

A majority of the senate of the United States were opposed to our government interfering in the local affairs of the Filipinos and destroying the progress they had made in self government. But unhappily, at the crucial moment, Bryan threw the weight of his influence against those senators who were fighting for self government in the Philippines, who opposed buying the right to govern any people, and thus defeated their efforts and brought about the condition of which the Filipinos now complain. The anti-imperialists quite rightly denounced Bryan's culpability when they declared in their recent convention:

"Bryan, at this critical moment, used his influence to confirm the Paris treaty and thus further the imperialism, which he now denounces."

Every word Bryan now utters condemning the iniquities the Filipinos have been compelled to suffer, will be construed by true friends of the Filipinos as self condemnation. He merely denounces the legitimate consequences of his own act. In this address the ultimatum of the Filipinos is thus stated:

"Give ear to your own conscience, and we are sure you will incline yourselves toward mercy, toward justice, and toward the

Ultimatum
of Filipinos.

only honorable course that will restore peace to our ransacked homes and to our devastated fields, stopping at once and forever this horrible war which has already cost so much in treasure and blood, and which, if not abandoned, will yet cost much more, because our resolution is fixed: Liberty or death; independence or annihilation."

"Influence, then, as soon as possible your legislators and rulers to give us self-government, which by right belongs to us, and peace will be restored immediately, to your benefit and ours, ending the now incessant and fruitless bloodshed entailed upon us by the present war.

"We are ready to make peace and, in order to facilitate this end, we propose that we will pay back to the United States the twenty million dollars paid by them to Spain."

"Independence" or the right to govern themselves is what they demand as a condition for the termination of the war. If Bryan is really repentant for past mistakes, and desires in the future to be guided by the wishes of the Filipinos, why did he not state in his platform that he favored that which the Filipinos demand? Why did he declare his intention of giving the Filipinos a government instead of letting them establish it as they insist upon doing? Independence or annihilation—we take it that Bryan contemplates annihilation.

If Bryan favors the Filipinos paying our government the \$20,000,000 he advocated our paying to Spain and leaving them to establish their own government, why did he not so declare in his platform, instead of distinctly stating his purpose to give them a government?

HELLO NEBRASKA! "Hello, Kansas!" is the name of a pamphlet just out, written "by a tired man." The following verse which appears on the title page gives us a clue as to the cause of the writer's ennui:

"We have labored long and well,
Raising corn and raising hell;
But we cannot sell our hell,
And we ought to quit a spell."

"The tired man," who is E. F. Ware, a well known Topeka lawyer, in a strikingly original way, gives the history of ten years of populism.

"Since the passage of the 'Pop.' law to confiscate public utilities," says Mr.

Ware, "nobody

Why? has come into the state to invest a cent in public utilities, and everybody who has already invested in them wants to sell out. Every act that could be devised to make foreign capital unsafe and to keep it from coming in has passed the legislature. There is a continual knocking out by the federal courts of these laws as being unconstitutional, but capital stays away, and will not take business risks in Kansas. Farm loans with a log-chain mortgage are all the investment that foreign capital will risk in Kansas. And the heads of a thousand Kansas families are slaving day and night to get money enough to get out on. The present wheat crop will enable many a man to cash his checks and bid the state good-by."

"Our per capita of assessed wealth under the census and assessment of 1890

Where? was \$244, and under the census and

assessment of 1899, \$230. We lost fourteen dollars per capita. If we lost 584,000 people and each took off his share, we would lose nearly 125 millions of dollars. But we have lost 178 millions. What is the deduction? People above the average in wealth have got tired, and have pulled out.

"This is a demonstration. We raise great crops. We produce vast wealth, and yet we lose both population and wealth.

"If the tramps would go, if the lazy and shiftless would go, we would then get richer and better fixed,—but they are not the ones that go. It is the better class that go and take a double share of money with them, and it averages twenty millions of assessed valuation per annum; and if property is assessed at one-fourth value, we can see where many millions go per year and why the productions of 1898 and 1899, which in the aggregate were over half a billion dollars, have not made more of a show on the books of our county treasurers."

"The things to do are few.

"First. Everlastingly clean out 'Fusion'.

"Second. Repeal the alien laws.

"Third. Repeal prohibition.

"Fourth. Repeal confiscatory laws.

"Fifth. Do justice to non-residents.

"Sixth. Pass laws encouraging capital."

"The now is our turning-point. If we cannot end populism and socialism

in Kansas as political factors this presidential year, then we might as well bid Kansas good-by and go."

"The writer has been in Kansas every year for thirty-five years. He is tired. Oh, so tired. If the pop party carries Kansas this year he will go back to Connecticut, where he was born, and say: 'Good-by, my lover, good-by.' And there are others."

Populism struck Kansas a few years before it did Nebraska. Our state is rapidly getting where Kansas now is. Hello, Nebraska! Take warning in time and break away from populism.

FUSION.

In fusion whether of the opposite colored races, of antagonistic ideas, or of political place hunters, there is always confusion, illusion, delusion and, logically, final seclusion from intelligent approval.

The amalgamation of the white and black races has been detrimental to both. Miscegenation is condemned and forbidden by statute. But a mulatto in the flesh is not much more given to disease and short life than the mulatto in thought. The platform of politics begotten by miscegenation—by the hybridization of vagaries upon principles and the cross-breeding of patriotism upon demagoguery is always as repellant to logic and common-sense as is a half-breed nigger at the table of a white family.

The Kansas City platform of the illicit fusion between free trade democrats, high protection republicans and irredeemable paper money populists illustrates the feebleness of the mental offspring of unnatural and unclean unions. Black thoughts cannot be cross-bred upon white thoughts with any better results than the white and black races miscegenate. The weakness, wobblingness, sore-eyedness and frailty generally of a bad fusion is too repulsively obvious in all attempts to politically mix ideas, principles or races.

Even food and drink is rendered deleterious by bad fusions. The fusion of pork and beef with cat and dog makes a bad sausage and it becomes a snap shot of the Kansas City convention.

Whiskey fused with glycerine, red pepper and water loses flavor and vigor, and makes headaches instead of animation. Thus the strong spirits of 1876, when mixed or fused with the feeble intellects that howled for Bryanarchy down at Kansas City, evolved a platform of the mental mulatto variety. It is neither white nor black, but it contains all the viciousness, vacuity and vagaries possible to so emasculated an offspring of partisan amalgamation.

Paying the Freight.—Johnny—"Paw, when a man expresses an opinion, can he collect express charges on it?" Paw—"He can—if he is a lawyer."—Baltimore American.