

crats, no name in Missouri is now more honored than that of Joseph W. Folk.

"Quite apart from his brilliant record in the circuit attorney's office, Mr. Folk has stamped himself as a man of note; in the spring and summer of 1900 when St. Louis was almost in a state of civil war on account of the great street railway strike, the striking railroad men requested Mr. Folk to represent them. He did so, and his services in arbitrating that great conflict and in restoring peace to St. Louis were of inestimable value to the citizens at large as well as to the strikers whom he more specially represented. The latest episode which has caused Folk to be discussed by the people, is his refusal of a \$15,000 home which a committee of citizens tendered him as a token of appreciation of his services to the public. His reasons for refusing, that he had done nothing more than his duty and that it did not seem appropriate to receive valuable gifts merely for having done his duty, were reasons that appeal to all men of a fine sense of honor; they are reasons, however, very often overlooked in this commercial age, and Mr. Folk's action becomes conspicuous when contrasted with the action of some public men who have not hesitated to accept houses or any other gifts tendered them.

"Within the last few weeks Mr. Folk's probe has reached out into state affairs and already the hoodlers of Jefferson City are preparing to join the hoodlers from St. Louis, either in the penitentiary or in hiding in Mexico and other foreign lands. The lieutenant governor of Missouri has been forced to resign under the Folk calcium light and in his written confession he relates how, during sessions of the senate, two noted lobbyists sat behind the lieutenant governor's bench and there wrote out amendments to bills and sent them into the senate to be adopted by their servile tools. Servility on the part of the senators was obtained by a liberal dispensation of thousand-dollar bills. This disgraceful practice made the office of a Missouri legislator profitable, financially speaking, but it is safe to say the practice will be discontinued during the remainder of Mr. Folk's term of office. With half a dozen senators indicted and on the road to the penitentiary, and with a circuit attorney absolutely fearless even of the most powerful political bosses in the state, it is not probable that legislators will soon sell their votes again.

The Orator's Preparation.

The editor of *The Commoner* frequently receives inquiries from young men who desire to prepare themselves for an active part in the discussion of public questions, and it is an economy of time to answer all at once.

Webster, the great orator, said of eloquence that it must exist "in the man, in the subject, and in the occasion." And then he proceeded to elaborate the statement, showing that it was a combination of high purpose, firm resolve and dauntless spirit, speaking from every feature and reaching the heart of the hearer. There are two things absolutely essential to eloquence. First, the speaker must know what he is talking about, and, second, he must mean what he says. Nothing can take the place of knowledge of the subject and earnestness. To these other things can be added, such as clearness of statement, felicity of expression, aptness in illustration, beauty in ornamentation and grace in delivery.

Eloquence is heart speaking to heart. There is no mistaking the cry of terror or the shout of joy, and so there is no misunderstanding the sincere message that passes from heart to heart.

The young man who would fit himself for real influence in the forum must himself feel deeply upon the subjects which he discusses, and he cannot feel deeply without being in full sympathy with those whom he addresses. He must also be able to give them information which they do not possess or to state what they know more forcibly than they can state it themselves.

The young man ambitious to stand as the representative of his people—not as an official nominally speaking for them, but as a man actually voicing their aspirations and giving utterance to their hopes—such a young man is advised to read the address entitled "The People in Art, Government and Religion," delivered by George Bancroft at Williams college in 1835. (It will be found in Volume VII. of *Modern Eloquence*, known as Reed's Collection of Speeches). This oration is one of the greatest tributes ever paid to the common people, and it will furnish not only thought, but inspiration to young men. It defends not only the rights of the people, but the capacity of the people for self-government, and declares not that "the people can make right," but that "the people can discern right." This admirable address is referred to because of

the sound advice that it gives to young men, advice that is pertinent in this connection.

Bancroft says: "Let the young aspirants after glory scatter seeds of truth broadcast on the wide bosom of humanity, in the deep fertile soil of the public mind. There it will strike root and spring up and bear a hundred-fold and bloom for ages and ripen fruit through remote generations." (This address will be published in full in *The Commoner* at an early day.)

The difference between a demagogue and a statesman is that the former advocates what he thinks will be popular, regardless of the effect that it may ultimately have upon the people to whom he appeals; the statesman advocates what he believes to be the best for the country, regardless of the immediate effect which it may have upon himself. One is willing to sacrifice the permanent interests of others to advance his own temporary interests, while the other is willing to sacrifice his own temporary interests to advance the public welfare. While the conduct of the statesman may seem unselfish, and is unselfish in the usual acceptation of that term, yet it is really an enlightened selfishness, for no man, when he takes a broad view of his own interests, can afford to accept an advantage which comes to him at the expense of his country. The statesman is building upon a firmer foundation than the demagogue, and in the end will find a more substantial reward for his self-denial than the demagogue will be able to secure for himself.

It has been said that the orator, more than any one else, needs information upon all subjects, for questions that are no longer matters of controversy can be used as matters of argument, and no one can speak so well of the future as he who is well acquainted with the past.

A knowledge of human nature is necessary to the orator. Pope has said that the proper study of mankind is man, and in the study of man the heart is the most interesting as well as the most important subject of investigation. He who would succeed in public speaking must understand that a sense of justice is to be found in every heart, and that that sense of justice is the safest foundation upon which to build a government. Bancroft, in the address above referred to, declares that popular government is the strongest government in the world, because "discarding the implements of terror, it dares to rule by moral force and has its citadel in the heart."

Moral courage is indispensable to the orator. A man cannot speak eloquently while he is running from the enemy; neither can he inspire courage if his knees smite each other, and there is a tremor in his voice. Courage rests upon conviction; a man has no convictions to speak of who is not willing to endure suffering in support of them.

The orator must have faith—faith in God, faith in the righteousness of his cause and faith in the ultimate triumph of the truth. Believing that right makes might, believing that every word spoken for truth and every act done in behalf of truth contributes to the final victory, he does his duty, more anxious to help the cause which he espouses than to enjoy the fruits of victory.

And, finally, let the ambitious young man understand that he is in duty bound to discard everything which in the least weakens his strength, and under obligation to do everything that in any degree increases his power to do good. Good habits, therefore, are always important, and may become vitally so. He can well afford to leave liquor to those who desire to tickle the throat or to please the appetite; it will be no help to him in his effort to advance the welfare of his fellows. He can even afford to put into books what others put into tobacco. The volumes purchased will adorn his shelves for a lifetime, while smoke from a cigar is soon lost to sight forever. He does not need to swear; logic is more convincing than oaths. Let him feed his body with food convenient for it, remembering that food is only useful insofar as it strengthens man for his work; let him train his mind to search for the truth, remembering that his power to discern the truth will increase with the effort to find it. Let him keep his heart diligently, for "out of it are the issues of life." Let him recognize service as the measure of greatness, and estimate life by its out-go rather than by its income. Let him to himself be true, "and it follows as the night the day, he cannot then be false to any man."

Sunday Reading.

The editor of *The Commoner* often receives inquiries in regard to reading of various kinds. Some ask for historical works, some inquire about the best orations, still others are interested in

good reading for children, and not a few are desirous of information in regard to subjects of a moral and religious nature, suitable for contemplation on the Sabbath. In this and in an article that will appear later, reference will be made to books that the editor himself has read and which he can commend to those who are intent upon making the most of life and anxious for the help which inspiring books give.

Not many weeks ago Mr. Bryan's attention was called to a book entitled "The Simple Life," written by Charles Wagner, of France, and published by McClure, Phillips & Co., of New York. He secured the book and was not only delighted, but greatly edified by a perusal of it. Wagner is an Alsatian by birth, and after the annexation of his birth place to Germany as a result of the war, he removed to France. The book begins with a biographical note by Grace King, who traces the life of the author and shows how the foundations of his later work were laid in the instruction and environment of his youth.

Wagner has become an apostle of simplicity and his little book will bring a restful peace to those who are weary of the superficiality of much of our social life and intercourse. A reproduction of the chapter titles of the book will indicate the scope of the work.

I. Our Complex Life. II. The Essence of Simplicity. III. Simplicity of Thought. IV. Simplicity of Speech. V. Simple Duty. VI. Simple Needs. VII. Simple Pleasures. VIII. The Mercenary Spirit of Simplicity. IX. Notoriety and the Inglorious Good. X. The World and the Life of the Home. XI. Simple Beauty. XII. Pride and Simplicity in the Intercourse of Men. XIII. The Education for Simplicity. XIV. Conclusion.

He shows that our communion with one another, instead of being a candid exchange of confidence and good will, tends to become stilted and insincere—man becoming the servant of material things and the victim of a changeless routine. He pleads for the development of individuality and the cultivation of a frank sincerity. He points out how the better promptings suffer suppression and how the recreations that should be helpful and invigorating have become too largely dissipation that wear away our strength.

The editor of *The Commoner* would be glad if he could put this unassuming and yet invaluable little volume into the hand of every reader of his paper—yea, into the hand of every citizen.

Another book quite different in its character and yet not less readable, is "The Quiet King," written by Caroline Atwater Mason and published by the American Baptist Publication Society, of Philadelphia. It is the story of Christ told in narrative form with a few new characters introduced to round out the account presented in the gospels. The character delineation is most excellent and the home life of a number of Bible personages, especially of Mary, Martha and Lazarus, is interwoven with the travels and experiences of the Man of Galilee.

The title, "The Quiet King," is peculiarly appropriate and the book can be read with immense advantage at this time when so many high-minded and well disposed people are intoxicated with the glitter and pomp of imperialism and when some even think they see in a war of conquest a pillar of fire guiding the hosts of a church militant to a broader field of labor.

A study of the gentle and consecrated life and the peaceful methods of the Nazarene will tend to substitute Christian ideals for the brutal conceptions which have glorified national covetousness and covered the earth with bloody footprints.

"Get Rich Quick" Schemes.

The guessing contests, which are but lotteries in disguise, the turf companies and the "get-rich-quick" concerns, are giving damaging testimony against the American people. They could not flourish but for the people who are trying to get something for nothing and who adopt gambling methods to carry out their purposes. The turf companies appealed especially to those who bet on horse races. The managers of these companies represented that they had perfected a plan by which they could insure winning on a horse race, and thousands deposited their money and drew their weekly returns until the fraud was exposed. It was easy for a company to pay 3 per cent a week, for the principal invested would pay the dividends for thirty-three weeks, and each dividend excited the depositor to new deposits and interested others through him.

The "get-rich-quick" schemes were worked on practically the same principle. Some alluring promises of rich rewards were circulated among the greedy and the infection spread until the