

Baptist church of this city to pen, preach and publish some portions of the sermon which he delivered last Sunday. From that sermon, as published, this is quoted.

"The negroes we enslaved and brutalized. When liberated by the fortunes of war we have lynched them by the thousands when they gave any suspicion of misbehavior."

Evidently the word "we" as here first used refers to the government which, by law, authorized the enslavement of the negro. The liberty loving, united colonies that put forth the instrument described by Dr. Rowlands as "our nationally inspired declaration that there shall be no governing of the people except with the consent of the governed," later became the liberty loving United States that adopted the constitution and thereby made human slavery a part of the organized law of the nation. Having abolished slavery we are solemnly told by one who cannot be supposed to have forgotten the command "thou shalt not bear false witness," that "we" have lynched negroes not by ones, twos, tens, or hundreds, but by thousands. Not because they were guilty of crime, not because they were charged with crime, not because they were suspected of crime, but "when they gave any suspicion of misbehavior." Lynched because of a suspicion of bad manners. Who is the "we" he referred to? The government has not since the immortal Lincoln issued his emancipation proclamation lynched any negroes. While the pastor may be slightly addicted to exaggeration he will hardly assert that he singly and alone or in connection with the congregation he was addressing has lynched so many negroes on mere suspicion of misbehavior. To quote farther from the sermon:

"No Armenians have suffered from the Turks and Bashi Bazoos more unjustly and cruelly than have the Indians suffered from the American agent and soldier. What ground have we for believing our treatment of the Filipinos would be any better?"

Our high standing as barbarians will be appreciated by a brief reference to the sufferings of the Armenians. At page 445 of "Turkey and the Armenian Atrocities," by Rev. E. M. Bliss, appears a tabulated statement of the outrages to which the Armenians were subject in the Harput district in the month of November, 1895. From this statement it appears that 29,595 persons, including 51 teachers and ecclesiastics, were killed, 1,383 were burned, 3,266 died from hunger and cold, 4,330 died in the fields and on the road, 760 died from fear, 8,000 were wounded, 15,179 persons were forcibly converted to Islam, 1,532 were married by force to Turks, 28,562 houses were burned, 227 churches, monasteries and schools were burned and 94,870 persons were made destitute and needy. This in one district in one month. And yet we are told this does not exceed in brutality and cruelty the treatment which the Indians have suffered from the American soldier and Indian agent. With such a record for barbarity can we longer wonder at the crime of seventy-three? What may not the Filipinos expect from the First Nebraska?

Having stated the exact facts with reference to our civilization the pastor proceeds to deal in romance thus:

"Had we delivered the Filipinos from the oppression of the Spaniard, and then offered them sympathy, help and protection to organize their own government, how much splendid influence and confidence we would have fostered. How these poor, persecuted, oppressed and down-trodden people would look upon us as their very present help in time of trouble. Our statesmanship, politics, morals and religion they would have welcomed and blessed."

Equaling, if not excelling, the Turks and Bashi Bazoos for cruelty and barbarity, our "statesmanship, politics, morals and religion" are the elements required for the elevation of the Filipinos. Possibly the inhabitants of these far away islands have heard of our tendency to lynch people of color by the thousands because of a suspicion of defective deportment. They may have learned what the characteristics of an Indian agent are and because of this knowledge they may not prefer either our morals or religion. The loss is theirs.

Some of the society women in New York city have organized a society which they call "The Woman's Sabbath Alliance." Induced by the fear that the Puritan sabbath was being attacked in the increasing frequency of Sunday teas, musicales and dinners, Mrs. Darwin James has drawn up a pledge discouraging Sunday assemblies of all kinds outside of church. In the circular sent out by Mrs. Darwin James, president of the Alliance, the members are requested to pray at 3:30 o'clock, the hour of the musical teas arranged by Mrs. Robert Osborn and held at the Waldorf Astoria, that they may be failures. Such a circular and such a prayer is in doubtful taste and of still more doubtful efficacy. The change from the Puritan sabbath to the present regime has been very gradual, but these Sunday entertainments signalize an abrupt departure from tradition which is necessarily shocking. Fifteen years ago society gave no large dinners, or receptions or musicales on Sunday. It would have been very bad form and even members of society who were not in the habit of going to church, were controlled by traditions of those who did. There is nothing harmful in dinners and musicales and receptions, but there is also nothing spiritualizing. It seems to me unless we keep a special time for dismissing the devil and encouraging a contemplation which concerns not material things, we will rapidly degenerate. Of course there is the danger of giving Sunday too much work to do and consecrating ourselves afresh every Monday morning to the world and the flesh for six days, but only the hypocrite who has never really experienced the uplift of religious contemplation and worship habitually divides Sundays from the six days which follow it.

If "The Woman's Sabbath Alliance" succeed in drawing the attention of the society leaders to the influence which Sabbath observance has had upon the history of this country, in retarding the growth of materialism and the exaltation of the dollar and its effect in quickening the spiritual sense, the influence of the Sabbath in preserving a sentient spirituality and in strengthening and solemnizing home ties it would have performed a noble work. In yielding to foreign fashions and turning Sunday into the favorite day for social functions society may be thoughtlessly undermining its foundations.

Mr. H. G. Wells, whose story, the "War of Words," has introduced him to a large number of readers, has written another called "When the Sleeper Wakes." It is appearing in Harper's Weekly. By good luck Mr. Wells has secured an illustrator of unfettered imagination and of wonderful draughtsmanship, who can make a half page picture of the enormous buildings, statues and engines in his story look as vast as the letter press says they are. In vain I have striven to get the same impression from the story. The action drags, the descriptions are complicated and uncommonly tiresome and the story would

not be read if it were not for the illustrations which are all that the story ought to be and is not. The illustrator has evolved so decorative and elaborate a signature that it is impossible to read it or I would take great pleasure in announcing his name.

The Episcopal church of this city has lost one of its most generous and devoted supporters in Mr. Homan J. Walsh of Lincoln. The city has lost an industrious and able citizen. Born in the north of Ireland among that settlement of Scotch-Irish folk whose descendants have attained distinction and reputation wherever they have settled, Mr. Walsh has proved himself not unworthy of his ancestry. He has made a fortune by industry and acumen and a reputation by long years of patient endurance of a disease which would have conquered a less sturdy and indomitable spirit.

Mr. Walsh was a cheery, church loving, God fearing bachelor, whose friendship and acquaintance list was coincident. The last few years of business troubles have tried his courage and his physical endurance without affecting his spirit, which remained cheerful and loving and apparently submissive till his death.

Although related by no family ties to Mrs. Putnam and Miss Saunders, Mr. Walsh, as the guardian of Miss Putnam and the partner and friend of Mr. Putnam, is sincerely mourned by the three kind friends who have so tenderly prolonged his invalid life, as well as by his immediate family. The sympathy of a large number of friends is extended to them in their loss of a never indifferent friend and councillor.

It is lamentable that while business is rapidly reviving and the peculiar afflatus of a new century and a new commercial epoch is distinctly felt, so many of the elderly but most enterprising citizens should yield to the effects of the panic now that it is past. The brave old men who went through the past six years so gallantly are needed now more than ever. With the revival of legitimate speculation the fibre which was elastic and tough enough to weather the crisis is necessary in order to avoid the quick recurrence of another.

Omaha people are trying to induce the council to cut down the expenses of the city to the income, but so far without success. For a month no session of the council has been held where all the members were present and those who were, replied to the arguments of the taxpayers who felt that their burdens are unnecessarily heavy, that they thought it best not to take any measures of the kind proposed until every member was present. None of these brave men wish to bear more than a one-twenty-fourth of the responsibility the passage of so just a measure would cause and the absence of any member decreases the size of the fractional and increases his share of the responsibility.

A harder race of men may reside in Omaha, but it has been found impossible to coax or coerce the Lincoln council to reduce the expenses of the city to correspond with the income. Enough members of the council fear the hangers on whose salaries are out of proportion to the work performed, to prevent the financial work so sadly needed. Most of the city employes are politicians of more or less influence, each one of them is the centre of a circle, whose periphery is dependant upon him. Therefore the cutting down of fifty or more salaries to a private employer's scale means the loss of five or six hundred votes. The circumstances are the same all over the country. We are not so much of a democracy in fact as in name. The industrious and enterprising are continually and everywhere imposed upon by the lazy and incompetent who happen to

know how to work the primaries for jobs. To such men the fact that they have asked the same nomination at the primaries twice before is no embarrassment, and of course the people who elect them are more to blame for the number of parasites that live on the city than the parasites are for their own habits and lack of activity.

Lord Charles Beresford succeeded in his mission to this country which, he said, and there is no reason why we should not believe him, was to convince the American merchants of the advantage of trade with China under the condition of an understanding with England, Germany and Japan. America has, so far, almost ignored China and the business opportunities there. An enlargement and quickening of trade affects the whole world just as inevitably as a panic depresses it. Neither pays any attention to national, arbitrary and accidental boundaries. Trade's the thing and England has always been more conscious of the universality of trade and the impossibility as well as the undesirability of clipping the wings of prosperity. It cannot be confined by force. It can be stimulated so that all men will be benefited by its elusive and indefinable presence:

"I am not usually a nervous man," said Lord Charles, "but I confess to have felt nervous as to the reception I might get here. I was afraid that your people would fancy I had come here to crack up that alliance, though, as a matter of fact, no such idea ever entered into my head, for I felt that big questions like alliances can safely be left to our respective governments. My object in visiting this country was to awaken, if possible, interest in China, and to convince your business men that it would be to their advantage to work hand in hand with England, Japan and Germany in opening up trade in that great empire. I have every reason to be satisfied with the results of my labors. In each of the cities I have visited I have found quick, cordial and responsive audiences. I have attained my ends by quickening interest in China, and possibly—as I hope—I may have done something to help on the Anglo-American understanding that seems to me so desirable. More than that I have not attempted. I have seen no member of the administration, and I have tried to see none. My mission has been quite private and commercial, not official. And the kindness which, both as a private citizen and as an Englishman, I have met here has touched me exceedingly.

"You ask me," added Lord Charles, in reply to a rather pointed inquiry, "why I have gone to all this trouble. That question has often been put to me. Why, you say, have I gone out of my way to tell Americans how they can develop their Chinese trade? And you wonder whether, in the long run, the increase I foresee in American commerce with China will not come at the expense of England. My answer is simple. Anything and everything that swells the general volume of trade in the world is good for each and every trading country. The more business America does the more money you will have to invest, and the more business, as a consequence, will come to every other commercial country. Suppose Canada, for instance, were to have a sudden spurt of industrial prosperity. Would you regard the fact as a misfortune for the United States? Of course not. Quite the reverse. For you would benefit by it. In the struggle for commercial supremacy, individuals and particular industries might suffer. But the increase in the volume of the world's trade, however brought about, means