

only as it ministered to human life. He hated shams of every sort, because he saw that they separated men; he despised conventionalities, for he knew they were as fetters on the souls of his brothers. In his boyhood he experienced the bitterness of struggle. The battle of life sharpened his intellect, but did not dull his sensibilities. By sheer force of ability, honestly applied, he won a large measure of success, even as success is estimated in our commercial age. And this brings me to the definite thing I would say. Mr. Bennett did not forget his past; his heart, to the very last, was with the people. The burning sin among our strong and successful men lies in the fact that they forget their past. Sprung from the people they forget the people. In many instances those who are most bitter against the great masses of laboring men are the very ones who have risen from the ranks of labor. As I study men I find that worldly success has a way of changing their sympathy. It was not so with Mr. Bennett. The cause of the people, those who could not speak for themselves, those who were doing the world's hard work—the cause of the people was nearer his heart than the interests of his own affairs. Simple, modest, unassuming—no man, however humble his labor, but found in him a brother. He believed in Christ, and in Christ's idea of brotherhood. How devotedly he gave himself—his time, his strength, his means, to the realization of this dream of brotherhood is known to you far better than to myself. His whole life was a valiant service in the interests of justice and mercy and truth. On every hand men are saying of him that he could not rest until he got to the bottom of things; and I firmly believe that we honor one today whose heart was set, above everything else, on reality.

"Reality! how this word brings us back to the sacred mystery of the hour. 'If a man die shall he live again?' It is a question old as the world. And to that question there is only one answer: it is the answer of the good life. In the hour of supreme sorrow all our arguments and speculations crumble into nothingness. The soul must be a witness to itself of its own eternal nature. If you would believe in the immortal life, go live as though you were immortal. Face your life as this man faced his, and the future need hold no fears for you. Wealth, fame, honor—all these sweep by and on; the love of God that bindeth men together in brotherhood—this is the undying reality."

The floral tributes were numerous and beautiful, the most conspicuous being an elaborate wreath from the employes in the store.

Mr. Bryan interrupted his Chautauquian work long enough to attend the obsequies. His remarks at the grave were as follows:

"At another time I shall take occasion to speak of the life of Philo Sherman Bennett and to draw some lessons from his career; today I must content myself with offering a word of comfort to those who knew him as husband, brother, relative or friend—and as a friend I need a share of this comfort for myself. It is sad enough to consign to the dust the body of one we love—how infinitely more sad if we were compelled to part with the spirit that animated this tenement of clay. But the best of man does not perish. We bury the brain that planned for others as well as for its master, the tongue that spoke words of love and encouragement, the hands that were extended to those who needed help and the feet that ran where duty directed, but the spirit that dominated and controlled all rises triumphant over the grave. We lay away the implements with which he wrought, but the gentle, modest, sympathetic, loyal, brave and manly man whom we knew is not dead, and cannot die. It would be unfair to count the loss of his departure without counting the gain of his existence. The gift of his life we have and of this the tomb cannot deprive us. Separation, sudden and distressing as it is, cannot take from the companion of his life the recollection of forty years of affection, tenderness and confidence, nor from others the memory of helpful association with him. If the sunshine which a baby brings into a home, even if its sojourn is brief, cannot be dimmed by its death; if a child growing to manhood or womanhood brings to the parents a development of heart and head that outweighs any grief that its demise can cause, how much more does a long life full of kindly deeds leave us indebted to the Father who both gives and takes away. The night of death makes us remember with gratitude the light of the day that has gone while we look forward to the morning.

"The impress made by the life is lasting. We think it wonderful that we can by means of the telephone or the telegraph talk to those who are many miles away, but the achievements of the heart are even more wonderful, for the heart that

gives inspiration to another heart influences all the generations yet to come. What finite mind, then, can measure the influence of a life that touched so many lives as did our friend's?

To the young, death is an appalling thing, but it ought not to be to those whose advancing years warn them of its certain approach. As we journey along life's road we must pause again and again to bid farewell to some fellow traveler. In the course of nature the father and the mother die, then brothers and sisters follow, and finally the children and the children's children cross to the unknown world beyond—one by one 'from love's shining circle the gems drop away' until the 'king of terrors' loses his power to affright us and the increasing company on the farther shore make us first willing and then anxious to join them. It is God's way. It is God's way.

Education.

"Knowledge," said Daniel Webster, "does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled and pure morality inculcated under all circumstances, all this is comprised in education."

One's education is by no means completed with the close of a college course. Graduation day is called "Commencement" because it is the beginning of the struggle with life; and in order to make the struggle successful, the student must not permit his studies to terminate with the delivery of his diploma. He must strive to learn something new each day; and, after all, the life of a successful person is really a process of education.

Some of our most successful men have been denied the privilege of a college education and yet it is safe to say that every one of these men have on many occasions been made to realize the fact that if they had been given a college education, their struggle in the battle of life would have been considerably easier.

It is important, therefore, that every young man and young woman avail themselves of the opportunity of obtaining a college education which is, indeed, but preparation for an active and successful life.

The publisher of The Commoner has presented to Commoner readers a plan whereby young men and young women who are embarrassed in their efforts to obtain a collegiate course may surmount obstacles on that line.

Attention is directed to the proposed plan as it appears in another column of this issue.

Further details will be provided upon application to this office and the publisher will be gratified if every Commoner reader will manifest interest in this plan and direct the attention of the young men and young women of his neighborhood to the offer.

"The Price of Exclusiveness."

Congressman Hepburn delivered a tariff speech at Creston, Ia., August 10. In that speech Mr. Hepburn repudiated the "no shelter to monopoly" plank in the Iowa republican platforms of 1901 and 1902, and said that he was well satisfied that that plank is not to be found in the Iowa platform for 1903.

Mr. Hepburn confessed admiration for the Dingley tariff bill of which he said: "Its schedules were determined upon after careful, laborious and painstaking study; they were adopted as the real and proper duties that would give the power of production to our people;" and he made this statement in spite of the fact that in a speech delivered in the senate at the last session, Senator Dolliver of Iowa declared that Mr. Dingley had admitted that all the rates in his bill were purposely placed high in order that they might serve as a basis for reciprocity treaties and become subject to radical reduction.

With a fine display of pride, Mr. Hepburn said: "It is a little more than six years since President McKinley gave the Dingley bill his approval," but Mr. Hepburn omitted to say that it is a little less than two years since President McKinley practically withdrew his approval from that bill. In his speech delivered at Buffalo, September 5, 1901, Mr. McKinley said: "We must not repose in fancied security that we can forever sell everything and buy little or nothing. If such a thing were possible, it would not be best for us or for those with whom we deal. We should take from our customers such of their products as we can use without harm to our industries and labor. Reciprocity is the natural outgrowth of our wonderful industrial development under the domestic policy now firmly established. What we produce

beyond our domestic consumption must have a vent abroad. The excess must be relieved through a foreign outlet, and we should sell everything we can and buy whenever the buying will enlarge our sales and productions, and thereby make a greater demand for home labor. The period of exclusiveness is past. The expansion of our trade and commerce is the pressing problem. Commercial wars are unprofitable. A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not. If perchance some of our tariffs are no longer needed for revenue or to encourage and protect our industries at home, why should they not be employed to extend and protect our markets abroad?"

Bribing Congressmen.

In last week's Commoner was some correspondence given to the public by Congressman Baker of Brooklyn. It shows that the railroads are issuing passes to congressmen in spite of the Elkins law, and it must also be evident to any reasonable person that the railroads do not issue passes for the pleasure of issuing them.

Washington is so far away from the average constituent that the congressmen can help the railroads without detection, and evidence is not lacking to show that both the railroads and many congressmen understand this.

In the last congress a large sum was given to both the Baltimore & Ohio and the Pennsylvania railroads to aid in the construction of depots and the representatives of the road were hanging about the capitol freely using passes. One of the lobbyists had a record of the vote and rewarded those who voted for the appropriation and refused passes to those who voted against the company's demands.

Governor La Follette might add a paragraph to his Chautauqua lecture and show how the pass is used to bribe congressmen and representatives.

Mr. Baker, who calls attention to the pass custom, is from the state of New York. It is an encouraging sign that the protest comes from the east and it is to be hoped that it will be taken up by the congressmen from the west and south.

La Follette an Anarchist.

The Chicago Chronicle announces that a Wisconsin newspaper "which has been a staunch supporter of Governor La Follette" has been alienated by the governor's "anarchistic conduct."

The aforesaid Wisconsin paper is quoted as saying that it can no longer support the governor.

So La Follette is now an anarchist, is he? What has he been doing to earn the title? Simply denouncing corporation rule, that is all. He has pointed out how the corporations corrupt the ballot and even legislatures and has called upon the honest republicans to rise up and save their party from disgrace and their country from danger, and for this appeal he is denounced as an anarchist.

The republican leaders have no use for a reformer. La Follette will have to fight for his life if he tries to free his party from the demoralizing influences of corporate domination. He will probably appreciate the fight that the democratic party made in 1896 and 1900.

Indorse The Platform.

The county conventions are now being held in many states and the only sure way to prevent the reorganizers from stealing a march on the voters is to indorse the Kansas City platform and instruct the delegates to county and state conventions to indorse it. This ought to be done at caucuses and primaries as well as at precinct and county conventions. An indorsement of the national platform covers all national questions. A failure to indorse can only be construed as cowardice or as opposition to the platform. If any one opposes indorsement on the ground that he is opposed to the silver plank, tell him to offer a platform indorsing the financial policy of the republican party and let the democrats choose between the platforms.

If the republican policy is too good to be denounced, it is good enough to be indorsed. If our party is wrong on the money question an honest admission is better than evasion. But the reorganizers dare not indorse the gold standard; they prefer a silence which they can construe as an abandonment of the party's position.

Let the Kansas City platform democrats demand an honest fight for principles and their vindication will not long be delayed.