

A Dollar Dinner.

New York, April 16. 3 a. m.—The Jeffersonian banquet held in the Central Palace last night was the largest gathering of that character ever held in the United States.

Three thousand people of all kinds were present, all of whom stood on chairs and gave Bryan a great ovation as he entered the hall at 7 o'clock. Handkerchiefs, hats and cheers were in the air for fully five minutes.

The speakers of the evening were: George Fred Williams, O. H. P. Belmont, John C. Ridpath, John S. Crosby, Judge James P. Tarvin, Jerome O'Neal and Charles A. Towne.

Bryan saw the last to speak, and as he arose he was given another ovation. No special subject was given, but his principal oratorical blows were aimed at imperialism, and when he intimated he was going to stop one thousand people yelled to him to go on, that they wanted to hear more about it.

His references to the Chicago platform were received with vociferous applause and great enthusiasm. He spoke one hour, and at the close of his speech there was a wild rush to shake his hands. The people simply went wild.

During his speech, "We may fail in 1900," and the answer from the great throng was, "No, never."

Bryan said last night that this was the greatest dinner he ever attended. His speech at this dinner is said to be the greatest of his life, and in the opinion of many, surpassed his Chicago convention speech.

Among other things Mr. Bryan: "We have not one word of hostility to utter toward those Democrats who left the Democratic party in 1896. Far be it from us to criticize any man whose judgement or conscience leads him out of the Democratic party. When the Republicans met at St. Louis some Republicans left the Republican party rather than adapt themselves to the platform written out at St. Louis.

A DIFFERENCE NOTED. "They organized a distinct party, and they took a name sufficiently different from the Republican name so that no one would mistake the one for the other. They made a bold and earnest fight, and the Republicans who left the party in 1896 have neither gone back nor, standing outside, have they attempted to write the platform of the party which they left. There were Democrats who left us in 1896. They organized a distinct party; they nominated a ticket and perfected their national organization. But instead of calling themselves Gold Democrats, so that they could not be mistaken for the regular Democrats, they called themselves National Democrats although they did not expect to carry a precinct in the United States. A party is an association of people for the purpose of giving force and effect to political opinions held in common.

"They talked to us about harmony, the only kind of harmony that is possible. Harmony between those who hink and act together to give force to their common opinions. There can be no harmony between those whose opinions are as antagonistic as the opinions set forth in the Chicago platform and the Indianapolis platform.

"All that we ask is that those who come into a Democratic party shall be a part of the Democratic party. We simply insist that a man cannot be a political bigamist. He cannot be wedded to the name of our party and to the principles of some other party. We simply ask that he shall get a formal divorce either from our name or from their principles. The Democratic platform is satisfactory to those who supported it in 1896.

"That platform was written by the representatives of the Democratic party in the most Democratic convention that has been held in a quarter of a century.

"It is a compliment to receive a Presidential nomination from any nation convention, but I am proud that my nomination came from a convention, not of bosses, but of democratic citizens (loud applause.) It has vindicated that platform and every plank of it is stronger today than it was when the platform was written.

"Those who believe that we should invite into the Democratic party all who cannot share in the purpose and

the aspirations of that party—I cannot speak for others, I speak for myself—are wrong, and I say that I would not abstract from it a single plank to get back every man who left it. Nor do I believe that we could draw people to us by cowardice. The day for ambiguity has passed. That platform means something, and if you ask me why it was that in the campaign of 1896 the hearts of the people who were stirred as they have not been lately stirred I will tell you that it was because the struggling masses found in that platform an inspiration and aggregated wealth found in it a menace to every man who robs his neighbor for his own benefit. It was those who have entrenched themselves behind abuse of government who objected to that platform, and well they might object, because that platform was aimed at every abuse of government, and I was glad that I was supported by those who would have only asked me for just laws. I am glad that the million and a half who voted for me simply wanted me to get other people's hands out of their pockets (applause), and not to get their hands into other people's pockets. Let me recall some of those planks.

ARBITRATION ADVOCATED. "We advocated the arbitration of differences between corporations engaged in interstate commerce and their employees. The doctrine of arbitration is stronger now than it was in 1896. Every great strike which brings loss to the employer destroys the laborer and inconveniences business and brings us one step nearer to arbitration as a means of settling those differences. The platform declared against Government by injunction, and since the election we have had object lessons which we did not have before.

"Thomas Jefferson believed in trial by jury, and government by injunction is merely a disguised method by which a man charged with crime shall be denied the right of trial by jury. The plank is stronger than it was before. The Chicago platform declared in favor of the income tax, and an income tax is stronger now than it was before. When I discuss the income tax decision I always resort to quotations, because I have a reputation for conservatism which I must protect. [Laughter] When I want to be severe I quote, and when I want to criticize a Supreme Court decision from a member of the Court, and I am so cautious that I even prefer to quote from a Republican member, who can not possibly be an anarchist, because he is a Republican.

JUSTICE BROWN QUOTED. "Justice Brown, in his dissenting opinion, used these words: 'I fear that in some hours of national peril this decision will rise up to paralyze the arm of the Government.' We saw in 1896, but many people were so blind that they could not see the danger, but the hour of peril came. The war came on. We needed money. We could not tax income, because the decision rose up to paralyze the arm of the Government. We had to resort to stamp tax. We had to hunt up any old thing to put a stamp tax on.

The war has shown that when this Government deals with an individual its power is unlimited, but that when it deals with property its power is limited. It can draft the citizen, but it cannot touch the dollar. In the hour of peril the nation can take the son from his mother, and the husband from his wife and stand them up in front of an enemy's gun, but it dare not lay its finger upon the wealth of the rich and make them contribute their share. [Frenzied cheering.] The income tax is stronger than it was, and it is placed upon the shoulders of the poor, who have to carry the burden, but in the Democratic party you can say there is one man who is willing to pay his share. [Loud applause.] "My friends, why should not people be willing to bear their share of the burdens of government? It is time of war your country needs you

you are willing to give your life's blood, why deny the nation its just due in time of peace?

"It has been the history of the world that those who can make much have been unwilling to bear their share of the burdens of government, and have sought to use the instruments of government for private gain, to take from those who can make less than they can.

"There is another plank in this platform which I desire to make mention of. The Republican party and the Gold Democrats have been burying the money question so often that I almost feel I ought to apologize for speaking of the dead before so large an audience. The Democratic platform denounced the gold standard, called it un-American and American, and pledged the party to destroy it at once and substitute in its place independent bimetallicism at the ratio of 16 to 1. If the gold standard was un-American in 1896 it is un-American now. You were convinced that it was bad in 1897, because Mr. McKinley sent three distinguished Commissioners to Europe to get rid of the gold standard. "And why did they not succeed? It was because they acted of the financiers of the old world a favor they ought to have known the financiers would not grant. Why did we oppose the gold standard? Because it has raised the purchasing power of the dollar, and lowered the price of the products of labor.

"When our Commissioners went abroad they went to supplicate from persons who had profited, and how absurd to expect them to join in doing away with a thing out of which they had made money. Friends, I want to suggest to you that the promise of international bimetallicism, coupled with the pledge that the gold standard would be maintained until other nations came to our relief, was the most absurd plank that any party put into a platform. Think of it. Let me make a speech such as a man would have to make to carry out that program.

The spokesman of the commission would have to make a speech about like this: 'Gentlemen, we have had the gold standard for 23 years and do not like it; the American people have tried it and suffered from it and they have sent us over here to ask you to help us to get rid of it; they recognize that you have made money while they have lost, and, therefore, we ask you to join us in restoring the state by which we won't lose so much and by which you won't make so much.'

WHISKY DEALERS

Will Be Shut out of a Big Louisville Church at the End of a Year

The Congregation of the Walnut-street Baptist church, says the Courier-Journal, was taken by surprise last evening during an adjourned business meeting called to order by the pastor, the Rev. T. T. Eaton. A. C. Thompson, one of the deacons of the church, offered a set of resolutions making it compulsory for whisky men who are members of the church to change their business or to withdraw their membership. According to the resolutions the members affected are given twelve months to change their business. If at the end of that time they have not done so they will cease to be members of the Walnut-street Baptist church.

The resolutions are as follows: Whereas, Our church has long held in her membership those engaged in the manufacture and sale of intoxicating liquors; and Whereas, These men were received at a time when the public conscience was not awake to this great evil, but there has since been a radical change concerning it; and Whereas, We believe that the church's attitude concerning this matter has been an injury to the church and her influence, and that the continued retention of the members will be a plain violation of Scripture teaching as set forth in Rom. xiv. 21, and Cor. viii. 12-13; and Whereas, We believe that, though wrong doing in the past does not warrant continuance in the wrong, yet the acceptance and long continued recognition of these men as members of this church render it unjust that we should take summary action in their cases, without giving them a reasonable opportunity to change their business relations; and Whereas, We believe the brethren so engaged do not desire to compromise the church, nor to injure the cause of Christ, and we feel the deepest interest in them and that it is needful for their sakes, as well as for the sake of the cause, that they change their business; therefore,

Resolved, First—By the Walnut street Baptist church, that we hereby earnestly request our members who are interested in the manufacture and sale of intoxicating liquors to relieve the church of this burden as speedily as possible by changing their business relations.

Resolved, Second—That, in our opinion, twelve months is a reasonable period to be allowed such members to change their business; and accordingly the period of twelve months from this date, but no longer, is hereby granted them to effect such change.

Resolved, Third—That it is the sense of this church that no one shall henceforth be received into the membership of this church who is engaged in the liquor business, and that no member who shall henceforth go into this business shall be retained in the fellowship of this church.

"Nevers" for Boys. Never be rudely boisterous—at home or elsewhere. Never treat other boys' sisters better than your own. Never make fun of a companion because of a misfortune he cannot help.

Never lay aside your manners when you take off your fine clothes. Never tell or listen to the telling of filthy stories. Cleanliness in word and act distinguishes the true gentleman. Never call anybody bad names, no matter what he may call you. You cannot throw mud and keep your own hands clean.

Never quarrel. When your tongue gets unruly lock it in, if need be bite it. Never suffer it to advertise your bad temper. Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness the mark of a gentleman.

Never make fun of old age; no matter how decrepit or unfortunate, or evil it may be. God's hand rests lovingly on the aged head. Never cheat or be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen, not weaken, your character.

Never be unkind to your mother and father. When they are dead and you have children of your own, you will discover that even if you did your best, you were able to make only a part payment of the debt you owed them. The balance you must pay to your own children.

Never make comrades of boys who are continually saying and doing evil things. A boy, as well as a man, is

known by the company he keeps. Never fancy you know more, at fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never lie. Even white lies leave black spots on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never hesitate to say no when asked to do a wrong thing. It will often require courage—the best kind of courage, moral courage, but say no so distinctly that no one can understand you to mean yes.

Never make a sport of one of those miserable creatures—a drunken man or woman. They are wrecks; but God alone know the stress of the storms which drove them upon the breakers. Weep, rather than laugh. Never use intoxicating liquors as a beverage. You might never become a drunkard; but beer, wine and whisky will do you no good, and may wreck your life. Better be on the safe side, make your influence count for sobriety.

Never forget that God made you to be a joyous, loving helpful being. Be one.—The Independent.

A Thousand Tongues. Could not express the rapture of Annie E. Springer, of 1125 Howard st., Philadelphia, Pa., when she found that Dr. King's New Discovery for Consumption had completely cured her of a hacking cough that for many years had made her life a burden. All other remedies and doctors could give her no help, but she says of this Royal Cure—"It soon removed the pain in my chest and I can now sleep soundly, something I can scarcely remember doing before. I feel like sounding its praises throughout the Universe." So will everyone who tries Dr. King's New Discovery for any trouble of the Throat, Chest or Lungs. Price 50c and \$1. Trial bottles at J. L. Orme's drug store.

Supt. H. V. McChesney is at home this week, and is being entertained by a fine, large, well developed case of measles, well broke out and full grown in every respect.—Smithland Banner.

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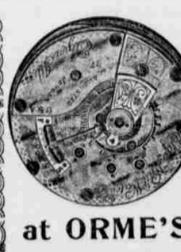
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