

Mr. Bryan in Kentucky

The following report is taken from the Louisville (Ky.) Courier-Journal: Speaking to five audiences at different times—once to an assembly of more than 12,000 persons at the Armory—William Jennings Bryan, here, under the auspices of the General Assembly of the Northern Presbyterian church, United States of America, spent a strenuous day in Louisville.

Mr. Bryan addressed an audience of 1,800 persons on "The Larger Life," at 11 o'clock in the morning at the First Christian church. In the evening he spoke before an equal number of men at a mass meeting at the Shubert Masonic theater, his subject being "The Making of a Man." After the latter meeting he went to the Hope Rescue Mission, Eighth and Jefferson streets, to speak before a gathering of "down-and-outs," offering a cheering word of encouragement to them. Prior to the First Christian church meeting in the morning, he delivered a short talk to 500 members of the First Christian church Sunday-school. In all of his speeches Mr. Bryan emphasized the sacredness of the Bible, and its powerful influence making for good. His speech at the armory, while devoted principally to the position of the church in the modern world, treated also of the relative attitude of the church toward labor and labor toward the church.

Immediately following the gathering at the armory Mr. Bryan, with Gen. W. B. Haldeman and Mayor Head, was driven in an automobile to "Mansfield," the country home of Henry Watterson, near Jeffersonton. At Mr. Watterson's residence, Mr. Bryan, tired from the arduous round of speech-making during the morning, was given an hour of rest and recreation, spent in a sociable chat.

Next in interest to the address of Mr. Bryan at the Armory meeting was that of Charles Stelzle, superintendent of the Presbyterian bureau of social service. The church, he declared, was actually responsible for the spirit of unrest which exists in the world today. The preaching of a higher idealism, he said, had made men dissatisfied with their old estate. Social unrest, therefore, he pointed out, was one of the most hopeful signs of the times. Labor unions and socialism, with their respective bearing upon religion and the church, came in for a measure of discussion in Mr. Stelzle's address.

The Armory was crowded long before the arrival of Mr. Bryan at 3 o'clock in the afternoon. Nearly the entire space of the main floor was taken up with chairs, while every available point of vantage in the galleries was occupied. Excessive warmth in the auditorium caused some discomfort, but few left the building until after the distinguished Nebraskan had spoken.

It was a welcome announcement from the Rev. Dr. Aquilla Webb when he informed the men in the audience that, inasmuch as the women were permitted to appear in their shirt waists, he felt it would be only fair that the men be allowed to remove their coats. He made the condition, however, that they could not do so until after they had contributed their mite to the collection boxes being passed around by many ushers.

The lull preceding the arrival of Mr. Bryan was made enjoyable, despite the heat, by selections by a band of fifty pieces and the singing of a large choir. Mr. Bryan's appearance on the platform, after he had made his way from the west-side door entrance to the stand, was the signal for a mighty ovation. He merely smiled and took his place on the platform.

Mayor Head introduced Mr. Bryan as a man who had been fighting battles of the people "for many years in the halls of congress and on every hilltop and whenever needed" to champion their cause.

"I am glad to participate in this meeting," said Mr. Bryan, as he arose and held a palm leaf fan aloft to quiet the cheers that greeted him. He had just put on his coat, which the excessive heat inside the Armory had caused him to remove a few minutes before.

"While my chief purpose," he continued, "in coming to this assembly at this time was to assist in bringing before the Presbyterians of the body the claims of a great Christian institution, the Winona assembly, I am glad my coming was at a time when I could be on the programme of this meeting.

"Your mayor has been kind enough to say that I have been interested in the cause of the

people. My interest in the cause of government is as great as it ever was and my enthusiasm will not wane while life remains. And yet, before this body, I am willing to bear testimony that I regard religion infinitely superior in its relation to human life and happiness than government. Religion touches all of the life, while government touches but a part of it.

"I am certain of my ground when I am discussing religion. In that respect I have an advantage; when discussing government, for instance, it is sometimes hard for me to get the concurrence of the necessary majority (laughter.) But when I am speaking religion I feel that it is not in vain, although the majority may be against me. So this afternoon I am speaking with the hope that I may touch some human heart for good. My desire to be of service to my fellowmen increases as I see the sands of life flowing out."

Here Mr. Bryan paid a tribute to the Rev. Dr. Matthews, moderator of the general assembly, saying that he addressed an audience of men several weeks ago in the minister's church in Seattle. Dr. Matthews, he declared, was practical in the application of Christianity to life, to business and to government.

He also spoke of Mr. Stelzle, who, he said, was the representative in the Christian church of the union men. He said he thought the speeches of Mr. Stelzle and Dr. Matthews together represented that condensation of the commandment which says: "Thou shalt love the Lord thy God, * * * and thy neighbor as thyself."

The two speakers, said Mr. Bryan, in their addresses represented the two aims of Christianity, faith and work, without which, he said, the Christian life is fruitless. Without one, he declared, the other was of no avail. There is some antagonism today between various organizations which are trying to work out the destinies of man, he said, because they do not recognize the proper emphasis of faith and work. Christ put emphasis on both, he declared.

"None of us is perfect," went on Mr. Bryan. "The organizations to which we belong are organizations managed by human beings, therefore likely to have the weaknesses and frailties of the human being. We can not point to a man and say of him: 'Be as he is,' but we say: 'Take the good qualities in him and overlook the imperfections.'"

Some people outside the church, the speaker declared, were wont to point to people in the church as hypocrites.

"When such a man comes to me," Mr. Bryan declared, "I tell him that every man who sins is not a hypocrite. Many sin through ignorance; their inconsistencies ought to be brought to their attention; we ought to persuade them to abandon them and lead better lives. We must assume that the man who says there are hypocrites in the church is not a hypocrite."

Applause greeted Mr. Bryan when he declared that he would ask such a man to come into the church in order to make bigger the majority against the hypocrites. A man would go into a labor organization because he believed its purpose good and had confidence in it, declared Mr. Bryan, in bringing out his point. He said a man doesn't get married because he thinks he is presenting his wife a model husband.

"If such was the case," the speaker added, "there wouldn't be many marriages."

"Do not think the church is not a power for good in this land and in this world," Mr. Bryan said. "I am a defender of the church and I make my defense of the church on fundamental grounds. I never made a speech in the interest of religion that I couldn't make in a Methodist church as well as in a Presbyterian or in a Catholic church. I have been so busy with the fundamental work of the church universal that I haven't had time to take up the denominational problem. I believe that denominations are doing good in this land of ours, but I will let others build the walls between—I will busy myself with the foundation stones, the fundamental religion.

"I believe there should be the utmost harmony between the church and the laboring men; also between the so-called business men of this nation and world. No one can monopolize the church. There would be no universal religion if it were not universal for everybody everywhere.

"Christ's government rests on the principle of

justice. It is the purpose of the church to make it possible for every man to draw from society in proportion to the benefits he confers upon society. The duty of God's church is to make God's law a reality among men. If government is obstructing that law, then it is the duty of the Christian church to remove government. No economic system can permanently endure if it does not move in accord with that fundamental law. God not only gave us an economic law, but Christ gave us an even higher law.

"You may write your indictment as to the church's misgivings, but I will offset it by saying that Christian churches are trying to throw about the children, the children of both the rich and the poor, such influences that will lead to larger and nobler lives. The people are demanding a universal education for the poor man's child, as well as the rich man's child, for the sake of justice and for the sake of his class."

Mr. Bryan said men were insisting upon legislation to make the rich man help pay for the education of the poor. The laboring man, he said, had a higher ambition than to provide his children with food and clothing alone. He said he gloried in what the labor organizations had done to protect their women and children from excessive toil.

He said the church probably had not done everything it should have done. It could not be denied, however, he declared, that it was a leaven for good. He said the American people were wont to take the credit for good accomplished by the church, but he believed there was no man at the footstool of God whose ideals had not been colored by the Sermon on the Mount.

"I believe," said Mr. Bryan, "that a great deal of the seeming conflict between the church and labor is due to the failure of one to understand the other. My friends, when you tell me that an organization not acquainted with the church finds fault with it, I tell you that if they were more closely affiliated so much would not be found to criticize."

Mr. Bryan said Mr. Stelzle suggested in his address that Christianity awakens discontent. When Christ came into the world, he declared, He bore not the emblem of peace, but the sword. Yet, he said, Christ was heralded as the Prince of Peace. When Christ came with his doctrine of service, he asserted, it was a sword that smote the battlements of error.

There was no inconsistency, he said, in the singing of angels at the coming of the Son and the proclamation of the Master. Christ came to marshal His forces against opposition and abuse that wrongs might be set right and the world might be ruled by one who made justice and peace the cornerstone of His government.

"If you think the church is going slowly," Mr. Bryan said, "come and help make the church a greater power for good; purge from it its impurities." Mr. Bryan said he was not a preacher, but declared he was not going to let preachers monopolize the joys of service and the delight of testimony. He said his text would be, if it became necessary for him to have a text: "If any man says he loves his God and hates his brother, then I say he's a liar."

"My sermon would be long if I would tell how many there are of them. Let's make it a living evidence of Christ's gospel and His doctrine of peace. If a man shows he's a living lie by hating his brother and loving God, let's either convert him or throw him out of the church as being blasphemous," said Mr. Bryan.

"The greatest need of this world," he continued, "is the living of the life that Christ came to make known unto men. There ought to be a fellowship among all humans who come to the cross for consolation." He declared the greatest problem of the nations was to establish among men Christ's measure of greatness.

"Whether Christ's law shall be written in the hearts of men," said he, "is the supreme issue."

At the conclusion of his address Mr. Bryan remained on the platform for a few moments, shaking hands with many Presbyterian ministers and others who wished to greet him. Then he left the building with Gen. Haldeman and Mayor Head, with whom he took an automobile trip to the country residence of Mr. Watterson. After an hour's rest there he returned to Louisville to deliver the addresses at the Shubert Masonic theater and Hope Rescue Mission.

In opening his remarks at the Shubert Masonic, Mr. Bryan explained how he had become a Presbyterian elder. He said it was because the impression had been given that he was a Presbyterian elder and that he had finally become tired of denying it; he said it also was be-