The Commoner.

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Old Glory

U IU
Old Glanni Gan mha
Old Glory! Say who
By the ships and the crew
And the long, blended lanks of th
Grey and the Blue-
Who gave you, Old Glory, the nam
that you bear
With such pride everywhere,
As you cast yourself free to the rap
turous air,
And leap out full length, as we'r
wanting you to?-
Who gave you that name, with th
ring of the same,
And the honor and fame so becomin
to you
Your stripes stroked in ripples o White and of Red,
With your stars at their glitterin
best overhad,
By day or by night
Their delightful light,
Laughing down from their littl
square heaven of blue-
Who gave you the name of Ol
Glory? Say who?
Who gave you the name of Ol
Glory?
The old banner lifted, and falterin
then
In vague lisps and whispers fell silen
again.
Old Glory, speak out! We are askin
about
How you happened to "favor"
name, so to say,
That sounds so familiar and careles
and gay,
As we cheer it and shout in our wild
breezy way-
We, the crowd, every man of us, cal
ing you-
We, Tom, Dick and Harry, eac
swinging his hat, And hurrahing "Old Glory!" lik
you were our king,
When, Lord, we all know, we're a
common as sin;
And yet it seems like you humo
us all.
And waft us your thanks, as we ha

you, and fall

1	(And we're wanting it so! Where our own fathers went we are	
	willing to go.)	
	Who gave you the name of Old Glory? Oho	
	Who gave you the name of Old Glory?	
l		
	The old flag unfurled with a billowy thrill	
	For an instant; then wistfully sighed and was still.	
	Old Glory, the story we're wanting to hear	
	Is what the plain facts of your christening were;	
	For your name, just to hear it, Repeat it, and cheer it, is a tang to the spirit,	
	As salt as a tear:	
	And seeing you fly, and the boys marching by,	
	There's a shout in the throat and a blur in the eye,	
	And an aching to live for you always —or die;	
	If, dying, we still keep you waving on high,	
And so, by our love For you, floating above,		
	And the scars of all wars and the sorrows thereof.	
	Who gave you the name of Old Glory, and why	
	Are we thrilled at the name of Old Glory?	
	Then the old banner leaped like a sail in the blast.	
	And fluttered an audible answer at last,	
	And it spake, with a shake of the voice, and it said:	
	By the driven snow white and the living blood red	
	Of my bars. and their heaven of stars overhead;	
	By the symbol conjoined of them all, skyward cast,	
	As I float from the steeple, or flap at	

shock comes less severely. In Baltimore, where the negro was anything but a curiosity, fifteen years after the war I was told by more than one lack man that he would be mighty lad to have his old master back: e never used to worry about his ood and clothes. But always the nasters were white men.

The fact that negroes were placed poverty by the act that made free ll other negroes in the land is a hapter in American history only reently obtained with difficulty by alvin Dill Wilson. The facts were athered for the Carnegie instituion of Washington from documents n courthouses, historical societies nd libraries, and appear in a recent ssue of the Popular Science Monthly

Ancient history shows people were laced in bondage frequently withut regard to color or previous conlition; in fact at one period in hunan progress being made a slave was vidence of kindness on the part of our captor, whose natural inclinaion was to kill and possibly eat you. Without going into the subect, which might readily lead to great length, it may be recalled that n Greece free parents sold their children into slavery, and that persons hopelessly in debt sold themselves to their creditors. If there were any justice at any time in the custom or privilege the negro with equal rights in America has as much right as another to hold slaves, particularly negro slaves.

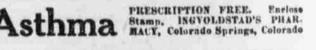
With slavery as a part of our social fabric the negro who had acquired property or capital might no longer be content with the proverbial horse, clean shirt and shilling; he naturally desired to own slaves as evidence of his standing, and as the customs of the country did not require slaves with white faces he could not but choose those of his own race.

"The negroes brought with them from their native land African ideas and customs," says Mr. Wilson. "They were used from immemorial times to slavery. Many of those

were destroyed, so that this latest son Jacob was free. Aided by his mother, young Jacob managed to purchase his father at a reasonable price. Later the old man had occasion to reprove the youth, and the latter, disgruntled, went to a negro speculator, who bought the old man at a high price and shipped him to a distance. Young Jacob boasted the old man had been sent to the corn fields near New Orleans, where he might learn some manners.

> John Carruthers Stanley, a negro born in 1772 in Craven county, North Carolina, was emancipated in 1808 by the legislature of the state upon petition of his mistress, Mrs. Lydia Stewart, whose husband was dead. Stanley advanced rapidly in property, according to his information, until he was the owner of sixty-four slaves and forty-two other negroes were bound to him by law for service.

> Dilsev Pope owned a house and lot in Columbus, Ga., was her own mistress and also enjoyed the luxury of a husband, whom (thrifty soul) she hired out. He offended her and she exercised her right of ownership, selling him to a Colonel Seaborn Jones. Dilsey Pope reconsidered and pleaded with the colonel to reconsider. She wanted to buy



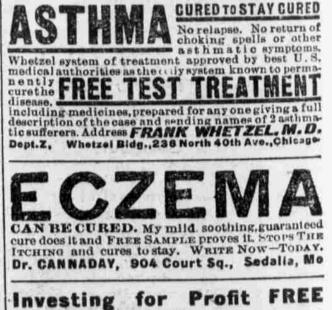
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us on Where our gloried, sanctified betters		
have gone. And this is the reason we're want- ing to know	So I came by the name of Old Glory	
ing to know	-James Whitcomb Riley.	

the mast,

AND LOST THROUGH EMANCIPATION

the United States 18,000 slaves had liberty to the negro, who must be negro masters. That is a small number compared to a total of 2,-000,000, but it is startling to those barber, and he was only about oneof us who were saturated in our quarter negro; but it seemed to me youth with the idea that all owners at that time I should have been and masters of slaves were of the happy to have had so much fuss over kind pictured in Mrs. Stowe's "Uncle | me as was being made in the north Tom's Cabin." When the head of over all the black men. Later some our house returned in a faded blue of the romantic conclusions of youth

MANY NEGROES OWNED SLAVES uniform after a year spent in a hospital in Frederick, Md., he was credited with having put down the Before slavery was abolished in rebellion and with having given regarded as a brother. In our town the only negro was John Smith, the



brought thence to America had been slaves in Africa. In both cases they were used to slavery. It did not therefore seem to them unnatural for a negro in America to hold his brethren in bondage, when he had become free and able to buy his fellows. William Pitt, the younger, in a speech, April 2, 1792, in the British parliament, on the abolition of the slave trade, said: 'Some evidences say that the Africans are addicted to the practice of gambling; that they even sell their wives and children and ultimately themselves. The black man in America has always been imitative, and his desire to do what the white man did doubtless also influenced him in this matter. Moreover, there were in his country tribal differences and antagonisms which continued to obtain in America; the Guinea nigger was looked down on by members of superior tribes, and one of a higher race often felt that a Guinea negro was fit only to serve him." Official figures are lacking from nearly all the states until within

comparatively recent years, but Mr. Wilson has found interesting incidents bearing on this almost unknown phase of American history. The Connecticut Historical society has a bill of sale from Samuel Stanton, Stonington, Conn., Oct. 6, 1783, to Prince, a free negro, of a slave woman named Binar. On the reverse of the document is a bill of sale of the same Binar, a slave, to Isaac Denison.

Among the stories told is of a Jacob, slave of a Mrs. Gasken, at New Bern, N. C. His wife was a free woman, and consequently their Minn.

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