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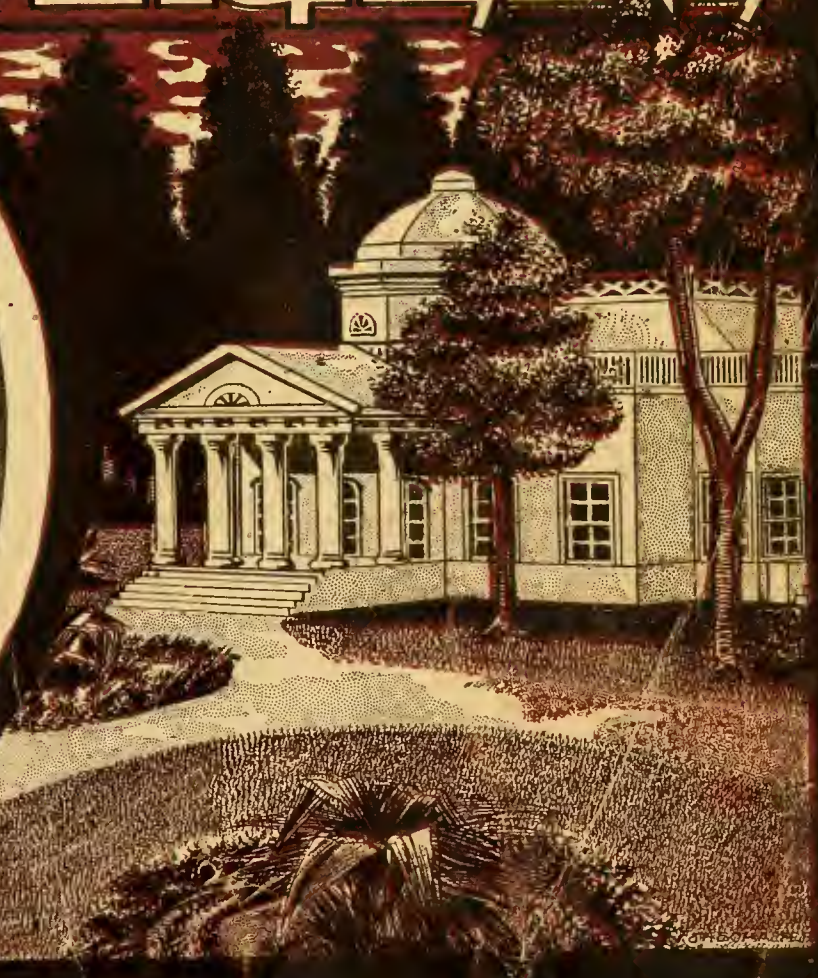
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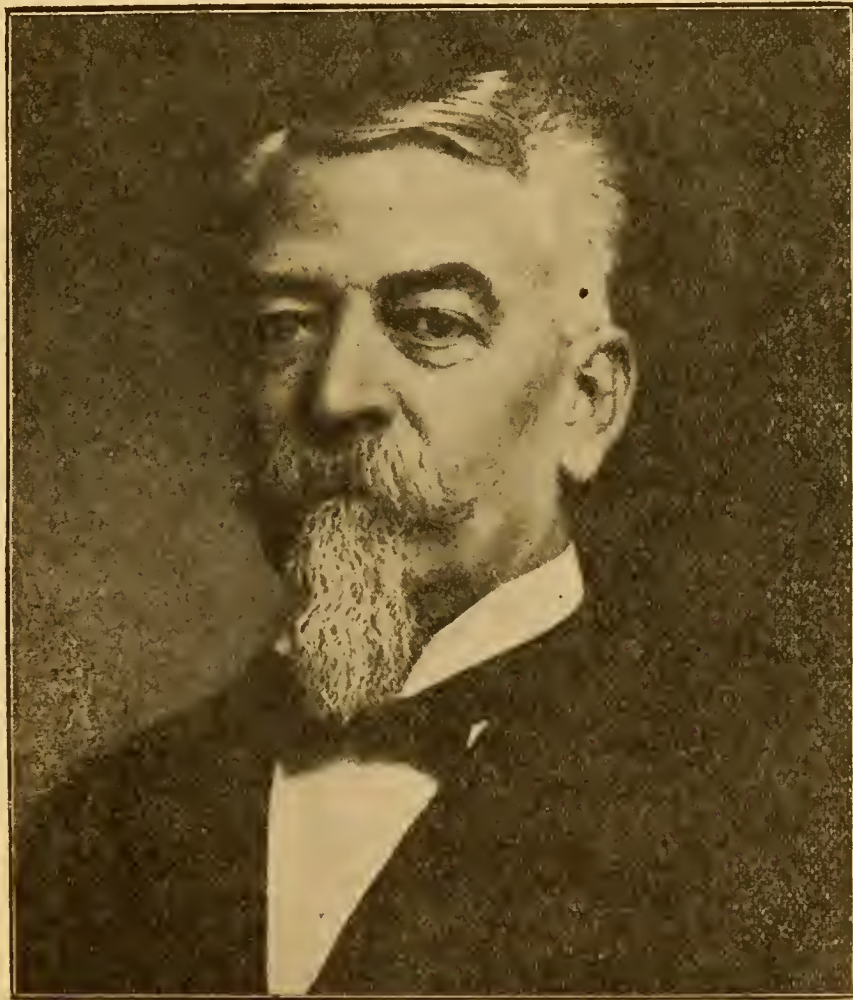
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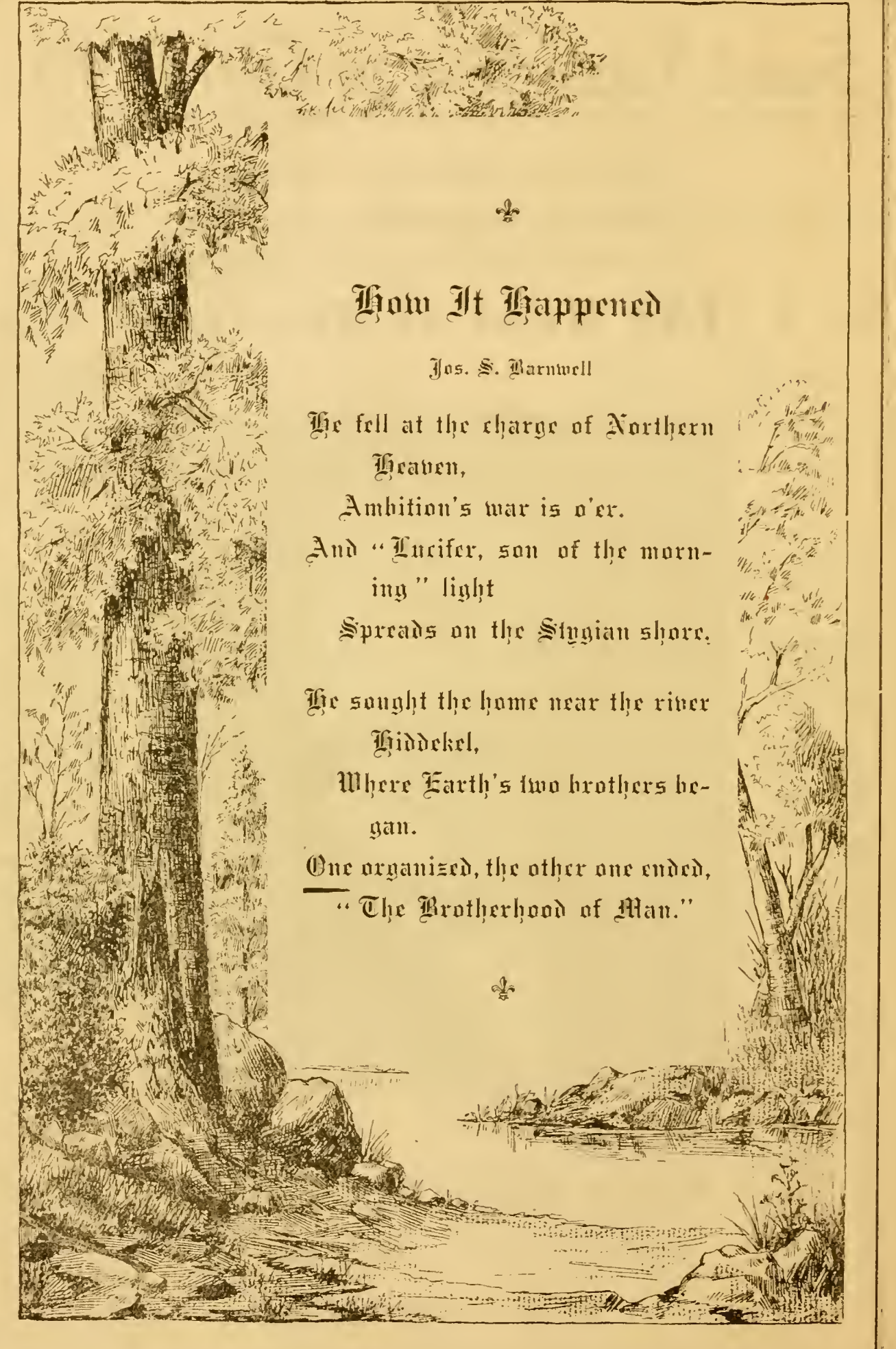
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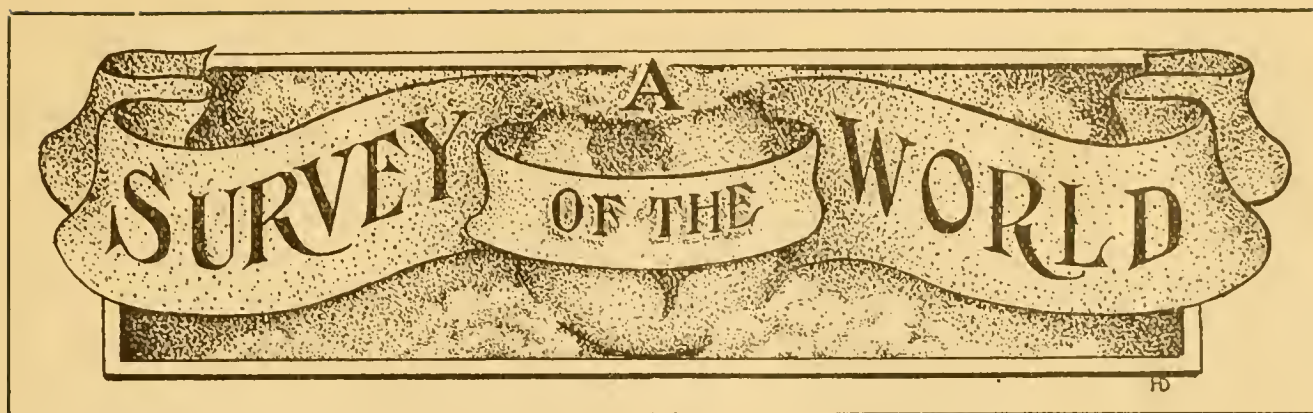
How It Happened

Jos. S. Barnwell

He fell at the charge of Northern
Heaven,
Ambition's war is o'er.
And "Lucifer, son of the morn-
ing" light
Spreads on the Stygian shore.

He sought the home near the river
Hiddekel,
Where Earth's two brothers be-
gan.

One organized, the other one ended,
"The Brotherhood of Man."



By THE EDITOR

SURELY there can be no criminals more dangerous to our national future than they who furnish poisoned food to the people. The enormities of embalmed beef, putrid eggs and poultry, germ-infested bread-stuffs, etc., can never be adequately described. An invading host might burn and slay, but we could repair the losses, and another generation would not feel them. To infect the food supply, however, is to pollute the very springs of existence. The crimes of cold storage have probably sent to their untimely graves a larger number of victims than small-pox sweeps away.

To make matters infinitely worse, the culprits who, after being run down come into court and plead guilty are let off with ludicrously small fines.

The *New York Globe*, in a recent issue cites several of these cases, each of which is a travesty on justice and an encouragement to crime.

For example, the Stetson Barrett Company, of Los Angeles, Calif., on being indicted by a Federal grand-jury, entered a plea of guilty to the charge of adulterating the jelly it sold. The accusation was that the impure stuff put into the jelly by the Stetson-Barrett Company rendered it unfit for food. It was charged that the company used spores, yeast mites, eel larvæ and smut—"filthy, decomposed and putrid animal and vegetable substances."

Could any indictment be much more revolting?

The defendant company pleaded guilty and the Federal judge fined it—how much?

One dollar!

* * * * *

It is said that there is "a startling array" of these cases in which conscienceless corporations have been prosecuted for violations of the pure-food law, have entered pleas of guilty and have been fined one dollar!

To shoot at the public with rotten food is a more deadly occupation than that of the Black Hand murderers, because its consequences are more widely disastrous.

It is a pity that some energetic Congressman does not "go after" some of the one-dollar-fine judges with impeachment proceedings.

* * * * *

In the case of P. Hohenadel, Jr. Co., in Illinois, the defendant pleaded guilty to defrauding the public with short-weight packages. The Federal judge thereupon sentenced the criminal to pay a *fine of one cent*.

Is it any wonder that crime increases among the poor when they see the rich trampling the laws under their feet, and *the courts encouraging them to do it?*

On July 15, last, District Judge Whitford, of Denver, sentenced some

labor-union men to jail, *for a whole year*. What was their crime? They had peacefully "picketed" the premises of a corporation. The men had not damaged any person or any property. They were endeavoring, by verbal appeals, to persuade other workmen not to take the jobs from which they themselves had been fired.

In announcing the heavy fines and harsh jail sentences against these members of the United Mine Workers, Judge Whitford had the impudence to lecture them about their "lack of respect for the courts."

VARIOUS Congressional Committees are loudly at work uncovering trust secrets that up-to-date newspapers and magazines discovered and published a year ago. In fact, the more important of these secrets have been public property for several years. The Sugar Trust, Standard Oil and Steel companies are merely corroborating, through their officials, what progressive writers have long known.

What will be the net result of all these investigations? What will be the final outcome of all the governmental prosecutions? Nothing—unless Congress lowers the Tariff. That's the only practical way to reach the Trusts. Otherwise they can reorganize "unreasonable" combinations into others that will be "reasonable," and go right ahead robbing the people.

What's to hinder the Standard Oil Company from dividing itself into a dozen corporations, each with a different name, and all acting in concert?

PRESIDENT TAFT'S smile is being severely taxed again. This time it is Wickersham who is causing the trouble.

(You may perhaps remember that Wickersham is the profound lawyer who said that he was not the attorney for the Sugar Trust, but that his part-

ner was! That partner happens to be the brother of our President.)

It seems that Dr. Harvey Wiley, chief of the pure-food service, has been giving altogether too much trouble to the manufacturers of adulterated drugs, food-stuffs, etc. Consequently, they thirst for his blood, so to speak. In the jaunty Wickersham—whose law-partner is attorney for the Sugar Trust—they found a ready and willing accomplice. That jaunty person, who could see no flaw in Ballinger and the Cunningham claims, called upon the President to inflict "condign punishment" upon Dr. Wiley, because of the payment of \$1,600 to a chemical expert, the law not allowing that much paid for the length of time the expert was employed.

* * * * *

It is not asserted that the government did not get value received for the \$1,600. It is not alleged that Dr. Wiley could have had the same work done for less money. But it *was* a violation of the law for the Chief Chemist to pay more than \$11 per day to any expert whom he needed. Consequently I must admit that Dr. Wiley deserves an official reprimand. Possibly he should be compelled to refund to the Government the excess-amount which he illegally paid to the expert. But, inasmuch as his error was an honest one, committed in the zealous performance of duty, his punishment should not go further than that.

* * * * *

But how about his accuser? What sort of record has he made for himself?

To say nothing of his invaluable aid to the Sugar Trust, in the matter of the Friar lands, in the Philippine Islands; to say nothing of his robust efforts to help Ballinger hand Alaska over to the Guggenheim-Morgan syndicate, let us see what *he* has done in the way of employing and paying assistants.

Henry L. Stimson was District At-

torney in New York at a salary of \$5,000 a year. It would have been in his line of duty to have prosecuted the Sugar Trust officials. Instead, he was allowed to resign; was appointed special counsel to aid in the cases; and was paid, by Wickersham, the sum of \$83,000!

Dr. Wiley overpaid an expert a trivial sum, *in the effort to safeguard the health and lives of ninety million people*. Yet Wickersham, who squandered \$83,000 on Stimson, says Wiley's conduct merits "condign punishment."

* * * * *

James C. McReynolds was a member of the official staff of Wickersham. In due course, there came before him the Tobacco Trust evidence. It was in his line of duty to prosecute. But his salary was only \$5,000; and he wanted a bigger fee than that for prosecuting the Trust. So, he is permitted to resign; is employed as special counsel, and is paid \$35,000 by the virtuous Wickersham.

When the Standard Oil and Pacific Railroad cases came along, Wickersham again needed help. In fact, whenever any real question of law arises, our Attorney-General *always* needs help. In the two cases mentioned he employed Frank R. Kellogg, a real lawyer. Mr. Kellogg was paid \$48,000 for his services, not including an expense account of \$20,000, which is not itemized.

In view of such facts as these Wickersham's attack on Dr. Wiley closely resembles the stupidity that marked the assaults on Glavis and Pinchot.

AT this time (July 20th), it appears to be certain that Congress will pass the Canadian Reciprocity measure without amendment. By a lamentable lack of broad-minded statesmanship, the LaFollette Insurgents have strenuously antagonized the treaty—without having damaged the treaty. Themselves, they have injured, irreparably.

in this case, as in so many others where the tariff is concerned, a supposed local interest was suffered to drive Congressmen into an attitude inconsistent with good principle and previous record.

It is deplorable that such Senators as Cummins and LaFollette should have lined up with such men as Senators Root, Smoot and Bailey.

* * * * *

It also seems certain that Congress will enact a law which will go far toward bringing about purity in elections. In the proposed bill, candidates are required to take the public into their confidence as to where they get their boodle and what they do with it. Besides the sum which the bill allows a candidate to spend is so small that he cannot buy votes with it.

When a Senator pays more than \$100,000 for his seat, as Stephenson, of Wisconsin admits he did, the people are not slow in arriving at the conclusion that something of more importance than the salary is involved.

“RESOLVED, That at this gathering at Bull Run, a most impressive ceremony would be to dig a grave, broad and deep, in the soil of that battlefield, and therein publicly bury the Confederate flag. At such a ceremony it would be just and proper that the President of the United States should preside, and the commander-in-chief of the Blue and Gray veterans should participate.”

This was one of the resolutions adopted at a meeting of the Winchester Post, G. A. R., No. 197, Clermont and Lafayette avenue, Brooklyn, Saturday evening last, of which copies have been sent to President Taft. The resolutions were drawn up when it was learned that one of the proposed features of the Bull Run celebration on July 21 was “the intertwining of the Confederate flag and the Stars and Stripes.”

So! Have all these years of Blue-Gray slush-gush been wasted. Shades of Gordon and Grady!

To bury the Confederate flag at Bull Run (Manassas) in 1911, is to advertise the fact that it couldn't be done on the 21st day of July, 1861.

There are a lot of grown-ups in this world who never progress beyond the age of spite-ful childhood.

THE German Emperor has veered around again, in regard to Socialism. If my memory serves me right he once alarmed old Bismarck by his eager interest in the creed and movement. Later, he exerted the utmost powers of the Empire to crush them. He failed signally. Now, he declares that the Socialists are not so bad as they are painted. That depends a good deal on who does the painting; also, on which particular group is being painted.

The Socialists of the Reichstag seem to stand pretty much where the Populists of this country stood.

If the Kaiser is wise, he will free himself from Rome by making concessions to Socialism. To knuckle to the Vatican is to deeply offend the national spirit of the great Germanic people.

THE deposed Shah of Persia and the exiled King of Portugal are both laying plans to regain their lost power. In each case there will no doubt be fierce fighting and much bloodshed. Neither of them are worth the powder and lead it would take to kill them. They are poor creatures, mere pawns in the endless game of politics.

* * * *

Turkey has an Albanian uprising on her hands; and large forces, on both sides, are under arms. It is reported that thousands of Albanians have been driven from their homes, and are in a starving condition.

NEW Jersey is densely populated, and her manufacturing establishments almost innumerable. So many horrible tragedies have occurred in these places, taking such a tremendous toll of life, that in April of this year, the legislature enacted a law for the protection of the laboring people. How the corporations propose to nullify it, will be seen from the circulars appended hereto. The workman must give up his job, or waive the benefits of the law. The legislature should go a step further: it should make it a misdemeanor, forfeiting the charter of the corporation for any employer to make contracts contrary to the policy of the state, as expressed in her statutes. It was silly to main a good law with a bad proviso; and that part of the Employer's Liability Act should be repealed:

"STANDARD OIL COMPANY.

Bayonne, (N. J.), Works,

June 15th, 1911.

Take Notice:

Section II, of the Act entitled 'An Act prescribing the liability of an employer to make compensation for injuries received by an employe in the course of employment, establishing an elective schedule of compensation, and regulating procedure for the determination of liability and compensation thereunder,' approved April 4th, 1911, being chapter 95 of the laws of 1911 of the State of New Jersey, provides that all contracts of hiring shall be presumed to have been made with reference to the provisions thereof, unless written notice be given that the provisions of Section II. of the act was not intended to apply.

Notice is hereby given that this Company will not accept the provisions of said Section II. of said act, or agree to be bound thereby, and that said provisions of said Section II. of said act are not intended to apply to any contract of hiring heretofore or hereafter made by this Company, and that con-

tinuation in the employ of this Company after the service of this notice shall be taken as an acquiescence in the terms hereof.

Standard Oil Company,
By-----
Superintendent.

To-----

Received a copy of above notice June
-----, 1911."

"PACIFIC COAST BORAX CO.
Bayonne, (N. J.), Works,
June 15th, 1911.

Take Notice:

Section II. of the Act entitled 'An Act prescribing the liability of an employer to make compensation for injuries received by an employe in the course of employment, establishing an elective schedule of compensation, and regulating procedure for the determination of liability and compensation thereunder,' approved April 4th, 1911, being chapter 95 of the laws of 1911 of the State of New Jersey, provides that all contracts of hiring shall be presumed to have been made with reference to the provisions thereof, unless written notice be given that the provisions of Section II. of the act was not intended to apply.

Notice is hereby given that this Company will not accept the provisions of said Section II. of said act, or agree to be bound thereby, and that said provisions of said Section II. of said act are not intended to apply to any contract of hiring heretofore or hereafter made by this Company, and that continuation in the employ of this Company after the service of this notice shall be taken as an acquiescence in the terms hereof.

Pacific Coast Borax Co.,
By-----
Superintendent.

To-----"

FUTURE generations may come to regard the Brussels convention of the steel barons as the most important event that ever took place in the "cock-pit of Europe." Already the United States Steel Corporation practically dictates the size of the American navy, controls national policies, and enjoys net revenues greater than those of the Government. It clears more profits every year than the six million farms of this country have ever cleared any year.

Reaching out to embrace the world, it will become the greatest power on earth. It will fix prices, dictate to kings and potentates, control legislation, over-awe the courts. Federated with banks, railroads and other trusts, its power will be irresistible.

INDIA has lost 650,000 of her population to the plague, during the last six months. Less has been said about it, in magazines and newspapers, than was said about Emilie Grigsby's presence in Westminster Abbey at the coronation.

AN American who had more money than sense, paid \$5,000 for one day's rental of a house in London, to get a good view of the royal procession.

Says *The Pan-American Magazine*:

"Referring to Coronations of the past, whereas seats and rooms at the Coronation of Queen Victoria and King Edward fetched anything from \$100 to \$2,500 in the very early days seats could be had for as low as a farthing. The earliest recorded price paid for Coronation seats was in the reign of Edward I., when a few extravagant sightseers are reported to have spent a 'Q'—a coin equivalent to half a farthing or a quarter of a cent—for a good place from which to view the pageant.

"At the Coronation of Edward III., a seat cost a halfpenny; Richard III., a

penny; Henry V., two pence; and in Henry VI.'s reign the frequency of Coronations caused them to pall on the public taste, with the result that the price went down to a halfpenny. It rose again with Edward IV. to two-pence, which was the standard price until Henry VII., when it was a whole groat. At Queen Elizabeth's Coronation the charge was a tester, or six-pence; at James I.'s a shilling; and was advanced to half a crown at the Coronation of Charles II. and James II. At that of King William and Mary it was a crown or \$1.25, and at George II.'s a guinea or \$5.00, increasing slightly with each successive reign until that of George V."

PRESIDENT SIMON, of Haiti, has been ousted. After him will come another, who won't be able to hold the job much longer than "Old S." did.

* * * * *

The House of Lords (Great Britain) has been shorn of its veto power. In other words, whenever the House of Commons passes a bill, it is to be the law. This means a transition from government by Aristocracy to government by Democracy—the most important change that has taken place in England since the Revolution of 1688. In our next issue I will give a rapid outline of the evolution of popular sovereignty in a Kingdom where Kings and Popes were once supreme.



Song of the Hooded Warbler

Stokely S. Fisher

*"Suing, suing, list my suing!—
Only you
Wooing, wooing, humbly wooing,
"True! True!"
Sweet as coo of infant lisper
Coaxing kisses, coy
Warm as wistful lover's whisper
Tremulous with joy,
The timerous, poignant pleading soft,
Repeated tenderly so oft:
"True! True! Only you
"I woo, I woo!"*

*In new garments scintillating,
Young and shy;
Troubadour heart, palpitating
With the sigh
Underlying love and yearning—
All no song can tell!
Yet his sweetheart to him turning,
Knows—she knows it well!
He wooing, suing, still pursues,
In every note his vow renews:
"True! True! Only you
"I woo, I woo!"*

The Baby Show

Could anything have been more deplorable than to have had such a perfect darling of a little girl figure only as "B?" and her real name is Sarah Groveen Pittman, of Luray, Virginia. She is eight months old, and one of the

nameless, is "I," on page 176 of the June magazine.

It may surprise a great many to know that there were four hundred entries in *The Jeffs'* Baby Show.

No one was more surprised than those who planned the contest. The entries were from every part of the country,



MARY MERRLE BROWN.
2 years, 6 months. Bowman, Ga.

handsomest in her class that has entered the Baby Show.

But there are still two cherubs who are nameless; one is the handsomest and the most perfectly formed baby entered; he was a study in "au naturel," and we could only label him "E." It is earnestly hoped that his name will soon be forthcoming.

The other little chap who is still



ADA MAY SEVIER.
1 year, 5 months. Tallulah, La.

and all the pictures will be published before the awards are made.

We consider the group picture of advocates for the ideal warm-weather costume, as one of the "hits" of the Baby Show. Every one of the entries is an ideal example of the benefits to be derived from the special brand of baby food they were severally raised on.

The twin entries were not so many as *The Jeffs* hoped for, but those which were sent in were all banner ones, and will receive special honorable mention.

"The Hot Weather Scouts"



1, Wilkes Eugene Candell, six months, Baldwin, Ga.; 2, Charles Parker Holland, four months, Kinston, N. C.; 3, Benjamin Wyatt Roper, six months, Canon, Ga.; 4, Jewel Daniel, six months, Statham, Ga.; 5, Alton Parker Laseter, six months, Gibson, Ga.; 6, Wycliffe Marshall, seven months, Thomson, Ga.; 7, Lula Gardener, six months, Ft. Towson, Okla.; 8, Evelyn Chambers, ten months, Haleberg, Ala.; 9, W. P. Boydston, eight months, Clovis, N. Mex.



CHAS. I. JOHNSON,
2 years. DeWitt, Ark.



TATIA THOMPSON,
2 years, 6 months, DeKalb, Miss.



MARION GRACE CARTER,
15 months. Scott, Ga.



PAUL E. BALLAUFANT,
2 years, 6 months. Culleoka, Tenn.



MORE AS TO MARSHAL NEY.

Dear Sir: I wish I could have a talk with you on the execution of Marshal Ney. I trust I have not tired you in writing from time to time on this most interesting subject and hope you will pardon me for intruding on your valuable time. Just a few more lines and I quit.

Why was the execution to take place on the plain of Grenville at 10 o'clock a. m. and 10,000 people on the way to witness it, when it was suddenly changed to the Luxemburg gardens at 6:30 in the morning, with very few witnesses present?

Why was it some of the most prominent people of North and South Carolina on first acquaintance with P. S. Ney, did not believe him to be the marshal, but when they came to know him well were fully convinced that he was?

The best evidence we have that the execution was false is the statement of Sir William Fraser to Rev. James A. Weston, the author of "Historic Doubts as to Ney's Execution." Mr. Weston says:

"Sir William Fraser told me that he had grave doubts as to the execution of Marshal Ney; that the official account was evidently a fabrication; that it carried the evidence of falsehood upon its face; that Mr. Quentin Dick was a man of the very highest character, and his word could not for a moment be doubted. It is probable that Wellington saved Ney's life."

Now here we have two reports of the execution. Sir William Fraser says the official report is false. This official or false report has gone down in history. Why? Taking into consideration the political state of affairs in France and Europe it had to be accepted as history. The Bonaparte faction was out; the Bourbon faction was in, and Ney, a member of the Bonaparte faction, was a traitor to his country, insofar as his country has never honored him in erecting a monument to commemorate his glorious deeds; but a monument stands upon the spot where he was supposed to have been executed in memory of him as a traitor, and of his execution; and the French nation ought to tear down this monument and erect one worthy of the great soldier, and call for his remains, which lie near Third Creek church, Rowan County, North Carolina.

Most truly yours,

H. H. NEWTON, JR.

DESCRIPTION OF THE SEAL OF DAVIDSON COLLEGE, N. C.

"Peter S. Ney is the author of the device on the seal of Davidson College:

"A man's right hand grasping a dagger, with the point downward, piercing a coiled serpent, not far from the head. The hilt of the weapon has rising from it a star or flame that casts rays through the surrounding space. This is encircled by two rings, between which is the legend in Latin, 'Alenda lux ubi orta est libertas' (Light must be sustained where liberty arose), alluding, we suppose, to the Mocklenburg Declaration of May 20, 1775. But there seems to be an incongruity between the radiation of light and the handle of a dagger. It seems to have been customary to set valuable jewels in the hilt of such weapons. The largest diamond known is called Kohinoor, or Mountain of Light, is rose cut, and belonged to Queen Victoria. The second or third in size is called the Pitt diamond. It decorated the hilt of the Sword of State of the first Napoleon. It is now owned (1891) by Sir William Fraser, of London. It has jewels set in the upper part. We infer, then, that Peter Stuart Ney, having been familiar with the sight of this most brilliant gem in the hilt of Napoleon's sword, had it before his mind when he drew the device for the seal of Davidson College."

"There are two or three statues of Napoleon in Paris, where he is represented as grasping with his right hand the hilt of a dagger or short (Roman) sword. The weapon is held in a perpendicular position, the point being downward."

H. H. NEWTON, JR.

Bennettsville, S. C.

"PETER STUART NEY OF NORTH CAROLINA."

Linda Clement, in Charlotte Observer.

Three years after the execution of Marshal Ney in Paris, some French refugees sojourning in Georgetown, S. C., met a schoolmaster who, in the town, was known as Peter Stuart Ney. They publicly declared that in the exiled Frenchman they recognized their great and beloved marshal, Michel Ney.

Friends of Peter Ney, overjoyed to learn that he, the remarkable stranger, bearing so distinguished a cognomen, was not

merely the lowly pedagogue he assumed, made haste to tell him that his identity was known. As mysteriously as he had appeared in their midst he departed, leaving no trace by which he might be followed.

Afterwards, however, it was learned that he was teaching in Brownsville, Marlboro county, S. C. Here in 1821, while in the schoolroom at his work a newspaper was brought to him which bore tidings of Napoleon Bonaparte's death at St. Helena. The news, to an ordinary soldier of the French revolution, would have meant a sigh, a tear of regret, without further outward manifestations of feeling. Peter Ney read in horrible fascination the short account of his emperor's end, then turning deathly pale, fell in a dead faint to the floor.

When he had revived his school was dismissed for the day. In his room some hours later he burned most of his valuable papers. The next morning, when he did not make his appearance among the family of the home in which he was boarding, those going in search found him with a gash in his throat. The blade of the knife with which he had sought to end his unhappy existence had fatefully broken, sparing for a longer period the life that some supernatural power had so long stood guardian of.

Shortly after this, while attending a military review in Columbia and occupying an honorary position assigned him in the parade by the Governor, he was a second time recognized by Frenchmen who had known him as the marshal. Again, when the rumor was brought to him of his discovery he fled. In Mocksville, Davie county, N. C., he sought oblivion among a people who had not previously sheltered a French fugitive.

Here, in 1822, he resumed his occupation as a teacher. But even in this obscure and shut-in place the fear of an assassin never left him. With the people who so graciously received him he, in time, grew intimately fond and to the most trusted of these friends he related the story of his adventurous life.

From French records, one learns that Marshal Ney was not of noble origin. His father was called Peter Ney; his mother, a Stuart, was of Scotch descent. The pedagogue declared: "I could not give up the name of Ney on coming to America, so I decided to take my father's name and add to it the maiden name of my mother."

Of his bogus execution in Paris, Peter Stuart Ney, in relating the circumstances leading up to it, stated that Louis XVII. was full of revenge, and in order to make his execution the more horrible decreed that his own soldiers must fire the fatal shots. Not until after he left the prison for the place of his execution was he told that a plot had been formed to spare his life. Over his heart a thin rubber bag con-

taining a red fluid was concealed. He was told that he should himself give the command to fire, at the same time striking his breast with sufficient force to burst the bag.

Instead of being carried to the Plains of Grenelle, where he and every one else supposed the execution was to take place, the carriage containing besides himself and the curate of St. Sulpice, stopped in a narrow alley just back of the Luxembourg Gardens. He was immediately ordered to alight. As he passed the line of detailed soldiers drawn up before him, he whispered, "Aim high." His command in battle had always been "Aim low."

When he had taken his place about eight paces from the wall the officer commanding the party advanced toward him for the purpose of bandaging his eyes. But Ney stopped him. "Are you ignorant," he said, "that for twenty-five years I have been accustomed to face both balls and bullets." The officer, confused and embarrassed, stepped back. Ney, taking advantage of the halt in the proceedings, said: "I protest before God and my country against the sentence which has condemned me." With the next breath, striking his heart with his hand, he gave the command to fire, falling as he did so, and allowing every bullet to pass over him.

Besides the soldiers, only five or six persons witnessed the execution; these unwilling or chance spectators, among whom, most probably, were several children. When the smoke from the discharged guns of the executioners had lifted, the apparently lifeless form of Michel Ney was covered with a cloth. A few minutes later the body was borne to the chaise that so lately had drawn him and conveyed to the Hospital for Foundlings.

From that place, the next morning, a leaden coffin encased in a pine one, containing possibly a substituted corpse, but most probably none at all, was carried to the Cemetery of Pere la Chaise and buried without any rites or ceremonies whatever. The marshal's wife, who loved him devotedly, did not so much as witness the burial.

Peter Stuart Ney asserted that from the hospital, on the night after his bogus execution, he fled, and having been provided with one of the swiftest of horses, reached Bordeaux by daybreak. From there, disguised as a servant, he took passage on a ship bound for America. On January 29, 1816, after a 35-days' voyage, he landed at Charleston, S. C.

On board the same vessel on which Ney embarked and with the same destination in view, was an old soldier, who had served under his command in the French wars. One day the old veteran, who, for some time, had been suspiciously attracted to the disguised marshal, approached him and after conversing with him for some minutes told him that he knew him.

"Who do you think I am?" his old commander asked. The reply came, "My old leader, Marshal Ney." In a rough voice the Duke of Elchingen sought to mislead him, saying, "Marshal Ney was executed two weeks ago in Paris." And immediately afterward, fearing further identification, he withdrew from the man and was not seen again by the passengers during the entire voyage.

Peter Ney's first three years on American soil were spent in utmost seclusion. It is said he gave two very plausible reasons for this. The first was that he felt confident that after that lapse of time all Europe would have ceased to discuss him and believe him dead, despite any rumors to the contrary that might arise. Besides this, it was necessary that he spend a part of his time in study and review to fit himself for his profession as schoolmaster. He had decided on his occupation soon after reaching the land in which his exile was to be spent. "Here," (in the school room) he said, "I can earn my living and be my master still." The idea of serving a man whom he might consider his inferior, was always most repellent and repugnant to him.

There is connected with Schoolmaster Ney's arrival in Mocksville, Davis county, N. C., an incident which many of the children and grandchildren of the teacher's old pupils still relate. During a heated political campaign in 1822 a group of men had assembled in the little village of a few houses to discuss the leading issues of the opposing parties. Pre-eminent in the assemblage was Dr. Schools, an Irishman by birth and rearing, but for several years a native by adoption of the town.

When the arguments began to clash as the debate waxed warmest, Dr. Schools became insulted by a statement made by one of the party. He declared that his opponent meant his remark as a personal insult to himself and demanded an apology. When this was denied him, his Irish blood sought revenge in an encounter. Like lightning he grabbed the offender and swore he would thrust him through with the dagger which he had just drawn from a concealed place on his person.

At that juncture a stranger of imposing appearance added himself to the group. Without any hesitancy whatever, he walked up to the Doctor and laid his hand on his arm as he asked of him in some surprise, "What! kill a man unarmed with no chance to defend himself!" The quiet inquiry chilled the boiling blood of the Irishman. Like magic, his dagger sought its accustomed hiding place and the hand that had held it was extended to the stranger. With a foreign brogue, but in perfectly intelligible English, the peace-maker continued: "I am Peter Stuart Ney, a French refugee, in search of a school." The people of the village were in need of a teacher and Mr. Ney encountered no difficulties in coming to terms with them.

Whatever may have been the first impressions made by the Frenchman, time only served to strengthen them in his favor. In physical appearance, he was tall and athletic. His head was very large and remarkably shaped. One historian, in describing it, said: "Flattish on top, oval, long from front to back." His hair was red, complexion florid, forehead broad, deep and full; eyes blue or gray and deep set, overhung by great bushy eyebrows; his mouth straight and firm; lips tightly compressed in repose; chin large and prominent; neck short and massive; step quick and spirited, with marked military tread; face somewhat scarred as if by smallpox; voice deep and vibrant.

In personality and characteristics Peter Stuart Ney was even more striking than in personal appearance. His historian, the late Dr. Weston, says, by way of comparison in associating the pedagogue with Marshal Ney: "Marshal Ney had a sound, strong, clear, acute, vigorous, practical mind. He was brave, bold, daring, intrepid, calm and cool in the hour of peril or need; active energetic, prompt, painstaking, methodical, self-denying (though heady at times), modest, kind, gentle, affectionate, tender, honest, just, generous, frank, open, blunt, rough (though not coarse), impulsive, quick-tempered, sometimes offending his best friends by the plainness and severity of his language, yet always careful to make the amplest reparation for any wrong done when the excitement had passed away; a good, though not implacable hater; a true friend, grave, dignified (yet witty and humorous at times), plain (despising the fashions and fripperies of life), proud (though not haughty), independent, yet grateful for the smallest attention or kindness, patriotic, an ardent lover, nay, a devout worshiper of freedom, ready to die at any moment in defense of holy cause; a man of great personal magnetism and immense moral power, who exercised a controlling influence over almost all persons who were brought into association with him. Such was Marshal Ney. Such was Peter Stuart Ney."

In 1832 Mr. Ney taught at Burgess school house east of Mocksville. At that time of poor mail facilities the weekly arrival of the postman was an event looked forward to for days before the due time. In October of the stated year, Mr. Ney sent one of his pupils during the noon hour from the school to the office, which was more than a mile away. When he returned the study period had been resumed. He handed to the pedagogue a package of letters and walked back to his stationed place. Mr. Ney looked hastily through the bundle until his eye was attracted by a familiar postmark. Instantly he broke the seal of the letter. It contained the news of young Napoleon's death. The other communications fell nervously through his fingers to the floor and he, so absorbed and troubled, paused not to reclaim them.

Frantically he paced back and forth the length of the room, oblivious of all else except the over-burdening weight on his heart.

As a maddened animal he rushed through the door to the open, where he strode once more back and forth seeking to compose his confused brain. Later, he reentered the room and dismissed school for the day. To some of his pupils who lingered behind he revealed the nature of the awful stroke he was endeavoring to endure. "Young Napoleon is dead," said he, "and with him dies my every hope of ever going back to France, of again seeing wife and children and home and friends." So fiercely did the fire of despair burn into his brain that he became ill. In delirium, he gave orders to his under officers as he fought again the old battles. Repeatedly he raved of Fezenac, the man he loved above all others, save Napoleon.

When the fevered brain of the unfortunate Frenchman once more became calm, he resumed his former occupation. But realizing that his exile would only end with death, he never again spoke of returning to his own country. For in France there still lived those who had aided in his escape, and had the never-forgiving Bourbons, been informed of their miscarried plot, they would have as cruelly and unmercifully slain Ney's rescuers as they had imposed his death sentence. It is supposed that Wellington (though it is said that Peter Ney never implicated any one by revealing their names) contrived the plot for his escape. It is an unquestionable truth that Wellington greatly admired Marshal Ney and there are French records which prove his intercession with the Bourbon monarch in behalf of "the bravest of the brave." Louis, who owed his unsteady throne to the intercession of the English, dared to insult Wellington when he appeared as the suppliant and many believe that this made resolute the Iron Duke's determination of protection. Peter Ney said he was spared through the "ancient order," referring, most probably, to Masonry. He and Wellington bore the same high rank in that fraternity.

After leaving Davie county, Peter Stuart Ney taught for a Mr. Houston in Iredell county. Mrs. Mary C. Dalton, a daughter of Mr. Houston, contributed to Dr. Weston's book that was published fourteen years ago, a testimonial that relates a remarkable incident that occurred while Mr. Ney was a boarder in their home. "One day about dark a stranger rode up to our gate and asked father if he could stop with him that night. We had a good deal of company at the time, and every room was occupied. My father told him that he was sorry he could not accommodate him; but the young man insisted, and said he was willing to sleep on the floor and that his horse being tired and completely worn out he could go no farther. My father then

told him if he could suit himself to circumstances he would be glad to have him remain. The stranger, a fine looking man, thanked him and went in. When he was conducted in to supper he took a seat at the table opposite Mr. Ney, who was occupying his usual seat on the left hand of my father. They glanced at each other, and though not a word was spoken, it was evident to all present that it was a glance of recognition. My mother said a sign passed between them. Immediately after tea, Mr. Ney and the stranger, taking their hats, left the house together and were not seen by the family any more that night. An old negro man (Frederick) reported that he saw them near midnight sitting behind a strawstack in the field in close conversation, and although unobserved by them, could hear them distinctly, but could not understand a word they said. The stranger ordered his horse very early the next morning and left. He gave no information about himself except in a general way. After the man had gone, Mr. Ney went to his room and remained in it all that day, reading and writing. He never made any allusion to the matter and we had too much respect to question him about it. The stranger had black hair, black eyes and a dark complexion. This incident happened, I think, in 1834 or 1835."

Singularly enough, there was never but one flaw picked in the character of Peter Ney during his thirty-one years as an American. He at times drank to an excess and this habit he only became addicted to after Napoleon's death. He repeatedly urged young men with whom he was associated to let spirituous drinks alone, always explaining that he used the beverage to forget for a time his troubles.

The old Frenchman's influence was almost unbounded wherever he was known. His moral code was almost that of a god's. In the school room, he insisted on integrity to oath at whatever cost, truthfulness, purity, nobleness, just dealing, frankness, generosity, mercy and every other virtue that goes toward moral greatness. Dr. Wood, one of his old pupils, wrote of him: "He paid as much attention perhaps to the moral as to the mental development of his pupils. In this way he accomplished a vast deal of good. Few teachers, I venture to say, have left so deep, so lasting an impress upon the minds and hearts of their pupils as Peter Stuart Ney. He had but one vice—that of occasionally drinking to excess; but his general conduct was so pure, so honorable, so upright, so noble that every one, from the highest to the lowest, had the sincerest respect for him, the fullest confidence in him. His oath would have been received in any court of justice as quickly and as readily as that of Judge Pearson or Governor Morehead. His influence for good in the community where he lived can hardly be over-estimated. It is felt to this day, and

will continue to be felt, by succeeding generations." (Page 197 from "Was Marshal Ney Executed?")

As different, by contrast, as day is from night was the life of Peter Ney in the new country from that in the old. The forced inaction of the pedagogue's life during the first few years in his new profession and surrounded by wholly dissimilar circumstances, served to make him morbidly restless. However, as time passed he reconciled himself to the inevitable commonplaceness of a foreign environment. His constant communications with those he loved in his home country was the one only privilege that amounted to joy in his lonely existence. These letters came not direct to him, but through a friend in this country.

His last recognition by a foreigner in this country was about six years before his death. While attending court in Statesville, N. C., he met on the street an old German-born soldier who had served under his command in France. The old fellow was then a farmer in Iredell county and had not so much as heard of the mysterious Peter Ney. When he saw him, believing him to be a ghost or something worse, he threw up both hands in the keenest agitation, screamed, "Lordy, God, Marshal Ney!" The schoolmaster gave him a sign to keep silent. Afterwards he looked him up and engaged in conversation with him.

In 1846, while living with Mr. Osborne Foard, Rowan county, Mr. Ney was taken ill. His malady was not a mortal one and there was no reason why he should not have recovered. But the broken-hearted old exile no longer considered life worth the living. He refused to take the medicine prescribed and gradually grew worse. Throughout his illness he talked of his wife and his children and declared that he could stand it no longer; that he must go back to them. The attending physician, Dr. Locke, one of his old pupils, one morning approached his bedside and said: "Mr. Ney, I have done everything for you that I can do and it grieves me to tell you that I do not think you can get well." Mr. Ney looked at the doctor and responded: "I know it, Matthew, I know it." In the afternoon of the same day the doctor revisited his patient. Finding him perfectly rational he asked of him: "Mr. Ney, we would like to know from your own lips before you die, who you are." On the brink of eternity, the "bravest of the brave" a last time uttered the truth of his identity. "I may as well tell you, I am Marshal Ney, of France." Gradually the old man sank into unconsciousness. A few minutes before the end, from his flighty brain came the sentence that he may have uttered when the cannon still roared and the smoke stifled on Waterloo: "Bessieres is dead and the Old Guard fallen, now let me die." The greatest of warriors entered into everlasting peace.

In Third Creek Church burying ground Marshal Ney sleeps, far from his kindred, but surrounded by friends. A marble slab marks his resting place. The stone bears this simple inscription:

In Memory of
PETER STUART NEY,
A Native of France and Soldier of the
French Revolution Under Napo-
leon Bonaparte,
Who Departed This Life
November 15th, 1846,
Aged 77 Years.

—
(Comment of T. E. W.)

I admit that Sir William Fraser's account of Ney's execution creates the impression that it was a sham performance. I also admit that there is much plausibility in the claim put forth for the North Carolina school-teacher. Nevertheless, my conviction remains unshaken that Marshal Ney was shot to death, in accordance with the sentence passed upon him. The following are my reasons:

(1) His family preserve to this day an unquenchable hatred of Wellington and the Bourbons;

(2) There is no evidence that Peter Stuart Ney ever attempted to communicate with the Neys, of France;

(3) None of the companions in arms of Ney, in their *Memoirs*, express the slightest doubt that he was put to death.

(4) The Bourbons never denied the execution. The Duchess D'Angouleme, who was very close to Louis XVIII made the well-known remark—after learning of Ney's heroic conduct in the Retreat from Moscow—"Had we known that, we would not have put him to death."

(5) Lord William Pitt Lennox bears testimony to the execution. He was the son of the Duchess of Richmond who gave the famous ball, on the eve of Quatre Bras. He was on Wellington's staff, a member of his immediate military family, associating most intimately with the Iron Duke, by day and by night. It is impossible for Ney to have been saved by Wellington, without the knowledge of young Lennox. In the briefest possible manner—as though the subject were disagreeable—he mentions the bare fact and hurries on to something else.

He also alludes to the rumor that the Bourbons were afraid the French soldiers would refuse to fire on Ney; and that

therefore some Paris thugs were dressed in the uniform and employed to shoot the unfortunate Marshal.

(6) Because Peter Stuart Ney did not return to France after the reaction in favor of the Republicans. All the other exiles returned. Ney would have done so, had he been alive.

(7) Ney's lawyer lamented to the end

of his days the fact that the Marshal refused to be tried by a court-martial of soldiers, preferring instead to risk his life with the civilians of the Senate.

After the sentence had been pronounced this attorney wept bitterly and said to the doomed man—

“Ah, my poor friend, you would have it so!”



“BETHANY” TOLD SOME TRUTHS.

Dear Sir: One of your books, “Bethany,” has an article about the Federal prisoners captured at the battle of Bull Run having brands, or prisoner marks, on them. This book was in the Public Library at Ensley, Ala., until I showed the article to the Librarian, who is a northern woman, and she removed it from the shelf and I supposed destroyed it. There are a great many northern people in Ensley, and they have had full charge and have filled the Library with books and magazines containing articles slanderous to the South. I have copied most of the articles of this kind from the books (a sample of which I send you), but in the magazines they were so numerous and as I was working twelve hours each day I did not have time to copy them. The children of Ensley are reading these books as they find them in the library believe them to be true. If the people of the South could be brought to a realization of the mistake they are making, by allowing their children to read these things, it would be worth thousands of dollars to your magazine. If they could be shown that instead of helping a magazine like yours that defends the South they are paying good money, and in some cases, keeping alive magazines that teach their children that Southern men are traitors and Southern women are prostitutes, so low that they do not even know the difference between virtue and dishonor. In no other library of the South

will you find so many books of this kind, but McClure's Magazine is in almost all of them, and in a great many of them you will find the books. These bound volumes of Little's Living Age (from which I send you some articles), were loaned the library by a Yankee woman from Buffalo, N. Y. Selected from one of the largest private libraries in Birmingham. They are very valuable on account of their age, and I should think the owner would want to keep them at home where they would be safe. They are sure to be damaged in the library and perhaps lost. But no, they are filled with articles like those I send you, and so must be placed in the library for the children to read. Children who will never be told that they are not true. If you would publish in your magazine an article each month, calling the attention of the people of the South to the crime they are committing by allowing their children to read these books, and keep at it as persistently as you do after the Socialists, the foreign missions and the Catholic church, and by appealing to the patriotism of the Southern people could persuade them to support Southern publications, in a few years you would have more subscribers than any other magazine. The people of the South do not know. Only yesterday I was talking to a Southern man; he is working on the editorial staff of one of the Birmingham papers, about the failure of the Taylor-Trotwood and the difficulty of keeping a

Southern magazine alive, and he said they ought to fail. They publish nothing but sectional matters, and I would not read one of them (and I don't believe he ever did). He did not know; if he knew the truth he would be an ardent supporter of Southern publications. I send you some of the articles I have copied from the books in the Ensley library, a most interesting story could be written from them if properly arranged, these articles in one column, and the truth in the next, side by side. Take for instance this article from McClure's about the people in the Tennessee River Valley between Memphis and Chattanooga. I know these people; have lived among them, and I know that nowhere else in the United States will you find fewer white women who are prostitutes, or a people who love truth, honor and virtue more than they. Sam Davis was a type of their manhood, and the men who made Forrest and Wheeler famous came only from the purest womanhood. There are a great many foreigners here, French and Italians, many of them coming here after living for a time in the north. An interesting story could be written by representing yourself to them as a northern man and getting their opinion of the Southern people. For instance, there is a Frenchman here in business, making more money in one year than he could make in France in a life time, and being treated in a friendly, sociable manner by the Southern people in Ensley and having a better business than an American would have under the same circumstances. One would think he would speak well of the people here, but having lived for a few years in Ohio before coming to Ensley, he has about the same feeling for the people of Alabama as a Frenchman has for the Germans, and some of this animosity they bring with them when they come to America, getting it by reading translations of such books as Uncle Tom's Cabin and from men who have lived for a time in the north and returned to Europe. Sometimes I think they are more persistent, and find more pleasure in talking about the Southern people than the yankees themselves.

If the disposition of these books was left to me I would (and some day it will be done) put these books in a vault so that future historians in writing the history of New England could refer to them, for these scandalous books, instead of being, as they are supposed to be, a history of the South, are really a history of new England, and I would write across the door these words: "The brave are quick to forgive, but the hatred of cowards, like death, hell and the sea, is never full."

This is the article from McClure's, speaking of the people in the Tennessee River Valley between Memphis and Chattanooga:

"On one of my rides I found a lonely

log cabin in the door of which I saw a woman, surrounded by a flock of children, some six or seven of them, of various ages. Being thirsty, I rode up to ask for a drink of water, which she brought me in a gourd from the well, presenting it with a kindly smile and a few words in the local dialect that I did not understand. Although poorly clad and barefooted, she looked rather neat and clean; so did the children, who had evidently been washed that day. She appeared to be about thirty-five years old and the expression on her face was pleasant, frank and modest. I asked her whether these were her children. She answered yes, looking around at them with an expression of obvious pride and pleasure. How many children had she? Thirteen. Some were in the fields, the older ones. Where was her husband; in the army? Husband? She had no husband. Was he dead, leaving her alone with so many children? Without the slightest embarrassment she answered that she had never had any husband, and in response to my further question, whether she had never really been married, she simply shook her head with an expression, not of vexation, but rather of surprise, as if she did not quite understand what I might mean. I left her greatly puzzled. I do not mean to say that these cases portrayed the general state of civilization in a large tract of country. In some of the valleys or cones I found people quite illiterate, indeed, but intellectually far more advanced and more conversant with the moralities of civilized society, but even among them instances such as I have described appeared sporadically, while in some more secluded districts they represented the rule."

Writing of the Confederate soldier:

"One source of amusement of the Federal soldiers consisted in the talks with the deserters from the Rebel Army, who came over to us in great numbers. . . . There were so many of them that sometimes when I rose in the early morning I found the space between my headquarters tent filled with a dense crowd. They were a sorry lot, ragged, dirty and emaciated. . . . Among those with whom I talked I found some who were not without a certain kind of rustic wit, but the ignorance of the most of them was beyond belief."

Here are a few of the articles, taken from hundreds of the same kind found in Little's Living Age:

Speaking of the Federal prisoners at Andersonville:

"What other deduction can be drawn than that all this was a predetermined plan, originated somewhere in the rebel counsels for destroying the soldiers of the enemy who had honorably surrendered in the field."

"At the time Kilpatrick made his nearly successful raid on Richmond, the city was thrown into a panic by his approach, and

the prison officials, so the story runs, deliberately prepared a more expeditious way of closing the career of their prisoners. It was somewhat more merciful than starvation, because it substituted instant death for endless agony."

"It will not surprise the reader to hear of the small mortality of the Southern prisoners."

"Washington a great soldier, though he could scarcely be called a great man."

"The starvation of thousands at Andersonville and Salisbury at this hour, tactily justified by the government, at the hands of whose agents they were wrought."

This History of the United States by Goldwin Smith, written about 1904 is a mass of lies that any school-boy should know are not true. He says that Jefferson Davis was captured rather forcibly, dressed in women's clothes. That Forrest nailed negro soldiers to logs and burned them alive and white men captured with them shared the same fate, and then says the evidence for this seems conclusive. Why should we reject it?

"And the Southern prisoners were well treated. On Thanksgiving Day the table was spread with the good things of the season." He means turkey, I suppose.

I have never seen the following statement before. If it is true the Southern soldiers' reputation for valor is lost: "The South had the advantage of the defensive, which in battle, is reckoned at five to two."

A READER.

Alabama.

"**THE HORROBOOS.**" Morrison I. Swift.
The Liberty Press, Boston. Price,
\$1.00.

The name of the author of "The Horroboos" is not known to us, though the claim of authorship is made by him to "Marriage and Race Death," "The Monarch Billionaire," "Imperialism and Liberty," and several other works.

If the name is not a non de plume, then the lineal descendant of Dean Swift is with us and has found a publisher.

"The Horroboos" is a tale of a tale, which in turn is made to be the appendix of still another tale, which turns out to be a crime.

"Colonel Fessendon Brady" is the character about whom the story of one Greyson is woven, and it need only be said that the book will not be suitable for Sunday school libraries.

An evident effort is made to show the political and financial trend of our own times, as Swift did in his "Gulliver's Travels." The story is well told, and for those who may read between the lines there will be found a stinging arraignment on our times and customs.

The denouncement is rather startling.

A. L. L.

Virginia, a Tragedy, and Other Poems. By Marion Forster Gilmore. Jno. P. Morton & Co., Louisville, Ky., Publishers.

The comparatively small tragedies are often more lastingly interesting than the great ones. Nobody cares much now about the battle of Actium, but most of us are eager to read anything new about Antony and Cleopatra. Few of us could name any of the medieval captains and admirals of Italy; but none of us are ignorant of Beatrice Cenci. In like manner, we might nod over the story of Hannibal's famous victory at Cannae; but we always read, with deepest commiseration, of the beautiful Roman girl who was lusted after by the powerful Appius, and whose father killed her, because there was no other way to save her.

Often as this episode in Roman history has been written of, Miss Gilmore's contribution to its literature is most welcome. The tragedy is finely conceived, and it is worked out with artistic perfection.

"Scene III—In a Garden of Roses," is a perfect love-tryst. It is the night before the tyrant is to seize his prey; and the betrothed lovers, Virginia and Icilius are together, alone.

"Act III, Scene I.—A cloudy morning in the Forum," is also a great piece of work. So also, is the closing scenes.

Among the fugitive poems which follow the Tragedy, I select the following:

The Sea Gull.

Strong-winged soul of the lifting sea,
Bird of the gale,
Launch thyself from the crags, and fly
Over the crested waves, nor sigh
For the sheltered home, but gladly
hail
The sea and the open sky!

High, low, high, low,
Over the foam,
Gliding level with the mast,
Darting close above the vast
Roll of billows—then come home,
And hide thee from the blast.

Once again, thy pinions free
Spread to the speaking breeze!
Forward, like a mermaid light,
Onward, like to a soul as white
As the curling foam of the singing
seas,
Nor shrink from the coming night.

Rolling fog and fading light,
Spread and sail!
Fold thy pinions, breast the deep,
In the darkness, Spirit, sleep,
Soul of the gale! T. E. W.

Whar the Hand o' God is Seen. By Capt. Jack Crawford. New York Lyceum Publishing Co., Publishers. Price, \$1.00.

Now and then we meet a man who carries us back to Nature, and as we listen to him talk, gesticulate and laugh, we think of the primitive, the innocent, the unconventional, the unsubduable. Such a man could not do a mean thing, a cruel thing or a thing that is cowardly. He may be chock full of egotism, but he is free from conceit. He may deceive you; but not until he has deceived himself.

He may not know the value of a dollar; but he treasures the gold of good will toward men, and he is happy in making others so.

Such a man venerates the grandeurs and beauties of the world in which he lives; honors God in his heart; yearns to lead men upward along the higher paths; is overflowing with sympathy for the sorrowful; and would rather be duped and robbed a thousand times than to lose faith in humanity. That's "Captain Jack, the Poet-Scout."

There isn't a man in America who has more ideas in his head, a readier tongue, a warmer heart, or a braver spirit.

And he's a poet, too, in the same sense that Robert Burns was one. His appeal is not so much to the mind, as were those of Shelley, Keats and Poe; his song makes for the feelings as do those of Will Carleton.

The cloth-bound volume which lies on my table throbs with life and emotion.

It richly merits a place along-side the poems of Bret Harte and Joaquin Miller.

"Whar the Hand o' God is Seen" is the typical selection that I shall make from my friend's book; but some other day he must tell us in noble numbers how the hand of God is seen in men and women.

Whar the Hand o' God is Seen.

Do I like the city, stranger? 'Tisn't likely
that I would;
'Tisn't likely that a ranger from the border
ever could
Git accustomed to the flurry an' the loud
unearthly noise—
Everybody in a hurry, men an' wimmin,
gals an' boys,
All a rushin' like the nation 'mid the rum-
ble an' the jar,
Jes' as if their souls' salvation hung upon
their gittin' thar.

Like it? No. I love to wander
'Mid the vales an' mountains green,
In the border land out yonder,
Whar' the hand of God is seen.

Nothin' here but bricks an' mortar, tower-
in' overhead so high
That you never see a quarter o' the over-
hangin' sky,
Not a tree or grassy medder, not a run-
ning' brook in sight,
Nothin' but the buildins' shadder makin'
gloom of Heaven's light.

E'en the birds are all imported from away
acrost the sea—

Faces meet me all distorted with the hand
of misery.

Like it? No. I love to wander
'Mid the vales an' mountains green,
In the border land out yonder,
Whar' the hand of God is seen.

Roarin' railroad trains above you, streets
by workmen all defaced,
Everybody tryin' to shove you in the gut-
ter in their haste.

Cars an' carts an' wagons rumblin' through
the streets with deafen'n' roar,
Drivers yellin', swearin', grumblin', jes'
like imps from Sheol's shore;
Factories jinin' in the chorus, helpin' 'long
the din to swell;
Auctioneers in tones sonorous, lying 'bout
the goods they sell.

Like it? No. I love to wander
'Mid the vales an' mountains green,
In the border land out yonder.
Whar' the hand o' God is seen.

Yes, I love the Western border; pine trees
wavin' in the air,
Rocks piled up in rough disorder, birds
a-singin' everywhere;
Deer a playin' in their gladness, elks a
feedin' in the glen;
Not a trace o' pain or sadness campin' on
the-trail o' men.
Brooks o' crystal clearness flowin' o'er the
rocks, an' lovely flowers
In their tinted beauty growin' in the moun-
tain dells an' bowers.

Fairer picture the Creator
Never threw on earthly screen,
--an this lovely home o' Natur'
Whar the hand o' God is seen.

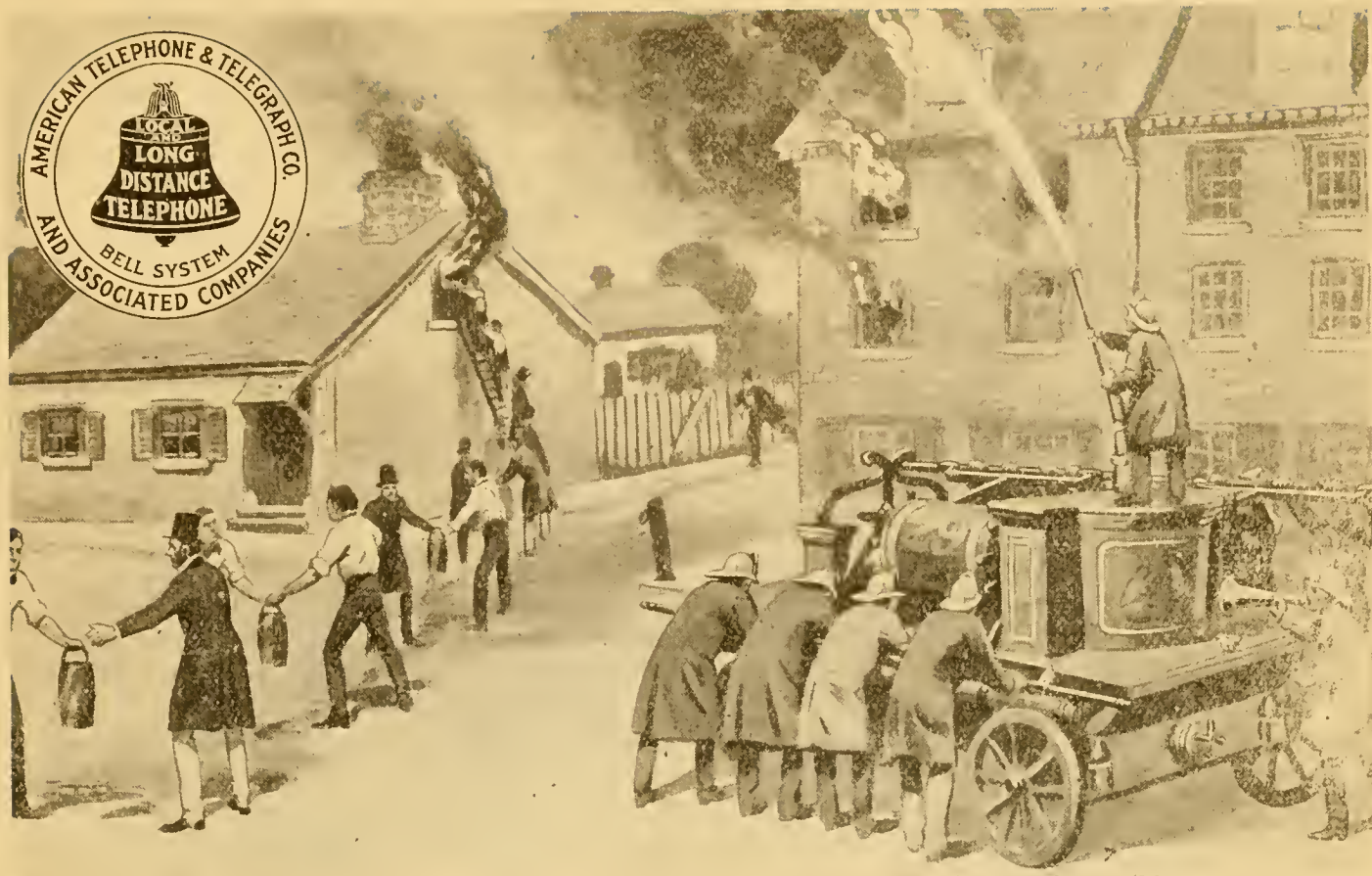
Another gem from this treasury is—

Now I Lay Me Down to Sleep.

(Written while alone in the San Mateo
Mountains, New Mexico, and while Chief
of Scouts under General Edward Hatch, on
the trail of Victorio, the Apache chief, and
his murderous band.)

Near the camp-fire's flickering light
In my blanket bed I lie,
Gazing through the shades of night
At the twinkling stars on high;
O'er me spirits in the air
Silent vigils seem to keep
As I breathe my childhood's prayer,
"Now I lay me down to sleep."

Sadly sings the whippoorwill
In the boughs of yonder tree;
Laughingly the dancing rill
Swells the midnight melody.
Foemen may be lurking near
In the valley dark and deep;



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Low I breathe in Jesus' ear:
 "I pray Thee, Lord, my soul to keep."

'Mid those stars one face I see—
 One the Savior called away—
 Mother, who in infancy
 Taught my baby lips to pray;
 Her sweet spirit hovers near
 In this lonely mountain brake.
 "Take me to her, Savior dear,
 If I should die before I wake."

Fainter grows the flickering light
 As each ember slowly dies;
 Plaintively the birds of night
 Fill the air with saddening cries;
 Over me they seem to cry:
 "You may never more awake."
 Low I lisp: "If I should die,
 I pray Thee, Lord, my soul to take."

Now I lay me down to sleep;
 I pray the Lord my soul to keep.
 If I should die before I wake,
 I pray Thee, Lord, my soul to take.
 T. E. W.

AN APPRECIATION OF MR. WATSON'S "WATERLOO."

Hon. T. E. Watson, Thomson, Ga.

Dear Sir: I have just finished your book, "Waterloo," and am so much pleased with it that I wish to introduce myself, as I think we have a similarity of taste, as to literature. I was born and bred near Nashville, Tenn., in the old slavery days, 1842. My father, Dr. J. H. Peyton, was twice elected to Congress (House), and died while a member from Tennessee. His brother (older), Balie Peyton, was also member of House, from Tennessee, and a famous orator in his day. He and old Governor Henry A. Wise, of Virginia, were members of the House together and great friends. They always pulled together politically and were much alike personally. My uncle, Gen. Robt. Hatton, my mother's brother, was member of the House when the war broke out in 1861, and was the leader of the little "Opposition Party" in 1861, in congress, fighting desperately both the "Fire-eaters" and the "Abolitionists." In May, 1861, I went with him in his regiment, Seventh Tennessee, to Vir-

ginia, getting there just after the first battle of Mannassas. Before the first year was out, the war department at Richmond made my uncle, Gen. Hatton, brigadier of the three only Tennessee regiments in that army. He was instantly killed at "Seven Pines" (Fair Oaks), leading his brigade against the Federal batteries. I graduated at the old "Jefferson Medical College," Philadelphia, after the war closed, 1866, and a mstill pegging away at the practice as a country doctor, in my 70th year, but I don't feel that old. My only recreation is reading history and biography, as a change from medical literature. Winter before last I read Sloan's "History of Napoleon," four large volumes. Sloan is an able man, but he put entirely too much in his history, in the way of philosophical essays, which are certainly tedious. He will go thus for a whole page or two, and then slur over an important battle in a paragraph, like Marengo. I am now reading with great relish and pleasure, Parkman's History of the French power in America, 13 volumes. Reading now "Frontenac." I think he is the ablest and best historian America has ever produced. His style is certainly fascinating and picturesque. Parkman had a perfect genius for gathering his material for history from the most difficult and unexpected places, and an equal genius for sifting it all, and getting at the facts and exact truth. If it was possible to get a manuscript, he'd get it, sure or a copy of it. I am now reading your "Story of the South and West" and like it very much. Your "Columbus" is an entirely new man to me. All the histories I've read made him out an abused and neglected man. No doubt you are right. Most historians are mere compilers of former writers. I want a good, fair, honest history of our late civil war, and I hope you will write one. What we want is a history with the politics left out—a narrative of military events from beginning to end; with fair estimates of the military leaders on both sides. A good, fair, truthful history is yet to be written. I want to read more of your books.

Very truly yours,

JOHN C. PEYTON.

Winter Garden, Orange County, Fla.





PATTERN DEPARTMENT

Address **JEFFERSONIAN PATTERN DEPARTMENT, Thomson, Ga.**

8837—A STYLISH BUT SIMPLE DESIGN.
 Ladies' One-piece Waist (Closed at the Shoulder) with Tucker.

This model may be made to close at the center, back, or at the shoulders. The body and sleeve portions are cut in one, with underarm and shoulder seams and the waist may be worn over a guimpe or tucker of contrasting material. The design is unique in its elegant simplicity. The

broad tucks lending fullness and width over the shoulder, and the flat, round collar makes a pretty neck finish. The pattern is cut in six sizes: 32, 34, 36, 38, 40 and 42 inches, bust measure. It requires 1 5/8 yards for the tucker and 1 3/4 yards for the waist of 44-inch material for the 36-inch size.

A pattern of this illustration mailed to any address on receipt of 10 cents, in silver or stamps.

8647—GIRL'S DRESS.**A Smart Dress for Wash or Woolen Fabrics.**

A smart little frock is here portrayed. The yoke may be omitted. The fronts and back have box plaits over the shoulder, while groups of tucks hold the fulness at the center. In white linen and stitching for a finish, or of lawn with the box plaits of insertion, this model will be very effective. The pattern is cut in four sizes: 2, 4, 6 and 8 years. It requires 3 yards of 36-inch material for the 6 year size.

A pattern of this illustration mailed to any address on receipt of 10 cents in silver or stamps.

8692—DRESS TO BE WORN WITH OR WITHOUT A GUIMP. ARRANGED FOR DEEP OR SHALLOW YOKE OUTLINE.**A Most Attractive Dress.**

White linen was used for this model with embroidery in self color. Flouncing and bands of embroidery or insertion would also be very appropriate for this model. The dress may be made in straight or fancy outline and worn with or without a guimpe. Pattern cut in four sizes, 4, 6, 8 and 10 years, and requires 3 3-8 yards of 24 inch material for the 8 year size.

Pattern of this illustration mailed to any address upon receipt of ten cents, in silver or stamps.

8849—A COMFORTABLE AND NATTY SUIT FOR THE BOY.**Boy's Russian Suit With Knickerbockers.**

A patent leather belt will add a smart touch to this design, which is suitable for serge, cheviot, homespun, velvet or corduroy. Wash fabrics, such as linen, galatea, or chambray are also appropriate. The double breasted effect of the front is especially neat, and the "Knickers" are of the prevailing popular style. The pattern is cut in three sizes: 2, 4 and 6 years. It requires 2 7-8 yards of 44-inch material for the four year size.

A pattern of this illustration mailed to any address upon receipt of 10 cents in silver or stamps.

8831—A CHARMING UP-TO-DATE COSTUME FOR MISSES AND SMALL WOMEN.

This effective design will develop nicely in flannel, serge, cashmere, galatea, poplin, or prunella. It is composed of a blouse waist, having a sailor collar, and that may be worn with or without the shield. The gored skirt is topped by a peplum, joined to the belt, which may be made in either of two lengths. The design is graceful and becoming to youthful figures. The blouse has the long shoulder and manish arms-eye finish. The bishop sleeve is finished

with a neat upturned cuff. This pattern is cut in three sizes: 14, 16 and 18 years. It requires 6 1/2 yards of 44 inch material for the 14 year size.

A pattern of this illustration mailed to any address on receipt of 10 cents, in silver or stamps.

8707-8715-8523—A CHARMING SEASON-ABLE GOWN.**Composed of Ladies Over Gown.**

8715-Ladies skirt pattern; 8707-Ladies over-blouse; 8523-Ladies guimp pattern. Blue silk voile braided with soutache in self color, edged with Persian bands of embroidery were used for these models, with "all over" Lierre lace for the guimpe. The skirt pattern is cut in 5 sizes: 22, 24, 26, 28 and 30 inches waist measure. The over Blouse and guimp are cut in 6 sizes: 32, 34, 36, 38, 40 and 42 inches bust measure. It will require 7 1-4 yards of 36 inch material for the gown with 2-14 yards for the guimpe, for the 36 inch size. This illustration calls for three separate patterns which will be mailed to any address on receipt of 10 cents for each, in silver or stamps.

8834—A POPULAR COMFORTABLE FROCK.**Girl's French Dress with Panel Front.**

French dresses have always enjoyed great favor, and there is certainly no style more becoming to little girls. The design here shown is suitable for lawn, nainsook, batiste or flouncing, and will look equally well in gingham, chambray, linen or woolen goods. The front forms a panel with tucks and the back also has a group of tucks at the centre. The body portions are lengthened by a flounce that may be plaited or gathered. The pattern is cut in 4 sizes: 3, 4, 6 and 8 years. It requires two yards of 44-inch material for the four year size.

A pattern of this illustration mailed to any address on receipt of 10 cents in silver or stamps.

8835—A NEW AND PRACTICAL APRON. Ladies' One Piece Apron.

This model affords protection and covering to the dress and is comfortable and neat in appearance. It is fitted by a dart under the arms, and has ample pockets in front. The pattern is cut in three sizes: Small, Medium and Large. It requires 3 1-4 yards of 27-inch material for the Medium size.

A pattern of this illustration sent to any address on receipt of 10 cents in silver or stamps.

8521—A DAINTY MORNING JACKET.

In this dainty model for a dressing sacque, the front, back and sleeve are cut

in one piece. An unusually trim, neat appearance is given at the waist line by the fulness being gathered into a smoothly fitted peplum, finished by a belt of ribbon-run beading. The style is adaptable to such materials as lawn, batiste, dotted swiss, and cotton crepe. The pattern is cut in three sizes: Small Medium and Large. The medium size requires 2 5-8 yards of 24-inch material.

A pattern of this illustration mailed to any address on receipt of 10 cents, in silver or stamps.

8851—A NEW AND STYLISH SKIRT MODEL.

Ladies' Six Gore Skirt.

A unique feature of this model is the extension on the side gores. The skirt is cut on close fitting lines, and has the panel effect in the back. The pattern is cut in five sizes: 22, 24, 26, 28 and 30 inches waist measure. It requires 5 1/2 yards of 44 inch material for the 24 inch size.

A pattern of this illustration mailed to any address on receipt of 10 cents in silver or stamps.

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For the Maintenance of Religious Liberty in America

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The first reply of the Catholic priests to Mr. Watson's calm and dispassionate inquiry into the historical origin of the Romish church was a scurrilous pamphlet, filled with personal abuse and vilification.

No logical answer was attempted—there was no question of Mr. Watson's historical accuracy. The reply of the Roman Catholic priesthood was *Abuse and Coercion*—"To the dungeon, the rack and the flames with Watson, the heretic." These were the old weapons of the Inquisition. In a modern form, they are the weapons of the Roman Catholic Church today.

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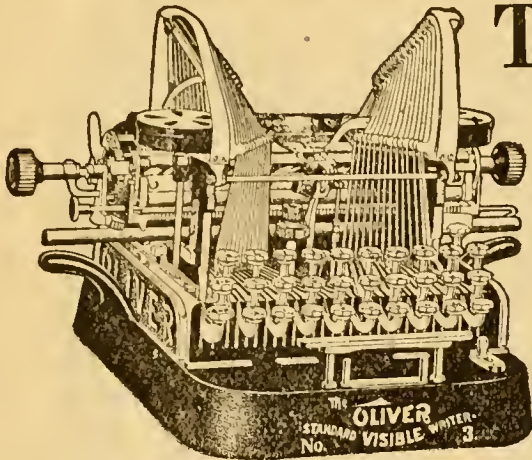


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JEFFERSONIAN LEAGUE

OF

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A temporary organization will be effected as soon as possible, and in the meantime the work of organizing the counties of Georgia will begin. We would like to hear from all who are interested, and especially from those who are willing to give us their active assistance to build up the League, anywhere in the United States.

Such an organization is absolutely necessary if we expect to bring the work of *Watson's Magazine* and *The Jeffersonian* to a successful issue. For the last five years our publications have been carrying on their work of education, and it has had its influence on the half-million people who are regular readers.

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The arbitrament of arms, to which we appealed our cause, was decided against us, and as true and honorable people we of the South have, in good faith, abided the result, have loyally supported the Federal Constitution, and have always stood ready and willing to do our part in maintaining and defending the dignity, the honor, and the integrity of the government of the United States. This was most forcibly illustrated in the prompt response made by the South to the call for soldiers to rally around the stars and stripes for duty in Cuba and the Philippine Islands, and it was the soldiers from the South whose conspicuous gallantry and noble daring contributed most in carrying that flag to victory; while among the leaders, none displayed more consummate skill, chivalric dash and intrepidity, and covered themselves with such glory as grand, superb "Fighting Joe Wheeler" of Confederate fame.

If, however, loyalty to the United States government means or demands that we of the South are by our thoughts, words, acts, or deeds to consider and brand the glorious men who constituted the peerless armies of the Southern Confederacy as cut-throats, outlaws, or felons deserving to be swung from the gallows or incarcerated in dungeons, then I voice the sentiment of our beautiful and loved Southland when I declare with all the emphasis of my nature, that we never have and, God sustaining us, we never will sub-

scribe to such loyalty as that; for sooner would the bright stars be swept from the blue dome of heaven than the revered recollections of the heroic achievements of our intrepid Confederate soldiers be obliterated from our minds and our hearts, or the principles hallowed with their blood be renounced by us. While hills and vales exist, while mountains and valleys survive, until the rivers, seas, gulfs, and oceans go dry, and time itself ceases, so long will the principles for which the South fought be by us of the South maintained as right and the sweet remembrances and tender associations that cluster around that cause survive and be by us cherished as a priceless heritage and our dearest and most valued treasures.

"Still o'er those scenes my memory
wakes
And fondly broods with miser care,
Time but the impression stronger
makes
As streams their channels deeper
wear."

We have no regrets to express except that we did not succeed. We have no pardons to ask or beg and no apologies to make for having struggled and battled to establish the Southern Confederacy. We knew we were right then and we know it now, and feel a contempt for the craven-hearted who are so lost to shame and honor, as to feel called upon to render excuses for the Confederate war and who characterize our efforts as a criminal blunder.

It was the North that trampled under foot, nullified and destroyed the Constitution which guaranteed our rights and protected our liberties. John

C. Fremont, the first Republican presidential nominee, was on June 17th, 1856, nominated on a secession platform and one which avowedly assailed the Constitution, demanded its repudiation and proclaimed war against it and the people of the South. In March, 1857, under the leadership of Schuyler Colfax, afterwards thrice chosen Speaker of the House of Representatives and elected Vice-President of the United States, a proclamation was issued by prominent Republican leaders including sixty-eight members of Congress, declaring the "ineligibility of all slave owners for every office; no co-operation with them in religion or society; no patronage to their manufactures or merchants; no pay or fees to their lawyers, physicians, preachers, teachers or editors." In a word, the South was outlawed and her people ex-communicated from all things political, educational, social and religious and stigmatized as being unfit for State or Church.

At a large celebration at Framingham, Massachusetts, on July 4th, 1854, was witnessed a most shameful political tragedy, when William Lloyd Garrison, the orator of the day, deliberately struck a match and applied it to a copy of the Constitution which he characterized as a lie as he held it up in his hand, and as the burning particles were wafted into the air, amidst much pomp and ceremony and the enthusiastic applause of the assembled multitude he exclaimed: "So let the Constitution of the United States be destroyed; it is nothing but a covenant with death and an agreement with hell. Null and void before God from the first moment of its inception."

H. C. Wright, a prominent Northern politician, denounced the Union as an unmitigated curse and its dissolution only a question of time.

Horace Greeley declared that the free and slave States ought to be separated and advocated the right of a State to secede. On February 23rd, 1861, he

said the South had the right to secede and that one section of the Republic should not be pinned to another by bayonets.

Samuel J. May favored the overthrow of the Constitution and the establishment of another government.

Joshua R. Giddings advised the insurrection of the slaves and the extermination by them of their masters.

Charles Sumner strenuously warred against the Constitution.

In 1848, Abraham Lincoln publicly asserted that "any people whatever have the right to abolish the existing government and form a new one that suits them better. This is a most valuable, a most sacred right."

William H. Seward declared there was a higher law than the Constitution.

Wendell Phillips, an abolitionist leader, declared "The Republican Party is not national, it is sectional. It is the North arrayed against the South. All hail! then, disunion. The Republican party is a party of the North pledged against the South." Referring to the Constitution he said "It is a mistake, let us tear it up and make another."

Anson Burlingame, another prominent abolitionist leader, proclaimed to an approving constituency that, "The times demand an anti-slavery Constitution, an anti-slavery Bible and an anti-slavery God."

Ralph Waldo Emerson, the noted Northern writer, made the blasphemous declaration that "The gallows on which John Brown was executed is as glorious as the cross of Jesus Christ."

Such was the attitude of the North towards the Constitution, our only safeguard. Such were the feelings of bitterness and hate entertained towards us of the South, that the assassination of our citizens by negroes was strenuously urged; the diabolical murderer, John Brown who dragged innocent men and helpless children from their beds at night and brutally massacred them in his atrocious efforts to exterminate

those who entertained Southern sentiments was declared the equal of our pure and holy Saviour, and to satiate the enmity felt against us, they committed the soul killing crime of demanding that God Himself be changed to a South-hating God.

Waiving the causes enumerated, I place the secession of the South upon a higher plane and assert without the slightest fear of successful refutation that she had the Constitutional right to secede. That secession was a Constitutional right was recognized and publicly declared in conventions and otherwise for over seventy years before the Civil War, not only by the Southern States, but by those of the North, East and West. In support of this assertion, I cite the following facts: As early as 1793 Georgia, in the exercise of her powers as a free, sovereign and independent State, by the Legislature, passed an Act making it a felony for any Federal officer to levy or attempt to levy upon any part of her territory to prevent the enforcement of a judgment obtained by Chisholm against the State of Georgia in the United States Supreme Court. In 1825 George M. Troup, as Governor, defied the administration of John Quincy Adams and called out the State Militia to resist Federal interference with the treaty that the State had made with the Creek Indians. In 1798-9 the Legislatures of Virginia and Kentucky passed nullification resolutions; those of Kentucky were drafted by Thomas Jefferson, afterwards twice elected President of the United States and those of Virginia by James Madison who was also thereafter twice elected President. In 1803, 1804, 1808 and in 1814 at the Hartford Convention the Eastern States clamoured for secession from the Union and the formation of a Northern Confederacy, and their right to secede was not questioned, nor were they charged with rebellion or treason. In 1809, the Governor of Pennsylvania ordered out the

State Militia to prevent the service of process issued from the Supreme Court of the United States. Other instances of the assertion of State sovereignty were by Maine in 1831, South Carolina in 1832, Massachusetts from 1843 to 1845, and in fact by a majority of all the States, for fourteen of the Northern States enacted laws to prevent the execution of the laws of Congress within their boundaries.

The first Article of the Confederation entered into by the several colonies, in 1778, expressly declared that each State retained its sovereignty, freedom and independence, and every power, jurisdiction and right which was not by the States expressly delegated to the Confederacy formed.

In the treaty of peace entered into between the Colonies and Great Britain in 1783 Great Britain mentioned the thirteen colonies by name and acknowledged them to be free sovereign and independent States.

In 1781, 1783 and 1784 the United States Congress recognized the sovereignty of the several States by asking of them the right and power to levy duties.

In 1787, when the States sent delegates to the Philadelphia Convention to revise the Federal Constitution, and form a more perfect union, each State, with the exception of South Carolina and Massachusetts, set out in the commissions to the delegates that they were issued in the eleventh year of the Independence of the Free Sovereign and Independent State issuing the same without mentioning the year of Independence of the United States as the date of issuing the same.

That convention was a secession convention pure and simple. It was called for the express purpose of seceding from the Union established by the Articles of Confederation which declared that the Union should be perpetual. On the 17th day of September, 1787, the convention adopted the present Consti-

tution other than the amendments thereto, and a new Union was formed and a new Constitution framed which is absolutely silent as to the perpetuity of the Union formed and this omission was intentional, for the perpetuity of the Union then being formed was discussed and considered by the Convention. If the several States could secede from a Union which they had entered into and declared should be perpetual, as was done at the Philadelphia Secession Convention in 1787, it irresistibly follows that at the Montgomery Secession Convention in 1861 the States of the South had the same indisputable legal right to secede from the Union whose Constitution makes no reference whatever as to its duration, thereby leaving to each State the right to withdraw from the Union whenever the State saw fit to exercise this right. The Constitutional Convention of 1787 was in itself a decisive declaration by all the States that notwithstanding the confederation entered into by them in 1778, each State had retained its sovereignty, freedom and independence, and its right to withdraw from the Confederation whenever it desired to do so.

The Constitutional right of the South to secede from the Union depends upon the construction of the Constitution framed by the convention in 1787. If the Constitution then adopted established a nation—a national government—the Constitutional right to secede did not exist; otherwise it did exist. That the Constitution did not and never was intended to establish a national government was settled beyond controversy by the convention itself. The very first resolution that came up before the convention was “that a national government ought to be established” when Oliver Ellsworth of Connecticut made a motion to expunge the word “national” and alter the language used so as to run “that the government of the United States ought to consist,” etc., he then and there stating that this alteration

would drop the word “national” and retain the proper title. This motion was seconded by Mr. Gorham and the motion was unanimously adopted by the Convention. The contention that a national government was established has no basis of fact to rest upon and is in direct and irreconcilable conflict with the real fact, the truth of the matter.

It has never been questioned that if the Southern States acceded to the Union they had the right to secede therefrom. It has never been questioned that if the Constitution was a compact, secession was a Constitutional right. It has never been questioned that if the framing of the Constitution and the formation of the Union was a compact between the States, each State had the right to withdraw therefrom at will.

The records of the Convention and the unequivocal declarations of the members of the Convention establish beyond controversy that the States acceded to the Union. The following members of that Convention, while the Constitution was being framed and the Union formed, expressly declared that the Union was an accession of the States: George Washington, Benjamin Franklin, James Madison, Wilson, Gerry, Randolph, Innes, King and Morris.

Eminent contemporary statesmen and writers asserted that the States acceded to the Union, to-wit: John C. Calhoun, Patrick Henry, Chief Justice Marshall, Grayson and a great many others.

Everyone must admit that “the same power which established the Constitution may justly destroy it.” and the Constitution having been established by the accession or consent of the several States each acting separately and independently it inevitably follows that the States had the right to dissolve the Union by seceding from it, whenever they deemed it advisable and to their interest to do so.

Was the Constitution a compact? Gouverneur Morris, a member of the Convention, asserted "that he was there to form a compact for the good of America and was ready to do so with all the States, and hoped that all would enter into the compact." He further asserted that the compact was to be a voluntary one. Mr. Gerry, the representative of Massachusetts, spoke of it as a compact. Mr. Madison of Virginia, the father of the Constitution, calls it "a compact among the States in their highest sovereign capacity." In 1830, Daniel Webster in his speech on Foot's resolutions said it was a compact. Chief Justice Jay of the Supreme Court of the United States in the case of *Christian vs. State of Georgia*, expressly declares that the Constitution of the United States is a compact. John Quincy Adams, the sixth President of the United States, said it was a compact. Edmund Pendleton, President of the ratifying Convention of Virginia in 1788, declared it was a government founded in "real compact." Judge Tucker in his excellent commentaries on Blackstone repeatedly calls the Constitution of the United States a compact between the States. Thomas Jefferson, father of the Declaration of Independence, says the States entered into a compact which is called the Constitution of the United States. The Massachusetts Convention which ratified the Constitution speaks of it as an explicit and solemn compact. The *Federalist*, that great political periodical, in submitting the Constitution to the people for ratification sets it before them as "the compact." From the viewpoint that the Constitution was a compact the right of secession is unquestionably established.

Was the Constitution a compact between the States? To ascertain this we must look back to the manner in which it was formed and upon what foundation it rests. The Constitution was the creation of the several States acting sep-

arately and independently and not jointly, was drawn up by the States, each acting for itself, every item therein was voted upon by each one of the States separately, each State having one vote, and then the entire instrument was adopted by the States acting as separate, independent and equal bodies. There was no joint approval of the Constitution, but each State acted for itself alone, "free and independent, uncontrolled and uncontrollable by any power upon earth," thereby showing that it was a union of States effected by the several acts of each State in forming a Federal government, and not a national government. Provision was made by the Convention for the submission of the Constitution to be ratified by each of the several States acting for itself independently of the action of any other State.

Gouverneur Morris made a motion to have the Constitution ratified by a general Convention chosen and authorized by the people to consider, amend and establish the same, which motion if carried would have had the effect to establish a national government, but his motion failed to receive a second in the convention.

Mr. Madison moved that "a concurrence of a majority of both the States and the people should be required to ratify the Constitution," which motion also tended to the formation of a national government and was summarily voted down. The minutes of that convention and the declarations of the members thereof will show that every suggestion of a national government was promptly and unequivocally repudiated and that the convention rigidly adhered to the determination of establishing a Federal and not a National Government by referring the adoption of the Constitution to "the accession of the several States each acting separately and independently for itself and bound only by its own voluntary act."

James Madison, though personally

favoring a national government, in the ratifying Convention of Virginia in 1788, in his articles in *The Federalist*, and in his letters to Daniel Webster and Edward Everett asserted that the Constitution was a compact to which the States are the parties as distinct and independent sovereigns.

Alexander Hamilton in the *Federalist*, "the great political classic of America," referring to the adoption of the Constitution, said "It is to be the assent and ratification of the several States derived from the Supreme authority in each State—the authority of the people themselves. The act, therefore, establishing the Constitution, will not be a National, but a Federal act."

No historical fact is better established than that the Constitution of 1787 was a compact between the several States, and while additional authorities establishing this fact can be cited in great numbers from among the members of the Convention, contemporaneous statesmen and historians, not one can be cited that will show that it is not a fact.

The rights of the several States were not derived from the Constitution, but the rights, powers and authorities of the Constitution were derived solely from the several States. The Constitution is the creature and the several States the creator thereof and all rights not given by the States are by them retained. This is declared in the tenth amendment to the Constitution, which says: "The powers not delegated to the United States by the Constitution nor prohibited by it to the States are reserved to the States or to the people." It can not be shown that any State ever ceded, relinquished, surrendered or gave away the right of sovereignty. It can not be shown in the Constitution that any State ever waived, renounced, gave away, relinquished or surrendered its right to withdraw from the Union. It can not be shown in the Constitution of 1787 that any State ever surrendered or

relinquished its sovereignty and independence to a greater extent than it did in the Articles of Confederation, and the highest tribunal in the land, the United States Supreme Court, in the case of *McElvaine vs. Coxe* in 1805, and again in the case of *Gibbons vs. Ogden*, in 1824, decided that each State was sovereign and independent under the Articles of Confederation.

The universally recognized doctrine that each State retained its independence and sovereignty gave rise to the Nullification Acts of the States and the various Conventions held and in which secession was advocated, such as the Abolitionist Convention held in Syracuse, New York, in May, 1851, in which it was asserted that any State had the right to secede from the Union, and a resolution was adopted declaring that it was "a doctrine vital to liberty and the only safeguard of the several sovereignties from the tyranny of a grasping centralization."

No National Union ever existed before the avaricious and damnable invasion and conquest of the South in 1861-5 by the burning and plundering hordes of the North aided by mercenary hirelings.

Jefferson Davis, Robert E. Lee, Joseph E. Johnston and Albert Sidney Johnson were taught at the Great Military School conducted by the United States at West Point that each State was free, sovereign and independent and had the Constitutional right to secede at will. The Standard text book on Constitutional law at West Point was "View of the Constitution of the United States," by William Rawle, an eminent lawyer of Philadelphia, to whom Washington more than once tendered the position of Attorney-General. In this book he asserts: "It depends on the State itself to retain or abolish the principle of representation because it depends on itself whether it will continue a member of the Union. To deny the right would be inconsistent with

the principles on which our political systems are founded. The secession of a State from the Union depends on the will of the people of such State."

The realization by the United States Government officials that secession was a Constitutional right was the key that unlocked the prison cell in which was confined that immortal man, in whom true nobility of soul and unalloyed patriotism were personified, the South's Great Chieftain and martyr, Jefferson Davis, President of the Southern Confederacy. The cruel, heartless and cowardly United States Government officials kept him incarcerated in a dungeon from the 22nd of May, 1865, to the 13th of May, 1867, when his counsel forced a hearing by suing out a writ of habeas corpus and he was released from imprisonment under a \$100,000 bond. These officials committed the brutal and unpardonable crime of putting fetters upon his feet although he was confined in the strongest and most impregnable fortress on the American continent with two armed guards stationed continuously day and night at his door and he was at the time in a weak and enfeebled condition, all of which rendered his escape utterly impossible. He was a State prisoner, yet they treated him as if he were the vilest and most degraded felon. They dared not give him a trial on the indictment for treason although he earnestly sought and demanded one. They well knew that a trial would result in his honorable acquittal and the judicial establishment of the fact, that secession was a Constitutional right and that neither Mr. Davis nor the South had violated any law, but were acting strictly under their Constitutional rights in withdrawing from the Union. These officials well knew that the Federal compact entered into by the several States did not and was never intended to establish a nation and destroy the sovereign power of each State and its right to withdraw from the Union at will, and rather than have this right

judicially determined and established they, on the 15th day of February, 1869, dismissed the joint indictment pending against Mr. Davis and a number of other Confederates for treason and abandoned all future proceedings against them, thereby admitting that the trumped up charges against them were without merit, and without even the shadow of right, justice or law but was a highhanded assumption of power by brute force.

The uttermost depths of infamy and villainy were reached by the persecutors of Mr. Davis when they attempted to bribe the incorruptible Henry Wirz with his life as the reward to testify falsely against Mr. Davis so that they could criminally take action against him. The heroic Wirz spurned the offer and in his execution which followed was committed as diabolical a murder as ever blackened the historic page. All honor and praise to the grand and courageous Southern women for erecting a monument to his memory.

In face of the fact that the Republican leaders of the North, East and West had most strenuously advocated the Constitutional right of secession and threatened the secession of their respective States, yet in 1861, when the South in the exercise of this right withdrew from the Union they branded her withdrawal as rank treason, declared war against her, and invaded her territory with vast armies for the purpose of subjugating her people. The secession of the South militated against the financial interests of the North, East and West and was, therefore, condemned by them as a crime, but when Panama seceded from Columbia and these Republicans thought that the seceding would add to their coffers there was a complete change of front and these erstwhile blatant anti-secessionists again became rampant advocates of secession and lauded it as a right and a patriotic virtue to exercise that right. The North and East were never influ-

enced by their patriotism or love for the Union, for they never possessed either, but by their love for the Almighty Dollar. Their money loving, shifting policies afford a striking illustration of the moral inculcated in Rabelais' couplet,—

“The Devil was sick, the devil a monk
would be;
The Devil was well, the Devil a monk
was he.”

The South, however, resorted to every honorable means of averting war, and in the Congress of 1860, that grand and noble man, whose fame and patriotism will endure while time lasts, Jefferson Davis, with all the power of his great nature, pleaded for the Union and urged the adoption of the Crittenden compromise, which was a measure much more favorable to the North than the South, and which was conceived in the interest of peace and intended to prevent a rupture between the two sections of the government, but which did not receive in Congress a single Republican vote. In the Charleston Convention the South and the Democratic party in the platform then adopted stood for the Union and the Constitution, while Abraham Lincoln was nominated and elected on a platform avowedly inimical to the Constitution and the South and which repudiated the United States Supreme Court and had for its purpose the subjection of the South to the rule of the North. Northern rebellion against the Constitution and the undisguised determination to rob the South of her inalienable rights and hold her a vassal to Northern greed and despotism caused the South to withdraw from the Union.

It was the North that declared and forced war on us of the South, for the North sought revenue and empire and on our part we simply fought for defense and existence. The result was against us and the absolutely null and

void 14th and 15th amendments to the Constitution of the United States were without any authority of law or right ruthlessly foisted upon us for the infamous purpose of Africanizing the South and to rivet the fetters in which we were bound by war's iron hand and which was only averted by that grand, invincible and invisible army that, Phoenix-like, rose from the remnants of the Confederate armies and under the mystic name of the Ku Klux Klan saved the South from negro domination and spoliation and established white control and supremacy, in spite of the seemingly insuperable obstacles thrown around us and the dangers which confronted us.

Dr. Albert Taylor Bledsoe, in his masterly work “Is Davis a Traitor,” and from which I obtained much data and whose ideas and language I have made liberal use of in discussing the Constitutional right of secession, so admirably presents the causes of secession that I approve, adopt and present them as follows:

“First, the destruction of the balance of power, which was originally established between the North and the South; and which was deemed by the authors of the Constitution to be essential to the freedom, safety and happiness of those sections of the Union.

Secondly, the sectional legislation by which the original poverty of the North was exchanged for the wealth of the South; contrary to the great design of the Constitution, which was to establish the welfare of all sections alike, and not the welfare of one section at the expense of another.

Thirdly, the formation of a faction, or “the party of the North pledged against the South;” in direct and open violation of the whole spirit and design of the new Union; involving a failure of the great ends for which the Republic was ordained.

Fourthly, the utter subversion and contemptuous disregard of all the

checks of the Constitution, instituted and designed by its authors for the protection of the minority against the majority; and the lawless reign of the Northern Demos.

Fifthly, the unjust treatment of the slavery question, by which the compacts of the Constitution made by the North in favor of the South, were grossly violated by her; while, at the same time, she insisted on the observance of all the compacts made by the South in her own favor.

Sixthly, the sophistry and hypocrisy of the North, by which she attempted to justify her injustice and oppression of the South.

Seventhly, the horrible abuse and slander, heaped on the South, by the writers of the North; in consequence of which she became the most despised people on the face of the globe; whose presence her proud ally felt to be a contamination and a disgrace.

Eighthly, the contemptuous denial of the right of secession; the false statements, and the false logic by which that right was concealed from

the people of the North; and the threats of extermination in case the South should dare to exercise that right.

These are the principal causes by which the last hope of freedom for the South in the Union was extinguished; and consequently, she determined to withdraw from the Union. Bravely and boldly did she stroke for Liberty."

We are no cringing sycophants, no hypocritical penitents hovering around the altar of a mock and sham patriotism who

"Crook the pregnant hinges of the
knee,
Where thrift may follow fawning;"

but

"Unawed by power and unbribed by
gain,"

we always have and ever will proclaim our undying devotion and unwavering fealty to the principles for which we fought for four long and bloody years.



Peas of Wasted Possibilities

Samuel Harley Lyle, Jr.

*Ye have reaped as ye sowed, and your sowing was
bad,*

*Of tares where the need was of grain,
And the bountiful yield that ye might have had
Lies weed-choked on Life's plain.*

*What good in the curses ye call to the night,
Or the blasphemies with His name?
The battle was on, and ye threw down the fight;
The payment is yours, and the shame!*

Captain Jack Crawford, Scout, Philosopher and Poet

CAPT. Jack Crawford was the youngest man ever appointed Captain of Scouts and Chief of Scouts, and was the original boy scout, and for thirty years and more has instructed the boys in all the duties and requirements of a real scout. His power and influence over boys and especially the wild, reckless boys who are misunderstood, is marvelous.

At the Rahway, N. J., State Reformatory, five hundred boys fifteen to twenty-five years of age, after listening to him the second time, did what never was done on earth before. "Boys," said Superintendent Frank Moore, as Capt. Jack concluded, "while you are wiping the tears from your eyes, I want to see how many real heroes there are among you. Liquor has put most of you here, and I want every boy hero before me to raise his hand with me and swear, 'God helping me,' never to touch intoxicants from this day on forever"; and practically five hundred hands went up. Capt. Jack jumped to his feet and said: "Boys, I want every mother's son of you who held up your hands, to write me a letter or even a postal card. Tell me you mean it, and will keep your pledges, and to every boy who writes, I will send my picture, an original poem and my autograph. And to the boy writing the best letter, a copy of my New Book of Poems, with an original poem."

And in one week there came over four hundred letters. Capt. Jack read a few and had to stop, so overcome was he with the heartfelt and soulful recitals of these unfortunate but big-hearted boys.

Then starting south to fill his Chautauqua dates, he sent the letters to a friend and asked him to take them home and have his wife, who is interested in this line of work, go over them

and select the winner of the book. Here is a portion of the friend's letter to Capt. Jack:

"DEAR CAPTAIN JACK: I never felt so unprepared to do a task in my life as I now feel about writing you concerning these letters. Mrs. Robinson read aloud to us a half dozen of these letters, when I begged her not to read any more, for I was completely overcome.

"The following night she read some more, having in the meantime read them all, between four and five hundred, and was so stirred by the situation that I had to use a great deal of effort to keep her from taking them and starting for New York with a determination that she was going to find someone who would finance you in a way to enable you to spend the rest of your energy in work of this kind. We are all a unit in feeling that if there was a chosen messenger to any particular class, that you are the one in such work as you did at Rahway, and certainly there never was in the history of the world, a man whose record and personality combined, can compare with you in reaching this class. I took the letters to her to select the prize winner, but she absolutely refuses to consider the letters from that view-point. She feels, and we all feel, that the future of a number of these boys has been largely placed in your keeping, and that something must be done to enable you to give these boys further consideration by letter or otherwise.

C. W. R."

"Hallelujah!" said Capt. Jack to a news reporter. "Supt. Frank Moore has named my boys The Boy Heroes. I will add of the World, and I shall, as soon as I return to New York, go out

to Rahway and start the greatest boy organization ever heard of. Boy Heroes they will be in reality, for they will pledge themselves against intoxi-

ance story on all occasions when I am talking to boys, and if I can get four hundred out of five hundred boys—most of whom are looked upon as crim-



Capt. Jack Crawford, "The Poet Scout."

cants, cigarettes and yellow literature, and the boy who is true to these pledges will be a real hero indeed. Some boy organizations have been afraid of me because I insist on telling my temper-

inals—to make such a pledge, it is my business and God's business that I keep on, and so I shall as long as I live.

"I shall also have Boy Heroes organ-

ized on the outside, who will pledge themselves to the same and more. They will be pledged to take these boys by the hand as they come out of the reformatory and prisons and help them to keep their pledges, to secure for them employment, and not be ashamed to associate with them. And while I live and have a say in this boy organization, there will be no selfish grafter connected with it, and absolutely no salaries outside of those who work as employees. In the meantime, I want the opportunity to earn sufficient to keep my family pot boiling while I am helping the boys, and everyone who contributes any sum of money for my work among the boys, will be given an accounting of every date filled to his or her credit, and in this way I see the realization of my happiest and oldest dream. For

"I'd rather find a wayward stray and help him to his own
Than entertain the angels at a picnic
round the throne."

PART OF A LETTER FROM THE PRESIDING
ELDER LOUISVILLE DISTRICT.

Louisville, Ky., Mar. 1, 1911.

DEAR CAPT. JACK: I appreciate very much the volume of poems with which you have honored me. The pathos of some brought tears to my eyes. You have the true gift of song and the true insight of poetic genius. It is a high, a divine gift, and you have used it well.

Remember that you are an honorary member of our Methodist ministers' meeting, and entitled to all its privileges. May God keep you in your journeyings and bless you abundantly. The "Sunshine Trail" is ahead of us if we are faithful. Your brother,

FRANK M. THOMAS.

PRESS CLUB OF CHICAGO.

Ladies Night.

September 21, 1910.

The fact that Capt. Jack Crawford,

"The Poet Scout," was able to hold this audience spellbound and delighted for more than two hours, with his graphic word pictures and poetic descriptions of life in the far west, not only demonstrates that he "made good," but also, he so far exceeded the highest expectations of the committee, that there was a unanimous demand for a return date in November, which we have secured. WM. F. NUTT, M. D., Sec'y.

MR. JOHN WANAMAKER SAYS:

January 15, 1910.

I remember the introduction that I had the privilege of giving to you at the great meeting of the soldiers in Washington when I was Postmaster General. It was a most dramatic and powerful incident when Miss Willard took from her breast the white ribbon and pinned it on the lapel of your coat. I shall be only too glad to participate again on such an occasion with you. I know that you will sound a bugle note wherever you go that will do the boys and growing men great good to give attention to.

CAPT. JACK'S NEW BOOK.

I am charmed with your book of poems. I am especially pleased with the one entitled "Mother's Prayers," as you thought I would. I want to order fifty copies of this truly delightful volume for the enjoyment of our soldiers and sailors.

MRS. RUSSELL SAGE.

"Captain Jack" as he is affectionately called, under the management of the New York Lyceum Bureau, delivers his lectures in the Chautauqua circuits.

He doesn't weary his audience with platitudes, nor plans for "the uplift." He gets right into the hearts of his hearers, with his straightforward talk, and his experience at the Rahway Reformatory is not a single experience—

but one he repeats wherever he talks to boys.

His poems are the songs of a man who believes in God, and whose faith in his fellowman is a religion.

In perfect physical condition, with a laugh as fresh as a boy's, a voice deep and musical, a pair of legs as agile as a dancing-master and an eye as keen as an Indian's, the pity of it is we cannot look for a race of American

men to follow, when Captain Jack has been gathered to his fathers.

Temperance in all things, and the simple life in the open are the only two fads he has, and when one realizes that these two have given us a man past his sixtieth year, in a perfect physical model of the typical American man as we like to think of him, we hope Captain Jack's mission to win converts to his fad will be successful.



Romanism Ruling and Ruining

J. A. Scarboro
(In "Plain Truth")

PLACE, Baltimore, Md., date June 5, 1911, building Fifth Regiment Armory. Scene: Cardinal Gibbons, of the Romish Hierarchy, in red robes on the center of the stage; right and left, President Taft, Vice-President Fairbanks, ex-President Theodore Roosevelt, Chief Justice White, of the United States Supreme Court, ex-Speaker Cannon, of the United States Senate and Speaker of the House, Champ Clark, of Missouri. All around are 600 notables, foreign ministers of State, Governor of Maryland, including 100 preachers of different denominations.

Act. I. Cardinal stands up while pages hold his scarlet robes. The vast audience of 15,000 rise and cheer Rome's representative. The 600 state and church dignitaries bowing low and reverently. The Cardinal speaks and every word is a glorification of Romanism.

Act II. President Taft, Vice-President Fairbanks, ex-President Roosevelt, ex-Speaker Cannon, Chief Justice White, and Speaker Clark, of the House, deliver eulogies on the Cardinal, interspersed with fan fares from

bands, wild cheering from the audience, while the Cardinal sits in scarlet robes, center front-forward on the stage!

Simultaneously throughout the land appeared a two column article in the daily papers, a cut of the Cardinal and reports of the speeches of eulogy. Later a few days appeared another cut three columns wide, stage setting, Cardinal in the center and the high dignitaries before named arranged around.

And thus the Executive heads of the American Republic called "The United States of America," together with the representative of the Political and Ecclesiastical despotism known as the Roman Catholic Church, in an American city, on American soil, obsequiously bow down and unitedly lift up on the stage a Romish Cardinal, in his official red-robes, and unite to eulogize, extol, glorify him and through him that Romish hierarchy, that religio-political power whose fires of persecution drove our ancestry from the old world to the New that they might find a place in the wilderness to worship God without being flayed or burned by Rome's orders!

God of our Fathers!

In that medley of patrons and enlogists of Rome were the extreme antipodes of Republicans and Democrats. Ex-Speaker Cannon, the Champion of Stand-pat high tariff Republicanism was there to eulogize Rome. Champ Clark, present Speaker of the House, was there and joined Cannon and delivered his eulogy at the feet of Rome. They fight each other like devils, but when Rome waves her scarlet wand, they are falling in meek submission at a Cardinal's feet!

And Roosevelt, who the other day was killing lions in Africa and snubbing the Pope at Rome, was there and lay down at the Cardinal's feet and delivered his eulogy along with the other worshippers!

And that is not all. The report says: "More than 100 clergymen of all denominations were present!"

And so Rome's representative stands forth, red-robed, clothed in the insignia of his office, while the representatives of our government and of our religious denominations all gather about him, and when he stands up and waves a crucifix they bow together to do him honor!

Americans, what does this mean?

It can have but one meaning. This government, this Republic, is being delivered body and soul to Romanism by political demagogues, for votes.

Romanism is a political institution, and the sworn and eternal enemy of Republics. It teaches that all governments on earth must go to the Pope for authority; that God had vested in him both ecclesiastical and temporal power, and he has a divine right to make and unmake civil governments, crown and uncrown kings at his pleasure. Such has been the doctrine and practice of Romanism, and Rome boasts that it never changes. And so when Rome's *official* representative and diplomat stands forth in Baltimore, clothed in *official* robes, to represent ecclesiasti-

cally and politically the Romish doctrine and claims, and the high *officials* of this government accept an invitation to meet him on that occasion, *in that character* and *officially* tender their eulogies, they are not only accepting and acknowledging Rome's claims, but they are doing so officially, and are betraying and so far as they can, delivering over to Rome that which our forefathers died in the fire to save from Rome, religious and political liberty.

No wonder the Cardinal felt the inflation and rushed into the press all over the land with cuts of the stage and quotations from the official eulogies. The whole matter was evidently prearranged. The object of the work through the press association is to glorify Rome, to use the occasion which was created for the purpose of being used, to glorify Rome and blazon to the world the fact that the Government officials of America, Republicans and Democrats were bowing down to Rome for—*votes!*

And when 100 preachers, of all denominations, from high-church Episcopalians to Baptists, gather there and bow and laud while a scarlet-robed Cardinal of Romanism is staged for honors, tell me, American Protestants and Baptists, what have we come to!

When and where was an Episcopal, a Lutheran, a Methodist, a Baptist or a preacher or official of any other religious denomination in America staged, groomed, robed, feted, eulogized and lionized by American officialdom?

Why is Romanism alone selected for this special display and honor?

Because Rome has *votes!* Because Rome is a *political machine*, and throws its vote to that party which in return gives power and property to Rome, that is why Romanism is thus honored.

It has been an open secret for forty years in this country, that any national party that opposed Romanism would be defeated—by Rome's vote. No man-

offering for President of the United States has dared to open his lips against Rome. Roosevelt tried it when he snubbed the Pope. Romanism paid him when it buried him in the political campaign for governor of New York. He acknowledges his defeat and crawls at the Cardinals' feet now like a whipped puppy.

This worship of Romanism by political parties has been heretofore largely secret, but now it has become open. Rome has whipped political aspirants one at a time and apart, making them to crawl at her feet. But now she has grown bold and erected her altar and led forward both Republicans and Democrats and ecclesiastics together, made them to do honor to her official representative by bowing down to her red-robed Cardinal and worshipping together.

Our political and ecclesiastical demagogues are selling and delivering us to Rome, long time privately, now publicly, and Rome herself has advertised the fact to the world.

Will the people accept it? Will political parties and religious denominations ratify the devilish bargain, when they sell us to Rome for her vote?

We have come to the parting of the ways. We must resist, repudiate the abominable compact, refuse to ratify, overthrow the vile combination and be free, or submit and be delivered to the political and religious control of an institution which has baptized the world in blood and made the blackest pages in human history!

We repudiate it with all the mind and soul we have! We denounce it as a betrayal of American Principles and religious liberty! We will vote for no American for any office who bows down at the feet of a Romish Cardinal when he stands forth in official robes as the representative of Rome political and ecclesiastical.

Champ Clark claims to be a Democrat. He has been elected Speaker of

the House. He wants to be President. That is the reason he went to Baltimore and joined in with Taft, Cannon, Roosevelt and White in doing obeisance to Cardinal Gibbons.

Where is the cartoonist now? Let him get his brush. Here is a subject worthy of his skill, Cannon and Clark—political enemies, bowing together at the feet of Romanism, the lion and the lamb lying down together! And Roosevelt! "How have the mighty fallen!" We saw a picture of him the other day, on an African velt, gun in hand, teeth aglare, eyes defiant, head tilted back, chest pushed out, a monster lion lying dead at his feet. That was Roosevelt in Africa! Now give us his picture in Baltimore: Hat off, gun gone, back humped, knee bent, chest gone, teeth out of view, and as he bows to a scarlet-robed Cardinal of Rome, the slobber of eulogy runs in streams from the lips once so defiant! Roosevelt conquered the lion, but a red-robed Cardinal conquered him!

Now, who is the biggest man in the United States? According to Taft, Roosevelt, Cannon and Clark it is Cardinal Gibbons, Roman Catholic Diplomat of Baltimore! And surely "His Eminence, James Cardinal Gibbons" has a right to feel inflated and rush into the press with a stage scene like that: when he has Presidents and ex-Presidents, Speakers and ex-Speakers and the Chief Justice of the United States as his lackeys! Never king yet sat a throne who had a more distinguished company of servants and eulogists! Cæsar, Pompey, Nero, conquered kings and kingdoms and marched kings captive into the "Eternal City" in fetters, but neither of them ever had power to wave the wand and the great of earth would flock in, glad to do them homage; all they got they had to fight for. But here is a Romish prelate in America who can prearrange the program and bid the nobility of the realm come and do him hom-

age and they come, friends and foes, battle-scarred veterans covered with each others political gore and fall down together at his feet!

What more is needed to show Americans where we stand? What more could they do to show us how completely they are sold to Rome? And men who will deliver us to Rome to get office will sell American liberties and principles to keep office.

Unless the spirit of Calvin, Luther, Knox and the leaders of the Reformation are dead in their ecclesiastical children, they will speak now. Unless the Sons of the Pilgrims and the children of the Revolution have forgotten the blood of their sires they will be heard from on this matter. The crisis and the climax have come. Rome had demanded and received both political and ecclesiastical homage from political and ecclesiastical leaders in America in one day, and had the brazen audacity to advertise the fact and glory in it, in the American press.

Germany fought thirty years to get that religious and political liberty which a quartette of American officials are laying at the Pope's feet. Protestantism battled a hundred years to gain a power which Taft, Roosevelt, Cannon and Clark would cheerfully return to Popery for an office from the people whom they betray to Rome!

Will the religious press of this country remain silent? Will the tens of thousands of American pulpits, Protestant and Baptist, pass this by in silence? Will the American press lay down and be used by Rome to destroy the American constitution and political liberty?

Men, speak! Ministers of God, speak! Editors, dip your pens! Let's have it out in the arena of reason rather than in the arena of blood! For if we fail in the first we will be driven to the last. Rome's history is to rule or ruin, and she is used to the smell of blood, in fact her scarlet robes are typical of her bloody history!



To An Old Garden

Isabel S. Mason

*Here bloomed her cherished garden, long ago.
Here the Phlox and purple Larkspur loved to grow.
And the evening Primrose smiled
When its topaz lights beguiled
The night-moths with the magic of its glow.*

*Here the Provence Rose enchanted with its scent.
York-and-Lancaster in blush and beauty blent.
And the crimson Boursalts flamed,
And the Eglantine was famed
For the rare, old, English sweetness that it lent.*

*But now, where Love once lingered on his way,
The Weeds of Time are rioting, they say.
Only here and there a bloom
Left to blossom through the gloom;
Like a Star upon the breast of Yesterday.*

Our Huge Debt to Europe: The Real Cause of Panics in the United States

W. H. Allen
(From Moody's Magazine)

WHEN the gold standard law was enacted in 1900 its friends claimed that the money question was settled. It had ceased to be a political issue, and there would be no further disturbance to business on that account. But in less than a year the very same parties who had made this claim started a movement for what they called a "safe, sane and scientific currency system."

The currency, they said, was too rigid. It contracted when it should expand, and expanded when it should contract. The crops are harvested in the late summer and fall. That means that we need more money in this period than in the winter and spring months. And this is when we need a more elastic currency. Redundancy of issue is fully as injurious as scarcity. After the crops have been marketed and paid for, usually about November 15, money becomes too plentiful and country bankers send it on to New York for investment in call loans for two per cent.

To remedy this alleged defect of inelasticity, it is proposed to create a Central Bank having power to increase its circulation during this crop moving period, and to contract it after the crops have been marketed.

Although this theory has the backing of leading members of the United States Monetary Commission and noted Wall street financiers, a study of the facts in the case shows that it is utterly false.

To begin with, there has not been a time in any one of the past twelve years when the West and South or "interior," as it is usually called, had any such surplus of funds (from \$200,000,000 to \$400,000,000) to spare for 2 per cent.

call loans in Wall street. Money, for long and short periods, has commanded much higher rates in every part of that section all the year round.

Addressing the Pennsylvania Bankers' Convention in 1909, Congressman Vreeland said:

"Under our present system we have distress nearly every year during our crop moving period. Frequently in ordinary years we see money on call go up to 50, 75 and 100 per cent."

The highest rates for call money during the crop moving period since 1898 that I can find any record of were on September 30, 1902, when they reached 35 per cent., and September 3, 1906, when they reached 30 per cent. But rates have been much higher in December after the crops have been marketed and paid for. On December 18, 1899, call money reached 186 per cent.; in 1905 the rates for December 7, 26, 28 and 29, respectively, were 29, 35, 125 and 75 per cent. December, 1906, the rates were 25, 27, 29 and 32 per cent. during the month.

INTERIOR LOANS IN 1907.

According to Mr. Vreeland it was the refusal of New York banks to pay back \$400,000,000, which interior banks had loaned them, that caused the breakdown of our entire banking system in 1907. In his New York address, 1910, he says: "In 1907 when people began to line up before the banks, every institution from here to the Pacific Coast, by the first mail sent on their orders to their balances in cash. The banks of this city held about \$400,000,000 of the money of other banks."

This theory of the panic was originated by A. D. Noyes, financial editor

of the *Evening Post*. But there are facts enough in that paper to prove that it is false.

In the first place, it has never been proved that the \$400,000,000 which New York banks reported as being "due other banks" in 1907 was owed to interior banks.

During the whole of the previous year, partly on account of the San Francisco earthquake, money was scarce and dear. As Secretary Shaw said: "Banks everywhere, West as well as East, found themselves with surplus reserve exhausted." For this reason it is certain that if the West had any redundant funds invested in call loans at that time every dollar of it would have been recalled.

Hence this \$400,000,000, if sent at all, should have been sent on here after the crops had been moved—that is, after November, 1906. But we know that there was no such influx of interior money between that time and the beginning of the crop moving season of 1907. Furthermore, the money rates were higher in the interior than in New York, and the condition of interior banks as shown in their several reports to the Comptroller was much worse than that of New York banks. And, therefore, it is certain that these institutions had at that time no surplus funds for 2 per cent. call loans in New York.

Referring to this subject the editor of *MOODY'S MAGAZINE* (August, 1907) notes the fact that "the money returned from the interior during the period preceding the beginning of the crop moving demand has been remarkably light." About the same time John J. Mitchell, President of the Illinois Trust Company, stated that "the amount of western money in New York was extremely small."

In an article headed "The West Now Financing Itself," in the September, 1907, number of *Moody's Magazine*, Charles M. Harger points out that on

account of the insurance scandals and other revelations of high finance, as well as the more profitable demand for capital at home, western bankers were not sending their money away as in former years.

"It is," he says, "one of the boasts of some of the bankers that they will not send any money East for investment. . . . It is doubtful if a western bank that was known to be depositing its surplus in New York City in such a way that it could be used on Wall street, would retain the full confidence of its customers."

Much to the same effect is the testimony of the Memphis correspondent of the *Post* of December 31, 1906. Says this writer:

"The lack of funds for financing enterprises of a strictly legitimate nature has been a serious obstacle in a way, and has checked the development of new enterprises. . . . There is not the usual surplus during January and February which used to be sent to the large cities for loaning, the development in other channels tending to make demands more uniform. As an instance of the growing need of funds with which to finance its commerce and business is the demand for another sub-treasury at some point in the cotton belt."

Such testimony leaves no room for doubt that there was no redundant money in the South or West in 1907, or for years before.

If New York really had \$400,000,000 of interior money which it refused to give up in 1907 the interior would have certainly demanded repayment the year after when it still needed funds and when New York banks seemed to be abundantly able to pay back what they owed. But no such repayment was made. During the year following December 3, 1907, the banks of the country increased cash holdings \$183,000,000, all but \$47,000,000 of which was gained by New York City banks alone. Although currency reformers ignored this movement

of money in 1908 it is of itself a complete refutation of the claim that the interior had big loans in New York in 1907.

In spite of this showing, however, it is claimed that our inelastic currency system is still sending interior money into Wall street to furnish ammunition for the speculative campaigns of the bulls and bears. Thus, O. W. Sprague, in the *Quarterly Journal of Economics*, February 1, 1910, assumes that a good part of the \$1,000,000,000 then in New York belonged to western banks.

It does not seem to occur to the exploiters of this theory that they are assuming that western bankers are lending more money to the very same parties, whose refusal to pay up, caused them such distress in 1907.

The truth is that the West and South have had more need of every dollar for home use in the last three years than they had before the panic. The Comptroller's report as of January 21, 1910, showed that while the loans and discounts of New York banks decreased \$72,000,000 from the year before, outside banks reported the enormous increase in loans of \$461,000,000. The next report, as of March 29, showed the greatest loan expansion in the entire history of this country. In the two months elapsing from the date of the last preceding call to March 29, the banks are shown to have increased their loans \$202,000,000. Of this increase \$117,000,000 was in the Middle West and Farther West.

The situation disclosed by those figures is fully confirmed by correspondence from all over the West and South. A Chicago writer in the *Post* (May 10, 1910) says: "Money is tight in Chicago and all over the West, and there are no immediate signs of its getting any easier." A Topeka, Kan., dispatch to the same paper (July 21) says that "bankers there had been using a great deal of outside money in the previous six months."

While financial experts were airing their views on our inelastic and redundant currency at the Bankers' National Convention at Los Angeles last October, interior bankers were swapping experiences on the outside. These experiences were that money was tight all over the West and South. One banker, quoted by the *Post's* correspondent, stated that "people everywhere were asking for all the money that the banks would give them, even offering 10 per cent. in States that would permit such rates."

The sum and substance of all this is that there is no such thing as redundant currency in the farming section after the crops have been moved. Money is tight pretty much all the year. The stringency is chronic, not periodical, and it has been that way for years. Therefore, the assumption that interior bankers have hundreds of millions to spare for investment in 2 per cent. call loans in New York has no basis. And so this whole theory of inelasticity falls to the ground.

Although it is thus evident that interior bankers have no big surplus of funds to lend in Wall street, it is nevertheless true that there is a drift of money to New York from all parts of the country; and if the great United States Monetary Commission had paid more attention to this drift they would get a much clearer view of the cause of our financial ills than they did in all their travels throughout Europe.

THE REAL CAUSE OF FINANCIAL STRINGENCY.

Here is a statement from the *Wall Street Journal's* money article of April 25, 1908, which throws a flood of light on the subject:

"Exchange at New York at interior cities is still strong and at most of them is at the point which calls for shipments of currency to New York. A considerable part of the inquiry for remittances in the foreign exchange market comes from interior cities and cash

has to be sent here by them for the purpose of exchange."

The remittances to buy foreign exchange here referred to represents amounts due abroad for interest, dividends, and profits on foreign capital invested in this country; tourists's expenditures, and drafts sent back home by aliens temporarily residing in the United States.

At one time financial experts estimated these debts and the amounts due abroad for foreign freights at about \$250,000,000 yearly. As our favorable foreign trade balance for the ten years prior to 1909 average, \$500,000,000 yearly this should have left us \$250,000,000 to the good each year. But in an article in Moody's Magazine (August, 1906), I disputed this estimate and insisted that these debts were nearer \$750,000,000, and growing. And this estimate has since been more than confirmed. In his address on National Extravagance, at the Texas Bankers' Convention (May, 1910), Joseph T. Talbert, of the National City Bank of New York, estimated the debts at \$900,000,000 and no authority of equal prominence has as yet disputed this estimate.

The remittances for that part of these debts which falls due at interior cities find their way to the big New York banks with foreign connections such as the National City and the First National Bank.

How large a figure this drift cuts in the movement of money into New York at certain times is shown by the bank reports. In the week ending July 31, 1909, the National City Bank held more than two-thirds of the surplus reserve (\$34,000,000) to the credit of the Associated Clearing House Banks. One week later it held \$24,000,000 of the \$31,000,000 of the surplus. The last week of August, 1910, showed that three banks held 77 per cent. of the surplus reserve. These banks were the National City, First National and Manhattan. One week these three banks in-

creased cash holding \$15,000,000, while all other Clearing House banks combined showed a decrease of \$14,000,000.

These big banks do most of the foreign exchange business and handle most of the gold that comes in, or goes out of New York. They also handle most of the Government and railroad securities that are sold abroad.

When currency comes to New York in settlement of foreign debts it calls for the shipment of an equivalent amount of gold abroad. But, if we exported all the gold thus due abroad it would cause panics every year. So, in order to avert the disaster, the big bankers sell an equivalent amount of securities. When they cannot sell securities enough, they borrow on short term notes or finance bills. In December, 1905, Jacob H. Schiff stated that Kuhn, Loeb & Co. and J. P. Morgan had floated \$2,700,000,000 securities in the preceding five years. He might have added that about all of them were sold or pledged abroad.

That most of this business was for the express purpose of averting gold in settlement of these annual debts, is clearly proved by such statements as these: "We have thus far issued \$80,000,000 finance bills to avert the efflux of gold." (*Brooklyn Eagle*, July 2, 1905). "We are now borrowing abroad to check the efflux of gold."—(*Journal of Commerce*, November 11, 1905). "It was only our big borrowing abroad that checked the outflow of gold."—(*Wall Street Journal*, December, 1905). Similar reports have appeared in the newspapers every year since 1905.

Through the reinvestment of the amounts due on those yearly debts, foreign capitalists have acquired large interests in our railroads, industrial plants, mines and financial institutions. At the same time they have a pretty extensive grip on our money supply. These borrowings and the international movement of specie give an idea of the extent of this grip at certain periods.

According to the Paris correspondent of the *Post*, (December 29, 1906) we then owed Europe \$600,000,000. At the same time Canadian bankers had \$82,000,000 loaned here. As our imports of gold that year netted \$100,000,000 it is evident that foreign bankers must have had \$582,000,000 here already. It was money owed to them in settlement of these yearly debts. There is no other possible way by which they could have got it.

Most of this money is used in Wall street and loaned out on call to facilitate Stock Exchange speculation and to boom the securities of the big bankers.

Here we have a more satisfactory explanation of the mystery of the \$400,000,000 call loans in 1907 than the Noyes-Vreeland explanation. This \$400,000,000 which New York banks reported as being "due other banks" that year, and which is supposed to have been owed to interior banks, really belonged to foreign bankers. It is they, who in recent years, have furnished about all the ammunition for Wall street's speculative campaigns. Commenting on this big foreign lending, the *Sun's* financial article of October, 1904, says:

"Indeed the chief responsibility for the great cheapness of money at this centre recently" (that is, in Wall street) "has been laid by many competent authorities at the door of foreign banking houses. This indicates that the speculative borrowing that is going on is greater than appears on the surface."

This "responsibility" kept increasing, for in 1905 we find in the market reports these items: "The only salvation last week was the liberal extension of foreign credits as indicated by the fall of almost one cent a pound sterling in the foreign exchange rate."—(*Press*, December 11). "Had it not been for the high bids for call and time funds for Wall street's use which led to the negotiations of sterling financial bills here on such a scale as to depress ex-

change, gold would have gone abroad in large quantities."—(*Sun*, December 18). One year later the *Post* (December 29, 1906) summed up the situation as follows: "Two phenomena of this closing week will impress the experienced observer. First is the fact that we have borrowed abroad more heavily than ever before to sustain the speculative edifice, and have done so at the highest rates on record."

Nowhere in these market reports do we find any mention of the missing \$400,000,000 of interior money. The foreign banker lent all the money.

Prior to 1906 most of this borrowing was to keep what gold we had. But in the early part of that year the situation changed and we had to borrow more gold from Europe. It was said that this change was due to the San Francisco earthquake and business expansion, but as we tried to borrow more in 1907 after the earthquake gold had returned, and when business was declining, it was evident that something else was the matter.

A much more reasonable explanation is that the drain of gold on the persons of returning aliens was beginning to make itself felt. One portion of these aliens send their hoards back home in the form of drafts and postal orders; but exports of gold in settlement of the same can be averted by selling securities or borrowing abroad. But another portion of the aliens carry their hoards back home on their persons and the only way to offset this loss was to borrow gold from Europe. This underneath drain goes far to explain the disappearance of the \$375,000,000 gold that is supposed to be in hand to hand circulation.

We borrowed \$100,000,000 gold in 1906, and tried to borrow more in 1907, but met with a rebuff. Europe, not only refused to lend any more, but she also insisted on getting back some \$30,000,000 which she had loaned us the year before. This was the last straw. In

a way it might be said that the March panic in 1907, came from fear of a gold outflow, the August panic as a result of it, and the October crash from failure to borrow it back again.

Currency reformers assert that Europe's rebuff was due to distrust of our monetary system. But this view was not indorsed by the highest financial authorities of Europe. According to these authorities it was our huge borrowings on railroad securities that caused Europe to distrust the collateral and to demand a guarantee by the United States Government of repayment in gold before she would lend us her gold.

It is often said that the panic would have come the year before but for this borrowing. But as a matter of fact we had been staving off panics in the same way ever since December, 1899. On December 30, 1905, the *Post* said, "the stock speculation and banking situation would repeatedly have broken down but for our borrowings from Europe." Four months later, May 1, 1906, the *London Economist* estimated that we then owed Europe \$450,000,000. The debt had grown since December, 1905, when it was estimated at \$100,000,000.

Now if Europe had demanded cash settlement of even one quarter of this debt at that time it certainly would have caused financial disaster.

But inelastic currency or crop demands, played no part in this situation. The 40 per cent., 90 per cent., and 125 per cent. money came late in December, 1905, after the crops had been harvested. It was due to the calling of loans by foreign bankers who had to be prepared for the European demand for gold in settlement of these debts. The demand for remittances for interest dues, aliens' drafts, etc., is always heaviest around the first of the year; and unless enough securities can be sold or pledged abroad gold has to be exported.

It was the demand for gold on account of these debts that caused the so-called Lawson panic of December, 1904.

And it was the same demand that led to the Faith Cure Pool in 1902 to avert the threatened outflow of gold. Again in 1899 we had the one-day panic of December 18, on account of actual gold exports for these debts.

If any doubts remain as to whether it is currency defects, or these foreign debts that is the cause of our financial ills the history of the past year ought to remove them.

We began the year by borrowing abroad on a larger scale than ever before. One reason for this was that the \$300,000,000 borrowed on three year notes in 1907 came due in March. A second reason was that our export trade balance fell off from \$636,000,000 in 1908 to \$251,000,000 in 1909.

After 1907 financial experts predicted that we would not have another panic for fifteen or twenty years. But these experts now admit that only this borrowing averted a worse crash than that of 1907. Between January and June the calling of loans by foreign bankers and the fear of larger gold exports caused the stock market to break every three or four days.

And here again it is proper to note that inelastic currency played no part in the situation, as the period was one in which redundant western money is supposed to be coming to New York for investment in call loans.

Some financial leaders now admit that it was these foreign debts which necessitated the big borrowing to avert gold exports and a panic last spring. But they forget all about it when they advocate the Aldrich-Vreeland scheme of currency reform.

Money scarcity it is now evident, is not due to crop moving demands; it is due to the diversion of currency from all parts of the country into New York in settlement of these debts. And panic results from the export of this currency in the form of gold to Europe.

But the central bank which Senator Aldrich favors will not cut down these

debts. Therefore, it does not strike at the root of the evil. His bank, as he explains it, is to advance the rate of discount, not to keep what gold we have, but to attract foreign gold—that is to borrow it. Which is practically the same as we have been doing these many years.

Now when a man comes to grief through living beyond his means, his only salvation is to cut down expenses and regulate his outgo according to his income. As a nation we are suffering from the same old fashioned complaint. We are living beyond our means and the only salvation is to adopt the same old fashioned remedy. We must regulate our outgo according to our income. We must cut down these foreign debts so that our income from merchandise exports will square the account. Last (fiscal) year our trade balance was under \$200,000,000; estimating these debts at \$900,000,000 we ran \$700,000,000 behind. That spells financial ruin. The proper remedies for this situation are:

(1) Encourage our export trade in every possible way.

(2) Restore and raise the duties on works of art and luxuries.

(3) Encourage American shipbuilding in every possible way.

(4) Tax outgoing ocean passenger tickets to reduce tourist expenses.

(5) Tax, heavily, all property in the United States owned by American expatriots like Waldorf Astor.

(6) Exclude migratory immigrants.

(7) Prohibit foreign ownership or control of American mines, mining lands, forest lands and financial institutions.

(8) Confer upon the Secretary of the Treasury the same power which is now held by the Bank of France to protect the gold reserve.

These remedies are now new. They have been applied by other nations in different periods. And, no matter what currency doctors may think, they will be approved by the American people when the true financial condition of the country is more fully understood.



“Annie Laurie”

(An Adaptation.)

J. T. Hudson

“Maxwellton braes are bonnie”—
*O list the sweet refrain,
 As the strains of “Annie Laurie”
 Come floating back again!
 Come floating back again
 From the vanished years to me
 When “for bonnie Annie Laurie”
 I’d lain “me down to dee.”*

“Her brow was like the snowdrift”—
*Again my pulses thrill
 As methinks I feel the throbbing
 Of a heart forever still—
 Of a heart forever still—
 Oh, the sad, sweet memory
 When “for bonnie Annie Laurie
 I’d lain me down and dee!”*

“Like the dew on the gowan lying—
*The tears fall thick and fast,
 As on Mem’ry’s pinions flying
 Again I view the past—
 Again I view the past,
 And old faces beam on me,
 When “for bonnie Annie Laurie
 I’d lain me down and dee.”*

Campaigning With Jeb Stuart

Col. G. N. Saussy

CHAPTER XIII.

The Story of a Military Trap and the Escape of the Quarry

STUART, with part of Hampton's and Fitz Lee's division rested after a strenuous day at Brandy. In Chapter XII it will be recalled Colonel Pierce Young, commanding Butler's brigade, had been left by Stuart at James City, where Stuart had tackled Kilpatrick on the 10th.

Early on the 12th, Young was directed to move to Culpeper Courthouse, there being no further need for his occupancy of the position near James City. The movement of Stuart thus far was for the purpose of curtaining the movement of General Lee's infantry. The infantry had followed Stuart through Madison Courthouse and marched parallel, but by a route between his line of march and the foot of the Blue Mountains.

So skillfully had Stuart screened the march of the infantry and artillery, Meade, who had retired north and east of the Rappahannock, concluded Stuart's manoeuvres merely covered a raid or cavalry demonstration.

Leaving Colonel Rosser with his splendid Fifth Virginia, with one gun, to picket the banks of the Rappahannock, Stuart proceeded with the balance of his command to gain the front of the main army now moving upon Warrenton.

General Meade, therefore, on the 12th (September), countermarched the Second, Fifth and Sixth corps of the Potomac Army with Buford's division of horse, and pushed Rosser away from the fords of the Rappahannock about midday. Rosser so skillfully handled his regiment, he delayed the Federal advance toward Culpeper Courthouse

until near nightfall. He took lodgement on the wooded ridge north of the town. To this point also came Young with his brigade from James City, bringing five pieces of artillery with him.

Young posted his artillery to the best advantage, and dismounting every available man, presented a formidable battle line. Rosser's regiment and one gun further strengthening the position, greeted the Potomac Army with so warm a fire, it declined a further advance that night.

One can readily estimate the risk assumed by Young and Rosser in opposing a weak brigade and one regiment of cavalry supporting six guns, to three corps d'armee of infantry and Buford's division of horse, of Meade's army. Yet "nothing ventured, nothing won" is the sentiment of an old maxim, and in the bloody game of war, desperate chances often turn the tide of battle.

Bluff is often a wonderful factor in this desperate business, and the Confederate trooper had become an adept in the dangerous game.

Young had a full military band with him. This he moved from point to point along his line and caused it to play inspiring music at each stop. He and Rosser further magnified the plan by having the troopers build many camp-fires, which indicated to the enemy a formidable foe in its front.

In all games of bluff there is an element of doubt. Young spent an anxious night, knowing the morning must reveal his actual weakness. The rough handling of Buford the day before by Fitz Lee and Stuart, warned him to be cautious, therefore, he was not anxious for special service that night.

We shall leave Young and Rosser to

hold their line in the face of a large part of Meade's army, while we treck northward to see what Jeb Stuart and Fitz Lee are doing.

Fitz Lee crossed the Rappahannock at Foxville, while Stuart proceeded higher up to Warrenton Springs, with Gordon's and part of Funsten's brigades. The preceding day, the Eleventh Virginia of Funsten's brigade, under Lieut.-Col. Ball, had been detached as an advance force in this direction. Near Jefferson, on the 12th, Col. Ball encountered the Thirteenth Pennsylvania and Tenth New York Cavalry strongly posted in the village. His force was insufficient to expel them. On Stuart's arrival, the Seventh Virginia was directed upon the left flank and the Twelfth Virginia upon the right flank of the enemy with the intention of cutting off their retreat to the river.

Funsten, leading the Twelfth Virginia, encountered the Tenth New York and after a short but tart conflict, drove it back to the river. Meantime Colonel Ball had assaulted the Thirteenth Pennsylvania in the town and succeeded in breaking its line although that regiment clung desperately to its position. The Thirteenth Pennsylvania were making for the ford when Funsten, reforming the Twelfth after its assault upon the Tenth New York, promptly charged the Pennsylvanians in flank. The combined attack, front and flank, resulted in a complete route.

At Warrenton Springs, the bridge and ford were commanded by rifle pits on the neither bank, into which Gregg had thrown a considerable force of dismounted troopers and supported these with the Second Brigade, mounted, of his division, and by artillery upon the hills above. Stuart's horse artillery had not come up when he reached the position at Warrenton Springs, so he applied to General Long, commanding the artillery of Ewell's corps for the loan of some guns. Long assigned him eight pieces.

Judiciously placing these guns,

Stuart opened a severe fire, which soon silenced the enemy's pieces and forced the supporting cavalry to seek shelter.

The Twelfth Virginia was now ordered to charge the ford. Down the narrow causeway Lieut. Baylor led the head of column by fours. In the face of a sharp fire from the rifle pits, he reached the bridge only to find it impassable, because much of the flooring had been removed.

Rather an embarrassing position, but Baylor was equal to the emergency. "By fours, right about wheel! Forward!" was his prompt order, and his column plunged into the narrow ford, and up the hill under the cheers of Ewell's infantry rode the troopers, and in a few moments he cleared the rifle-pits of the enemy.

Replacing the flooring of the bridge, the balance of the cavalry crossed over and opened the route for Ewell's infantry. Although it was now nightfall, Stuart directed Funsten and Gordon to push on and occupy Warrenton. In the execution of this order, there were several skirmishes along the route, resulting in the capture of about fifty blue troopers. That night the infantry followed and on the 13th Lee's army was concentrating around Warrenton.

Stuart was now ordered to make a reconnoissance toward Catletts Station, on the O. & A. R. R. At ten a. m. he sent forward Lomax's brigade. Funsten's and Gordon's brigades had been almost continuously engaged for the past four days and about out of supplies of ammunition and rations, therefore were compelled to await the arrival of the ordnance and subsistence trains.

Lomax moved to Auburn, where he learned the enemy at Warrenton Junction were in force. Lomax, therefore, awaited at Auburn for Stuart with the balance of his command. Stuart arrived about 4 p. m., bringing Maj. Beckham, seven guns and five ordnance wagons.

Warrenton Junction is distant from

the town of Warrenton about eight and a half miles. Catlett's Station about three miles above the Junction, and about nine miles from Warrenton. Auburn is distant five miles from Warrenton on the Catlett's Station road at the intersection of Cedar Run and also of the road from Freeman's Ford on the Rappahannock river. The country is hilly and lumpy and the crossing of Cedar Run difficult by reason of the steep descent to the ford which is also the point of intersection by the roads here crossing.

Lomax was left to guard Auburn. Stuart, with the remainder of the command, including the guns and wagons proceeded toward Catlett's.

About three miles from Auburn the road enters the large clearings or cultivated territory bordering the Orange and Alexandria railroad, and from this point the whole country between Warrenton Junction and Catlett's is open to view.

As Stuart emerged from the cover of the timber, an exciting scene met his view. The wagon train of the Army of the Potomac was packed upon this plain; infantry, artillery, and teams were hurrying along the line and parallel to the railroad.

Stuart, in the concealment of the woods for some time, remained in observation until satisfied Meade's whole army was moving rapidly northward. He sent Mayor Venable, of his staff, to apprise General Lee at Warrenton and suggest an early attack upon the flank of the marching column.

When Major Venable arrived in sight of Auburn, he found that hamlet in possession of the enemy. By a courier he advised Stuart of the situation, and by a wide detour northward, he rode for Warrenton. The Third Federal army corps had been bivoucing at Freeman's Ford when Meade marched for Culpeper. Meade learned, during the night the Second, Fifth and Sixth Corps and Buford were facing

Young and Rosser, that Lee was nearing Warrenton, and thereby endangering his line of supply or retreat.

Before dawn, he therefore, quietly withdrew, and marched for the fords of the Rappahannock. The Third Corps moved from Freeman's Ford, taking the road passing through Auburn and that evening brushed Lomax from its path. On the approach of this heavy column Lomax sent a courier to Stuart who, however, failed to reach him. Major Venable's messenger seems to have advised Stuart of the situation and late that evening he started to retrace his steps to and through Auburn, hoping he might find an opening in the Federal column by which he could regain General Lee at Warrenton.

A serious crisis now occurred in the military career of the bronze-bearded cavalier. Here he was, with parts of two small brigades with seven guns and a small wagon train, entrapped between two powerful columns of the enemy—the Second and Third Corps, between him and Lee and Meade's main army behind him.

Maj. McClellan says: "With all his fondness for attack, Stuart knew when to remain quiet as well as when to act. In the quandary of the situation, he hesitated not a moment. Concealment seemed impossible, for the advance was now skirmishing with the enemy at Auburn, and an occasional shot in the rear told that the rear guard had been observed by flanking parties of the column on the railroad."

He employed every member of his staff in withdrawing the advance and rear guards to the fields north of his line of march and on no account to return the enemy's fire.

Into a cup formed by surrounding hills, Stuart withdrew his command; horsemen, artillery and wagons disappeared in the dusk, as though the earth had swallowed them.

How thankful they were for the shel-

ter and curtain of those hills; how grateful for that friendly darkness!

Another hour of daylight must have wrought destruction to Stuart and his command. The outlet of this *cul du sac* was the difficult passage of the Cedar Run ford. "The enemy inclosed us front and rear. Upon our right a forest, upon our left a mill race," writes Major McClellan. Cautiously Stuart placed his guns on the brow of the hill overlooking the ford of Cedar Run and only three hundred yards from the road upon which the Second Corps was marching.

Strictest silence was enjoined upon the men, who conscious of the danger, were very quiet, as they stood to horse anxiously, like Micawber, "waiting for something to turn up." But ever and anon some hungry, weary mule in the wagon train would make the welkin ring with its terrible trumpet-bray. Never was the voice of a mule so discordant and unwelcome!

Charles Reed, the English author, wrote "Put Young in His Place." If possible, let the readers of *Watson's Magazine* try to assume this pose. Unless one has passed through a somewhat similar experience, he will attempt the well-nigh impossible, to do so. Here was Stuart with less than two thousand men, cooped up in a saucer with Meade's army environing him with scant, very scant, hope of rescue.

The otherwise jolly and rollicking Stuart was deeply concerned; and well he might be. He had many times led his men into serious difficulties and extricated them, but hope of rescue now was extremely remote. During these hours of anxiety he had sent six trusted scouts through the enemy's column to General Lee, asking that an attack be made upon the enemy near Auburn, as a diversion in his favor. As dawn approached Stuart knew concealment would be no longer possible. Several plans of escape were proposed during that night of anxious waiting—one of

which was to abandon the guns and make a sudden and determined attack upon the most available point in the enemy's column and cut his way out. Stuart, however, would not listen to any plan involving the voluntary abandonment of his artillery. His hope of relief was in an attack by General Lee or the passing of the enemy on the road to Catlett's.

As day dawned, Stuart perceived that a large force of the enemy had halted and stacked arms on the adjacent hilltops, and between his command and the ford at Cedar Run and were preparing campfires to cook breakfast. The crisis was now upon him. Saddle-girths were tightened and arms prepared, for concealment was no longer possible. The seven pieces of artillery were pushed further on the crown of the hill, and then he waited. A few shots from the enemy's line advised that the serious work was about to begin.

In an instant the seven dogs of war yelped, hurling shell and canister upon the surprised foe. Soon a regiment essayed to silence these guns, but their fire, with the supporting dismounted men, was more than the enemy could endure and their line of battle sunk behind the crest of an intervening hill.

Stuart's left was his weakest and most vulnerable point. Against it a strong attack was made. That flank must be maintained at all hazard for this was Stuart's main hope of escape.

Ruffin and his splendid First North Carolina Cavalry now essayed a mounted charge. Overriding the Federal infantry skirmish line he struck the strong, close, battle line of the enemy and his men recoiled from the shock, leaving their gallant colonel dead upon the field. That attack of the First North Carolina checked the enemy, and siezing this as the golden opportunity, Stuart withdrew the guns and wagons from the hill crest and passing rapidly

in rear of the enemy's position, extricated his whole command from its perilous position.

The six scouts who daringly penetrated the enemy's moving column and made their way to General Lee had given a full account of Stuart's perilous position. Ewell was directed to attack as Stuart had asked, but as Stuart's guns sent some shells over the enemy in close proximity to Ewell's men their attack was not pressed.

A more perilous trap than that into which Stuart had fallen, and extricated his command, did not develop during the four years of savage battle.

The incident at Bristol's, by which Meade had outmarched Lee to the defenses near Centreville, closed the campaign, as far as the main army was concerned; but Stuart followed the retreating Federals and had several engagements with them on Bull Run, at Groveton, Manassas and Frying Pan Church.

On the 18th Stuart, with Hampton's division was in position at Buckland, opposing Kilpatrick's division, and a large infantry support. Fitz Lee's division was at Auburn and had orders to move to Buckland. Early on the 19th, the enemy attempted to ford the ford on Broad Run. Stuart readily repulsed every attempt.

The forenoon was wearing away, when Stuart was advised of Fitz Lee's approach. Fitz suggested Stuart retire toward Warrenton and draw Kilpatrick after him, and at the proper time, Fitz would interpose and he and Stuart catch Kilpatrick "fore and aft." Stuart readily adopted the plan and advised Fitz the sound of his (Fitz's) guns would be his signal to turn upon the Federal cavalry. Kilpatrick, however, took counsel with caution and left Custer's fine Michigan brigade in position at Broad Run. Lee promptly attacked. Custer realized the great

value of his position for Kilpatrick and stubbornly refused to be driven away.

Major P. P. Johnston, commanding Lee's guns, thus describes the battle between Lee and Custer: "My battery was hotly engaged when Fitz Lee attacked Custer's brigade at Buckland Mills. The battle was of the most obstinate character, Fitz Lee exerting himself to the utmost to push the enemy and Custer seeming to have no thought of retiring. Suddenly a cloud of dust arose on the road toward Warrenton, and as suddenly everything in front gave way. The mounted cavalry was ordered forward and I saw no more of the enemy although following as closely as my wounded condition would admit."

As per agreement, the first sound from Fitz Lee's guns, Stuart assumed the offensive. Hampton's Division was faced about and thrown upon Davis' brigade. Gordon's North Carolina Brigade on the road and Young and Rosser on either flank. So sudden and impetuous was Stuart's attack, Davis soon gave way. Then followed the memorable "Buckland Races." For five miles the pursuit continued and the enemy driven upon the lines of their First Army Corps. Custer saved his guns, but eight wagons and ambulances, including Custer's headquarters' wagon, baggage and papers, together with 250 prisoners, fell into Stuart's hands. On the 20th, Stuart started to retrace his steps, as the main army had retired to Culpeper Courthouse and the line of the Rappahannock." Stuart reported his loss in killed and wounded for this campaign at 408. The list of his missing, though not reported, was small. The federal cavalry report 390 killed and wounded and Major G. M. Ryals provost-marshal of the cavalry corps reported 1370 of the enemy captured in the same time.

(TO BE CONTINUED.)

Some Reminiscences From Men on the Firing Line

[All the tales of the Civil War have not been written nor told. *Watson's Magazine* proposes to publish each month short narratives from those who actually took part in the "War of the '60's." In fighting their battles over, the old Veteran will be surprised first, then gratified at the eager interest with which their tales are read. We hope our old Confederate Veterans will send in their recollections; their war-time anecdotes, the history of the foraging tours, their brief romances, and all the data which went to make up the lives of "the Boys in Gray" in '61-'65.—The Editor.]

Another Account of the Capture of Jefferson Davis

I read in the May number of the Confederate Veteran, page 224, Casper Knobel's account of the pursuit and capture of Mr. Davis. He belonged to the 4th Michigan Cavalry, and lives now in Philadelphia. He writes:

" . . . Our party had traversed a short distance when we discovered a dying campfire. This indicated that we must be close to the Davis party. George Pinke and I were picked out of fourteen men to make an inspection as quickly and as quietly as possible. . . . As soon as we made out the tents more clearly we made a charge. . . . I dismounted and George Pinke held my mule. . . . I tore open the flap of the first tent, which proved to be the one occupied by Mr. and Mrs. Davis and family. I reached in and took from the tent pole a satchel and I handed it to George Pinke. . . . When the fighting commenced, George Pinke was detailed to go out, while I was left on guard with others. It was just at this time Mrs. Davis came out of the tent and threw a shawl over her husband's shoulders, and out of this incident grew the cruel story that the Confederate President tried to escape in women's clothing. Mr. Davis had on a gray suit, a soft hat, and the shawl I have mentioned, and nothing else. I don't think Mrs. Davis had any idea of aiding her husband's escape when she threw the shawl around him. It was simply a thoughtful effort to protect him from the raw morning air. . . . Here Mrs. Davis addressed me

with some questions about what we were going to do with her husband. I told her I did not know, but that I was very hungry; so she went to her cook, and then her daughter brought me some corn cakes. This in itself was a good reward for a hungry soldier.

"The reward of \$100,000, was divided in this way: Gen. Wilson, commanding U. S. Cavalry, \$3,000; Lieut. Col. Prichard, of the 4th Michigan, \$3,000; Col. Harden, 1st Michigan, \$3,000; Capt. J. H. Yeoman, 1st Ohio, \$3,000; Horseshoer George Pinke, \$333; Casper Knobel, \$293. The remainder, I believe, was divided among four hundred and nineteen.

"But compare Comrade Pinke's and my rewards, out of the \$100,000. I hold a gold medal for this act. I also carry a shot-wounded leg, received while on duty."

From Knobel's statement, one would infer that he was there.

I would be glad if you would publish Knobel's statement as made in the "Veteran," in full. The slander of A. O'Donahue, published in your magazine, ought to be disproven. It is a clear case, to my mind, that Knobel has given the facts and that O'Donahue has purposely not stated the facts.

A VETERAN.

A Letter From Mrs. Wesson Regarding a Misunderstanding

My Dear Sir: A short time ago I sent you "Lines on a Confederate Bill," which I clipped from the Courier Journal years ago (perhaps thirty), with the explanatory note giving credit of same

to Mrs. R. M. Lytle, of Louisville. The authority was not disputed at the time and I had always supposed she was the writer. You kindly published same and soon afterward I received a letter from Mr. Norton, of Louisville, stating that an army comrade of his, Major S. A. Jonas, wrote the poem in question. Captain Shell, of Louisville, says he was sitting within ten feet of Maj. Jonas when he wrote it and handed it to him to read.

Later I had another letter from Mr. Norton enclosing one from Maj. Jonas, in which he says, "The Lines on the Back of a Confederate Note,' have been pirated a dozen times a year ever since their publication over my signature in the New York Metropolitan Record, shortly after the war, under the editorial heading, 'Something too Good to be Lost.' The Louisville lady was about the one hundredth claimant. Capt. A. B. Shell, who, with Capt. D. L. Sublett, and other paroled officers and men were with me in the Powhatan hotel in Richmond, shortly after Johnson's surrender, when I wrote the lines."

Now, Mr. Watson, as I was unintentionally the cause of this controversy, and Major Jonas has proof to substantiate this claim of authorship, will you please correct my mistake, in your matchless magazine? and greatly oblige a true friend—

Wingo, Ky. MRS. I. A. WESSON.

Prison Life

To begin, I was captured at Fort Gregg, one mile south of Petersburg, April 2d, 1865. There was no official report ever made of this battle, because every soldier in the fort was killed, or wounded, or taken prisoner. There were about 165 soldiers defending this fort, consisting of about 100 artillery drivers (who had volunteered under Gen. Lee's call, for the winter only, so he could furlough more of his men), and the 12th Mississippi Regi-

ment of Infantry, numbering only 65 men. This mixed squad fought Gen. Gibbon's division, numbering about 6,000 men, for four hours. We drove back three charges of this division, when, on the fourth charge, they jumped headlong into the ditch in front of the fort. The Federals attempted by steps to scale the fort. We fought across the top of the fort, about twenty feet, for two hours.

Then our little band, depleted and exhausted, surrendered with 32 men, the Federals admitting a loss of 500 killed.

I have a pamphlet written by Gen. Phil. Sheridan, entitled "Brave Deeds." In that he classes the defense of Fort Gregg as equal to any military feat of any age.

We were carried as prisoners to the terminus of Gen. Grant's famous railroad, from City Point on the James River. Here we stayed until sundown. Personally we felt chagrined, humiliated; as patriots, we felt the wrong had triumphed over the right. The unlimited resources of our enemy were apparent, from the huge piles of flour, corn, meat, hay, etc. They had more reserved troops and arms, as well, contrasting with our depleted ranks and suffering men.

We were treated kindly and courteously. Marching to City Point we took steamer to Point Lookout prison, April 2rd. The next day I walked all around the prison enclosure, which was a stockade, built of heavy plank about twelve feet high, with a platform about three feet from top, on the outside, for the sentinels to overlook and patrol the camp. Negro soldiers were on guard when we first got there. We found a revolution organizing, of course secretly, to take tent poles as arms, break through the stockade fence and kill every negro soldier on the point, because a short while before we arrived, some negro sentinels had fired into a crowd of prisoners, who lingered

around a pump, getting water a few minutes after tattoo, and had killed several and wounded more. But the negro troops were removed in a few days and replaced by white troops. This was satisfactory to our boys, and quiet was restored.

There were only three pumps to supply water for the 20,000 prisoners at that time. These pumps were pumped dry every day about three or four o'clock in the afternoon. From that time until tattoo, at 9 p. m. there was a very scant supply of water.

I stayed in this camp a week or ten days. My old friend, Toombs Cullers, heard I was in prison and looked me up, and told me he would get me transferred to the hospital camp with him if I would go. Said he had been in this camp about six months before he got into the hospital camp, and knew it was hell compared to his new camp. I agreed to go. I was making a gutta-percha ring when Toombs found me. He said that was his business over in his camp, too, and we could work together. I got over in a few days, and what Toombs and I did for nearly two months would fill a book. We ingratiated ourselves with Dr. Vogel, a large, cheerful, old gentleman from New York, and chief executive officer of this hospital camp. I am proud to say that our wounded and sick at this place were humanely treated. Toombs and I took dinner once a week with Dr. Vogel, and he always had a fine spread, good whiskey as an appetizer, and champagne with the condiments. The old gentleman was very fond of the little trinkets made by the prisoners. We would make him anything with double care, because he was so very kind to us.

We indulged in various recreations. We attended two minstrel shows each week, gotten up entirely by our prison boys. The Yankee sutler would order their uniforms, wigs for ladies and gentlemen, musical instruments and indeed

everything for a complete outfit for a minstrel troupe. They procured the use of a large cook-house for a theatre, and gave two performances a week, one on Tuesday night and one on Thursday night of each week. They were fine. All the Federal officers attended. Admission tickets were 75, 50 and 25 cents. The officers took the 75 cents seats and then the prisoners made up full houses every night. Then we hired for one hour, just before sundown every day, a prisoner phrenologist, whom we paid \$1.00 per hour to examine and read character by his science. These examinations were public and free. Our phrenologist was a good talker and furnished a deal of fun. Then we bought a fiddle, made by a prisoner out of a cracker box, and had a stag-dance daily about sundown. We were both fiddlers.

The war being over, the parolment of prisoners commenced. This was down alphabetically, and as my friend Cullers was in the C's and my name in the S's, he got out about a week before I did, and this was the longest week of my life, I believe. My old companion gone; thoughts of father, mother, relatives and friends at home, made me restless and nervous. I broke every ring I tried to make, and just quit and walked. At last my name was called, just in easy time for me to go down to the wharf and get passage on an old ship that was to sail at sunset. I looked up my benefactor and friend, Dr. Vogel, to bid him adieu, but he told me he would meet me at the wharf, which he did, and afterwards, by invitation, taking a social glass of lager beer with him. We bade each other good-by. He was a splendid gentleman; wished me a safe trip home and health and prosperity through life. This was the sixth day of June, 1865.

The old ship we boarded had been condemned as unfit for crossing the Atlantic and was now plying up and down the Atlantic coast as a U. S. mail

steamer. Going aboard, we were marched across the upper deck to the hatch door and ordered down a ladder, about fifteen feet perpendicular, into the hull of the old ship. Dark, dirty and dreary. And in this old hull the ship's steam boiler was located, about fifty feet from the stern of the ship. About 150 convalescents from the hospital were passengers in this old hull. We steamed away and next morning were told to come out and go ashore, as the ship would not sail again until 2 o'clock p. m. We learned we were at Fortress Monroe. I went through the old brick wall fort, with its two lines of guns. There were quite a number of U. S. soldiers quartered here, under command of Gen. Nelson Miles. President Jefferson Davis was also a prisoner here. I attempted to get permission to visit him, but failed. I went to the low, flat house, where he was incarcerated. Two sentinels were posted on the outside of the hall door and two on outside of inner door to Mr. Davis' room. The inside door was shut and I could see no more.

We next steamed to Norfolk, Va., where all of our comrades, save about 25 of us, got off to go to their homes. Our vessel again sailed on its way South. We could not keep time; everything was so monotonous, and the heat radiating from the boilers made our compartment (even water-tight and only the hatch door to ventilate) very warm, for we were ten feet or more below the water's surface.

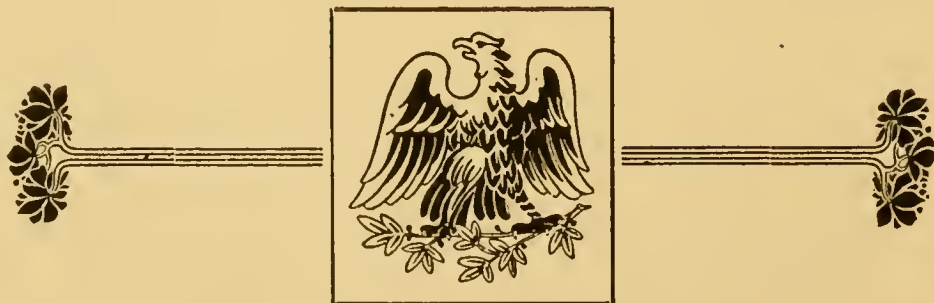
We chafed under our confinement. Even live stock were not allowed to be placed in the hull of a ship, for its only use was to store certain commodities, such as coal, salt, sugar, etc., which would also serve as a ballast for the ship.

To think, we were sailing upon the ocean, an altogether new experience to us, and not allowed to even look upon this grand and sublime sight, made us think and use language not admissible in Sunday schools.

A. E. STROTHER.

Lincoln Co., Ga.

(TO BE CONTINUED.)





EDITORIALS



By THOS. E. WATSON

The Story of the South and West

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CHAPTER VII.

“GOD moves in a mysterious way His wonders to perform.” The better your acquaintance with history, the more ready and unreserved is your acceptance of this homely couplet.

A mother's tears melted the heart of Coriolanus, and saved Rome. Another matron, looking in terror from the roof of her dwelling saw Pyrrhus slaying her son, in the street below, and she, with avenging force, hurled a tile at the head of the great warrior, striking him and killing him—thus changing the course of Grecian story. Had Anne Boleyn been less pretty, there might not have been any Church of England. A grain of sand in the groin of Cromwell, altered the fate of Europe. A leg of mutton, seasoned with garlic, prostrated Napoleon with a fit of indigestion, wrecked the Dresden campaign and thus led to the triumph of the allied Kings over Republican principles in France. That the great Marlborough was willing to act as waiter at the table of the petty monarch of Prussia, gained to the Allies the formidable troops without which Louis XIV might not have been checked in his victorious march to European dictatorship.

But for a trivial brawl in Corsica, which made Pozzo di Borgo the relentless and implacable foe of Napoleon, the Bonaparte dynasty might have kept their thrones. Because Cassius envied and hated Cæsar, the imbecile usurper, Brutus, was persuaded that he must save his country by the cowardly assassination of his own benefactor and his country's greatest statesman. And so I could go on with tiresome citation, illustrating how the events of the world's life hinge upon seeming trifles—the stumble of a horse, the barking of a dog, the cackle of geese, the misunderstanding of an order, the mistake of a uniform, the downfall of rain, the early coming of snow, and the indispensable Somebody, who at the critical, fateful moment is sick, or asleep, or drunk.

Are there any dramatic episodes of this kind in the story of the South and West? Why, it teems with them. Like the pearls and the precious metals which the Aborigines possessed in abundance, without knowing their value, the most thrillingly interesting incidents of our national life have been passed over so negligently, so coldly, that almost every American would rather clean

a sewer than to really read a history of America. Most men would gladly serve a term on the chain-gang, rather than read Bancroft, Hildreth, Schouler, etc. And this is not to be wondered at when we take into consideration the style in which most of the histories have been written.

* * * *

The indispensable Man in the successful planting of Protestantism in this country was Captain John Smith; and all of his labor, heroism and genius would have been expended in vain, had it not been that Pocahontas was one of the bravest, tenderest, truest, hearts that ever beat in a human breast. In the careers of those two, is as dramatic a romance as ever was told—and it never has been, and never can be, properly told. We feel that justice has been done to the memory of John Hampden, to that of Du Guesclin, to that of Sir William Wallace, to that of Robert Emmett, to that of Sir Walter Raleigh; but in the very nature of things it is perhaps beyond human power to fitly class the characters and the deeds of the gallant Englishman, John Smith, and his maiden friend, Pocahontas.

First of all, is the difficulty of recreating the age in which they lived, the standards of that age, and the manners and aims of people of that age. Let us try to picture the stage, and some of the leading actors that appear on it:

There is Philip II, the mightiest monarch of his time, who is exhausting the resources of his vast empire in the effort to make Roman Catholicism the sole religion of mankind. He lives a hermit—never

mingling with his people, never showing a plume in the rush of armies, doing nothing to add to the joy of the world, doing much—horribly much—to increase its woe. He is the huge, invisible octopus of his century, his tentacles thrown, now at Holland, now at France, now at England, now at America. A hideous monster, he seems to me; and I sometimes wonder if his blood was red and warm. He squats there in his gloomy, enormous, convent-palace, with never a laugh in his eye or on his lip—save on the day when they brought him the tidings of the massacre of the Huguenots on St. Bartholomew's. With fire and sword, he has extinguished "heresy" in Spain; that is, he has burnt, or tortured into apostasy every Spanish Protestant. No spectacle is more gratifying to his royal eyes than that of one of his subjects, dying amid the flames—dying because he differs from his King on a matter of religion.

With herculean persistence and power he has sought to crush Protestantism in the Netherlands; doing so with a ruthless barbarity that still causes the reader to turn sick with shame and horror. He connived at the murder of Coligny; sent butchers to exterminate the Huguenot colony in Florida; paid the assassin of William the Silent; and eagerly waits to pay for the murder of Queen Elizabeth, if it can be done.

Not long ago, the inhuman bigot and destroyer, despatched his "Invincible Armada," against Protestant England, and on board—anticipating a joyful period of burning and torturing—were ninety executioners, equipped with their

frightful apparatus, to set up the Inquisition in the British Isles. The stars in their courses fought against the King and the Pope; and of all that proud armament, only a worthless remnant ever saw Spain again.

Keenly watchful for his "religion," everywhere, Philip is most resolute to keep, in the Americas, what Pope Alexander VI had given; and he means to do his utmost to keep Protestants from colonizing any of the immense territory included in the papal grant. (Do not lose sight of this all-important fact.)

Continental Europe—Spain excepted—do not at present concern us: We pass to England, which at that time had about 5,000,000 population. But among these were giants. Henry VIII had given his country an organized navy, supported out of the nation's taxes. His daughter, Queen Bess, had been compelled by events to maintain and augment it. During her long reign, there sprang up a number of sea-kings, whose daring amazed the world and whose achievements revolutionized world-wide conditions. For the first time her flag went round the world, and it was graciously fitting that the Queen should come on board the vessel, that had come home from that memorable cruise, and should there, on his own quarter-deck, bestow knighthood on Francis Drake.

After the atrocious perfidy of the Spaniards in Florida, the few Protestants who escaped took refuge in England, and the story they told fired the souls of the Protestants. Later, came the Spanish attempt to repeat on the English, in South Am-

erica, the perfidy and the atrocity to which the French had fallen victims in Florida. Hawkins and Drake fought their way out of the trap at San Juan de Ulloa; but when they got back to England and related their own experience with faithless, murderous Catholics, the war-dogs were let loose. One crashing blow after another fell on Spanish commerce. Her fleets were sunk or burnt, in her own harbors. At Cadiz, at Corunna, Drake dealt the Spanish King staggering defeats, seizing his treasures, sinking his ships. Finally, at the terrible battle off Cadiz Spain's navy was annihilated.

"Come and take a boat-ride with me on the Lake," said King Philip to a lady of the court.

"No, indeed," she answered, "Drake might capture us."

* * * *

Among all the gallant figures of that stirring age, none has grown on me—as I studied them—more steadily than that of Captain John Smith. As true a knight-errant as ever released imprisoned damsel from feudal tower, was this red-headed, blue-eyed, bewhiskered, adventurous and indomitable man. When almost every other soldier, navigator and colonizer was feverishly seeking gold, Smith was seeking to know the world, serve humanity and found a law-abiding, self-sustaining state. Before coming to America, he had travelled for years on the European continent; had fought with Prince Sigismund against the Turks; and had become famous as a soldier. That he was the bravest, most venturesome and most to be dreaded of any man in

Sigismund's army, was proved by his single combats with the three champions of the Turks—each of whom he successively slew in fair fight.

Afterwards he fell into the hands of the enemy and was made to endure the rigors of slavery. Killing his master, he escaped into Russia—in his master's clothes, and on his master's horse.

Then he made his way back to London, where one Bartholomew Gosnold was trying to arouse interest in America. The proposition to colonize the New World appealed both to Smith's roving disposition and to his imagination. It does not appear that he expected to find riches. That is the most refreshing peculiarity to be found in John Smith.

* * * *

While the hero of the story was a slave in Paynim lands, almost desperate under hardships, what an improbability it would have seemed had some strange weird Gypsy woman taken his hand, studied the palm, and then looking, rapt, into vacancy prophesied:

"I see a far country, where the unbroken forest comes to the lake, the river and the ocean. The coast is wild; the rivers deep, long and wide; the bays and the lakes numberless, beautiful—brilliant with the blaze of flowers, musical with the hum of bees and the song of birds.

"Amid the forests lives a strange race of men, with strange customs and a strange tongue. Other races have preceded them, and of these they know nothing; nor do they know the origin of their own.

"Among these people you will go; and it is you who will plant Protestant civilization in the New World. It is you who will win the respect, the obedience, and the aid of these strange red men. And the daughter of their Emperor will become your friend. She will spring to your relief when a captive, will clasp you in her little arms, will lay her head upon your own, shielding it from the murderous club. She will remain steadfast, will feed your people when they are perishing; will warn them in times of danger.

"In your supreme peril, again, when you are almost alone in her father's country and he determined on your death, it is she who again saves you. She will steal away from the wigwam; she will speed alone, at night and through the woods to where you are. It is her little feet that you will hear, come pattering over the dank leaves; it is her tender, trembling voice that will give you warning of the intended attack—and then she flies back to her tent, having done what Fate meant her to do. She has saved you; and in doing so, saved the colony."

Wildly improbable, but strictly true.



The Roman Catholic Hierarchy: The Deadliest Menace to Our Liberties and Our Civilization

(Copyright by Thomas E. Watson, 1911)

[For the individual Roman Catholic, who finds happiness in his faith, I have no word of unkindness. Some of my best friends are devout believers in their "Holy Father." If anything contained in the series of chapters dealing with the hierarchy causes them pain, and alienates their good will, I will deplore it.

The Roman Catholic ORGANIZATION is the object of my profoundest detestation—NOT the belief of THE INDIVIDUAL.]

CHAPTER XII.

IF you will ask a Protestant missionary who has labored in Catholic countries, he will tell you that the priests do not encourage the people to read the Bible. On the contrary, the Book is kept from them, as far as possible.

The Protestant Magazine in its issue for the second quarter, 1911, has this:

"Among the representative Protestants who have visited South America and have observed conditions for themselves, is Dr. Robert E. Speer, the efficient secretary of the Presbyterian Board of Missions, whose views upon this subject, as set forth both upon the platform and in the public press, have attracted much attention. He put the case so forcibly, in an article in the *Missionary Review of the World*, for March, 1911, that we deem it for the profit of our readers to reprint that portion of the article which summarizes his conclusions. We therefore quote the following:

"Protestant missions are justified in South America in order to give the Bible to the people. There are Roman Catholic translations of the Bible, both in Spanish and in Portuguese, but the Church has dis-

couraged or forbidden their use. Again and again priests have burned the Bibles sold by colporteurs, or missionaries, even when they were Roman Catholic versions. Again and again they have denounced the missionaries for circulating the Scriptures, and have driven them out of villages where they were so employed, and have even secured their arrest. It is safe to say that not one person out of one hundred in South America would ever have seen a Bible but for the Protestant missionary movement. The priests themselves are ignorant of it. A few ecclesiastics, like the one Roman Catholic cardinal in South America, who was formerly an archbishop in Brazil, have written approvingly of the circulation of the Bible in Portuguese; but nothing has been done by the Church to promote the circulation in Spanish, which is the language of two thirds of South America. The archbishop of Bogota requires all who have Bibles in their possession to deliver them up to their priests. Only a few months ago, the priest in the church on the main plaza in Chillan, Chile, where the great markets are held, boasted openly in church of having burned seven

Bibles. The circulation of the Bible in South America is still dependent upon the Bible societies and the Protestant missionaries. If it were not for them, the people of South America would today be without the Bible. Is it wrong to give it to them? Must we justify a movement without which forty million people would be ignorant of the Bible?

“ ‘Protestant missions are justified and demanded in South America by the character of the Roman Catholic priesthood. I fought as long as possible against accepting the opinion universally held throughout South America regarding the priests. Ever since reading, as a boy, the ‘Life of Charles Kingsley,’ the celibacy of the priesthood had seemed to me a monstrous and wicked theory, but I had believed that the men who took that vow were true to it, and that, while the Church lost by it irreparably and infinitely more than she gained, she did gain, nevertheless, a pure and devoted even if a narrow and impoverished service. But the deadly evidence spread out all over South America, confronting one in every district to which he goes; evidence legally convincing, morally sickening, proves to him that, whatever may be the case in other lands, in South America the stream of the Church is polluted at its fountains.

“ ‘Protestant missions in South America are justified because the Roman Catholic Church has not given the people Christianity. There are surely some who find peace and comfort, and some who see Christ through all that hides Him and misrepresents Him, but the testimony of the most temperate

and open-minded of the men and women who were once themselves earnest Roman Catholics is that there are few whom they know in the Roman Catholic Church who know the facts of Christ's life, and fewer still who know Christ. The crucifixes, of which South America is full, inadequately represent the gospel. They show a dead man, not a living Saviour. We did not see in all the churches we visited a single symbol or suggestion of the resurrection or the ascension. There were hundreds of paintings of saints and of the Holy Family and of Mary, but not one of the supreme event in Christianity. And even the dead Christ is the subordinate figure. The central place is Mary's. Often she is shown holding a small, lacerated, dead figure in her lap, and often she is the only person represented at all. In the great La Merced church, in Lima, over the chancel is the motto, ‘Gloria a Maria.’ In the oldest church in Barranquilla, there is no figure of Christ at all in the altar equipment, but Mary without the infant in the center, two other figures on either side, and over all, ‘Gloria a Maria.’ In the wall of the ancient Jesuit church in Cuzco, known as the Church of the Campania, are cut the words, ‘Come unto Mary, all ye who are burdened and weary with your sins, and she will give you rest.’ There are many, I am sure, who learn to love and reverence the name of Christ, but Christ as a living moral and spiritual power the South American religion does not proclaim.

“ ‘We are to do our duty. It is our duty to minister to human need. We are to maintain our missions in

Latin America, and to seek to evangelize the people of Latin America with the Christian gospel, just as we seek to evangelize the Japanese Buddhist sects, whose doctrines and rites are scarcely less Christian than those of many of the Latin-American peoples.' ”

Roman Catholics are educated to look to the priest in all religious matters. He is their Shepherd: they must rely upon him for guidance, for knowledge of the Gospel, for the forgiveness of their sins, for their soul's salvation. Sworn servitor of the infallible Pope, he cannot sin, he cannot err; he cannot mislead. Having *him*, the faithful need nothing more. Having *him*, they do not need the Bible. Why read and think? To peruse the Scriptures and agree with the priest, were a waste of time. To read them and differ from the priest, were heresy. To this state of mind the priests seek to bring the laity *for fear the laity will read the Bible and discover that Roman Catholicism is not there.*

For example—

What intelligent Catholic could study the New Testament without being impressed by the fact that Christ, during His ministry, paid no considerable attention to His mother? There is no evidence that He was even in the habit of visiting her. And do we not, all of us, recall the somewhat surprising passage which records how His mother and other members of the family came to where He was teaching, desiring to see Him, and how He declined to yield to their request? I have always regarded that incident as one of the most convincing evidences of the veracity of Gospel

narrative—for it is capable of being construed to the disadvantage of the Savior, considered humanly.

The verses are so remarkable, and seem to me to have such profoundly important bearing on the subject of Mary-worship, that I give them, in full, as they appear in the Gospels of Matthew and Mark:

Matthew 12:46 et seq.

“While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him.

47. Then one said unto him, Behold, Thy mother and thy brethren stand without, desiring to speak with thee.

48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49. And he stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren!

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

* * *

I. The same day Jesus went out of the house, and sat by the sea side.”

* * *

Mark 3:31—

“There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32. And the multitude sat about him: and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33. And he answered them saying, Who is my mother or my brethren?

34. And he looked round about

him, and said, Behold my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother, and my sister and mother."

It may interest you to know how this incident is related in *The New Testament in Modern English*, by Ferrar Fenton, M. R. A. S., M. C. A. A. This work was published in London a few years ago, and was officially recognized by the King of England and by the Emperor of Germany.

Matthew 12:46-50; 13:1.

"While He was still speaking to the crowd, His mother and His brothers stood outside, desiring to speak with Him. And some one said to Him, 'See, Your mother and brothers are outside, wishing to speak to You.'

"Addressing the one who told Him, however, He asked: 'Who is My mother? and who are My brothers?' Then extending His hand in the direction of His disciples He said: 'Why those are My mother and My brothers, for whoever does the will of My Father Who is in heaven, he is My brother, and sister, and mother.'"

The third chapter of Mark, verses thirty-one to thirty-five, inclusive, treats it thus:

"His mother and His brothers came, and while waiting outside they sent Him an invitation. And some in the crowd seated round about Him said: 'See, Your mother and brothers outside are asking for You.'

"'Who,' He asked, in reply to them, 'are My mother or My brothers?' And looking over those who sat round about Him, He ex-

claimed, 'Here are My mother and My brothers! For whoever may do the will of God, the same is My brother, My sister, My mother!'"

It is true that, in His dying hour, He commended His mother in a purely human way to His favorite disciple; but even here the words are more formal than loving. "Woman" is not an affectionate word, when addressed to one's mother; and there is most assuredly no hint that Christ regarded her as a deity.

Now, fix these ideas in your head:

(1) That there was absolutely no trace of woman-worship among the Jews.

(2) That throughout the Old Testament women are treated as distinctly inferior to men;

(3) That neither Christ nor His disciples paid any special deference to His mother;

(4) That she had no part whatsoever in His ministry;

(5) That when she and His brethren went to visit Him, and sent a message to Him, asking that He come out to them, He flatly refused to go.

(6) That He repudiated the idea that His mother and brethren were any more to Him than were the people in the house wherein He was teaching.

(7) That even when His discourse was ended, He did not go to His mother and brethren; but "went out of the house and sat down by the seaside."

Such is the positive testimony of both Matthew and Mark, the two corroborating each other in the most convincing manner. Really,

the incident need not have been related: it was not at all necessary to the essentials of the narrative. But it was one of those details which fasten themselves on the memory, when more important facts are forgotten. What it proves conclusively is—

Jesus Christ wished the world to know, that all mothers, all sisters, all brothers, were as much to Him, as were the woman who gave Him birth, and the brethren born of the same womb.

When you digest that thought, you realize its enormous value to Protestantism. Those two passages of the Gospels totally destroy the foundations on which are built the adoration of the Virgin Mary. The casuist doesn't live who can reconcile Madonna-worship with the New Testament.

In the chapter preceding this it was explained that the heathen of the Roman empire took possession of the Christian religion and paganized it. Church festivals, ceremonials and vestments went from the old religions to the new. The Roman Catholic creed and practice of today is a blend, composed partly of Buddhism, partly of Numatism, partly of Zoroastrianism, partly of Mylittanism.

So far as the deification of the Virgin Mother is concerned, it can be traced as accurately as we can follow the rise and fall of Rome.

In Jameson's *Legends of the Madonna*, we read:

“It is curious to observe, as the worship of the Virgin mother expanded and gathered in itself the relics of many an ancient faith, how the new and the old elements, some of them apparently most hetero-

geneous, became amalgamated, and were combined in the earlier forms of art.”

Just how the pagan symbols of portraiture were borrowed by the Roman Catholic artists who first began to represent, in marble and in painting, the Virgin Mary, was vividly shown in Cut No. 1 of our July number. (In the light of Mrs. Jameson's historically correct statement, turn to our last issue, and study again the cuts of the various Virgin Mothers of the religions of antiquity.)

Any Roman Catholic who wishes to know by what process, and by what authority, paganism took possession of his Church, should read the papal orders issued by Pope Sergius, of the Seventh Century. For the express purpose of having the heathen celebrations become associated with the Virgin Mary, he ordered that her festival should take place on the holy day of the pagans. In fact, practically every religious celebration of today in Catholic lands, is held on the holy days of the heathen—the pagan rite being almost exactly copied by the Roman priests.

Lina Eckenstein, in *Woman under Monasticism* (Macmillan & Co., New York), furnishes some illuminating facts:

“The harvest festival is coupled in some parts of Germany with customs that are of extreme antiquity. In Bavaria the festival sometimes goes by the name of the ‘day of sacred herbs,’ krauter-weihtag; near Wurzburg it is called the “day of sacred roots,’ or ‘day of bunch-gathering,’ buschelfrauentag. In the Tyrol, the fifteenth of August is the great day of the Virgin,

grosse frauntag, when a collection of herbs for medicinal purposes is made. A number of days, frauen-tage, come in July and August and are now connected with the Virgin, on which herbs are collected and offered as sacred bunches either on the altar of Our Lady in church or chapel, or on hill-tops which, throughout Germany, are the sites of ancient woman-worship. This collecting and offering of herbs points to a stage even more primitive than that represented by offerings of grain at the harvest festival.

“In a few instances the worship of Mary is directly coupled with that of some heathen divinity. In Antwerp to this day an ancient idol of peculiar appearance is preserved, which women, who are desirous of becoming mothers decorate with flowers at certain times of the year. Its heathen appellation is lost, but above it now stands a figure of the Virgin.

“Again we find the name of Mary joined to that of the heathen goddess Sif. In the Eifel district, extending between the rivers Rhine, Meuse and Mosel, a church stands dedicated to Mariasif, the name of Mary being coupled with that of Sif, a woman—divinity of the German heathen pantheon, whom Grimm characterizes as a giver of pain. The name Mariahilf, a similar combination, is frequently found in south Germany, the name of Mary as we hope to show further down, being joined to that of a goddess who has survived in the Christian saint Hilp.

“These examples will suffice to show the close connection between the conceptions of heathendom and

popular Christianity, and how the cloak of heathen association has fallen on the shoulders of the saints of the Christian church. The authorities of Rome saw no occasion to take exception to its doing so. Pope Gregorious II. (590-604) in a letter addressed to Melitus of Canterbury, expressly urged that the days of heathen festival should receive solemnity through dedication to some holy martyr. The Christian saint whose name was substituted for that of some heathen divinity readily assimilated associations of the early period. Scriptural characters and Christian teachers were given the emblems of older divinities and assumed their characteristics. But the varying nature of the same saint in different countries has hardly received due attention. St. Peter, of the early British church, was very different from St. Peter, who in Bavaria walked the earth like clumsy good-natured Thor, or from St. Peter who in Rome took the place of Mars as protector of the city. Similarly the legends currently told of the same saint in different countries exhibit markedly different traits.

“For the transition from heathendom to Christianity was the work not of years, but of centuries; the claims made by religion changed, but the underlying conceptions for a long time remained unaltered. Customs which had once taken a divine sanction continued to be viewed under a religious aspect, though they were often at variance with the newly-introduced faith. The craving for local divinities in itself was heathen; in course of time the cult of the saints

altogether remoulded the Christianity of Christ. But the Church of Rome, far from opposing the multitude of those through whom the folk sought intercession with the Godhead, opened her arms wide to all.

“At the outset it lay with the local dignitary to recognize or reject the names which the folk held in veneration. Religious settlements and church centres regulated days and seasons according to the calendar of the chief festivals of

the year, as adopted by the Church at Rome; but the local dignitary was at liberty to add further names to the list at his discretion. For centuries there was no need of canonization to elevate an individual to the rank of saint; the inscribing of his name on a local calendar was sufficient. Local calendars went on indefinitely, swelling the list of saintly names till the Papal See felt called upon to interfere. Since the year 1153 the right to declare a person a saint has lain altogether with the authorities at Rome.”



How the Roman Catholic Societies are Fighting this Magazine

(From the Catholic Union and Times, of Buffalo, N. Y.)

“Plan Was Effective”

“Some time ago Tom Watson conceived the idea that he had been constructed to conduct a periodical, and at once launched Watson’s Magazine. Thomas is an eccentric person who has floundered much in politics, apparently not being able to secure a solid foothold anywhere. Tom’s magazine proved to be quite as much of a freak as its founder, with the result that there was not much doing. It became necessary to start something, and so Thomas bethought him that mayhap the Catholic Church would be a good target and he immediately began to fire his filth-filled popgun at everything of a Catholic character.

“Just about now the National Federation of Catholic Societies deemed it wise to take a hand in the

scrimmage. Secretary Matre got a copy of Tom’s monthly grump, singled out the advertisers and addressed a courteous note to each, calling attention to the vile contents of the Watson output. The response was immediate and effective.

“Result: Decided slump in the coffers of the now tearful Tom.

“The pocketbook is always wonderfully sensitive.”

The above clipping shows the venom and the vindictiveness of the Pappycrat priesthood. They have taken advantage of our free institutions to plant their idolatrous superstition in all of our large cities; and they themselves never tolerate any criticism of their pagan creed, or their heathenish ceremonials. It is the Protestants who furnish all

the toleration; the Roman wolves never furnish any.

At Belvidere, Illinois, on the 6th of June, 1911, the local priest, Joe Joyce, wrote an insolent letter to the board of the Belvidere High School, threatening to apply to the courts for injunction, if the board did not eliminate prayer and benediction from the exercises at Commencement.

There are only three Catholic children in the graduating class, but the insolent priest protested against their having to listen while a Presbyterian preacher, Rev. W. T. McKee offered prayer and pronounced the benediction.

And the priest had his way: the cowardly board backed down.

It is not to be wondered at, therefore, that this powerful and intolerant priesthood should be waging war on my magazine. I am telling the truth on them in a way that hurts. If the Protestants don't wake up and get busy, freedom of the press will soon be stifled by these idolatrous pagans.

It is illegal for Anthony Matre, Secretary of the Federation of Catholic Societies to be using the mails as he is doing. He lives in St. Louis, Missouri, and from that Southern city, of a Protestant state, this Italian Pappycrat is sending out threatening letters to our advertisers.

Here is a copy of his "courteous" letter:

"MY DEAR SIR: The American Federation of Catholic Societies has respectfully drawn your attention to a very insulting article against the Catholic Church, appearing in the recent issue of Watson's Jeffersonian Magazine, pub-

lished at Thomson, Ga. We asked you to kindly send to the publishers of said magazine a letter disapproving their method of insulting the spiritual leaders of the Catholic Church and our Catholic fellow citizens, because we felt that you respect the feelings of your Catholic patrons. We can hardly believe that your company is in sympathy with Mr. Watson's insults against such eminent American citizens as Cardinal Gibbons, Archbishop Ireland and others. Having, however, received no response and noticing that your advertisement appears in the June issue, we feel that our first communication must have been overlooked. We now ask you to give this matter your serious consideration and apprise us of your conclusions, so that we can inform the American Catholics what firms are in sympathy with, and opposed to, Watson's insults against the Catholics.

"Anticipating an early response, I am

Yours "In the name of the Federation of Catholic Societies,"

(Signed) ANTHONY MATRE,
National Secretary."

See the veiled threat in this *second* letter to our patrons?

The rascal had written once before, but got no reply. Then he watches for our June number, and writes again.

Virtually he says, in this second letter:

"I have written you once, warning you to quit advertising in *Watson's Magazine*. I see by the June number that you have not heeded my warning. Now, I give you another chance to obey me: if you

defy me I will report you to all of our federated societies throughout the United States, and you will be made to feel our resentment."

That's a nice state of affairs in free America, isn't it?

I have not "insulted" any church or any individual Christian. My exposure of the heathen origin of Roman Catholicism is no insult to anything save organized Fraud and imposture.

There isn't a scholar living who can refute my statements. There isn't one who will try. The educated men of the Roman priesthood know that I am telling nothing but the truth.

There is much more to be told,

and I mean to tell it, if God spares my life.

It is a national calamity that these Mary-worshipping idolaters were ever allowed to set up their heathenish church in this Protestant country. Not a single one of these priests is or can be a loyal American citizen.

They have lost out in Europe; they are hated and despised in Mexico and South America; they don't dare parade the streets of Rome, Italy, without military protection; but in this land of liberty they have become dominant in the Supreme Court, in the Army, and in the White House!

God have mercy on us! Our future is black with storm-clouds.



The Castle Builders

Anonymous

*We will wake and work on the morrow,
Just now it is sweet to dream
Of the battles we'll wage, of the songs
we'll sing,
Of the master's brush we'll wield;
Of the books we'll make, the triumphs
take,
And the good our labors yield.*

*Faith we shall work on the morrow—
But now we will only dream—
So the rusting pen and the idle brush
Lie untouched; and in the hush
Is missed the warrior's battle cry,
And the songs are never sung;
At the close of the long grey shadows,
The work is not begun.*

*Not to-day, perchance on the morrow
We will work at rise of sun—
We will bring forth the buried talent,
And the work shall be begun,
And earnest effort shall crown our day
With triumphs nobly won;
But to-day we fain would dream
again—
So the morrows never come.*

A Reply to Rev. Lucian Johnson, Catholic Priest, and Author of *The Shame of It*

John A. Smith

SHORTLY after the beginning of The History of the Roman Catholic Hierarchy, in Watson's Magazine, a pamphlet named "The Shame of It" was issued from a Roman Catholic publishing house in Brooklyn, New York, and sent broadcast through the South. An effort was made by a priest of Atlanta, Ga., to secure the mailing lists of *The Jeffersonian Weekly*, and *Watson's Magazine*, supposedly for the purpose of mailing the pamphlet to the subscribers. The effort was unsuccessful, and failing to get their pamphlet to Jeff readers in that way, a man was sent through the South to distribute it. He left one at the printing plant of *The Jeffs*, and tried, unsuccessfully, to deliver one to Mr. Watson personally, at his home.

THE EDITOR.

—
Before launching into a reply in specific let me go back and advance some theories that may not be out of place here.

From the house top of the palace in Jerusalem old King David, the Jewish poet looked into the heavens above and sang:

"The heavens declare the glory of God; the firmaments show His handiworks. Day unto day uttereth speech: Night unto night sheweth knowledge."

In uttering these words, he was but crying aloud the philosophy of the ages. The only true philosophy. The philosophy that will live when we have all crossed the Great Divide. Namely: Man knows what he really knows only by observation and experience.

In the beginning of time when man walked abroad in the earth he was different in one respect from all other created things: he had the power to

reason and think. His first thoughts perhaps, were: How did I get here? Where am I going when I leave here? He looked into the heavens studded with the beautiful stars: "The thoughts of God," and instantly he knew that they declared the Glory of God. The Being who could bring into existence the stars and the heavenly bodies must have been the same who created man. "The firmaments sheweth His handiworks."

In the day he heard the thunders; saw the lightnings; heard the birds and animals; heard the winds and saw their effects. "Day unto day uttereth speech." The Being who caused this, made man.

At night again he beheld the glories of the bejewelled heavens: "Night unto night sheweth knowledge." "Ah," said he, "there is a God."

And so, in the beginning man began to work out each in his different part of the world his own individual system of religious beliefs. The striking similarity, in the main, between them all proves conclusively that they must have all had a common origin somewhere, some time, when there were only a few men upon the earth.

When Helen Kellar had been taught enough to know what people were trying to say to her some one spelled into the blind, deaf, and dumb girl's hand the word, God, and what it meant. Instantly she replied, "I had always known that there was such a Being, but I did not know what people called Him."

Instinctively every human knows "There is a God." No system of religion disregards that fact. We disagree only as to His attributes. No human knows what are His attributes,

though all with much assurance undertake to tell what God thinks, and what He desires. No living man has any more right than any other living man to say what is God's will in regard to any one matter.

Every system of religion is partly right. All are wrong.

Every one has read the little poem about ten blind men of Hindustan who went to see an elephant. One felt his body and said he was like a wall; another felt his leg and said he was like a tree; another felt his tail and said he was like a cord; another felt his ear and said he was like a fan; and so on, each having a different opinion as to what an elephant was like. All were right; all were wrong. Not one was able to conceive the whole. Each had grasped a part of the truth about an elephant. The minds of men are limited just as the blind men's capacity for conceiving an elephant. No man can conceive God. Every man conceives something right about Him. All are wrong. It takes all the parts, all the different ideas, put skillfully together, to make the Great Whole, God.

That brings us pointedly to the petty wranglings that have been going on for centuries between Roman Catholics and Protestants.

A Roman Catholic adherent takes an oath to use force and arms, if necessary, to bring men and women into his church. So far as I know, no other adherents are required to take this oath. The Roman Catholic recognizes no other church. He includes all under the general term, heretics. He believes it impossible for a man or woman to be saved outside the Catholic church. No other church is recognized as having the barest possibility of being right. That is the viewpoint of the Catholic, as a type.

In the period known as the Reformation, the Roman Catholic Church was supreme, religiously and politically. A man could have no expressed thoughts

contrary to the wishes of the Pope. He could say nothing against the church. Everything not consistent with the teachings of the Roman Catholic church was termed heresy. The punishment for heresy was death, in many instances, or excommunication. Excommunication from the Roman Catholic church means exclusion from heaven. To the ignorant this was true, and exclusion from heaven was just as terrible as death. It required courage to express liberal thoughts, but occasionally a brave spirit *protested* against this intolerance. These came to be called "Protestants." It is a general word used to designate all Christians not in accord with Catholic doctrines. According to Roman Catholic beliefs, all Protestants are heretics. All heretics are doomed to Hell. Therefore all Protestants are doomed to Hell. I do not say each individual Roman Catholic believes that, but that is the doctrine of the church. No Protestant church dares advance the idea that its members, and they only, will be saved. No Protestant church dares advance the idea that all of its members will be saved. This is the difference in attitude of Catholics and Protestants to each other.

Catholics, as a church, believe in the union of church and state. Protestants do not believe in this. Another broad difference.

Protestants always and everywhere are discussing Roman Catholic doctrines. They must do it in obedience to the great law of nature: "Self Preservation." Catholicism is inimical to the very life of Protestantism.

Thomas E. Watson has been writing recently some illuminating articles in Watson's Magazine on The Roman Catholic Hierarchy, from a political viewpoint as well as a philosophical point of view. In reply to these articles the Reverend Lucian Johnston, Roman Catholic Priest, and son of Richard Malcolm Johnston, has writ-

ten a pamphlet called, "The Shame of It." I propose to discuss this.

In the preface, the publishers, International Catholic Truth Society, say that they would not publish this work at all if it was intended only as a reply to Watson. They feel assured that Watson is discredited. "We are, however, informed that his wretched publications are only a sample of similar 'literature' that is being distributed widely throughout many states of the union." That, then, is why it is published. To meet all attacks of anybody whatsoever on the Catholic doctrines. Our remarks in introduction will answer that, as to the justification of any Protestant having any criticism to make of the Roman Catholic faith.

Mr. Johnston in his opening remarks says that the campaign of abuse and slander, as he calls it, is one that cannot be passed over lightly. He asserts that there is such a campaign, and then says: "In a word, it is a campaign of slander for which Protestantism, as such, is directly responsible and which it would do well to purify for its own good name." (Page 3.)

On Page 4 he takes exception to what Watson says about the priests identifying themselves with God. Watson holds that a priest has no right to claim to be the vice-gerent of Jesus Christ on earth. Johnston replies as follows: "Now I know several brother priests in Georgia, most cultured and amiable gentlemen. But I really was not aware that any one of them claimed to be God. The only priest who ever claimed to be even as exalted as the Pope is a poor unfortunate up here in an insane asylum."

Now what of that? Does anybody say directly that the priests claim to be God? Everybody knows that priests accept money to pray for forgiveness of sins; that they sell indulgences; that people are permitted to do certain things which are known to be wrong; that the priests promise to have them

forgiven of these sins for a consideration in money; that a man said to be in Purgatory is prayed for by the priests for a consideration received from his relatives, with a promise to have him brought out of purgatory; that there is a confessional; that the priests are paid money to pray away sins after they have been confessed. Everybody, I say, has heard this. If that is not placing the priest on an equality with God, pray, what is? (See page 25-27 Twentieth Century Encyclopedia.)

Another thought: Why should not the poor priest be as exalted as the Pope? Where is the excuse in common sense, reason, or decency for saying the Pope is any more exalted than a priest, or even the lowest communicant of the Catholic church? Where is there any authority anywhere for setting one man over another man to dictate to him in matters of religion and conscience? Mr. Johnston admits that they set the Pope on a pinnacle above the common herd of humanity. I have no patience with the idea that one man is any better in the sight of God, than any other man. It makes me sick for any person whatsoever to hold up to me the suggestion that any priest or preacher has a special license on the will of God; and to set himself above other men. Why should one man know more of what is God's will, and what is right than any other man? Why should one man, primarily, be better than another man? Did not God create us all? Did He not bring into existence all the origin of things? Then was He partial? Why should He send one human being to learn of God from another human being? Why should He set one man above another? I hold that if God is a Spirit and must be worshipped in spirit and in truth, that I, or any other man, matters not how humble, have a right to worship Him directly, in our own way without the intervention of priest or preacher. Yet Mr.

Johnston says that the only priest he ever knew to claim himself as exalted as the Pope is a poor unfortunate in the lunatic asylum. That is Roman Catholicism: You are crazy if you think you are as good as the Pope. I say I am as good, in the sight of God, as the Pope, and I further say that every person who reads these lines is as good, in the sight of God, as the Pope. I further say that, if we comply with the laws of salvation, we will be saved without even consulting the Pope as to our credentials. I also have an idea that it will not be necessary to consult either Catholic or Protestant church. I have an idea that nobody but God and the individual will be concerned with the individual's eternal welfare. Mr. Johnston, you may consign us all to the lunatic asylum, for that is our doctrine.

I once knew a Roman Catholic woman who sent her little boy to school to me. She was almost afraid to send him, for fear that I would try to inculcate my religious views into him. In fact she ran great risk of being excommunicated by sending him, I guess, if the fact had been known to her priest. As a matter of fact, I was teaching a State school and I did not think it my business to teach any kind of religion in the school room.

This woman believed implicitly that whatever the Pope decided and did was right. God did not enter into the question, with her, at all. It was a matter purely between members of the Roman Catholic church and the Pope. The Pope had decided that it was not right and proper for a certain district in Italy to have the opportunities of educating their children. Therefore the people in this district were in the outer darkness of ignorance. The reason why the Pope did not think the people in this particular district ought to be educated was that they showed too much independence of thought when they knew a little more. Therefore the edict

of the Pope against education for them. This woman believed the Pope knew what was best for them, and that she, or anybody else, had no right to question what the Pope had done. That is the doctrine Mr. Johnston admits when he cites the example of the crazy priest; the superiority of one man over another.

He leaves undenied the statement that the priests claim the right to forgive sins. What kind of men are these priests? Some time during last year I was on the Seaboard train from Atlanta to Athens. A man with the usual bull neck, and well-known priestly garb which Roman Catholics and some others affect for effect, and to overawe the ignorant, took a seat by me. He began to talk. His breath smelled. It had the unmistakable sickening, disgusting odor of beer. His tongue was loosened by the intoxication produced from the effects of this beer, and he was very talkative indeed. He never told me his name. He said he was a Roman Catholic priest. He said he had charge of the work at Gainesville, Hartwell, and Athens. According to his statement he was on his way to Athens for some service or other. There had just been a great burning of cotton at Athens and we talked about how much money could be made by buying up the burnt cotton and speculating on it. In fact he entertained me all the way down on the art of high finance. I do not know who he was, except from his dress and his own statements. He was, however, in a half intoxicated state from the worst smelling beer, it has ever been my pleasure (?) to smell. Maybe he took some pure maiden to the confessional on his arrival at Athens, to confess her sins to him. The idea of a pure woman having to divulge the secrets of her heart to that brute and beast.

Mr. Johnston takes exception to the statement that "saints" are "adored" and "created," and replies: "My previ-

ous impression was that saints are 'born' and 'venerated' like all great and good men." Here again Mr. Johnston admits that they believe in the idea that one person is better than another; that saints are *born and venerated*. Why should one man be born a saint and another not be? Is it reasonable to suppose that a just God would allow one person to be born a saint and not allow us all to be born that way? Where would be the reason and justice in such a thing? Yet a Roman Catholic priest asks us to believe such a doctrine as that.

In another place he calls Cardinal Gibbons, "His Eminence." Why should Cardinal Gibbons, or Cardinal Anybodyelse, for that matter, be "His Eminence?" Why is he above you or me? Oh! the show and fine feathers of it! Do you suppose the Almighty God who created the heavens and the earth is a vainglorious personage; that He delights in high-sounding titles and phrases? Where did He command us to call any of our fellow men, "His Eminence?"

He passes over the charge of shackling the press with this: "It will be news to us American Catholics to find out that we 'have established the Inquisition here—have shackled the press.'" This is found on page 4. On page 8, here is what he says: "Books, by the way, like that of Margaret Shepherd, which at the instance of the International Catholic Truth Society, were suppressed in New York by public authorities because of their filthy indecency." On page 4 "it will be news to American Catholics to find out that we have shackled the press." On page 8 we find Mr. Johnston saying they did have a book suppressed. Thus it would seem that Mr. Johnston contradicts himself. He dropped his candy, and then stepped on it. "Oh, Consistency, thou art a jewel."

As to the expression on page 8, I would like to know what right the In-

ternational Catholic Truth Society, or anybody else's Truth Society, has to have any person's book suppressed? The fact of the business is that Mr. Johnston's whole appeal is in the nature of trying to get Protestants to suppress all anti-Catholic books and papers. I am not of that type just yet. Frankly, I wish everybody would read Mr. Johnston's pamphlet.

"For instance, the venerated remains of the departed great men and women of Catholic history are termed 'nasty old human bones.'" Mr. Johnston does not like that expression. Frankly, that is not a very kind expression to use of those dead and gone. But I suppose it was used to contrast more strongly the superstitious awe in which the very harmless bones and ashes of dead people are held by some Roman Catholics. If there is anything that lives after death, it certainly is not the body. The body and bones return to clay. Just common clay, that is all. The clay of my bones and my body when I am dead and gone will be just as sacred as those of the Pope, no more, no less. It will all be common clay, good to produce vegetation, and good for nothing else. That which will live will be invisible and intangible. So why should anybody's bones be venerated?

On pages 2578 and 2579 of the Twentieth Century Encyclopedia you will find the oath that all Roman Catholics take. In it is the doctrine of Transubstantiation. It means that Roman Catholics take an oath that they believe that the Roman Catholic church can cause the bread and wine of the communion to be changed into the flesh and blood of Christ, and that the administering of it by the church is the means of salvation. On page 5 of his pamphlet Mr. Johnston is greatly offended that anybody should laugh at that foolish belief. This is what he says: "On page 626 the most sacred of all mysteries of Catholic belief—I might say of even some Protestants—

the Eucharist, is stigmatized as 'manifest absurdity to hold that the word of a priest can turn dough into flesh.' I recall that the Jews of Christ's day likewise called Him crazy for saying 'unless you eat the flesh of man,' etc. With all their hatred the Pharisees and Sadducees were fairly respectable."

Did you ever hear of anything more unreasonable, more absurd, more superstitious? Yet you will notice that Mr. Johnston does not deny this superstitious belief. He is offended that such a sacred thing should be spoken of by a common man at all. It should be left to the priests and the Pope. They are a little better than the common herd of poor unfortunate mortals; since when, he does not say. Mr. Johnston calls it the most sacred mystery. Mystery nothing! It is arrant superstition, intended for people without the power to reason, or the capacity to think; for people who only use their heads for hat racks. If I believed that the bread and wine were actually changed into the blood and flesh of Christ, when blessed by the priest, and administered as the sacrament; and that the transforming influence of salvation took place then and there, I would not rest until I had begun a crusade to induce the priests to compel men everywhere to have the sacrament administered unto them. For if the priests have that power, and the change really takes place, it makes no difference that a man takes it against his will. The result is the same. Of all absurdities, that is the biggest. The Communion, Baptism, Joining the Church, Singing and Praying, Preaching, and all other forms of worship are mere symbols and have no more to do with the real condition of a man's heart and his eternal salvation than the color of a Chinaman's hair has to do with the price of cotton. Reason and common sense would teach a person that. Yet Mr. Johnston calls the belief in Transubstantiation the most sacred mystery of the Catholic church.

On pages 6, 7 and 8 of his pamphlet, Mr. Johnston discusses at some length the attacks made on the Confessional. He does not deny the practice. If he did it would only be necessary to cite the reader to pages 2578-2579 of the Twentieth Century Encyclopedia to find that every communicant pledges belief in the Confessional and Indulgences left to the church for the good of christianity. Roman Catholics go regularly to their priests to make confessions of all their sins. The priests are bachelors. The fact that all men, however good, are human; and that young girls must pour out the most sacred secrets of their hearts and consciences to these bachelor priests has led to many wrongs being committed in the name of religion. Even if no girl had ever fallen; even if no priest in the full possession of animal passion had ever whispered into the ear of some trusting female that the priests could do no wrong, and that it would be right for her to yield to him; the fact that girls have to pour out these secrets of their hearts and souls to unmarried men ought to be enough to 'turn sensible people against it. That fact alone is enough to condemn it. What reason under God's shining sun is there that I should confess my sins to any other man? Why should I confess my sins to Bill Jones, unless I have sinned against Bill Jones?

Mr. Johnston does not deny this practice of the Roman Catholic church. He tries to sidetrack it by shrewdly making the assertion that it is a broadside slander on all southern women to even suppose or imagine that any wrong could come of women going to the confessional to confess their every sinful or evil thought into the ears of an unmarried man. If they do not confess, the priest can ask them the specific question as to what thoughts they have had. Granting for the sake of argument that no woman has ever fallen by reason of going to the confessional, or that no priest has ever

tempted one, what excuse or reason can there be for a highly sensitive woman, with a keen feeling of the conventional proprieties, going into the confessional and pouring into the ears of an unmarried man every secret thought she has had? Tell me that, Mr. Johnston. Our Roman Catholic friend does not undertake to deny that evil arise from this practice. He simply turns it aside by shrewdly saying it is an insult to southern womanhood to even think there could be any evil to it. However much we may boast of the purity of southern womanhood, we would have to go in the face of facts, cold, hard, bitter facts, to say that all women are pure, or that all are so strong that they could withstand temptation. Besides, adherents of the Roman Catholic faith are brought up to believe implicitly in the priests. Suppose a young woman, feeling all the power of youthful animal passion, goes to the confessional, ignorant of the true meaning of it, confesses it to the priest, and he tells her it is right for her to yield to him. Matters not how pure she may be, she is innocent, she is ignorant, she believes in the priest, she yields to him because she believes he can do no wrong. Tell me, is it an insult to southern womanhood to suppose any wrong could come from that? *It is a base insult to common intelligence*, anywhere, to argue in favor of such a practice. Why not avoid the very appearance of evil? The fact that thousands of people believe in that practice is no excuse for it. Give me an excuse in reason and common sense for such a practice and I will accept it. Mr. Johnston ends his argument on this subject with this remark: "It is nothing more or less than a case where a man, whom I, as a Southerner, blush to call Southerner, deliberately calls in question the chastity of Southern womanhood, both Protestant and Catholic. The issue is up to you." Oh, no, Mr. Johnston, you cannot dispose of it that easily. You do not deny the practice.

You do not defend it. You give no reason for it. That is not argument. You are using evasion. Meet the issue. Give us a reason for the Confessional. We admit that southern women, as a whole, are as pure as any under the sun. We dare any man to charge to the contrary. That is because they are largely non-Catholic. But that has nothing to do with the point in question. We wish to know the reason you can offer for the confessional.

Mr. Johnston, after bravely throwing the issue of the Confessional on the southern women, and hiding behind a petticoat, proceeds to give the real reason for his very instructive little pamphlet. Here is what he says on Page 8: "So much for Mr. Watson and his magazine. He can fly into space so far as I am concerned. (Delightful scorn, is it not?) My object now, in fact, the object of this paper, as above said, is to place this whole case of anti-Catholic slander right where it belongs, namely, at the very doors of you Southern Protestants, who are as a class, directly responsible for the shame of it: above all, you Protestant clergymen of all denominations and grades of culture." So, there you are! This slander is charged up to Southern Protestants. I have a tip that Southern Protestants can influence the Honorable Tom just about as much as can the Reverend Lucian.

Let us see if it really is *slander*. False statements when used about another, if *spoken*, are *slander*; if written, they are *libel*. To be *slander*, they must be spoken (not written) and *false*. Mr. Johnston does not deny any of these statements. Therefore they must be true. Certainly if they were false he would deny them. They have been written, as everybody knows. Therefore they are lacking in the two essential elements of slander: they are neither false nor spoken. For that reason they are not slander.

The rest of Mr. Johnston's pamphlet

is devoted to trying to lay the responsibility of this so-called slander on the Protestant clergy of the South. Here are some choice selections: "Now, then, who is responsible? I lay the responsibility without hesitation upon your leaders, above all, upon your Protestant clergyman. Because you form the minds of your congregations." You are somewhat mistaken about that last assertion, Mr. Johnston. Some of the lay members have minds. Some of them dare to use their minds. The clergy are not the only persons possessing minds. Our laymen are not as wholly subservient to the clergy as are the laymen of the Catholic Church. We have not yet conceded that our ministers are so far above us that they form all the minds of the congregations. We do not believe in kissing the foot of the Pope, or of anybody else. We have some opinions of our own. We do not let the clergy form our opinions, or do our thinking.

On Page 4 of the pamphlet Mr. Johnston urges the fact that Catholics do not attempt to shackle the press. He intimates strongly that whoever says they do, lies. On page 9 he uses this language: "At a word from you, such publications as Watson's Magazine, or the dirty romance of Maria Monk and Fresenberg's 'Thirty Years in Hell,' would go out of existence for lack of buyers. But your very silence lends approval." What is Mr. Johnston driving at, if he is not attempting to shackle the press? He is denying to persons the right to purchase and read what they choose to read. To deny to a person the right to choose his own reading is to say to that person that he is not capable of doing his own thinking. Mr. Johnston further asks, contemptuously: "Are you incapable of guiding your flocks?" The fact is, Mr. Johnston, that most southern laymen are too independent and free of thought to permit themselves to be guided by any clergyman. The clergyman knows

this, therefore, he does not make any attempt to guide them. It would be a useless task. And still, Mr. Johnston hurls the charge: "Yes! you, you Protestant clergymen, are responsible. Not Tom Watson, but you." I dare say, Mr. Johnston, you are mistaken there. There are plenty of Protestant clergymen who would consign Tom Watson to a St. Helena of Silence, if it were in their power so to do, for his very able exposition of the shams of Foreign Missions, if for no other reason. None of us will assume responsibility for Thomas. He has always had a mind of his own. He manifests a very contrary disposition when any one attempts to manage him, to dictate to him, or boast that he "controls Tom Watson." In fact it is a trait of free and untrammelled manhood everywhere to resent dictation.

Roman Catholics recognize no other doctrines as having the barest possibility of being right except their own. For that reason they ignore all other doctrines when it comes to public discussions. Mr. Johnston prates a whole lot about the liberality of Roman Catholics; about their treating with respect all other people's beliefs. They did not treat poor superstitious Joan of Arc with respect. They burned her at the stake because she claimed to receive a message direct from heaven instead of via the Pope-Confessional route. They believe we are all heretics. They do not wish their people to even hear about Protestant Doctrines, for that reason they ignore us completely. It's the greatest disrespect in the world to ignore a person or thing. They treat us with utmost contempt in the matter of recognition. It is not because the Roman Catholics are so liberal that they do not attack the Protestants from their pulpits. It is because they contemptuously ignore them. Their doctrine is to drive all other denominations to the wall, and they would do so if they could. To their

way of thinking a Protestant has no more chance to be saved than a Hindoo or a Confucian.

Mr. Johnston charges that these books, articles, and editorials are read "avidly, chiefly in the poor South!" Oh! the contempt of the man! The poor South! One thing certain, the poor South is capable of doing its own thinking, and it has not surrendered to the Catholics yet.

He further says that he is speaking "of a regular, widespread campaign of slander which is conducted often by even Protestant ministers of the highest standing."

Mr. Johnston says it is because different branches of the so-called Christian church are eternally in controversies. Then he proceeds to lay the blame upon the Protestants. Of course the Roman Catholics have never burned anybody at the stake, or suppressed any books, for daring to differ from the doctrines of the church. The poor old Protestants are responsible for it all. Says Mr. Johnston: "Ask yourself honestly why it is that the large majority of Americans do not profess affiliations with any church." I will tell you why, Mr. Johnston! People are more enlightened than formerly, in spite of the Roman Catholic Church, which would keep them ignorant so far as doing their own thinking is concerned. Intelligent people are not willing to swallow that old superstition about the bread and wine turning to the flesh and blood of Christ. Honestly, honor bright, Mr. Johnston, do you believe that yourself? You ask your members to believe it, do you believe it? If a man should ever look the fact straight in the face, he would not stand for the Confessional. No self respecting man would debase himself by kissing the foot of the Pope. Some Protestant churches teach that baptising saves people. Anybody with a mind to think is compelled to reject that. We cannot believe that the Pope, priest or any

human, can forgive sin against God. A Christian cannot believe that the Pope, or any other man stands in the place of Christ. That's why, Mr. Johnston, there is a tendency away from the church. You will have to modify your superstitions enough to appeal to reason and common sense. You can not ask intelligent people to swallow too much. Our faith is great, but it will not accept everything without tasting before swallowing.

The time was when the so-called Christian churches put a man to death for believing the world is round. I guess they would more than likely turn him out of the church now if he did not believe it is round. Science has compelled the churches to change front. It will continue to compel them to change front. And, Mr. Johnston, you will have to drop a lot of superstition from your creed before the men and women of the coming generations will accept it. At best it is little more than Christianized paganism. I do not believe Christ ever put on a whole lot of showy robes, crossed Himself with holy water, bowed down to pictures and images, or went about with pomp and ceremony. It is not recorded anywhere that He had dark chambers for Confessional purposes. I do not think He ever sat on a throne, was surrounded by attendants, or allowed His followers to kiss His feet. I do not believe He cares for your pomp and ceremony. True worship of God can only issue from the heart. A man can worship, and truly, without intervention, or aid of any priest or preacher. God's worship does not require any outward form of expression. It can take place in silent meditation anywhere. Wherever man is alone, God is present. It is then, if at any time, we have communion with God. Man alone with himself, his thoughts, and his God worships, if ever, truly. When, not only Roman Catholics but Protestants, as well, have removed superstition from their prac-

tices and doctrines, then will men and women cleave to the church as of old. If not, then the world as a whole will continue to drift away from the church.

Sometimes a man comes to state his case to a lawyer. He tells what, in his conception, would be a clear case of exoneration. But if permitted to make his statement in open court it would be

the only evidence necessary to convict him. I have sought nothing except the words of Mr. Johnston to make out a case against him. I believe I have convicted him by his own words. There are many questionable practices of the Roman Catholic church that he did not discuss. I leave them until he does take them up. With this I am done.



Non-Partisan Democracy: Direct Legislation

Clifford E. Hay

A BRIEF definition of democracy, comprehending all the various uses of that word in the United States today, would be a marvelous literary production, were it not an impossibility.

Partisan democracy, as everybody knows, is that combination of principles, laws, and policies advocated by the Democratic Party. But the combination may change with the weather. Moreover, Progressive Democrats interpret it one way and Tory Reactionaries another, to say nothing of the various other brands of Democrats (Ltd). It appears to be mainly a matter of individual interpretation.

But non-partisan democracy is a different proposition. It is a combination of principles which have ever throbbled in the pulse beats of the common people. It means a system of government, no matter when or where instituted, in which the will of the majority is first definitely and accurately ascertained and then impartially and absolutely enforced.

The one may be democracy in name only; the other is democracy in substance. We might as well observe, too, that while a rose called by another name may smell as sweet, a skunk called by another name emits no de-

lightful odor. By a change of name, the rose of democracy loses nothing, the skunk of misrepresentation gains nothing.

This spring of 1911 found eight, and only eight, genuinely democratic states in the Union. Strange as it may seem, these eight democratic states do not constitute the "Solid Democratic South." Not half of them are found there. These states are: Arkansas, Colorado, Maine, Missouri, Montana, Oklahoma, Oregon, and South Dakota. The fact which makes them democratic is that in each of their several constitutions are provisions for direct legislation, provisions for first accurately ascertaining the will of a majority of the people and then enacting that will into law. These provisions are known as the initiative and referendum.

Unfortunately for direct legislation, the two words used to designate the two principles involved are the ungodly high-sounding Latin derivatives, initiative and referendum. It is said that Missouri's first constitutional amendment on the subject was lost by a few thousand votes because the mountaineers in that state were too busy with their feuds to learn the full import of these words before election day, and voted against the amendment, fearing

"this here initiative and referendum" might impair their right to slay each other or otherwise abbreviate their primeval pleasures. When the amendment was submitted to the people a second time, however, its terms were more clearly understood; and the amendment, as a result, was ratified by a majority of over thirty thousand votes.

The term initiative may be defined as the power the people reserve in themselves to propose laws and amendments to the constitution; that is, to take the initial, or first, steps in the matter, when, and only when, their so-called representatives fail to initiate in the legislative assembly any particular law desired by the people. It can never cause the enactment of a single law so long as the representatives really represent, really enact the will of the majority; but whenever representatives fail to so act, this reserved power saves the day to the people. The adoption of the initiative is like substituting a double-barrelled gun for the single barrel; while the two loads are always there, the second barrel need not be used until the first fails to serve the desired purpose.

The term referendum may be defined as the power the people reserve to approve or reject at the polls, when they desire to do so, any enactment of the legislative assembly, whether it was initiated by popular petition or by bill in the legislature. It can not possibly change the effect of the vote of a single member of the legislative assembly if that vote is actually representative of the will of a majority of the people who participated in his election. The referendum is like the farmer's gun behind the door, not in constant use, but always loaded and ready for use on the first prowling "varmint" that invades the plantation.

The two principles together—the initiative and the referendum—constitute direct legislation, and insure, as nearly as any system can, the enact-

ment of all laws desired by a majority of the people and the enactment of no law opposed by a majority.

As one illustration of the need and the workings of direct legislation, take the proposition against free railroad passes for public officials. Probably ninety per cent. of the people of Georgia think that the judge who tries a railroad case and the legislator who regulates the rights of the railroads with the people should not do so with free railroad passes in their pockets. Certainly a big majority of the people of Georgia would vote for a law prohibiting railroads from issuing such passes. Yet the state has no such law. Bills to this effect have often been introduced in the General Assembly; but have failed of passage with the same regularity that they have been introduced. Finally, the Railroad Commission adopted a rule against such passes, which rule the Commission can change or abolish at pleasure. The people want the law; but, under Georgia's system of indirect, or representative, legislation, they are powerless to get it. Under a system of direct legislation, such as is suggested in the Appendix hereto, the people would not be petitioning the assembly to enact the law; and if the assembly failed to do it, the proposed law would have to be submitted to a referendum vote of all the people. If a majority of the people then voted for the measure, it would become law, in spite of the misrepresentative votes which so-called representatives had cast against it in the assembly. In other words, the people, through direct legislation, would have maintained representative government. It might be added that the legislative record of the past half century, both state and national, is dotted with similar examples of misrepresentation that could be similarly set aside.

In defining the terms initiative and referendum I have in mind a constitution whose provisions for direct legis-

lation are substantially as those in the appendix to this article. This appendix is proposed as a model amendment to the constitutions of those states which have not yet provided for direct legislation. It was prepared after a careful study of all the constitutions that provide for the initiative and referendum in any form, as well as after a careful study of the strongest arguments of the strongest opponents of the democratic principles involved. Such an amendment does not destroy the representative system, but perfects it. Under the provisions of this amendment, the representatives have a vote on every law before the people have one, and no vote of any representative can ever be set aside if it is actually representative of the will of a majority of the people who participated in his election. If his vote is misrepresentative, it ought to be set aside; in fact, it must be set aside if representative government is to be maintained in anything but name.

The earliest example of the initiative in the constitutional history of America is found in Georgia's constitution of 1777—written before the ink was dry on the Declaration of Independence. Today, the beneficiaries of special legislation, the lovers of the lobby, the secret caucus, etc., tell us that the initiative is "a new theory," "an unsafe experiment," "populism," "demagoguery," and various other horrid and horrible things. Yet it is clear that the "demagogues" of Georgia who signed the Declaration of Independence, who marched with Washington and whipped the hated Briton from our shores, wrote the initiative large into Georgia's first constitution, wrote it there in a most extreme form, leaving the legislature with absolutely no power to initiate an amendment to that constitution. Here is the language of that provision as it appears in Georgia's constitution of 1777:

"Art. LXIII. No alteration shall be made in this constitution, without peti-

tions from a majority of the counties, and the petition from each county to be signed by a majority of voters in each county within the state; at which time the assembly shall order a convention to be called for that purpose, specifying the alterations to be made, according to the petitions preferred to the assembly by a majority of the counties as aforesaid."

Let it be remembered that there is only one principle involved in the initiative, and that is the right of the people to propose a law or an amendment to the constitution. The rest is mere machinery to facilitate the process, mere details of the various methods by which the people may act. The principle of the initiative can not be more clearly or emphatically stated than in Georgia's constitution of 1777; but experience has developed greatly improved machinery in all those states which uphold the principle today. See the appendix referred to above or the constitution of any of the eight democratic states mentioned.

The Revolutionary patriots of Georgia may have been harsh in so emphatically providing for the initiative with reference to constitutional amendments. They reserved all power in the matter. Their descendants have lost all power in the matter. Their descendants have no power even in proposing statutory law. A system of direct legislation would preserve the power both of the General Assembly and of the people to propose law; but would let it belong exclusively to neither. It would not thereby lessen the value of representatives as the agents of the people, but it would effectively prevent these agents from ever becoming the masters of the people. Under an exclusively representative system, there is absolutely no check on legislative officers but a meager constitution. The people must take what is handed them; they can take nothing else.

Nor is there any new principle in-

volved in the referendum. The early constitutions of practically every state in the Union were submitted to a referendum vote of all the people and did not become of force until ratified by a majority. Moreover, Delaware is the only state in the Union today whose constitution can be amended without a referendum vote on the proposed amendment. The principle of the referendum is, therefore, as universal today as is the law of divorce; for one state in the Union—South Carolina—grants no divorce to conjugal misfits, as one state in the Union—Delaware—grants no voice to her people in the making and unmaking of constitutions. If there is anything new about the referendum, it is in its application to statutory law occasionally as well as to fundamental law always.

The opponents of direct legislation may be divided into three classes: (1) the uninformed, (2) the misinformed, and (3) the ruling few and their agents. As to the first and second classes, they need nothing but an accurate knowledge of the facts. But the third class has simply got to be whipped out of control by ballots as the Britons were whipped out of America by guns, or else they will retain control. Whenever the question of popular rule comes up, they, with their paid attorneys and subsidized newspapers, seek first to ridicule the idea and laugh it out of countenance; they next call it harsh and horrible names, "demagoguery," "populism," "mob-rule," and various other vile epithets; then their vivid imaginations are brought to play and they prophesy every conceivable calamity as a result of its adoption. They get satirical, enthusiastic, and frantic. They fear the country will go to the dogs if their secret influence is lost and their power in promoting legislation is reduced to that of an honest man. Their lamentations are calculated to mislead many of the very victims on whom they prey.

As to the professional lobbyist, whenever and wherever direct legislation is suggested, he is aroused; if he is a great lobbyist, he is greatly aroused. For in state after state he has seen the Third House, or lobby, on which his bread and butter depends, disappear in the wake of the referendum. His job is at stake, and he knows it. The interests that employ him do it because of his skill in secretly promoting certain laws which bring the interests more money than they have paid him. When a corporation hires a lobbyist, it is not for love, but for dividends. And the interests are never foolish enough to buy a legislative act which they are sure of losing on a referendum vote, which they are sure of losing before it returns them a dividend.

To state all the arguments in favor of direct legislation, even briefly, would be to write a book.

I am not, however, among those who think direct legislation a panacea for all the governmental ills that man is heir to. On the contrary, I know that no radical reform can ever be enacted through a referendum vote until a majority of the whole people are first educated to a standard of desiring it. And God knows this is a slow enough process! It is far more conservative than a purely representative system. It has been demonstrated to a moral and mathematical certainty in those states that have direct legislation that the people check far more wild-cat legislation than they attempt to effect.

One thing direct legislation does do is to put life and substance into some of the beautiful but hollow declarations of present state constitutions. For instance, the first provision of Georgia's present constitution is as follows:

"All government, of right, originates with the people, and is founded upon their will only, and is instituted solely for the good of the whole. Public officers are the trustees and servants of

the people, and at all times amenable to them."

That beautiful theory appears in practically every state constitution of this country, appears in the form of a declaration or statement; but only the eight democratic states named above have constitutional provisions that give it life and effect; without the initiative, the referendum, and the right of recall, it is "as sounding brass and tinkling cymbal." It is words, words, words; with these provisions for enforcing it, it becomes a reality.

In fixing Georgia's legislative power, the constitution in paragraph 1 of section 1 of article 3, provides:

"The legislative power of the state shall be vested in a general assembly, which shall consist of a senate and house of representatives."

And paragraph 22 of section 7 of the same article, provides:

"The General Assembly shall have power to make all laws and ordinances consistent with this Constitution, and not repugnant to the Constitution of the United States, which they shall deem necessary and proper for the welfare of the state."

This is all of Georgia's constitution that tends to fix the legislative power of the state. Yet, in this respect, it is not unlike those other states now existing under an antiquated system of indirect legislation. It is good to note, however, that 'the legislatures of a dozen of these antiquated states are this year either proposing constitutional amendments providing for direct legislation, or else are at least composed in the majority of members elected on a platform advocating direct legislation.

I hope I may yet live to see the Appendix to this article, or something substantially similar, substituted in Georgia's constitution in lieu of Paragraph 1 of Section 1 of Article 3, set out above. As to Paragraph 22, set out above, it is amply taken care of in

Paragraph 26 of the Appendix. A bill will this year be introduced in the General Assembly of Georgia, by one of the brainiest members of that body, proposing an amendment to the state constitution as here suggested. If you are a Georgian and favor it, write your representative and state senator to support it; then see them in person and ask them to support it; then telegraph them in Atlanta, while the session is on, to actively support it. If they don't do it, remember them religiously when they are candidates again. Beyond this power to request, a common citizen of Georgia is as powerless to effect legislation as is a common citizen of Turkey or Russia. But he can make the request and can remember whether or not it was heeded.

APPENDIX.

Paragraph 1. *Legislative power, where vested.* All the legislative power of this state not reserved by the people shall be vested in a General Assembly, which shall consist of a Senate and House of Representatives; but the people reserve to themselves the power to propose laws and amendments to this Constitution, and to enact or reject the same at the polls, independent of the action of the General Assembly in regard thereto; and they also reserve power, at their option, to approve or reject at the polls any act, item, section, or part of any act or measure passed by the General Assembly, provided: That the legislative powers herein reserved by the people shall not be construed to deny to any member of the General Assembly the right to introduce any measure in that body, nor to deny to that body the power to pass the same subject to such referendum petitions as may be filed against it under the reserved powers of the people.

Par. 2. *The initiative—Number of petitioners necessary—Contents of petition.* The first power reserved by the people is the initiative. And not more

than eight per centum of the legal voters of the entire state, or five per centum of the legal voters in each of two-thirds of the counties, shall be necessary to propose any general measure by initiative petition, except amendments to this Constitution; and not more than fifteen per centum of the legal voters of any county or municipality shall be necessary to propose any local law authorized by this Constitution for such respective locality; but every such initiative petition, whether general or local, shall include the full text of the measure so proposed.

Par. 3. *Direction and filing of initiative petitions.* Initiative petitions, for all laws but municipal ordinances, shall be directed to the General Assembly, and shall be filed with the governor at least twenty days before any regular session of the General Assembly; and the Governor shall transmit the same to the General Assembly as soon as it convenes and organizes.

Par. 4. *Precedence in General Assembly—How enacted or rejected.* Such initiative measures shall take precedence over all other measures in the General Assembly, except laws necessary for the immediate preservation of the public peace, health, or safety; and they shall be enacted or rejected, without change or amendment, by the General Assembly within thirty days after its organization; and the ayes and nays thereon shall be recorded.

Par. 5. *Referendum for initiative measures.* When any such initiative measure shall have been enacted by the General Assembly, it shall be subject to referendum petition as any other measure, or it may be referred by the General Assembly to the people of the State, or of the locality to be affected thereby, for their approval or rejection; but no local measure shall be referred to the people of the entire state except where so ordered by a general referendum petition, or by a two-thirds majority vote of all the members elect-

ed to both houses of the General Assembly.

Par. 6. *The same.* If any such initiative measure shall be rejected by the General Assembly, or if no action be taken upon it within said thirty days, or if it be vetoed by the Governor, it shall then be submitted to the people of the State, or of the locality to be affected thereby, for their approval or rejection at the next ensuing regular general election, as proposed amendments to this Constitution are now submitted for ratification.

Par. 7. *Competing measures, how made up.* The General Assembly may reject any measure so proposed by initiative petition, whether general or local, and propose a different one on the same subject; and in such event, both measures shall be submitted to the people for their approval or rejection.

Par. 8. *Competing measures, how balloted on.* The ballots for such competing measures shall be so worded that each voter may show, first, whether or not he is opposed to both measures, and, second, which of the two measures he prefers. If one-half or a majority of the total vote on such competing measures is cast against both measures, neither shall become operative; but otherwise, that measure receiving the greater vote shall become law.

Par. 9. *The referendum, when applicable.* The second power reserved by the people is the referendum; and it may be ordered, except as to laws necessary for the immediate preservation of the public peace, health, or safety, as to any measure passed by the General Assembly, whether such measure be proposed by initiative petition or by bill in the General Assembly.

Par. 10. *Number of petitioners for referendum.* Not more than five per centum of the legal voters of the entire state, or three per centum of the legal voters in each of two-thirds of the counties, shall be required to sign and make a valid general referendum peti-

tion for any measure. If a local referendum petition is filed for submitting a local measure to the people of the locality to be affected thereby, not more than ten per centum of the voters of the county or municipality affected shall be required to sign and make a valid local referendum petition; but no local referendum shall be had where a general referendum is ordered.

Par. 11. *Referendum by order of the General Assembly.* The General Assembly may provide as a part of any measure originated and passed by it that such measure shall not become operative until approved by the people upon a referendum vote.

Par. 12. *Direction and filing of referendum petitions.* Referendum petitions against measures passed by the General Assembly shall be directed to and filed with the Governor not later than ninety days after the final adjournment of the session of the General Assembly which passed the measure on which the referendum is demanded; and the measure shall thereupon be submitted to the people of the entire state, or of the locality to be affected thereby, as the case may be, for their approval or rejection at an election to be held not sooner than four months after the filing of such petition, as proposed amendments to this Constitution are now submitted for ratification.

Par. 13. *Effect on remainder of act when part only referred.* The filing of a referendum petition against one or more items, sections, or parts of an act or ordinance shall not delay the remainder of the act or ordinance from becoming operative, except where, in the opinion of the Attorney-General, the remainder of the act as passed is clearly dependent on the part referred for its intended purpose and effect.

Par. 14. *Advertisement of measure and other procedure.* Whenever it becomes necessary to submit any measure to a general referendum, all the provisions of this Constitution with

reference to proposed amendments hereto shall apply to such referred measure, except where herein otherwise specifically provided. Local acts referred to the people of any locality need be published only once a week for four weeks immediately preceding the election in the official gazette of the county to be affected thereby. Legislation may be enacted providing for the publication in book or pamphlet form of any or all measures referred to the people, together with a brief argument for and against such measure, in sufficient quantity to furnish one copy free to each qualified voter entitled to a vote thereon; whereupon the provisions of this paragraph as to the advertisement of such referred measures shall become inoperative.

Par. 15. *Time of referendum elections.* All elections on measures referred to the people of the entire state, or of any locality, by the Governor shall be had at biennial regular general elections, unless otherwise specially provided by the General Assembly with respect to each separate measure to be voted on at any other election: *Provided*, That this Paragraph shall not be construed to prevent the balloting on any number of laws at the same election.

Par. 16. *Emergency measures.* Whenever it becomes necessary for the immediate preservation of the public peace, health, or safety that a law shall become effective without delay, such necessity and the facts creating the same may be stated in one section of the bill, and if upon aye and nay vote in each house of the General Assembly two-thirds of all the members elected to each house shall vote on a separate roll call in favor of said law going into instant operation for the immediate preservation of the public peace, health, or safety, such law shall become operative upon approval by the Governor. Should such measure be vetoed by the Governor, it shall not become a law

unless it shall be approved by the votes of three-fourths of the members elected to each house of the General Assembly, taken by roll call of ayes and nays.

Par. 17. *Apportionment of referendum vote.* In order to preserve the balance of power on measures enacted by the people as on measures enacted by the General Assembly, the total vote on all measures referred to the people of the entire state shall be apportioned among the several counties according to their representation in the House of Representatives, each county being counted for or against such measure, according to the majority of legal votes cast thereon in each respective county, as many times as it has representatives. A measure receiving a majority of such apportioned vote shall become law immediately upon the official declaration of the total vote, unless a later date be expressly provided in such act as the date on which it shall become operative. Any measure so referred and receiving less than a majority of such apportioned vote shall not become law. A county failing to give a majority either for or against any particular measure shall not be counted either for or against such measure.

Par. 18. *Enactment of local measures referred.* Any local measure referred to the people of the locality to be affected thereby shall become law when approved by a majority of the legal votes cast thereon in the said locality, and not otherwise, and shall take effect from the official declaration of the vote, unless a later date be expressly provided as the date on which it shall become operative.

Par. 19. *Constitutional amendments by initiative.* Initiative petitions to amend this Constitution shall require the signatures of twice as many voters as other general initiative petitions, and must be filed at least twelve months before the election at which they are to be voted upon, and must be referred to the people of the entire state qualified to vote thereon at a regular gen-

eral election. In all other particulars, the rules for the enactment of statutory law by general initiative petition shall apply to amendments to this Constitution proposed by initiative petition.

Par. 20. *Direct legislation for municipalities.* The initiative and referendum powers of the people are hereby further reserved to the legal voters of each municipality as to all municipal legislation of every character whatever authorized by the municipal charter and the Constitution and laws of this state. Cities and towns may provide for the manner of exercising the initiative and referendum powers as to municipal ordinances, including the time of filing petitions for the initiative or referendum and the basis on which to count the number of their legal voters necessary to sign such petitions, and all other details not expressly provided for by uniform legislative enactment; but no city or town of this state shall require more than ten per centum of their legal voters to order the referendum, nor more than fifteen per centum to propose any municipal measure by initiative petition.

Par. 21. *Governor's veto power limited.* The veto power of the governor, or mayor, shall not extend to measures referred to the people; nor shall a veto preclude a referendum thereafter by order of either the people or the legislative body passing the vetoed measure.

Par. 22. *Basis for determining requisite number of petitioners.* The number of duly qualified voters according to the registration lists at the regular election last preceding the filing of any petition with the governor, for the initiative or for the referendum, shall be the basis on which the number of legal voters necessary to sign such a petition shall be counted, the total number of such voters being the basis for the entire state and the number in any county being the basis for that county.

Par. 23. *Style of bills.* The style of

all bills shall be: "Be it enacted by the people of the State of Georgia," and of municipal ordinances: "Be it ordained by the people of _____," (name of municipality).

Par. 24. *Referendum laws, how altered.* No law or ordinance enacted by referendum vote shall be repealed, altered, or amended without a referendum vote on the repealing, altering, or amending measure.

Par. 25. *Conflicting laws.* If two or more conflicting measures or amendments to the Constitution shall be approved by the people at the same election, the measure or amendment receiving the greatest number of affirmative votes shall prevail in all particulars as to which there is conflict.

Par. 26. *General provisions.* All the provisions of this Constitution with reference to laws enacted by the General Assembly shall apply with equal force to laws enacted by the people; and wherever in this Constitution the General Assembly is empowered to enact law, that power is granted by the people to the General Assembly subject to their approval under the referendum provisions of this Section.

Par. 27. *Limit to initiative.* Any measure rejected by the people through the powers of the initiative and referendum can not be again proposed by the initiative within three years thereafter by less than twenty-five per centum of the legal voters.

Par. 28. *Duplicate petitions.* Any number of petitions identical in substance may be circulated with reference to the same measure, whether for the initiative or for the referendum, and may be filed together as one petition in so far as the number of signatures thereto is concerned, and each signer of said petition shall also sign his address and occupation.

Par. 29. *Verification of signatures.* Every sheet of every initiative or referendum petition containing signatures shall be verified by the affidavit of the

person who circulated said sheet or petition, setting forth that each of the names on said sheet was signed in the presence of the affiant and that in the belief of the affiant each signer was a qualified elector of the state, or in the case of a local law, of the locality affected by the measure so proposed to be initiated or referred to the people.

Par. 30. *False signatures penalized.* It shall be a felony for any person to sign any initiative or referendum petition with any name other than his own; or to sign his name more than once for the same measure; or to sign such petition when he is not a qualified elector of the state, or if the measure in question is local, of the locality proposed to be affected; or to wilfully sign an address or occupation which is not his own; provided, that nothing herein shall be construed to prohibit the writing thereon of the name, address, and occupation of any person who can not write and who signs the same with his mark after the petition has been correctly read to him. Until legislation is enacted to effectually enforce this paragraph, any person convicted of a violation of any of the foregoing provisions shall be imprisoned at hard labor in the penitentiary for twelve months. This Paragraph shall be printed or written in pica type, or larger, on the back or back cover of every initiative or referendum petition before the same is circulated for signatures, and the signer's attention shall be called to its provisions or he shall be requested to read it.

Par. 31. *Laws become operative, when.* No law passed by the General Assembly shall become operative until after the expiration of ninety days immediately following the final adjournment of the session at which such law is enacted, save alone the emergency measures provided for in Paragraph 16 of this Section; but every measure passed by the General Assembly and approved by the Governor, or passed by

the General Assembly over the Governor's veto, shall become operative at the expiration of said ninety days, unless a later date for the beginning of its effectiveness be expressly provided in some part or parts of the act, or unless the measure or some part thereof be referred to the people in one of the ways provided by this Constitution. No referred measure shall become opera-

tive until approved as in this Section provided.

Par. 32. *This section self-executing.* The provisions of this Constitution for direct legislation shall be self-executing, but legislation may be enacted especially to facilitate its operation; otherwise, all officers shall be guided by the general laws in enforcing the said provisions.



The Truant

Ralph M. Thomson

*Said a restless, discontented,
Unsophisticated rill,
To the clover blooms encradled
On the bosom of a hill
"I have just about decided
To forsake my crib of clay
For the mesmerizing music
Of the ocean, far away.*

*"I am weary of the worship
Of a languor-laden land;
Of the nodding ferns and roses,
By the brigand breezes fanned;
And I'm heart and soul determined
On a scintillating life,
Where the waves in metric measure
Trip a saraband to strife."*

*So, upon a misty morning,
While the dew-sealed blossoms slept,
The beguiled and vagrant brooklet
On its mirthful mission swept;
Overleaping petty pebbles,
Rippling rapture through the glen,
It pursued a pilgrim passage,
Never to return again.*

*There was sorrow in the mountains,
That once knew its tender thrill;
There was grief throughout the meadows
For the truant little rill;
For instead of finding heaven
Far from lullabying lea,
It encountered morbid marshes,
And an aeon-sighing sea!*

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2. Laws of the Subjective Mind.
 - (1) Memory.
 - (2) Reasoning powers, etc.
3. Fundamental use of the Subj. Mind.
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2. Mind not in Brain alone. Decapitated Animals.
3. Mental activity transformed into Physical activity.
4. Mind influencing body. Limitation undefined.
5. Connection of Nerve Centers and Cells.
6. **Therefore**—Mind may influence any Living Cell in the body.

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6. Hypnotism today—
 - (1) Uses, good and bad—Vicious Habits.
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- (3) How to suggest to one's self.
- (4) The A, B, C of Suggestion.
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 - Sure Remedy.
 - No Nervous Prostration.
 - Insomnia, etc.
4. Insanity:
 - (1) Alarming Increase in America.
 - (2) **People must awaken to the Remedy.**
5. Perfect Poise.

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1. Truth and Error in—
 - (1) Christian Science.
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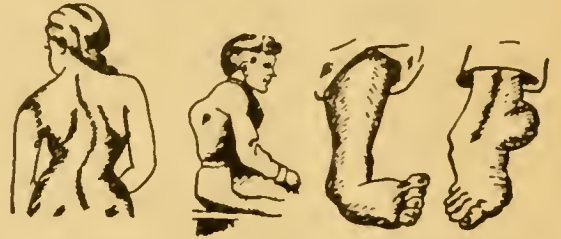
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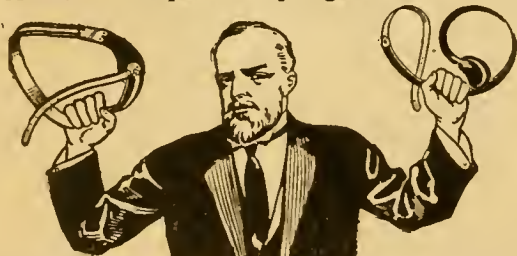
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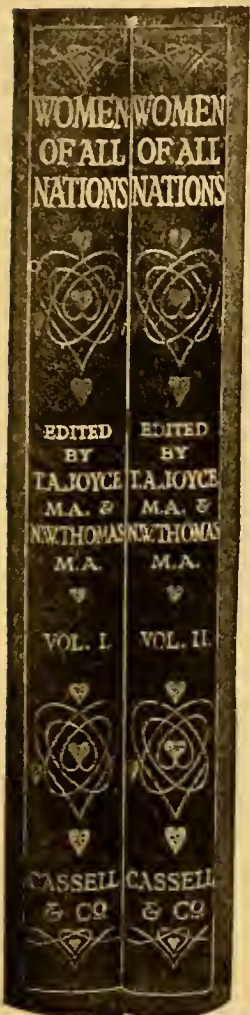
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