

Elect a Democratic Congress

Democrats and independent voters who believe in the platform adopted at Baltimore, and believe that the Wilson administration and the democratic congress are conscientiously carrying out that platform in the interest of the people, should beware of the efforts being made in the various parts of the country to divert the minds of the people to other unimportant issues which might result in a failure to elect a democratic congress and thus prevent President Wilson and the democratic party from fulfilling the pledges made to the people in the democratic national platform of 1912.

The reform legislation promised to the people in the Baltimore platform was first presented in the Chicago platform of 1896. In each campaign since that time the spirit of that platform has been reiterated in each state and national platform promulgated by democrats. The people have been educated to believe that the legislation promised in democratic platforms is for the protection of the people as a whole. And while the democratic party has been making these promises for eighteen years, this is the first opportunity they have had to fulfill their promises, and they have undertaken their work in a spirit and in a manner that is meeting with the approval of not only democrats but of the people generally.

When the present congress adjourns, the democratic program, as outlined in the Baltimore platform, will be only partly completed. While the legislation already enacted, and that under

process of enactment by congress, is sufficient to justify the reelection of a democratic congress, yet there is a still more important reason why a democratic congress should be returned this fall. When this session of congress adjourns scarcely more than one-half of the democratic platform pledges will have been fulfilled. A democratic congress is needed to help President Wilson carry out the remainder of the democratic program. The remaining planks of the Baltimore platform are of vital interest to the welfare of the people. The failure to elect a democratic congress this fall would not only prevent the fulfillment of the remainder of the national platform pledges, but it would be construed by the special interests as an indication that the people did not approve of the legislation that has already been passed during the first two years of the Wilson administration. The interest of the democratic party and the welfare of the people make it important that the sentiment in the approaching campaign should be crystallized as far as possible around the national issues. An effort is being made both within and without the party to divert the people's minds by injecting other issues for consideration. The success of such efforts will jeopardize the election of a democratic congress. A majority of the people are supporting the president's policies and they should not permit the various groups of special interests or disgruntled persons to place the people in a position in the approaching campaign where they cannot express their approval of the president's policies without endorsing principles that they do not care to consider at this time.

AMUSEMENTS

How shall we amuse ourselves, and what amusements shall we provide for our children? These questions we must answer, whether we will or no. Every normal child must have amusement; it cannot develop properly without it, and when one must have a thing the only remaining questions are, what form shall it take? how shall the thing needed be supplied?

Just as idle hands are sure to do mischief—"Satan finds some mischief still for idle hands to do"—so the place left in the life for amusement must be filled by amusements that are hurtful if not by amusements that are helpful. The parent is often perplexed as to the right settlement of these questions, being continually called upon to decide between different forms of amusements that are proposed. It may be well therefore, to consider two rules which are of universal application. First, the ideal, and second, the means by which it can be made effective. Whether we are considering the individual in youth or in mature life, the ideal is the thing of paramount importance. Unless a desire for good things can be implanted in the heart, it is difficult to argue as to the particular kind of amusement to be enjoyed. A conception of life becomes, therefore, fundamental, and until the individual has consciously and deliberately outlined a plan of life, each proposed amusement will be a thing for discussion and, what is worse, there will be no fixed rules applied in measuring its value.

The discussion of amusements often resolves itself into a comparison, each one favoring the amusement that he enjoys and condemning the amusement that he does not enjoy. Discussions over different forms of amusement are frequently fruitless because neither party is willing to give up the form of amusement which appeals to him, however he may be inclined to censure a form that does not appeal to him.

When once a proper and comprehensive life plan is adopted, amusements, like other things, will be made to square with this plan, and as no life plan is defensible that does not contemplate the largest possible usefulness, only those amusements can be commended which contribute to physical perfection, intellectual strength or moral worth.

Physical exercise is almost as necessary as food, and yet we are limited in taking exercise by at least two restrictions. First, it is a waste of time to take more exercise than is needed, for exercise is not an end in itself, but a means to a higher end; and, in the second place, exercise,

important as it is, should not take a form which incurs risk to mind or morals.

So with intellectual diversions. Light reading may relieve a mind wearied by continuous thought on serious subjects, but light reading contains a percentage of mental alcohol, so to speak, which may develop a ruinous habit. And as literature, whether light or serious, may carry moral poison in solution, care has to be taken in the selection of the books to be read.

Travel is one of the most fascinating forms of intellectual amusement, and when the results of travel are properly employed it is productive of great good, both to the traveler and those to whom he afterwards imparts the benefits which he has received; but travel merely for enjoyment may become a dissipation and consume time that might be better employed. The seeing of what are known as "the best things" sometimes robs one of the pleasure which the ordinary things give to the ordinary man.

Social amusements cannot be put into a class for themselves, for they are either intellectual or physical, and must be governed by the rules that apply to those amusements. The introduction of the social idea simply increases the responsibility involved in a choice, for while no one can justify injuring himself in his selection of amusements, he can still less justify the setting of an example that will injure others.

"Am I my brother's keeper?"—the question asked by Cain when he attempted to ward off suspicion, has been asked during ages and nearly always with a similar purpose. Society confers upon us certain inestimable benefits and these benefits are accompanied by inexorable exactions. No person, however strong or self-confident, can afford to do things that will lead others into temptation, and no one will desire to do so if his conception of life is as high and as large as it ought to be.

A high ideal once operative will make easy the discrimination between what is good and what is bad, and, fortunately, the high ideal has the power to expel the lower—the noble purpose has the power to overcome the ignoble—a truth felicitously expressed in one of our religious songs:

"No broken cisterns need they
Who drink from living rills;
No other music heed they
Whom God's own music thrills;
Earth's precious things are tasteless,
Its boisterous mirth repels,
Where blooms in measure wasteless
The glory that excels."

W. J. BRYAN.

PRESIDENT WILSON'S TRIBUTE TO THE COUNTRY'S DEAD

To the men of the navy who died at the occupation of Vera Cruz, the nation paid a remarkable tribute in a great outpouring of its citizens at the pageant and ceremonies attending the funeral at the Brooklyn navy yard, May 11, 1914.

Secretary of the Navy Daniels recited the names of the nineteen men in whose honor the services were held. This number included two who died at Vera Cruz since the ship bearing the nation's dead had sailed. The secretary concluded: "I hand you, sir, the names of the heroes recorded high on the national roll call of honor, that they may be preserved in the archives of our republic." Replying, the president said:

"Mr. Secretary, I know that the feelings which characterize all who stand about me and the whole nation at this hour are not feelings which can be suitably expressed in terms of attempted oratory or eloquence. They are things too deep for ordinary speech. For my own part, I have a singular mixture of feelings. The feeling that is uppermost is one of profound grief that these lads should have had to go to their death. And yet there is mixed with that grief a profound pride that they should have gone as they did, and if I may say it, out of my heart, a touch of envy of those who were permitted so quietly, so nobly, to do their duty.

"Have you thought of it men, here is the roster of the navy, the list of the men, officers and enlisted men, and marines, and suddenly there swim nineteen stars out of the list. Men who have suddenly gone into the firmament of memory, where we shall always see their names shine; not because they called on us to admire them, but because they served us without asking any questions, and in the performance of a duty which is laid on us as well as on them.

"Duty is not an uncommon thing, gentlemen. Men are performing it in the ordinary walks of life all around us, all the time, and they are making great sacrifices to perform it. What gives men like this peculiar distinction is not merely that they did their duty, but that their duty had nothing to do with them or with their own personal and peculiar interests. They did not give their lives for themselves; they gave their lives for us because we called on them as a nation to perform an unexpected duty. That is the way in which men grow distinguished, and that is the only way—by serving somebody else than themselves. And what greater thing could you serve than a nation such as this we love and are proud of?

"Are you sorry for these lads? Are you sorry for the way they will be remembered? Does it not quicken your pulses to think of the list of them? I hope to God none of you may join the list, but if you do, you will join an immortal company.

"So while you are profoundly sorrowful and while there goes out of our hearts a very deep and affectionate sympathy for the friends and relatives of these lads—who for the rest of their lives shall mourn them, though with a touch of pride—we know why we do not go away from this occasion cast down, but with our heads lifted and our eyes on the future of this country, with absolute confidence of how it will be worked out; not only the more vague future of this country, but the immediate future.

"We have gone down to Mexico to serve mankind, if we can find out the way. We do not want to fight the Mexicans; we want to serve the Mexicans if we can, because we know how we would like to be freed and how we would like to be served if there were friends standing by ready to serve us.

"A war of aggression is not a war in which it is a proud thing to die, but a war of service is a thing in which it is a proud thing to die. Notice that these men were of our blood—men of our American blood, which is not drawn from any one country; which is not drawn from any one stock; which is not drawn from any one language of the modern world; but free men everywhere have sent their sons and their brothers and their daughters to this country in order to make that great compounded nation which consists of all the sturdy elements and of all the best elements of the whole globe.

"I listened again to this list with a profound interest at the mixture of the names, for the names bear the marks of the several national stocks from which these men came. But they are not Irishmen, or Germans, or Frenchmen or Hebrews any more. They were not when they

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