as well as the Constitution, follows the flag. Democrats in common with many Republicans, oppose the Porto Rican law as a violation of the Constitution, and a flagrant breach of good faith toward a dependent people. It is imposing government without the consent of the governed. It is in conflict with that provision of the Constitution which declares that "Duties, imposts and excises shall be uniform throughout the United States."

Deplores Spirit of Empire.

The Democratic platform condemns the policy pursued by the present administration toward the Philippine Islands. This policy—inspired by the greedy spirit of commercialism—has embroiled our government in an unnecessary war, sacrificed valuable lives, and placed the American republic in deadly antagonism to our former allies in their efforts to secure their liberties. For the first time in our history we are boldly confronted with the question of "imperialism—the spirit of empire." This is, indeed, the supreme question to which all others are of secondary importance.

The Democratic party has ever been the advocate of wise territorial expansion. It was in control of the government during forty years of the first half of the present century. During that period new States were admitted into the Federal Union, and our Western border extended beyond the Mississippi. Out of the Louisiana country—acquired under the first Democratic administration—have been carved fourteen magnificent States. Under a later Democratic administration—and as the result of the treaty which terminated our war with Mexico—we acquired California and neighboring States and Territories, thus bringing under our flag the vast empire stretching to the Pacific.

The policy of aggressive expansion—of subjugation of distant islands—pursued by the present administration, finds no precedent in the purchase of the Louisiana country by Napoleon, that of Florida by Spain, nor yet later, of the vast Western area by Mexico. The territory acquired under Democratic administrations was, with favorable climatic conditions, the fit abode for men of our own race. At the time of annexation it passed under the rule of the Anglo-Saxon, who carried with him our language and our laws. It was territory contiguous to our own, and acquired with the declared intention—when conditions and population would justify—of carving it into States. The result: Millions of American homes, our national wealth increased beyond the dream of avarice, and the United States chief among the nations of the earth. Can it be that the new policy of forcible annexation of distant islands finds precedent in the historic events I have mentioned? The answer is found in the bare statement of facts. The territory acquired under Democratic administrations is contiguous—the Philippine Islands 8,000 miles distant. The acquisition of territory upon our own continent added little to the national expense—to maintain permanent sovereignty over the distant islands necessitates immense expenditures upon our army and navy. More than that, it contemplates methods of administration that pertain, not to the republic, but to the empire. Can it be doubted that the attempt to stifle the spirit of liberty abroad will imperil popular government at home?

We stand 100 years from the hour when the political forces were gathering which were to result in the election of the first Democratic President. The anniversary of the masterful day in our history was wisely chosen for the assembling in convention of the representatives of the historic party whose founder was Jefferson—and whose platform is the Declaration of Independence. In the great struggle now upon us we invoke the co-operation of all who revere the memory of our fathers, and to whom this declaration is not unmeaning parchment—but the enduring chart of our liberties. Upon the supreme issue now in the forefront—and to the end that republican government be perpetuated—we appeal to the sober judgment and patriotism of the American people.

To Keep Rathbone Quiet.

Ex-Detective Rathbone is under arrest in Havana, and it is regarded as probable that he will be kept in that interesting condition until after the Presidential election. There was once an unwise man of Gotham who coined the expression "Hanging is played out in New York," and it cost him his neck. Similarly Rathbone's threat to "pull down the pillars of the temple" has cost him his liberty. But for that unfortunate observation he might at this moment be living on the fat of the land and helping to carry Ohio for McKinley and reform.—Washington Times.

Governor Roosevelt Answered.

It is not easy to match in completeness of crushing effect his (Altgeld's) reply to Roosevelt's assertion that "to give independence to the Filipinos would be like giving independence to the wildest tribe of Apaches in Arizona." Gov. Altgeld asks if this is so why did Dewey arm these "Apaches" for war upon Spain and why did he and Gen. Anderson co-operate with them, to arm savages and make common cause with them in war upon a civilized nation is infamous in international usage?—New York World.

The Cost of Imperialism.

Every list of killed and wounded that comes to us from the Philippines is a record of unjustifiable cruelty to our sons and adds to the long chapter of dishonor with which the McKinley administration has darkened our national annals.—Atlanta Journal.

WILLIAM W. ASTOR.

LEFT AMERICA TO GAIN FAME IN ENGLAND.

Now He Finds Himself a Millionaire Without a Country—Tabooed by the Prince of Wales' Set for Insulting Sir Archibald Milne.

The story of William Waldorf Astor, who grossly offended English society a short time ago by insulting Sir Archibald Milne, a particular friend of the Prince of Wales, and who has been ostracised by the smart set, which basks in the Prince's favor, is that of a man without a country. He began life with unlimited wealth and boundless ambition. He still has both, for the latter has never been satisfied.

About twenty years ago a group of young men among the rich New Yorkers were starting out in life, all with some political ambition and all backed up by an old family and a big rent roll. None of them promised so much and failed so dismally as William Waldorf Astor. He intended to be President of the United States. He is now a man without a country, disappointed, cynical, with no future before him at 50. He was the son of John Jacob Astor III., the head of the great family who came from the little village of Waldorf, Germany, about 120 years ago, and started in life as butchers and fur traders. When William Waldorf came into the world the Astors owned 9 per cent. of the real estate in New York City, and had taken social precedence over the old Knickerbocker families, who once held themselves aloof from a man who peddled furs on his back. Astor was educated at the law school of Columbia University. He imagined himself a second Disraeli and began simultaneously a career in politics and in literature. He was elected State Senator. He ran for Congress to succeed Levi P.

WILLIAM WALDORF ASTOR.

Morton and was defeated by the late Roswell Flower. He was appointed minister to Italy by President Arthur. He distinguished himself there by scattering golden scudi with a lavish hand. Incidentally he got along with his ministerial duties without discredit to the government. Nothing came up to demand diplomacy, and Mr. Astor was equal to the situation. He returned home and threw himself into politics in New York State. Perhaps it would be more correct to say that he threw himself at politics. He worked very hard, and he was very much in earnest, but his efforts came to nothing. He gave his money freely and he gave his time without stint. But he failed to connect with the people, and that is an essential element to success in American politics, as Mr. Astor found out. He wrote a novel called "Valentino," and followed it with another Italian romance called "Sforza." In the judgment of critics they had considerable literary merit. There was a lack of the two great things, power and imagination. There were polish and scholarly ability to a good degree. But here again Mr. Astor failed to connect with the people.

Why Astor Left America.

To crown his political and literary disappointments a dispute arose as to whether Mrs. William Waldorf Astor or Mrs. John Jacob Astor was entitled to be called "Mrs. Astor." In short, was John Jacob Astor or William Waldorf Astor the head of the family? Society settled the question in favor of the popular John Jacob, and William Waldorf, in pique, built next door to his cousin the big and fashionable hotel, the Waldorf-Astor House. Then he gathered up his household goods and moved to London. He disposed of as much of his property in America as he could and invested his money in England. He rented his residence and declared publicly and often that America was not his country. He became a naturalized Englishman and for a couple of years was apparently an intimate friend of the Prince of Wales. It was rumored that he was to be given a peerage and marry a daughter of the Prince, for he is now a widower. Then gossip connected his name with that of Lady Randolph Churchill, and recently with that of Mrs. Ogden Goelet, of New York.

All the time Mr. Astor has attempted to secure a firm footing in English society. He bought the Pall Mall Gazette and Pall Mall Budget, and started the Pall Mall Magazine, all ultra-Tory, and catering to the smart set. He bought from the Duke of Westminster, the richest man in England, the handsomest seat on the Thames—Cliveden. Then Mr. Astor built a high wall around the park, stationed guards, and warned the public to keep off of its grounds. Such a thing is not usual with English country gentlemen and everybody bristled with indignation at the American snob, as they called him. Gradually Mr. Astor has become the "bete noir" of pretty nearly all classes of Englishmen. He is 10,000 miles from a peerage, and probably now fully as far from a royal drawing-room. His conspicuous use to-day is as a warning to Americans who will not keep in touch with their countrymen.

Skating in Persia.

Capital skating is generally to be had in Teheran, Persia, at Christmas time, but the Persians have never taken keenly to the amusement. When the late Shah was alive he was so delighted with the performance of English residents on the ice that he got some skates for his ministers, who were far too fearful of losing their heads to disobey his command to put them on. Their antics on the ice amused Nasr-ed-Din to such an extent that he nearly had an apoplectic fit.

Big Salary.

The salary of Lord Curzon as Viceroy of India is $400,000 a year.

A true man would as soon be knocked down as pitied.