

Lincoln Country Club Celebration

The Lincoln, Neb., "Country Club" observed the Fourth of July, the celebration being held on the spacious club grounds at Seventh and C streets. The festivities began with a picnic dinner in the evening followed by a short program and ending with a display of fireworks.

The arrangements were made by a committee headed by Mrs. Burnham, a Kentucky democrat whose husband is a leading republican banker of Lincoln. She selected as her associates on the committee two other democratic women, Mrs. John B. Wright and Mrs. W. C. Wilson, and this committee selected three democratic speakers—Mrs. A. J. Sawyer, Richard L. Metcalfe and Will M. Maupin. Then the committee selected Hon. Frank M. Hall, a leading republican of Lincoln, to preside. Calling the assembly to order Mr. Hall humorously referred to the "democratic tinge" given the meeting and expressed wonder why he should have been selected under such democratic influences. The electric lights failing to work at the proper time it was necessary to light the platform with candles, and Mr. Hall courteously held a candle while two of the speakers were reading. At the conclusion of the program Mrs. Hall—herself a democrat—expressed gratification that not only was her husband compelled to listen to some good democratic doctrine, but also compelled to hold the candle while it was being read to him.

Mrs. Sawyer, the first speaker, delivered a thoughtful and patriotic address, and added to her reputation as a public speaker. The addresses of Mr. Metcalfe and Mr. Maupin follow:

MR. METCALFE'S ADDRESS

It is related of Daniel Dougherty that for his maiden effort he prepared a speech full of glittering generalities. Taking his place before the large audience he began: "The genius of democracy is still triumphant," and then fainted away. He was carried from the platform in disgrace, but when in later years he became recognized as a great orator he said that he was glad he had not delivered that particular speech because its generalities were not worthy of being placed before a thoughtful audience.

What can one say on this occasion that has not been said in the purest language at least once each year during the one hundred and twenty-nine years of our national life? I cannot hope to do more than tell the same old story in the same old way; the same old story of faith, and hope and courage displayed by the forefathers; the same old story of sacrifices made, defeats encountered and victories won, not alone for the benefit of those who put forth the effort but for the benefit of their children and their children's children, aye, for the benefit of the children and the children's children of the men of all time and the men of all place. Because all serious struggle made by serious men is for the benefit of prosperity it is proper that this same old story be told on this occasion. Just as the thoughtful father builds and plans not for himself but for his children, so the thoughtful citizens acts with a concern for the welfare of the boys of today, because as the citizens of tomorrow they must be depended upon to defend our structure of government. If we celebrate this day for the benefit of the children then we need not be ashamed to indulge in homely speech. We need not be so dignified as to avoid the display of those emotions so natural to the man who loves his country and appreciates the history through which his present day opportunities have come. We need not hesitate on this day to say: to our boys as it was said to Joshua, "loose thy shoe from off thy foot; for the place whereon thou standest is holy."

In this age of gold men imagine

they are eminently practical when they refuse to give heed to sentiment, and that man is regarded as an idler who permits his emotions to control him and who yields to the sentimental. But we must not forget that sentiment has been the motive power in every great accomplishment in history; and while it is the intensely practical who have made money it is the intensely sentimental who have made nations. In the language of another: "It is by sentiment, when well directed—as by sorrow when well used—by sentiment, I say, great nations live."

There are many things connected with this day with which we have not kept ourselves familiar. One of the simple though intensely interesting facts of history is seldom referred to on this day. We are apt to forget that the two men whose names led all others in appointment on the committee to announce independence to the world, died within a few hours of one another on the fiftieth anniversary of this day. McMasters refers to Thomas Jefferson and John Adams as "the man who wrote the Declaration and the man who, more than any other, persuaded a hesitating congress to approve it," adding "Each had been a member of the committee that drafted the Declaration; each had signed it when approved; each had served his countrymen on a foreign mission; each had succeeded first to the vice presidency and then to the presidency; each had become a leader of a party; and that each should pass away on the same day was, in the language of the time 'a singular coincidence.' But that the day should be the fiftieth anniversary of that event in which each had borne so conspicuous a part was a triple occurrence without parallel in history."

On that memorable occasion it was Adams who, hearing the cannon booming for the fiftieth anniversary said: "It is a great and good day," and it was Jefferson who, just before he passed away, declared, "it is the Fourth of July. Now lettest Thou thy servant depart in peace." Is it out of place on this day to keep green the memory of these men? Let us not forget that this is the anniversary of the day of their greatest achievement as it is the anniversary of their death.

How many of our children have been persuaded to commit to memory the preamble of the Declaration of Independence? How many grown folks could do it? The chances are that many of us would fail to meet the challenge; and perhaps the challenger himself would fail. We might find ourselves in the situation occupied by the two friends who were bantering one another on lack of knowledge concerning spiritual affairs. One of them said: "I'll bet you a dollar you can't repeat the Lord's prayer." The other promptly accepted the wager, and began: "Now I lay me down to sleep, I pray, Thee, Lord, my soul to keep." The first friend pulled out his dollar and handing it over said: "Take the money. I didn't think you knew it."

The commonest sort of error made by public speakers and newspaper editors is to quote the Declaration as saying that "all men are created free and equal." Every child should be taught to familiarize himself with the Declaration which has been referred to as "a monumental act of independence into which Jefferson poured the soul of the continent." Sometimes we need a guiding hand to trace for us the hidden beauties of a piece of writing. If there are any present who have never read the description of the Declaration written by Professor Moses Coit Tyler they should lose no time in doing so. Professor Tyler's reference to the purely literary character of the instrument is magnificent. He calls the Declaration "a stately and passionate chant of human freedom," and

deals with that great instrument in a way which to my mind has never been excelled.

We call July Fourth our nation's birthday; but many of us forget our fathers were then just beginning the struggle for liberty and that war reigned seven years after that Declaration had been made. What is a nation's birthday? Is it the day upon which it conquers the invader, or the day upon which its inhabitants announce their determination to be free? We call this "Independence Day," but we are in error unless we confess that men establish their independence day whenever they have sufficient intelligence to assert the inalienable rights. In truth, this is our independence day, and the law writers recognize that our national era began with our Declaration of Independence in 1776 rather than with the 1783 peace treaty in which Great Britain formally executed to us the deed.

The rights asserted by our fathers and with the declaration of which our nation was born are inalienable. Did you ever stop to think what that word means? It means "not transferable;" and, properly, you can no more part with it on your own motion than some one else can take it from you; it is a fixed right, one of God's endowments to man. According to our own forefathers, the one who surrenders it without a fight is a craven, while the one who usurps it is a tyrant. These forefathers of ours declared as a self-evident truth that "all men are created equal; they are endowed by their Creator with certain inalienable rights; among these are life, liberty and the pursuit of happiness. To secure these rights governments are instituted among men deriving their just powers from the consent of the governed." In two periods of our history the interpretation of that statement has been in question. The old-time interpretation was questioned by Jefferson Davis and his associates prior to the Civil war, and it is questioned indirectly by many of our present day politicians and directly by the policy of our government in dealing with our new possessions. If I were to pay a tribute to Jefferson Davis, many of you might be shocked; but in our national policy today we are paying to Jefferson Davis the sincerest sort of compliment—imitation. We promise to give to the Filipinos all the liberty they are capable of enjoying. You will remember Mr. Lincoln said that was the doctrine of kings and that whether it came from the mouth of a king seeking to enslave his people or from the mouths of the men of one race seeking to subjugate the men of another race, it was "the same old serpent." In our national policy today we say that the Declaration of Independence was written for the benefit of the white men who wrote it, and is to be construed according to the circumstances under which it was written. That interpretation is exactly in line with the interpretation given by Jefferson Davis as you will see he explicitly stated it in his farewell speech to the senate. And Alexander H. Stephens in his speech at Savannah in 1861 said that the difference between the constitution of the Union and the Confederate constitution was that the former rested upon the assumption of the equality of races which Mr. Stephens said was "fundamentally wrong," while the confederate government rested upon what he called the great truth that "subordination to the superior race is a natural and normal condition."

Our conscience is not clear, either, for on this day we do not permit the Declaration of Independence to be read in the Philippine Islands. That might encourage the people there in their false notions. Think of the Declaration of Independence being barred from any inch of territory subject to United States jurisdiction. Do we want to see the flag of our country

"stay put" where the Declaration of Independence can not follow it?

Although I do not share the prejudices of many against Jefferson Davis nor the prejudices of some toward Alexander H. Stephens, I prefer the interpretation of Jefferson and Lincoln to that of Davis and Stephens. I prefer the divine right of men to the divine right of kings. I want the Declaration of Independence to stand as it was written by Jefferson and interpreted by Lincoln and without the dotting of an "i" or the crossing of a "t." May it be accepted as "a stately and passionate chant of human freedom," rather than as the declaration of men who claim for themselves privileges they are not willing to accord to others.

May our national policies be formed and executed in liberty's unclouded blaze! And whether it be among the crowned heads who assert the doctrine of thrones or among the kneeling subjects who have made bold to appeal to the laws of God—whether it be in the palace of the powerful or in the hovel of the helpless—may it be known to all men, everywhere, that as the Cross of Christ is the symbol of universal brotherhood so the flag of America is the symbol of universal liberty.

MR. MAUPIN'S ADDRESS

It is so common for the American citizen to open his vocal apparatus on this glorious anniversary and shout in gladsome tones about the grandeur and bigness of this country, that I am impelled both by precedent and inclination to follow the general rule and devote the limited time at my command to panegyrics upon our republic.

This is indeed the land of big things. We have the largest area of country dedicated to human freedom in all the wide universe. We have the most beautiful flag whether viewed from the artistic or the sentimental standpoint. We have the handsomest women, the strongest men, the best behaved children, the fastest horses, the best poker players and the greatest swindlers. We have the longest rivers and the widest chasm between the classes. We have the greatest lakes and the greatest trusts; the highest mountains and the lowest depths of political degradation. Indeed, this is the land of superlatives, and one who would pay just and proper tribute to our republic must exhaust the dictionary of its adjectives.

It is indeed proper, then, that we make this day a day of noise and

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