

Coin Harvey condemns J. K. Jones as incompetent and unfit to run a presidential campaign. To this Arkansas Jones, Mr. Coin Harvey attributes the defeat of Colonel Bryan in the two last struggles for the presidency. But if Coin Harvey is no better judge of men than he is of the currency his opinion is not valuable. It is sixteen to one that he knows no more about Jones and his capabilities than Jones knows about finances and the science of government.

THE CONSERVATIVE thinks that Coin Harvey himself ought to be made chairman of the Conglomerate National Committee for 1904 and given full authority to elect the nominees of Bryanarchy in that campaign.

HOT WIND TRUST. In the autumn of 1900, during the presidential campaign, "A trust in hot wind" blew against the starch factory and the National Starch company, at Nebraska City, with great violence and velocity. The directors and managers of that "combine" in superheated flatulency, appeared at Nebraska City, on the evening of September 26, 1900, and foremost among them stood the peerless Bryan, announcing that even in the shadow of the starch works, he was not afraid to talk. Then he quoted some very sensible views from THE CONSERVATIVE and talked; then he read what Morton had declared, and talked some more. Finally he prophesied the destruction of starchmaking at Nebraska City. And now before a year has passed, the works of Nebraska City, are expanded fifty thousand dollars worth, and not even "the hot air trust" of 1900, hitched up with the drouth of 1901, can cause them to shut down.

HORATIO SEYMOUR'S PROPHECY. In the years gone, when the moderate tariff began to climb the mountain of high protection, of which bounties to infant industries, under the McKinley law, marked the summit, Horatio Seymour predicted in the hearing of the writer of this statement that the time would surely come when foreign nations would meet us with dangerous retaliation.

Germany's proposal of a high tariff on foodstuffs, makes good the prediction of the New York statesman, the truest and broadest in the democratic galaxy. Austria is menaced by the retaliatory attack upon the importation of American foodstuffs into Germany, and a war of tariffs is threatened which, in the not far future, threatens something much more serious. If the agrarian element in the German empire ever controlled the Reichstag, which seems more than likely, with the stiff-necked Kaiser bending the knee in that direction, the man is not born yet who can forecast the possible consequences of the war of the tariffs which impends between the contending trading nations.

THE EFFICACY OF PRAYER.

EDITOR CONSERVATIVE:

In the August 1st. issue of your journal you "open your columns to all who, in sincerity, desire to discuss the question of the efficacy of prayer in producing rain, restoring health, or bringing about any desired result in human affairs."

This is a deep and far-reaching question, and its solution might properly be left to experienced men of great learning and deep thought. But a few of my own thoughts and observations of past years may serve as a drop in the bucket of "solutions" that will probably pour in upon you in the near future.

The admission of the efficacy of prayer in the sense understood, certainly carries with it the admission of the possibility of miracles; the power of the Supreme Ruler to violate the laws of nature, to cause rain to fall when otherwise there would be drouth; also to withhold rain and cause drouth when otherwise there would be rain in plenty and crops in abundance. People who ascribe to God such powers, certainly do not realize the great and grave responsibility they are putting upon the Ruler of the universe. According to their own teaching, the same Power that gave suffering Nebraska rain so promptly after prayer, could have withheld the floods that swept disaster and destruction in West Virginia some weeks ago, or could have prevented the terrible Johnstown incident, still fresh in our minds, or the Charleston (S. C.) earthquake, or any other like terrible exhibition of nature's power, saying nothing of the drouth in Kansas and this state in years past, and the grass-hopper affliction; and could have said, "peace, be still," to the cruel winds and waves before they swept with such relentless fury, over the hapless and helpless city of Galveston.

To give God special credit for any good thing done, either through nature's laws or their supposed violation, is to also hold Him responsible for any evil done through these same agencies. Viewed in this light, will any one dare to accuse the Almighty with evil-doing?

When President Garfield was assassinated, and his life hung in the balance, the prayers of the people were invoked for his recovery, and there went up supplications in number and sincerity as there probably never had before in the world's history. But he died, nevertheless. The chief magistrate of a great Christian nation, whom people loved and trusted and honored, and needed was not permitted to live. Yet, according to believers in prayer, his life could have been saved as easily as the sending of a half-inch of rain to the heat-and-dust tormented people of Lincoln.

Some years after the Garfield incident

the Prince of Wales (now King Edward) was taken sick. This of itself was not specially remarkable, since princesses and even kings, nowadays, are not altogether immune to danger and disease. But the Prince, instead of recovering or even improving in the time expected, steadily grew worse, and grave fears for the worst were entertained. Seeing, then, that "something religious" had to be done, the Queen, through her minister, appointed a season of fasting and prayer for the recovery of the heir to the world's greatest Christian kingdom. Lo, the proclamation, as in the Garfield case, was faithfully carried out in all Great Britain's dominions, "over which the sun never sets," and—the prince recovered.

And who was this wonderful prince, so providentially saved to his people? A wise, righteous, virtuous man, the prince of a great and beneficent ruler of a great nation? No! emphatically no; as any intelligent man of fifty or fifty-five years, who has taken any note of Albert Edward's earlier career, can testify. But having no real purpose in saying aught against him, I will say all I honestly can for him. He was the eldest son of the late Queen, and is now the king of England. Aside from the incident of birth and the opportunities afforded royalty, he is and always was the most ordinary person imaginable. How, then, can any sensible man believe that an omnipotent God stretched out his hand and saved this person from the fate provided for him, and yet withheld needed succor from the noble Garfield, and thereby cruelly permitted a whole nation to be plunged into sorrow and gloom?

Hundreds of instances could be given showing the evident folly and futility of prayer, but just one more must suffice for the present, lest I should monopolize space and weary the reader.

In or about the year 1878, when that most dreaded scourge, yellow fever, was devastating and almost depopulating many southern cities, (Memphis in particular), a period of fasting and prayer was observed all over the Union; besides, much praying had been indulged in ever since the epidemic had assumed a serious aspect. Did the ravages of the epidemic cease as a result? Yes, at a time when it always ceases, prayers or no prayers—that is, *when the frost came*, and not before. And, as a writer remarked, "when there was nothing left for it to feed upon."

The more people learn of the phenomena and laws of nature, the less they believe in miracles; and when belief in the miraculous is gone, the funeral of superstition will be announced.

H. H.

Lincoln, August 3, 1901.