

will and their fitness to represent a few thousand people, must demonstrate them to one cold blooded, judicial, undemonstrative group of Americans after another. To use the figure of May Irwin further: She can not sing, she is not beautiful, she is not chic, but she has temperament. Mr. Bryan is frequently very illogical, his figures are hyperbolic and he has cultivated the style of a bygone oratory, but he has temperament and his audiences listen with pleasure whether his faith is theirs or not.

The mistake Mr. W. D. Oldham and others who imitate Mr. Bryan make is in copying his oratorical flights and eliminating his simplicity and earnestness from their labored efforts. Besides, these others lack temperament. Public speaking is not their calling, and very large audiences frequently regret the accident that compels listening to them. Newspaper men who endeavor to be impartial attribute the mechanical applause that followed Mr. Oldham's nomination of Mr. Bryan at the Kansas City convention not to any lack of enthusiasm for the candidate but to the flowers of poetry, mythology and history that Mr. Oldham attached to his speech, while the lamp burned. For instance instead of saying that Mr. Bryan favored both metals for money; he said that he favored "the gold that flushed the winged sandals of Hermes and the silver that glitters in the bow of Diana. This orator who was nominating a man for an office of the greatest dignity and power said that, it remained for him "to pronounce the name that had been thundered forth from the foot of Bunker Hill and echoed back from Sierras' sunset slope, and that reverberates among the pine-capped, snow-crowned hills of the North and rises up from the slumbering, flower-scented savannas of the South." After this there was not much for a stupefied lot of delegates from Oshkosh, Kalamazoo, St. Louis, Chicago, Pittsburg, and New York to do but yell, pound the building wave flags, and set in motion the marching clubs that had been held in reserve. No audience will take that sort of thing from anyone nowadays but Bryan. If a republican speaker attempted it he would lose caste prestige and everything else he really needs in his business. Even sophomores who first gave the style a name, no longer make use of it.

"Hot Pies."

A former resident of Lincoln, while sojourning in Boston in December was induced to buy a pie from a boy with a basket full. The boy hawked them as "hot pies" and the gentleman was hungry and on his way to the station, besides he is a Yankee, and the pies were properly browned, flaky and stood the further test of making his mouth water. The gentleman bought one and found that it was frozen solid. He collared the boy and asked him what he meant by selling him a hot pie frozen solid. The boy told him that "Hot Pie" was the name of the pie he bought. This was before the days of "Hot time" and "Hot stuff" and the purely figurative use of hot.

By the same token, some of the actions of the Abraham Lincoln club of this city require explanation. The Abraham Lincoln club is just the name of it. The name, the composition and the measures, it occasionally adopts, have no connection.

The Rain.

In a recent letter to The Chicago Record, Mr. William E. Curtis, the popular correspondent of that paper

repeats a remark Mr. Blaine made when he asked the manager of the excursion for the delegation from South American countries, if he had arranged the trip so that the train should pass through Iowa in the day time, because he said that Iowa was the finest agricultural exhibit in the world. There is more of Iowa under cultivation than of Nebraska, but Nebraska is a plantation of green now. The long, dark green blades of the plant, that is like a palm, covers the state. The corn leaves, for lack of water, had begun to curl and crackle in the hot wind like fodder stalks, but the three and five inches of rain all over the state has changed all that and even the farmers have begun to smile and admit that Nebraska is a good agricultural state and that President McKinley is a reliable man.

A Misstatement.

Public speakers are tempted to make exaggerated statements in order to attract attention and to be more impressive for the moment. The Reverend Rowlands yields to this temptation too frequently. But his sermons are printed and read by those who are not members of his church and who regard the misstatements of a preacher with less patience than those of other people, for the very reason that the pulpit is an elevated stand from which the ordinary minister speaks to a congregation more or less under the sacerdotal influence of the place and of his priestly calling.

In a recent sermon the Reverend Rowlands referred to trade unionists as "murderers and assassins" and their lodges as "hotbeds," "nests of mischief" and "kindergartens of crime where they have fostered assassinations, engineered murderous crusades against the welfare of society, against legitimate business and commerce; and instead of helping they have injured the toilers."

The most superficial knowledge of trades union meetings disproves such characterizations. Trades unionism is a development and the best members of any union are good students of political and social economy and it is in such intelligent study of the hardest problem in the world that will eventually do more than anything else in solving it. Mr. Arthur in answering Mr. Rowland's undemonstrable charges reminds him that there are 1,000,000 unionists in this country and 2,000,000 in Great Britain. "If these were assassins this country would not be the comparatively peaceful land that it is." Desperate strikers sometimes kill the men who have taken their places and sometimes destroy property. They have never committed unlawful acts by the authority or advice of the union of which they are members.

In March, a year ago, Mr. Rowlands made some curious statements about the United States which were commented upon in these columns at the time. If he makes such breaks about this country and its government, which he has seen, how much credence should be given his words concerning the Philippines, which he has not seen, or that fairest land of all, which no man has seen?

It is scarcely wise to call all unions "hotbeds," "nests of mischief" and "kindergartens of crime" because a few members of unions occasionally break the law and commit acts of violence. It is also not justifiable because there is occasionally a minister, whose statements are undemonstrable to conclude that ministers are blind leaders, unscholarly, and given to making assertions without inves-

tigation or research. Although, after reading a number of Mr. Rowland's sermons it is impossible to believe that he possesses a candid mind, I can not believe after reading his latest sermon that he ever was present when enlightened artisans discussed the conditions of employment.

Vanity and Folly.

Acting under the direction of Napoleon, Duroc wrote Barere thus: "It will be proper that Citizen Barere insert in the journals articles tending to animate the public mind, particularly against the English." It must have been a desire to animate the public mind against our own government that induced the pastor of the First Baptist church of this city to pen, preach and publish some portions of the sermon which he delivered last Sunday. From that sermon, as published, this is quoted:

"The negroes we enslaved and brutalized. When liberated by the fortunes of war we have lynched them by the thousands when they gave any suspicion of misbehavior."

Evidently the word "we" as here first used refers to the government which, by law, authorized the enslavement of the negro. The liberty loving, united colonies that put forth the instrument described by Doctor Rowlands as "our nationally inspired declaration that there shall be no governing of the people except with the consent of the governed," later became the liberty loving United States that adopted the constitution and thereby made human slavery a part of the organized law of the nation. Having abolished slavery we are solemnly told by one who cannot be supposed to have forgotten the command, "thou shalt not bear false witness," that "we" have lynched negroes not by ones, twos, tens, or hundreds, but by thousands. Not because they were guilty of crime, not because they were charged with crime, not because they were suspected of crime, but "when they gave any suspicion of misbehavior." Lynched because of a suspicion of bad manners. Who is the "we" he referred to? The government has not since the immortal Lincoln issued his emancipation proclamation lynched any negroes. While the pastor may be slightly addicted to exaggeration he will hardly assert that he singly and alone or in connection with the congregation he was addressing, has lynched so many negroes on mere suspicion of misbehavior. To quote farther from the sermon:

"No Armenians have suffered from the Turks and Bashi Bazouks more unjustly and cruelly than have the Indians suffered from the American agent and soldier. What ground have we for believing our treatment of the Filipinos would be any better?"

Our high standing as barbarians will be appreciated by a brief reference to the sufferings of the Armenians. At page 445 of "Turkey and the Armenian Atrocities," by Reverend E. M. Bliss, appears a tabulated statement of the outrages to which the Armenians were subject in the Harput district in the month of November, 1895. From this statement it appears that 29,595 persons, including 51 teachers and ecclesiastics, were killed, 1,383 were burned, 3,266 died from hunger and cold, 4,330 died in the fields and on the road, 760 died from fear, 8,000 were wounded, 15,179 persons were forcibly converted to Islam, 1,532 were married by force to Turks, 28,562 houses were burned, 227 churches, monasteries and schools were burned and 94,870 persons were made destitute and needy. This in one district in one month. And yet we are told this does not exceed in

brutality and cruelty the treatment which the Indians have suffered from the American soldier and Indian agent. With such a record for barbarity can we longer wonder at the crime of seventy-three? What may not the Filipinos expect from the First Nebraska?

Having stated the exact facts with reference to our civilization the pastor proceeds to deal in romance thus:

"Had we delivered the Filipinos from the oppression of the Spaniard, and then offered them sympathy, help and protection to organize their own government, how much splendid influence and confidence we would have fostered. How these poor, persecuted, oppressed and down-trodden people would look upon us as their very present help in time of trouble. Our statesmanship, politics, morals and religion they would have welcomed and blessed."

Equaling, if not excelling, the Turks and Bashi Bazouks for cruelty and barbarity, our "statesmanship, politics, morals and religion," are the elements required for the elevation of the Filipinos. Possibly the inhabitants of these far away islands have heard of our tendency to lynch people of color by the thousands because of a suspicion of defective deportment. They may have learned what the characteristics of an Indian agent are and because of this knowledge they may not prefer either our morals or religion. The loss is theirs.

MEN OF THE KANSAS CITY CONVENTION.

HERBERT JOHNSON.

Dear All:

Convention work is over. I saw nearly every session of the convention, went everywhere in the hall and studied the big guns at close range. Friday night I saw the Santry-Gardner fight in Convention hall and so wound up a most interesting and instructive week.

As early as Friday and Saturday before the Fourth, delegates and bosses began to arrive and the hotel lobbies were thronged with politicians and sightseers. I could hardly crowd through the lobbies of the three big hotels where the headquarters of the various candidates for vice-president and the big bosses were. The Tammany headquarters were at the Midland where sixteen bartenders were humping themselves day and night to give every loyal "dimecrat" a chance to prove his faithfulness to the traditions of his party.

Wednesday at noon the convention was called to order by Chairman Jones, and the fun began. The convention was made up of the same kind of irresponsible, light-minded stuff as the one in Chicago in 1896 and it was difficult for the leaders to keep the wandering minds of the delegates and spectators down to business long enough to organize. The cherished scheme of "E Pluribus Sixteen to Unum," Bryan to be nominated on the Fourth failed of realization. The convention was like a child, irresponsible, flighty, ready to be led off into demonstrations of delight at any trivial circumstance which attracted its wandering attention.

It was late Thursday afternoon, at 6:07 o'clock, before the organization was completed, platform adopted and Bryan nominated, although it was expected to do at least all but adopting platform on Wednesday. The proceedings were constantly delayed by irrelevant cheering and those who yelled loudly for Bryan and Tillman, were equally ready to cheer for Hill or Croker, or, in fact, anybody or anything that turned up at all conspicuously. You may like to know my general impressions, especially since I was in a