

NEW YORK JOURNAL AND ADVERTISER

W. R. HEARST.

AN AMERICAN PAPER FOR THE AMERICAN PEOPLE.

AN AMERICAN INTERNAL POLICY.

- FIRST—PUBLIC OWNERSHIP OF PUBLIC FRANCHISES. The Values Created by the Community Should Belong to the Community. SECOND—DESTRUCTION OF CRIMINAL TRUSTS. No Monopolization of the National Resources by Lawless Private Combinations More Powerful Than the People's Government. THIRD—A GRADUATED INCOME TAX. Every Citizen to Contribute to the Support of the Government According to His Means, and Not According to His Necessities. FOURTH—ELECTION OF SENATORS BY THE PEOPLE. The Senate, Now Becoming the Private Property of Corporations and Bosses, to be Made Truly Representative, and the State Legislatures to be Redeemed from Recurring Scandals. FIFTH—NATIONAL, STATE AND MUNICIPAL IMPROVEMENT OF THE PUBLIC SCHOOL SYSTEM. As the Duties of Citizenship Are Both General and Local, Every Government, General and Local, Should Do Its Share Toward Fitting Every Individual to Perform Them. SIXTH—CURRENCY REFORM. All the Nation's Money to Be Issued by the Nation's Government, and Its Supply to Be Regulated by the People and Not by the Banks. SEVENTH—NO PROTECTION FOR OPPRESSIVE TRUSTS. Organizations Powerful Enough to Oppress the People Are No Longer "Infant Industries."

tional tutelary God, who (all the time in their national capacity) rewarded them when they obeyed him and punished them when they neglected to do his will.

During the Middle Ages Christendom actually put God the Father entirely into the background, and made Christ, the loving, self-sacrificing God-man, completely overshadow him. At this time, the end of the nineteenth century, it is possible to have the highest conception of God that men ever have had. It is due to this fact that hitherto men looked upon history as a record of man's errors, but now, and for the last fifty years, we have discovered that it is quite otherwise—that history is nothing less than the record of man's regular and orderly evolution. Hence it seems to us that the noblest conception of God at present is that He has acted throughout history as man's guiding spirit. Whatever else God is and may be, He has been and is the Providence in human affairs—the spirit in humanity that has been leading mankind by the hand toward its destiny, until now we are able ourselves consciously to pursue our destiny. We men are truly the bodies of the living God. At the same time we have learned that humanity, past, present and to come, forms a living, social organism. Who then but God can be the soul, the animating spirit of this social body? And man's destiny? If we are an organism, a brotherhood here on earth, we necessarily shall pass through other worlds equally as an organism, a brotherhood.

CONDENSED EDITORIALS.

OTIS'S OFFER OF SIXTY DOLLARS in Mexican silver for every firearm surrendered by a Filipino is in keeping with his other remarkable schemes. This furnishes a fine opportunity for German and English traders to land cheap firearms on the different islands and sell them for \$90 apiece to General Otis. He could probably get about 60,000,000 guns at that price, if his Mexican silver would hold out.

LIEUTENANT BOISSMAN, OF THE RUSSIAN NAVY, committed suicide under peculiar conditions. He was the adjutant of the Czarvitch, who dropped dead recently while cycling alone. Because he did not accompany his imperial master on the trip the Czar bitterly reproached him. Lieutenant Boissman was so depressed over the upbraiding of the Czar that he killed himself. It is difficult for an American to conceive of a man committing suicide because the ruler of his country did not approve of his conduct. But this unfortunate lieutenant had been taught, undoubtedly, that his first duty was loyalty to the Czar. Having earned the wrath of the Czar, he felt that his usefulness was at an end, and proceeded to expiate his offense by blowing out his brains. The Czarvitch, who at best was doomed to an early death, could be spared, but Lieutenant Boissman deserved a better fate.

IT IS SAID THAT THE LAWYERS OF Mrs. Phyllis Dodge, the diamond smuggler, will make an offer to the Government to settle the case out of court for a nominal sum. Any such compromise would be outrageous. There is only one course for the customs officials to take in this matter: Confiscate the smuggled gems and imprison the woman who tried to swindle the Government. The fact that she seems to have a pull powerful enough to secure an apologetic attitude from the United States officials is only the greater reason why Mrs. Phyllis Dodge should be made an example.

ALBERT HUTCHINSON was arrested at Sixth avenue and Twenty-seventh street Thursday night because he would not move on fast enough to suit a policeman. He was a peaceful looker-on at the crowd which had gathered during the strike. He was looked up for the night, and in the Jefferson Market Police Court next morning was fined \$10. A young woman who saw the arrest voluntarily appeared as a witness, but did not arrive until after Hutchinson had been fined. She testified that the policeman had sworn falsely and that the prisoner was absolutely innocent. The Magistrate then dismissed Hutchinson, who is a private in the United States Army. This is only one of many instances of how citizens have been mistreated by the police during this strike. The police have clubbed unoffending people and have shown an utter disregard for the rights of individuals. If they were in the employ of the railroad companies they could not be more offensively officious.

THAT WAS A MOST UNUSUAL and pleasant incident in the voyage of the steamship Augusta Victoria, which stopped at Alesund, Norway, at the special request of the German Emperor. The Emperor visited the steamship, and its passengers, in turn, visited the Emperor's yacht. While on board the Augusta Victoria Emperor William had a long conversation with Mr. John Wanamaker. He is a good listener and he must have heard some important American views from Mr. Wanamaker. The Emperor shows good sense in his affection of democracy, which, even if it is not entirely genuine, has the merit of originality. Getting nearer the people will make William a better Emperor if he has the wisdom to apply his experience.

The Belief in God.

Editor of the New York Journal: I have read with no little delight the divers articles in your paper relative to the existence or non-existence of a God, and I must confess that the most of them prop up their ridiculous theories on supports which exist in their imagination only. With yourself, I agree that there is a God, and that the theorem can be demonstrated to the satisfaction of any reasonable person. The proof of the argument is difficult to express in a few words. The earth is not in a state of chaos; everywhere we see things in order. They could not be placed as they are without a designer, for we clearly see the design. Now, if there is a design—surely no person will be foolish enough to deny it—there must be a designer. And this designer—call him by whatever name you may—is the God to whom we pray—the author of our being. All people, even savages, have a belief in God. Huxley says there is no God, because He is unknowable and unthinkable. But we know that Huxley is in error, for although God be unthinkable, yet He is knowable, for we know what we mean when we speak of God. With the Journal, I agree that a person who disbelieves in a God is either an ignorant or the lowest type of atheist or agnostic. JOHN WILLIAMS, 178 West Eighty-first street, New York City.

The Idea of God.

Editor of the New York Journal: Yes, you are quite right. Each of us attributes to his God "the noblest character he can conceive of." See your reply to Robert B. Brown in last evening's Journal. Please give us your God character. Mine is something like this: That character or spirit which binds members the strongest and longest. Each of us conceives of some degree of nobleness. That is a fact. That fact is a proof that religion is common to each of us. The difference in nobleness of our conceptions is called theology. Let us see through the Journal the noblest conception obtainable. It should account for creation. Be-creation, life temporal and life eternal. I am only responsible for—and only got the good of. Believing what I have reason for, can I believe what I please? RICHARD HARVEY, No. 19 Spring street, Rondout, N. Y., July 14.

DEWEY ON THE HOME STRETCH.

The splendid reception given to Admiral Dewey at Trieste foreshadows the welcome that is in store for him at home. If there was any port in the world, outside of Spain, at which it might have been expected that Dewey would be coolly received it was Trieste, the entrepot of the country that gave Christina to Spain and Maximilian to Mexico—the country from whose ship Ingraham took Martin Koszta, and in whose face Webster flung the Hulsemann letter. But Trieste opened her arms to Dewey as if he had been one of her own national heroes. The people lined the hills, the imperial representatives went down from Vienna, and the local authorities heaped attentions on the Admiral and his comrades. Of course the Americans in that vicinity have made the reception the event of their lives. It was a great day for the only American girl in Trieste. Miss Nellie de Martini, who occupied that enviable position, gave the Admiral a bouquet representing the American flag, and had an interesting conversation with him, which was printed in yesterday's Journal. In one respect Miss de Martini apparently made a mistake. She credits the Admiral with the remark that he hoped General Lawton would get the command in the Philippines. The young lady probably misunderstood Admiral Dewey, who is much too discreet to express such an opinion, especially in public, although it is not at all unlikely that he may entertain it privately. But in the excitement of welcoming the victor of Manila as the only American representative of her sex, it is not at all surprising that Miss de Martini should get things a little mixed. Of course the Journal's correspondent, Mr. Cressman, was the first person to board the Olympia when she entered the port. "This is characteristic," remarked the Admiral to the Austrian captain as he read the message the correspondent gave him. "The Journal is the first to welcome me as usual." But just wait for New York!

THE WORK OF THE EVANGELISTS.

Chaplain Harry W. Jones, U. S. N., in a recent sermon expressed great satisfaction with the interest the Journal has taken in the services in the Gospel Tent. The Journal is always ready to uphold and assist any work that is for the betterment of the city or of humanity. We believe that the influence of the Gospel Tent services is good. This does not mean that we accept all that is taught there. We cannot say Amen to Mr. Torrey's "Thank God that there is a hell," for instance. The doctrine of eternal burning was widely taught and devoutly believed when men were more barbarous than at present. Now the whole idea is far out of date. Humanity has grown to higher and broader views of God's justice and mercy. The power of the preaching, in the Gospel Tent or elsewhere, lies, not in threats of vengeance, but in the emphasis laid upon right living and the prominence given to Divine love. Be good and do good sums up the teachings of Jesus, which reach the heart and elevate the life. That is the meaning of the two commandments and the Golden Rule. We can never outgrow them, and they cannot be preached too often or with too much earnestness.

A TWENTIETH CENTURY CHIEF OF POLICE.

At last there appears a Chief of Police who has some idea beyond the arrest of drunks and the pursuit of burglars. The suggestion offered by Chief Murphy, of Jersey City, that there be public dances on the asphalt paved streets, is one which should not be allowed to drop. Every city should provide opportunities for children to dance, and older people as well. The smooth pavements offer a suitable place, and music could easily be furnished. This idea is in harmony with the opening of the schools as play places during vacation. The energies of the young must have vent. Give them a proper outlet. Healthy, happy children, who have plenty of innocent amusement, grow into good and useful men and women. By all means let the open air dances in the evening supplement the Play School of the day time.

THE NOBLEST CONCEPTION OF GOD.

A correspondent asks us to tell him what is our highest conception of God. Every period of history has had a different conception of Deity, simply because men, from necessity, create God in their own image, and in every period they attribute to Him the very noblest character of which they are capable. The early Greeks made their deities precisely like themselves—that is, endowed them with the same passions, and the same attributes, but in power greatly superior to themselves. The Hebrews conceived Jehovah as their na-

tionally tutelary God, who (all the time in their national capacity) rewarded them when they obeyed him and punished them when they neglected to do his will.

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BRYAN'S CALL FOR HARMONY AND A UNITED DEMOCRACY.

He Declares That the Chicago Platform Will Be Re-affirmed in 1900.



William J. Bryan.

CHICAGO, July 21.—The masterly speech of William Jennings Bryan, which, for a second time, placed him in the foreground of Democracy and aroused almost frenzied enthusiasm among the vast audience that heard it, sounded the slogan for 1900. He surprised the party leaders; he satisfied his hearers. He said: "Mr. Chairman and Ladies and Gentlemen: I am not going to trespass long upon your time. (Cries of "Loudly" and laughter.) You have already listened for as long a time as you are accustomed to attend a meeting, and it would not be proper for me to enter at any great length on any of the questions which are now before the public. "I am somewhat embarrassed in speaking in Chicago, because the advocates of the Chicago platform are divided into two kinds, and it is not my business to employ the 'Secret Service' to ascertain what Democrats are firmest believers in the party's creed. (Applause and cries of "Ait-geld!") "All Chicago Platform Democrats 'look alike to me' (applause, laughter and cheering), and my aim is not to drive out of the Democratic party any professed believers in the Chicago platform, but to so impress upon all Democrats the importance of the principles at stake that all local differences will be forgotten in the determination to carry this Government back to the foundations laid by our fathers. (Great applause.) "When Lincoln was appealing to the people of the country in 1858 he gave utterance to a sentiment that must be the sentiment of every one who realizes the magnitude of the struggle in which we are engaged. After paying a tribute to the founders of the country and to the Declaration of Independence, he used these words: "I charge you to drop every party and insignificant thought for any man's success; it is nothing; I am nothing; Judge Douglas is nothing; but don't destroy that immortal emblem of humanity, the Declaration of American Independence." Appeals for Party Unity.

"So in this country to-day we find some discussing persons—some discussing whether this man or that man or some other man is the best representative of the doctrine. I appeal to you as Lincoln did to drop every party thought about any man, and think only of the principles enunciated by the Democratic party in 1856—principles that carry us back to the landmarks of the Constitution. (Applause.) "We are interested first in writing a platform, and we want a platform that fits the Democratic party, a platform written like the last platform, not by party bosses, but by the voters of the Democratic party. (Applause.) "When we get a platform that fits the Democratic party it will be easy enough to find in the State and the nation candidates who fit the platform; but it is the principle above the man, and no man is fit to be a leader, when he is wanted to lead, who is not fit to be a follower when some one else is wanted to lead. (Applause.) "In the brief time that I shall occupy your attention I desire to crowd into a few propositions an argument on three subjects. I need not tell you that the Democratic platform of 1856 will be reaffirmed as the first plank of the Democracy of 1900. Occasionally some one talks about getting off of that platform, but upon investigation it is generally found that the man who wants to get off of it was never, in fact, upon the platform. (Applause.) People Still Firm in the Faith.

"The people who made the fight, and who, by winning the fight, saved the Democratic party in 1856, are still firm in the faith, and there is only one plank in that platform of which I shall speak to-night, and that is the one plank toward which most of the criticism is directed. "I would defend every plank, were every plank assailed. But there are some who say that if we will just drop the money question we will make it easy for those who left us to come back. "The fight in 1856 was won on the money question. It was the money question expressed in a specific manner that afforded us the means of distinguishing the believer in bimetalism from the believer in the gold standard. And if they tell you to-day that events have vindicated the gold standard, you can answer them, first, that when Mr. McKinley sent a commission all the way to Europe to get rid of the gold standard he admitted that we were right in 1856 when we said the gold standard was not satisfactory. (Great applause.) "Some of you may be so prejudiced that you cannot do justice to Mr. McKinley, but I am so fair-minded that I can give him credit for sincerity when he appointed three distinguished men and sent them all the way to Europe to cry out in every market place, 'Help, help the American people out of the hole that the gold standard put them into!'" Independent Action Is Needed.

"Not only can you point to the fact that the commission went to Europe as an evidence that the gold standard was not then satisfactory, but you can point to the failure of the commission as an evidence that independent action is absolutely necessary to secure success. (Applause.) "If they tell you that the discovery of gold in the Klondike and the importation of gold from abroad have given us more money and made better times, you can reply to them that when they say that they confess the truth of the quantitative theory of money, and you can add that if a little gold from the Klondike or a little gold from Europe is able to make a little better times, if we would open the mints to the coinage of silver as well as gold and take money out of our mountains and have our own money now and all times we could have a great deal better times and not depend on English gold, either from the Klondike or from our exports. "You can remind them that when we were discussing the silver question and our ability to maintain the party they said because of an increasing production of silver we could not keep the metals together. If that argument had weight when they made it we can now say that an increasing production of gold makes it easier to keep the metals together than it used to be when they found fault with us. Iniquity of the Trusts.

"But this is an old question, and one about which we have talked many times. There is another question, half new and half old. The trust question that was in the campaign of 1896, enough to get all the trusts on the other side, and yet not enough to make the people understand what the trust question means. And even now you will find people who say that the Republican party is doing all that it can do. "Why, the trust is so bad and so indefensible that even in Ohio, in a State convention controlled by Mr. Hanna, they had to adopt a resolution declaring trusts to be bad, and when that convention condemns the trusts who in all the world will dare defend the trusts? (Great applause.) "The trust is bad because of the monopoly feature. When a few people control a product necessary to human existence, then those few control to a large extent the lives and the happiness of all who produce those articles, all who work in producing, and all who furnish the raw material used in its manufacture. "Can we afford to build up in this nation a system by which a few shall transmit wealth from generation to generation, where the masses can only hope for a clerkship under some trust? "If they say there is no way to stop the trust, that the Republicans are doing all they can, remember that it is within the power of the President to appoint an Attorney-General who will enforce the law against trusts, even if he has to go out of the Republican party to get the Attorney-General. "And if the law on the statute books is insufficient it is within the power of the Attorney-General to propose laws which are sufficient, and if the Constitution stands in the way, it is within the power of the Attorney-General to recommend an amendment to the Constitution which will give to Congress plenary power to deal with this subject. Trusts Keep Republicans in Power.

"But the Republican party is powerless to annihilate the trusts so long as the trusts furnish the money to keep the Republican party in power. (Applause.) "So that the Administration has it in its power to extinguish the trust if it so desires. "We recognized the truth of that declaration when we went to war with Spain. We said the people of Cuba are and of right ought to be free. "Why? Because they lived near us? No. "Because they are part Spanish? No. "They were and of right ought to be free because they wanted to be free, and governments come up from the people. (Applause.) "If they were and of right ought to be free who can draw a line between them and the people of the Philippines? Where is the philosophy that entitles one to liberty and another to vassalage? "You say you don't know what to do? If you find a pocketbook and on it the name of the owner, do you have to count the money in the pocketbook before you know what to do with the pocketbook? Purchased People at \$2 Each.

"If the doctrine set forth in the Declaration of Independence is sound, then we cannot rightfully acquire title by conquest. If the doctrine set forth in the Declaration of Independence is sound, we cannot rightfully purchase 8,000,000 of people at \$2 apiece from an alien monarch, whose rebellious subjects we ourselves armed to fight against their monarch. "There is a principle involved, and when the principle is once understood its application is not difficult, and if the people of the Philippines are and of right ought to be free, then this nation should without one moment's delay announce to those people we are there as friends and not as enemies, to establish a government which shall be their government and not our government when it is established. "Not only ought we to do that, but we ought to have done it in the beginning; and if the promise made to Cuba had been made to the Philippines, not one drop of blood would have been shed in the Philippine Islands. And we would be sending successful teachers to Manila to teach them instead of soldiers to tell them that the Declaration was a lie. (Applause.) "The Philippines came into our hands by accident of war, and coming into our hands, they must be dealt with according to American principles, and not according to European principles. "They say that if we were to give those people their independence other nations of Europe would laugh at us. Are we afraid to be laughed at? Why, more than a hundred years ago, when there were but three millions of people in this country, our forefathers dared to give to the world a declaration at which the people of the Old World laughed, but for which our people fought. "When the framers of the Declaration of Independence wrote among the self-evident truths that all men are created equal, endowed with inalienable rights, that governments are instituted among men to secure these rights, deriving their just powers from the consent of the governed, the people of the Old World laughed. "But they didn't laugh long, because our forefathers maintained their declaration, and for more than a century this republic has been the most po-

War on Trusts and the Imperialistic Policy of the Republicans Will Be Made.

tent factor in all the world in influencing the destiny of the human race. "Shall we be ashamed to admit now that we have in the Declaration of Independence? I repeat that we must deal with these people according to American principles. They desire their independence. Let us say to them, as we said in Cuba, 'Stand up and be free; and to all the world say, Hands off, and let every republic be. (Applause.) We Must Be True to It Past.

"They tell me that we don't know what to do. All we have to do is to read our nation's history to watch the nation as it has revealed the path way leading from the little manerly might to the lofty name of right, and then you can tell what this nation must do if it is true to its past. "You have in your city a poet who has written the best poem on the Philippine question. Dr. Taylor has crowded into a stink verse more philosophy, as well as poetry, than you will find in a whole speech on the side of imperialism, and if he never does anything else he has done enough in that writing of this one poem to give him a claim to the consideration of his fellow men. "Let me quote the verse, although it may be familiar to you: Did our liberty bell ring in vain? Was the Declaration a lie? Must we turn to the Old World again, With the penitent prodigal's cry? Must we strut through the world, And bluster and brag, That the dollar mark's stamped On the brave old flag? "I ask the question of you: Did our liberty bell ring in vain? "Why, history tells us that when the Declaration was about to be signed the people gathered in the streets and shouted for the signal, and finally, when those immortal names were fixed to that immortal document, the old liberty bell rang out and the people caught up the sound and cheered and cheered again. No European Policy Is Wanted.

"And from that day to this that great relic of revolutionary days has been carried from State to State and from city to city, and eye are filled with tears as they look upon it. "Did our liberty bell ring in vain? "Shall its tones no more be heard? "Was the Declaration a lie? "Have we been false for a hundred years in teaching that governments come t from the people? "Must we turn to the Old World again with the penitent prodigal's cry? "This nation is not a prodigal. "This nation has not wasted its substance in riotous living. "This nation is not ready to turn backward with a trembling voice ask to be classed among the hired servants of royalty. "This nation has not signed against Heaven, and God grant that the crowned heads of the Old World may never have occasion to kill the fatted calf to celebrate the return of this republic from independence back to the creed of Cal. (Long-continued applause.) "What should the Democratic party do? "Why, there is but one thing it can do. Sometimes I hear the people say that if the party is not careful about this question of imperialism it is going to lose votes. My friends, who the Declaration of Independence is repealed there will nevermore be a Democratic party in this country or a need for one. "Our faith is built upon it, and we cannot turn our backs upon the teachings of the fathers. Every wrong to be righted finds its inspiration in that document. We cannot ask for a single reform without showing that all we ask conforms to the principles of the Declaration of Independence. Democracy Favors Freedom.

"And so the Democratic party must be true to the foundation principles of this Government. It believes in the independence of the individual in industrial life and says to the trust: 'You shall not crush out the life of the struggling manhood of this country.' (Great applause.) "It believes in independence in the financial world and says to the foreign financier: 'You cannot make the policy for seventy millions of American citizens.' "It believes in the doctrine of liberty and independence everywhere, and when we plead for the right of people to govern themselves, although they differ from us in color and in race and in history, we are not pleading for them; we are pleading for the safety of our own institutions. "Lincoln said that the safety of this nation was not in its army or its navy, but in the spirit of liberty, in the spirit that prizes liberty as the heritage of all men in all lands everywhere and said that if we destroyed this spirit of liberty we plant the seeds of despotism at our own doors. "You ask me why the Democratic party believes in giving independence to the Philippines. Reply, because we cannot destroy self-government in the Orient without endangering self-government in the United States. (Applause.) "It is not for the Philippines that we plead; it is for seventy millions of people, the greatest in the world, and yet a people not great enough to do harm to the humblest people in all the world. Democrats Ought to Win in 1900.

"We are preparing for the campaign of 1900. The National Committee met to-day and prepared for its work. We are going out to fight. You ask me whether we are going to win. I tell you believe we ought to win, and there is no way upon which you can predict success except to deserve success. "We are not going to ask, 'Is this thing popular?' or 'Is the other thing popular?' "We are going to ask, 'Is this thing right?' And if this thing is right the Democratic party would rather go down as the champion of right than to win as the champion of wrong. "I am not afraid of defeat. I can speak from experience. Having met face to face large number of those who were kind enough to generously give me their support in 1896, I can say to you, without flattery, that, having seen them, I would rather go down with them in eternal defeat than be President and have to ask England what to do for my country. (Applause)

"A MERE WRITER, A USELESS MAN," HE SAYS people, after all, aren't they? But for a long time we thought he was a great philosopher of France. Then we heard that there was to be a marriage, and we understood. For it is possible to be a great lady to be capricious, is it not? "Oh, his trade wasn't in his favor! It was the trade of a lazy, useless man, of course. But he was well bred. When visitors came to the palace he knew how to behave. He was civil, as most foreigners are. He didn't like cabbage soup. He drank bouillabaisse. Think of it! Bouillabaisse and he never drank whiskey. I hear that they are raising statues to him in France. 'Lowell, those Frenchmen are! He was a good amiable man. But statues to him—excuse me if I laugh!"

know of Mr. Balzac that he was a good man. He was polite, kind and never angry. Oh, it was a pleasure to be his servant! He did not want much, and he was glad if I did anything for him. He knew only one Russian word. This was 'ogula,' which means fire. "He wanted a fire in his room all the time. That man worked all night and slept late in the daytime. He read, read, wrote, wrote. After dinner he talked for hours with Mme. Hanska, who became his wife, and her daughter, Countess Mniszech. "Of course, we were astonished to see a great lady like Mme. Hanska so attentive to a mere writer. People who write books are common

W HEN Balzac was in Russia, in the Palace of Wierzbnowska, a domestic, then a serf, was appointed especially to serve him. He is a very old man, but his mind is clear to-day, and this is what he says of Balzac: "Do I remember him? Why, perfectly! I was his valet during the entire time that he was here. I have not read his books. People say that they are very interesting. I don't know if they are. I don't like to read. The reason is, I suppose, that I don't know how. "You can say to anybody who asks me what I

BALZAC JUDGED BY HIS VALET.