SPEECH OF GEN. J. B. WEAVER.

HE REPLIES TO COL. WATTERSON AND UPHOLDS THE PRINCIPLES OF THE PEOPLE'S PARTY IN THE GREAT QUADRANGULAR DEBATE AT PHILADELPHIA.

HOW THE NATIONAL BANKING SYSTEM OPERATES—ILLUSTRATIONS TO FIT THE PRESENT CONDITION OF AFFAIRS—POPULIST PRINCIPLES APPLIED IS CHRISTIANITY IN MOTION—THE SPEECH IN FULL.

Continued from last issue.

Now my brother, how far is it to the poor house for a man who has a wife and three children who is only getting a dollar and a quarter a day? You people who sit in the pews answer that. Come, look this thing square in the face. You know as well as I do that this country is out of the reach of the poor. You know another thing? That laboring as they do for a dollar and a quarter or a dollar and a half a day, paying rent, supporting the family, that they have no possible hope in this world of ever being owners of a home, you know that; and here sir, you, a Christian praying man, meeting in this beautiful Sabbath after Sabbath, you see, support a system, that allows me or you to appropriate all of God's earth necessary for our comfort and the comfort of our families, and then to appropriate all that is necessary for the comfort and support of our neighbors, and you call that a Christian civilization. (Applause.) And then when a man dares to speak against it, you call that man a crank and a demagogue. Ah, you who would do that would call Christ a demagogue today. (Applause.)

I can talk plainly here to-night, for I don't know any of you.

"We ought to have more money," said the old man. We are going to have more money, the peoples party are coming into power." (Applause.)

What do we say about it? We are in favor of something near fifty dollars per capita. That is in our platform.

Now, I suppose there is not a person in this house to-night who would feel in the least injured, or who would feel that the community had been injured if, when he or she wakes up to-morrow morning, there should be found fifty dollars in the stocking of each member of the family. If there is any such person in this audience hold up your right hand. (Laughter.) Would you not be benefitted? I think you would. I think so. We are going to have more money. But you do not believe in the unlimited coinage of silver? It is in our platform. "If you do that, Europe will dump all the silver right over here." "Please be quiet a moment," said Smith, "I am a praying man. Oh, Lord, let them begin to dump now." (Applause.) What would they dump it on us for? To give it to us? Oh, I reckon not, they would dump it to take our produce. That would not hurt you. "Oh, but they would take all our gold away." Well, have you got any surplus gold about your pants? The bankers have it. "Is it worth any more than silver." Yes. "Why then do they exchange it for silver if silver is worth less?" Now suppose they took it all and left us nothing but silver in the place of it, now hold your breath, who is hurt? (Laughter.) Is not silver good enough? It was good enough for Andrew Jackson and George Washington, and from their day down to Abraham Lincoln, and it has been good enough all the way down through the rise and fall of empires, and it is good enough for anybody. It is better than gold and will serve us better because it will circulate more readily. "But there is not a dollars worth of silver in the dollar!" Oh, that is what is troubling you. Are you dealing in bullion? No. What are you dealing in? I am selling my work as a blacksmith, I am selling my produce as a farmer. All right you will have no trouble. There are two half dollars, they weigh three hundred and sixty-five grains, nine-tenths fine. Can't you get a dollar's worth of groceries for those two half dollars? Yes. Can't you get a dollar's worth of credit in the bank? Yes. Here's a dollar weighing four hundred and twelve and a half grains. Can you get any more for that dollar than for the two half dollars? Of course not. Can you get any more credit for it at the bank? No. Then what do you care for the difference in weight between three hundred and sixty-five grains and four hundred and twelve and a half? Well, here is a trade dollar, it has four hundred and twenty grains in it, and that is only worth sixty-five cents. "Now," said Smith, "if three hundred and sixty-five grains, nine-tenths fine, is worth a dollar in payment of taxes and in the purchasing of groceries and paying debts, and another dollar four hundred and twelve and a half grains is worth just as much and no more, and this dollar with four hundred and twenty grains is only worth sixty-five cents, can you tell me how many grains you would have to put in a dollar to make it worth nothing? (Laughter and applause.) My brothers, the idea about the number of grains in the dollar has been put into your heads by Wall street. But what does the constitution say? The constitution says, "Congress shall have the power to coin money, and regulate the value of it." Now Wall street regulates the value, and Lombard street, and Thread-needle street. But Congress says that the constituence shall have power to regulate its value, and they have said that four hundred and twelve and twelve and a half grains and three hundred and sixty-five grains, nine-tenths fine, shall each be a dollar, and that settles it, no matter what Wall street says. The dollar is not in the metal but in the law. If this were not so the trade dollar would be worth more than either of the other silver dollars. (Applause.)

I want to read to you from 12th Wallace, the legal tender decision. Here it is, my brothers, and it is the best peoples party doctrine ever enunciated. They say, "It is hardly correct to speak of a standard of value. The constitution does not speak of it. It contemplates a standard for that which has gravity or extension; but value is an ideal thing. The coinage acts fix its unit as a dollar. But the gold or silver things we call a dollar is, in no sense, a standard of a dollar. There never was a pound sterling coined until 1815, if we except a few coins struck in the reign of Henry VIII, almost immediately debased, yet it has been the unit of British currency for many generations. It is, then, a mistake to regard the legal tender acts as either fixing a standard of value or regulating money values, or making that money which has no intrinsic value."

Then they say what shall be in the dollar, or that its intrinsic value shall correspond with its legal value. It is for congress to say how many grains of that metal shall constitute a dollar, and when congress has said, has spoken, and has declared what shall be a dollar, it is a dollar whether it has more or less than three hundred and sixty-five grains. (Applause.) Now what is the decision of the supreme court. Who is a crank now? But I cannot to-night fully discuss the silver question as I would like to do, but I am ready to do so at all times and against all comers. (Applause.)

It is Wall street that tells you of the necessity of there being a dollar's worth of bullion in every silver dollar. Congress which has the power should make your money so that it will be worth a little more as coin than it is for bullion, then it will remain at home. (Applause.) If you increase the bullion value of the coin, then you have no assurance that your money will remain at home because it can be taken out of the country without loss. What we want is the dollar made by Jefferson, Jackson, Washington, which is worth a little more for coin than for bullion, and then it will stay at home. John Sherman said, not long ago, in a speech in the senate, "the trouble with the Bland dollar was that you could not get rid of it, if you pay it out it would come right back to you." That is exactly the kind of a dollar for me. (Applause.) And that is the kind of a dollar this country wants, and that is the dollar that will bring prosperity. (Applause.) I want to say here, standing in the grand old city, to repeat what Jackson said, "I never will, no never, give my consent to any law or any policy that allows non-resident aliens to meddle with our domestic system of finance. (Applause.)

The trouble is they are Europeanizing this country. (Applause.) We have the aristocratic English system here. We are apeing England in everything, and it is working the impoverishment of labor, building up of monopolies, piling up of private fortunes mountain high which threaten to destroy this republic. We want an American system of finance which shall be in harmony with our American institutions. (Applause.) That is what we want and that is what we are going to have when the people get into power, (applause) and we are going into power, don't you forget that. We are going there because an honest man cannot resist this party. We are going to have more money, and when we are in power we will give you three kinds of money, gold, silver and paper, all issued by the government and not by any banks, and all made full legal tender for all debts, public and private. (Applause.) That is in our platform, and we are going to give you the advantage of it. We know it would not be well to give you too much of it at once. We know it would not be well to give a starving man a full meal at once, it would produce congestion of the stomach, and so it would not do, and we are not going to give the people more than they need; we shall only give them enough to do business with on a cash basis, and not go beyond a limited amount. We are not going to confiscate a man's property or anything of that kind, but we intend to stop the confiscation of property that is now going on. All class laws shall be repealed, so that a poor man shall have a chance in this country to support himself and family. (Applause.) That is what we intend to do.

Then again in regard to transportation We believe that the public highways belong to the public. But what is the condition of things today? The railroads have got control of the trade and commerce of the world, and instead of congress regulating the facilities for transportation, it is done by the railroad kings. The railroads have usurped that prerogative and they are charging us two and three prices for the right to ride and ship over our public highways.

What was known as the Reagen bill, which was pending in congress for about ten years, sought to prohibit the roads from charging more for a short haul than they do for a long one. But it was found to be a thing impossible—to secure legislation so reasonable as this. The corporations complain bitterly of what they term the unroasonable demands of labor, but labor organizations have never yet proposed to charge more for a half day's work than they do for a whole one, nor have I ever heard of an organization of farmers which proposes to demand more for a half bushel of oats than they do for a whole one. (Applause.)

The interstate commerce law was purposely drawn in obscure and cunning phrases and filled with words of doubtful import. Even the author of the bill said he did not know exactly what it meant, but he thought it was a step in the right direction. (Applause and laughter.) Here is the principal section: please tell me what it means: "They (the railroads) shall not charge more for a short haul than they do for a long one, contemporaneously, under substantially similar circumstances and conditions, running in the same direction, over the same road and the same class of goods." (Laughter.) Now can all the lawyers in Philadelphia put together tell what all that means? Let us suppose that our Father when he handed down the ten commandments to Moses on the Mount, had said: "Thou shalt not kill, thou shalt not covet, thou shalt not steal, etc., contemporaneously, under substantially similar circumstances and conditions, running in the same direction, over the same road and the same class of goods." (Great laughter.) If he had done this the world would have been without moral law from Mr. Sinia to Philadelphia. (Applause.) This law was intentionally drawn in an obscure manner in the interest of corporations and to enable them to rob the people. (Applause.) A law can be plainly framed if its author wishes it to be. But now not to do it was the design when this statue was penned, and there is not much left of it now that the courts have had their turn at guessing at its meaning. (Applause.)

This government has been usurped and literally given over to the corporations. The three great instruments of commerce, representing and embodying the sovereign power of the great republic have all been wrenched and stolen from the people. (Applause.) The control of our money, our transportation and the transmission of intelligence—all gone. (Applause.)

This triple power is not exercised by congress, it is exercised by individual corporations, and about all that is left of your government is its police force, and that is used to hold up the people while the corporations go through their pockets. (Laughter.) They exercise the sovereign power of government, and today this government is not a government for the people.

Now what is the remedy? Why, the remedy is very simple. Just let the constitution have its way; let congress take charge of this question of issuing money for the good of the people; let them establish once and for all this principle. Then let them take charge of the public highways of the country. That is the next great remedy. Operate them at cost for the benefit of the people. (Applause.) Then let them take charge of the telegraph, and establish telegraphic communication throughout the country to be operated at cost, and let the government have charge. Then these great utilities will exist for the public good (Applause.) When the government takes charge it will take these people out of politics. They are in politics now, and corruptly so. Who controls up here at Harrisburg? Who controls down at Washington? Who elects the judges of the courts and who controls them? Our design is to take them out of politics. Is West Point in politics? What makes this condition of things at West Point? There one young man has the same chance as another young man, without regard to his politics—it is non-partisan, and we want to take these railroads and telegraph lines out of politics and put them under a non-partisan board. That is in our platform, and that they shall be operated for the benefit of the people at actual cost of the service. That is our doctrine. We want the government to exercise its constitutional function in regard to the telegraph. Then it will be possible to send a twenty word dispatch for twenty or twen-five cents and leave a revenue for the treasury. I sent a dispatch to this city, only one word, to my friend, and it cost me fifty cents from the city of Des Moines. In England I could have sent a twenty-word day dispatch for 20 cents. They charge here four times as much. They are robbing the people. They are exercising the functions of congress and we want to bring the republic back to the plain letter and spirit of the constitution.

I want to say another thing and let it go out to the world—we challenge the world, the flesh and the devil to a discussion on these questions. (Applause.) This is the first opportunity I have had for anything like a discussion, and even now it is like firing into the brush. Watterson laid down no proposition for discussion and would not discuss. The reverend brother came nearest to it, but says there is nothing in any of the parties worthy of his notice. (Laughter.) You may take Col. Watterson's speech from one end to the other, and there is nothing in it. He knows what the corporatians are doing in the country and that they have taken refuge in the democratic and republican parties. Is there a man or woman here tonight who will deny that the corporations have taken complete control of these old parties?

Can not a man be a member of the republican party and be opposed to the national banking system? Yes. Can he be a good republican and in favor of national banks? Yes. Can he be a high protective tariff man and be a republican? Yes. Can he be a low tariff man and a republican? Yes. Can he be railroad baron and a republican? Yes. Can he be a railroad president and be a democrat? Yes. Can he be a monopolist and be a democrat? Yes. Can he be a silver man and be a good democrat? Yes. An anti-silver man and equally as good a democrat? Yes. Can he be a banker and be a democrat? Yes. Tell me what he must be or what he cannot be and in order to be or not to be a good republican or democrat. (Applause.) He can be just what he pleases. You know you cannot settle these great questions with these organizations. The new party is despised, as the Nazarene was despised, but I will tell you, and I use the word reverently, all hell cannot prevail against us. That is the only thing that is opposed to us today. (Applause.)

No we have got a distinct test of membership. No man can be a believer in the national banking system and be a populist. No man can believe in railroad monopolies and be a populist. It is just as impossible as it would to be a whiskey, beer swilling bloat and still be an acceptable member of your church. Why God would rain fire and brimstone on you before to-morrow night if you had no test of membership in your church. Why don't you have the same in your politics? If a man were to rob your bank and forge your check, if he were in your employ, you would not employ him over again. Why don't you, my brother, have the same common sense in your politics as you have in religion. This party is religion in motion. (Applause.) It is religion in motion and nothing else, and we are striving to make this government what Abraham Lincoln, God bless his memory, said it ought to be, "a government of the people, by the people, and for the people." (Applause.)

Now, my brethren, I ask you to take these things seriously to your heart, and I ask you to have the courage of your convictions and be willing to stand up for Christ and for his poor, and be willing to take upon yourself the reproach that will accompany such action. I ask you, though, to be real Christians, to be soldiers of the Cross, and to strike and be stricken, to spend and be spent in this cause, for it is the cause of Christ and the cause of justice and of peace on earth. May the Lord bless us all, and may He bring us to the realization of our duty as citizens, and above everything else our duty as Christian citizens.

GENERAL SOUTHERN NEWS

COAL CREEK, Tenn., Aug. 9.—Soldiers from Camp Anderson, this place, have been paying nightly visits to Briceville, calling on women of doubtful character. A crowd of fifty men, supposed to be miners, surrounded one of the houses and shot Private Daugherty to death.

KNOXVILLE, Tenn., Aug. 12.—Company D of this city has been ordered to Coal Creek. Two companies at Chattanooga have orders to be in readiness. Matters at Coal Creek among the miners are serious, and trouble is expected on account of the lynching of Dick Drummond.

WHEELING, W. Va., Aug. 10.—White caps went to J. F. Wiler's boarding house to tar and feather him because he had not obeyed an order to leave the country. Wiler fired on the crowd, killing Rowell Beckner and probably fatally wounding Thomas Coyne. Wiler surrendered.

RICHMOND, Va., Aug. 7.—Hon. Basil B. Gordon, the chairman of the Democratic state committee and an unsuccessful aspirant for the appointment as minister to Italy, will resign. It is believed that he will run for congress in the Seventh district to succeed Colonel O'Ferrall, if the latter is nominated for governor.

PICKVILLE, Ky., Aug. 12.—Henry Hall was hanged here yesterday for the murder of his brother. His neck was instantly broken. He made a confession on the scaffold, and completely broke down. Fifty guards, armed with Winchesters, prevented any attempt at rescue. Ten thousand people witnessed the execution.

BALTIMORE, Aug. 7.—George Herbst, one of the most trusty letter carriers in the postoffice, was caught red handed by Inspectors Naylor and Hooten while abstracting money from letters in the unclaimed box. Herbst, who is a single man of 33 years, confessed that he had been stealing in this way for some time. He refused to furnish bail, saying jail was the proper place for him.

NEW ORLEANS, Aug. 9.—Joseph C. Markey, who was arrested at the Leland hotel, in Chicago, on Monday for forging a check for $2,000, was one of the best known young men in this city. He fell heir to a considerable fortune on the death of his father and immediately began a fast life. Gambling hastened the loss of his fortune. He is said to have squandered $50,000 in a few years.

WAYCROSS, Ga., Aug. 11.—Jack Chambers, colored, was taken from Officers Spence and Clayton and lynched between this place and Waresboro. Chambers' body was riddled with bullets. He confessed to having taken part in outraging Mrs. George Warren, the wife of a prominent farmer at Hoboken, Ga., last year. Chambers is the third negro who has been lynched for that crime.

ATLANTA, Ga., Aug. 11.—A train load of fugitives from Pensacola reached here yesterday. It was a special train, and the passengers were some of the most prominent people of that city. They found every door closed against them until they reached Atlanta. At no place were they allowed to stop. All Alabama cities had most rigid quarantines. They were, however, welcomed to Atlanta.

JACKSON, Miss., Aug. 8.—C. O. Summers, a Pinkerton detective, who helped Detective Jackson to run down and assassinate the noted express robber, Eugene Bunch, and capture his pal, Hobgood, escaped from the penitentiary last evening. He and Tom Murphy, an all round crook from Chicago, made a key to the express office in Meridian and robbed the safe of $5,000. They pleaded guilty and were sentenced to five years imprisonment.

CARROLLTON, Ga., Aug. 7.—Near the Alabama line, in this county, a well known farmer named Turner was shot and instantly killed by a 17-year-old boy named Frank Hand. Turner's son-in-law, a young man named Hester, was the only witness. Hester and Hand claim that Turner attacked Hand, knocked him down with a rock and jumped on him. The officers, however, believe that the killing was premeditated.

JACKSON, Ala., Aug. 12.—The counties of Clark, Choctaw, Wilcox and Marengo are greatly excited over the murderous doings of the notorious Mechamites, who have killed a dozen men. Fully 500 heavily armed men are in Mechambeat for the avowed purpose of wiping out every member of the gang of counterfeiters and moonshiners. Lew James, the leader of the gang, Jim Bedsoe and Kirk James have already been killed.

FRANKFORT, Ky., Aug. 10.—The convicts made another daring attempt to blow up the penitentiary with nitro-glycerine, but were foiled by the timely discovery of Warden Norman. The principals were the Reeves brothers and a man named Millard, all serving terms of thirty-one years each. From the quantity of dynamite, nitro-glycerine and other explosives found in their possesion they evidently intended to make a death struggle for liberty after blowing up the prison walls.

GREENVILLE, S. C., Aug. 9.—Application was made here before the United States court for a writ of habeas corpus to the sheriff of Edgefield county for the production of an agent of the Richmond and Danville railroad, arrested for violating the dispensary law. The claim is made that the agent was arrested while engaged in interstate commerce, and under protection of that law. This will bring up the question whether the dispensary laws of this state conflict with the interstate commerce law.

SNOW HILL, Md., Aug. 9.—The most disastrous fire that ever occurred on the eastern shore of Maryland visited this town Monday night, and as a result seventy-six buildings, including four hotels and all the stores in the town, are in ruins. Fire engines from Wilmington, Del., and Salisbury, Md., arrived too late to do much good. The fire is supposed to have been caused by a lamp explosion in the store of G. M. Dryden. The entire loss is estimated at $200,000 and there is not more than one fourth insurance.

GREENVILLE, S. C., Aug 8.—John J. Henson, a white man, came here Friday and testified before the United States commissioner in a revenue case he has been working upon with a deputy marshal against moonshiners. He started for his home in the mountains, about twenty-five miles from here, and stayed over night with a friend, resuming his journey Saturday morning. Late that evening he was found in a lonely road within a mile of his own house, dead, with his neck broken, his mule and his wagon standing a short distance away. He was evidently killed for informing.

A Veteran Railroader's Suicide.

CHICAGO, Aug 12.—Charles G. Eddy, the Philadelphia railroad man, was found dead in Washington Park with a bullet hole in his head. The wound was self inflicted. Mr. Eddy was for eight years vice president of the Norfolk and Western, and more recently secretary of the Philadelphia and Reading. Since his retirement from the Reading he has not engaged in business. He was 52 years old.

A Valuable Stuffed Cat.

This story is told of a gentleman whose taste inclined him to haunt "old curiosity" shops, where he picked up many antique and in some instances valuable articles for what is termed a "mere song." One day he purchased a stuffed cat, a large, beautiful, black Persian, heavy and sleek coated as in life. It had belonged, he was told, to an old miser, who must have loved his deceased cat or he would not have gone to the expense of having it stuffed. The gentleman examined his new purchase and discovered that one of its eyes was loose. Pursuing his investigations further, he removed the artificial eye, and from the interior turned out some hundred sovereigns, each wrapped up separately in wood and tissue paper.—Exchange.

A NEW DAY TO DAWN.

CO-OPERATION IN BUSINESS TO TAKE THE PLACE OF COMPETITION.

Rev. Dr. Dixon Says It Is the Incarnation of the Dream of the Old Prophet—It Is Christianity Mr. Bellamy's Book Praised. An Eloquent Sermon.

CAPE CHARLES, Va., Aug. 13.—Rev. Thomas Dixon, Jr., delivered today the seventh sermon of the series on "Money and the Money Problem." The text chosen was Galatians vi, 2, "Bear ye one another's burdens, and so fulfill the law of Christ."

We have seen in our studies on the subject of money that the result of competition and war with one another is the negation of competition in commercial crisis and ruin. Black Friday is a necessary accompaniment to such a condition of affairs. Competition may have had a work to do in the development of the history of humanity. War has doubtless had a work to accomplish in the destiny of the race. War is perhaps morally and commercially a necessary evil incident to our history. None the less are the horrors of war real horrors. None the less should we hate war in itself and seek the day of peace as a dream that can be realized and never rest until it is realized. None the less should we realize the awful waste of war: that it is destruction of that which man loves and needs most: that its good is remote, and that the good comes only in the overruling of Providence. It is the duty of the Christian to mitigate all horrors that haunt the earth, to stop the waste, to make the desert blossom, to bring about a new heaven and a new earth.

THINGS TO FIGHT.

We may well ask ourselves the question: Is it not time to cease fighting against each other and begin to fight for one another? Is it not time that France and Germany and Austria and Italy and Russia and England should cease their terrific preparations to kill one another and join hands against their common enemy—famine, hunger, cold, poverty and wretchedness? What a grand alliance it would be for nation thus to join with nation: for the sorrow of Russia to be the sorrow of the world; for the despair of Ireland to be the despair of the race! If the energies of the nations of Europe, that are now developed in the process of preparing to kill one another and in killing one another, were turned to the industries of peace and to the fraternal work of helping one another produce the largest harvests and exchange them with greatest freedom and profit to one another, what a different world it would be to live in!

FAILURES.

So the industrial problem presses its mighty burden now upon us. So it has been pressing through the past. Our great minds have pondered it deeply, and pioneer spirits have gone forth into the wilderness and attempted experiments upon a new basis of society. Most of these experiments have been failures. The Brooke Farm experiment was one that attracted the most brilliant minds of the age, and it failed. But all the experiments of pioneer minds that are failures are so many index fingers that point to the success that is yet to come. They have simply exploded one hypothesis. But as Keppler worked nine years—to find nine suppositions failures—to find the law of the planets, but in the tenth year, on his tenth supposition, found the truth in the orbit of the ellipse, so after our nine failures the tenth may lead us to the truth that shall save society.

THE PRESS.

The signs of the times indicate a profound awakening upon this question. The press is pouring forth from day to day a stream of brilliant literature upon this problem of social amelioration, and especially upon the fact that man can cease now to fight his brother man and begin to co-operate with him both nationally and commercially. Some of the greatest successes in the realm of literature in the past decade have been the books that have dealt with this theme. Two years ago Mr. Bellamy's remarkable book, "Looking Backward," reached 300,000 copies and is still marching on its way of triumph. The theme of this book is the dream of co-operation instead of competition in society. It is a dream, yes, but it is an evangel and a prophecy. It is the vision of a prophet whose soul climbed the steeps and cried to the sleeping world, "The day dawns!"

The feeling of every man who has a soul who reads such a book is, "May God speed the day of such a social order." We may disagree as to details. We may disagree as to some of the fundamental estimates. But the idea, the fundamental idea, of co-operation is one that thrills the heart of the Christian with inexpressible joy and hope. The trend of all this literature is Christward. Some of it is written by men who do not profess Christianity, but it is the literal translation into current literature of the religion of Jesus Christ. The message of Christianity to the world is emphatically fraternal.

Co-operation must gradually but surely and completely take the place of competition and war.

BROTHERHOOD OF MAN.

First—God reveals it.

He has taught us in Christ the sublime truth of fatherhood. Christ taught his disciples to pray, "Our Father." He taught the universal fatherhood of God and the universal brotherhood of man. As this truth takes possession of humanity it becomes more and more impossible for us to fight one another. When the day comes that we are Christians, war must cease—martial war and commercial war. It is impossible for two brothers to join as brothers into gouging each other's eyes and destroying each other's lives. The moment they engage in that pastime the word brotherhood becomes a negation. They are no longer brethren. When the brotherhood of man becomes a living reality, and it is becoming so every day, we must, from the very necessities of the case, cease to fight each other.

God reveals it to us in Christ, our Saviour and teacher and exemplar. He was the great burden bearer. His disciples told him their sorrows. Their burdens were his burdens. His work was the ministry of burden bearing, of healing, of helping the sick, the lame, the blind, the leper, the dead. His teachings bore the same relation to society as his life. "Thou shalt love thy neighbor as thyself." "A new commandment give I unto you, that ye love one another." "No man liveth to himself or dieth to himself." "All ye are brethren." "God hath made of one blood all the nations."

FLOWER NOT DIRT.

Second—Nature proclaims it. The finger of nature points forward, not backward. It is from the brute upward that we move. Nature may begin with us in war, but nature is not satisfied with war. The whole creation groaneth and travaileth in pain together until now for a divine purpose. War and barbarism are to be eliminated. Peace and fraternity are the ends aimed at. Nature's watchword is ever onward and upward. It is the language of creation.

Man may have risen the first steps of the ladder by competition, but it does not argue that he can never co-operate.

A flower grows out of the soil, but a flower is not dirt.

Man doubtless developed from the brute world through the process of a divine evolution. The preponderance of evidence seems to confirm the theory of an evolutionary process of creation, but man is not a brute because he grew out of this underworld any more than a flower is dirt because it grew out of the soil.

Nature points onward and upward. War may be a step in the process of the development of humanity, but war is not humanity. War is hell, war is barbarism, and it is all the more barbaric when it is transferred to the realm of commerce.

The natural course of progress today shows that co-operation is a higher principle than competition. We observe this fact in the development of the most successful corporations. They are made by combined effort. The combination of small firms make these great ones. They once fought one another. They make a combination and fight for one another. Their success was phenomenal. This is the basis of every successful trust and great corporation in our nation today. We antagonize them because we recognize them as the evidences of social disorder. They are the evidences of social disorder, but they are the index fingers that point us to the way of success. Their abuse does not argue against their value.

WORKINGMEN'S SUCCESS.

Co-operation, when used by workingmen, has resulted in advancing their condition in life. The history of the co-operative societies of England and Scotland is a most marvelous chapter in the development of the laboring men of the world. They have millions of dollars in capital invested now and ships that plow between the great ports of the world and supply them by simple, fraternal co-operation. Simple workingmen, numbering hundreds of thousands, have secured for themselves immunity from poverty. Some of them—in fact, all of them—may be considered rich as compared with those who are outside their ranks, with the same advantages of education and personal environment.

Wherever co-operation in communities has been substituted for competition it has proven when thoroughly tested the higher principle.

In Glasgow the transit facilities of the city are managed by the people, and they have 1 cent car fares. The gas is also owned and managed by the people and costs them 60 cents where it costs us $1.25.

THE DIVINE IN MEN.

This process must continue until evolution has reached a point of development that revolt is no longer necessary. We are reaching that condition gradually now. Our legislation is more and more in the direction of co-operation on the part of the community than it has been in the past. Our laws touch more fully the whole range of life, and the people are beginning more and more to see that they are competent to take care of their own affairs if they only make up their mind to do it.

Third—Every instinct of the prophetic soul of man leaps to the thought of this dream of the race.

The highest instincts of humanity throb in harmony with their divine laws. The divine in man goes out to the suffering. We must co-operate with one another. We cannot endure the sight of the suffering and pain of the world longer. We have societies for the prevention of cruelty to animals. A man cannot beat his own horse unmercifully in the streets without being arrested. The divine in man more and more goes out to suffering wherever seen. And when the world knows really as it is the suffering of man, because of his war with man in this world of trade, of commerce, of labor, the heart of humanity cannot endure the knowledge. The reorganization of society upon a co-operative basis is a foregone conclusion when the heart of society recognizes things as they really are today.

THE RACE'S ENEMIES.

The idea that we are to be benefited by war and pestilence and famine in the removal of our fellow creatures may be a conception which the political economists of a hundred years ago thought scientific, but it is certainly an idea that the heart of humanity in the closing of this century cannot endure. Want, hunger, cold, nakedness, men are more and more regarding as the grim and terrible enemies of all the race, and when we realize their true ravages we have reached a point that endurance will cease to be a possibility, for it is in proportion as we bear one another's burdens that we ourselves attain the highest life and the world really made the brighter. This burden bearing means the pressing of our lives into the lives of our neighbors until they are common in sorrows and burdens and joys. It means the estimating of life upon a different basis than mere money return.

It is true there are some people who are not worth much and who rate themselves commercially at a low estimate. But we recognize in man not simply what he is, but what he ought to be, what he is capable of being, what he was born to be. A man rescued three people from drowning in the East river a short time ago. Their boat capsized, and they were about to drown when the brave young fellow risked his own life, swam out and saved the three. In a violent fit of generosity after they were safe they took up a collection and gave him a purse of 35 cents.

A DISPIRITING FACT.

The knowledge that there are such people in the world is dispiriting to us when we dream of the day of universal fraternal co-operation. But this co-operation does not imply equality. It does imply Christianity. It does imply that we are to bear the burdens of the weak that we are to teach the ignorant—we who are strong; that we are to save those who are even in their own estimate of little value, not for what they are, but for what they ought to be. They are born in the image of God. They are his children. We cannot separate ourselves from them, for, after all, we can see to be in our hearts the beginnings of greater faults than we see developed in others.

We cannot separate ourselves from the race if we would.

We say that the stranger is nothing to us, but they are. If we are human, their burdens are our burdens.

A railroad train crashes into another. Hundreds of lives are lost, and we read the story. We cry over the description—we cannot help it. They are nothing to us. We do not know them. But they are made in the image of God. They are human. They are some one else's brothers and sisters and fathers, and therefore they are our brethren. And we weep with those who weep.

Our hearts are made so that, if we carry out the deepest aspirations and truest yearnings, we must love one another. We must fight for one another. We must co-operate one with another. It is this burden bearing, one for another, that makes the brightness of the world today.

It is only in such hours that we bury our little animosities and the world becomes a fit place for men and angels to dwell. When General Garfield was dying, the south as well as the north bent over his bed with tears and prayers and boundless sympathy. The asperities of a bitter conflict were all forgotten. Sectionalism was buried, and around the bed of suffering the nation gathered as a nation, and all its minor differences were washed out in the tears of love and sympathy.

A DREAM.

Co-operation a dream? Yes, I know it is a dream—the dream of an enthusiast. I thank God I am one. "Bear ye one another's burdens, and so fulfill the law of Christ." Christ was an enthusiast. Christianity is an enthusiasm. Christianity is a dream. It is the incarnation of the dream of the old prophet, who told of the Messiah who should rise and free the people, who would smite the earth with the rod of his mouth and judge the poor in equity, who would slay the wicked with his breath, and whose knowledge should cover the earth as the waters cover the sea, and in whose name *weakness should rule strength*. It is a dream, I know, but it is Christianity. I call you to it. It is the dream of Jesus of Nazareth.

A White Dinner.

A stylish affair for the warm weather is a "white dinner." A recent one was effectively arranged thus: The background of the feast was perfected by a liberal use of soft white muslin draperies throughout the dining room. Windows, mantel shelf, buffet, tables and sideboards were hung with swiss, cotton crape and silk, all embroidered in white floss. There was a heavy white drugget spread, and the furniture of rattan was uncolored. In the midst was an immaculate table, glittering and snowy from end to end. The light was softened by huge silvery white silk tissue moths. The rich, white cloth, tall porcelain candlesticks and wax candles, the low crystal flower bowls and bonbon dishes, were elaborately trimmed with garlands of white jasmine. Great clusters of bridal roses, white carnations and white poppies lent beauty and fragrance to the dazzling scene.

The confections were colorless French novelties and almonds frosted with salt. The courses were served on pure white porcelain, with monogram wrought in silver lettering. The glass was untinted and the silver burnished to reflect the palest lights. Clams and cream of celery soup were followed by fish dressed with white sauce and so on through a list of delightful entrees, including breasts of chicken hidden in mushrooms, cauliflowers smothered in cream, Roman punch introduced in the chalice of a lily and salads in beds of crisp celery. Wines, bread, cheese and ices corresponded to the prevailing tone of the dinner. To have a white dinner absolutely correct, however, the hostess should be a blond and be clothed in white from tip to toe.—Boston Courier.

Mahogany Ties on a Railroad.

It is not often that one hears of the employment of mahogany as cross ties in the construction of a railroad, but such an occurrence actually came to pass. In the winter of 1864 a railroad was in course of construction from Fort Smith, Ark., to Little Rock. Funds were low with the promoters of the enterprise, who finally found themselves forced to surrender the property to the creditors. The road, which was graded part of the way and a portion of it in readiness to receive the rails, was purchased by two English capitalists for a mere song. Shortly after making the acquisition the English buyers set out to make an inspection of their property.

To their great amazement they discovered that the cross ties laid upon the bed awaiting the rails were hewn from solid mahogany logs, a rare and costly hard wood. Great ranges of these ties of the same material lined the grade awaiting to be put down. The shrewd English purchasers chuckled with delight on making the discovery, and set to work at once to have the ties conveyed to Little Rock. Those which had already been laid down were taken up and added to the stock of the mahogany timber. The ties were forwarded thence to New York, from which place the timber was shipped to England and sold. The sales of the ties alone netted the speculators a handsome profit, and in lieu of mahogany ties a cheaper wood was substituted by the Englishmen in the subsequent construction of the road.—New Orleans Times-Democrat.

Reminiscences of Thackeray.

Once when I was walking in London with a lady, who afterward became my wife, Thackeray came suddenly upon us as we were looking in at the window of Lambert, the jeweler. He immediately made us go in and purchased for her on the spot a very handsome gold brooch. At this time he was living at 36 Onslow square, next door to his friend, the sculptor, Baron Marochetti, whose bust of the author stands in Poets' corner.

From time to time I dined with him at this house and used to meet many celebrities. At one of these dinners I remember there was "a noble dish" of bouillabaisse. How touching in connection with the writer of them are the closing stanzas of the ballad that bears that title! At another, given not long after Macaulay's death, the conversation turning upon the historian, some one began to speak of him in depreciating language, when the host interposed and would not allow it to go on. "He was a giant," I recollect his crying out. In my diary for Jan. 5, 1860, I find this entry: "Saw W. M. T. in bed this morning. He told me of the offer made him to continue Macaulay."

Writing to me on Dec. 5 of that year, he says: "There's something about Eton in my new story in the introduction to one of the chapters." It only says—I hope that the name is spelled right—that "Keate was a thorough gentleman." This I had on the word of three Eton men, who had all been fusticated by Dr. K.—Temple Bar.

The G. A. R. Takes the Indiana Statehouse.

Arrangements have been made by which the national headquarters for the transaction of business and all the department business headquarters of the G. A. R. at the twenty-seventh national encampment at Indianapolis in September next will be under one roof. This is an innovation that has already received the highest commendation from the national and department officers. The building in which the headquarters will be located is the Indiana statehouse, a large structure of stone and marble, surrounded by 10 acres of ground and situated in the heart of Indianapolis. The building is handsome architecturally and well adapted to the purpose. The rooms are large. The corridors extend through the building in each direction and are ample and fully lighted, and four broad stairways, in addition to the elevators, give access to the upper floors. The hospitality means that the official business of the state will be dropped during the encampment week and the building given up wholly to the veterans.

The White Petticoats.

The long use of the colored petticoat in preference to the white one has filled the shops with hundreds in all colors and qualities, so that making them when they could be bought as cheaply, with the saving of time, seemed an industrial absurdity. But now there are good reasons for knowing how to make petticoats. One is that the petticoat of a year ago is not the right style for the present dress skirt. Another is that white petticoats are coming into vogue again—at least, so all our shoppers in Paris say.

Always wash your goods first. Don't guess at how much a petticoat is going to shrink in the laundry.—St. Louis Republic.

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