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Magruder, S

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# Fifty Million People

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## The Ship Canal



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**B**ELIEVING that we, the people, face in America a crisis of world-wide importance, I beg a hearing upon law from an unusual point of view.

It is no secret that to-day the privilege classes of nationalism in all countries fear Socialism. Socialism they one and all regard as their common enemy, menacing their very existence as a class. Nationalists of the United States are no exception. They *all* fear Socialism.

Socialism offers the people such fair promises in government that it seems destined to secure unto itself the great law-making privilege, except over the people of America. Evidently America wants something better than Socialism. America claims liberty as her birthright. Liberty, law-abiding liberty, fully secured. The people can safely then try out the methods of worthy promise in which Socialism or any other "ism" or individual may interest the public, without binding themselves in bondage to any paternal cast, creed or party.

All parties promise well when reaching for control. One and all, they ride into power on zeal for *righteousness*. Once in power, they build a favored class by whose support they hold control. If they can, under one pretext or another, reach for more and more power, they crystallize into some form of strong centralized rule by which the people are sunk into harder and harder lines of servitude to overlords.

The people's rule, the majority voice, by its very nature could never develop the pride of oppression. Minority rule alone holds such possibility. The fewer the minority the greater the pride, the heavier the oppression. The people of America, the people of all tongues and kindreds and color and degrees of worth assembled on her soil, are tired of the pomp of the oppressor. From henceforth they desire to be their own law-makers, meting justice to all, privilege to none.

We are beginning to realize our rights. We can see now that no people can remain poor and overburdened of toil except by laws made for the purpose of diverting the people's gathered wealth into the hands of the favored class. We see the law-maker and the money-maker are partners in business, each necessary to the privilege life of the other. We see how our law-makers have deceived us. They told us "protection" meant protection of the people from competition with the pauper

labor of old monarchism. We find it means protection of the rich. They transport pauper labor to compete with local labor.

Thus by covered terms and misstatements they deceived us to bring us to pauperism. Even motherhood in America today must toil as a slave to increase the number of pearls and diamonds upon the gowns of the rich. Children of the people by thousands must stagger under the killing yoke of labor to pile up gold for the overlords' pleasure on foreign soil. The daughters of the people by thousands are without food except as they can buy it by the sale of themselves in debauchery. Think of that! Could there be a greater outrage against any people? Could there be a more terrible outrage against that people's Creator, who provided sufficiently for abundance to all?

And now this new Progressivism! What does it mean? Which way? To torment for the people, like Protection; deeper yet deeper into the dank dells of poverty, where the all-consuming fires of want, worry and weariness of soul never cease and the worms of disease, crime, deformity of body and mind never die? Is this the direction of Progressivism—like Protection?

Protection for the rich, Progressivism for power, Peace Conferences for greater armaments to subdue the people!

During ten or twelve years past, especially in America, science and nature have responded to the people's efforts with wealth unprecedented in the history of man. America's wealth is proverbial.

Where is that wealth?

Buying monarchial titles!

The people who gathered the wealth go poorly fed, shabbily clad, in America, taxed to the limit on all they eat or wear. So the people, like brutes, labor for bare keep, while the American rich vie with old monarchism to outshine, to outspend, to outwaste the substance gathered by the toiling people in America.

This American nobility has increased in number and power by the protection of these past ten or twelve years of Mr. Roosevelt's rule as never before in our civic existence. In these years the nationalist adherents and press have given us the distinction of *one* American princess without the formality of marriage to the monarchial right. But, of course, a second-hand title would ill befit "Princess Alice," daughter herself to the "*Emperor of all the Americas.*"

Mr. Roosevelt's ambition for a strong centralized government in the United States the people can see would become a neces-

sity to control Big Business in protection from the infuriated uprising of an outraged and dishonored people. But especially is such need, now, to co-operate with the privilege classes of all monarchism against their common enemy, Socialism. This has been manifest since the mysterious murder of Mr. McKinley. Who inflamed the poetic imagination of a poor, insane boy anarchist to serve so well the nationalist cause, by getting out of the way a mild, gentle man for his strong, aggressive and diplomatic successor?

Four years ago Mr. Roosevelt's ambitious zeal for a strong government over us was well known. We heard much of "New Nationalism" for America. Mr. Roosevelt at the same time was openly avowed against Socialism. Now, why did the Nationalists not give Mr. Roosevelt his third term then? They could have done so as easily as to put in Mr. Roosevelt's deputy, Mr. Taft. Do the wise act without reason? Do they plan without purpose? Why did they not set Mr. Roosevelt *then* to organize Nationalism in America before Socialism grew yet stronger?

The Panama Canal was not completed. The Peace Tribunal at Hague was not clothed. Do you see?

While Mr. Roosevelt hunted the tiger in Africa and paid court to royalty in Eurasia, in America, under the faithful Mr. Taft, the canal progressed and the American nobility increased in power of wealth and precedence. But Mr. Bryan, also in America, still hunted the devourers of the people. So, by the time of Mr. Roosevelt's return, the rifle shots of Bryan, along with the steady firing of Socialism, had so awakened the people to civic consciousness that Mr. Roosevelt has had to visibly change his tactics.

He assumes the funny role of submission to the people—quite contrary to what Oklahoma received! He donned the ambiguous title of Progressivism in place of Nationalism. He sets up Mr. Taft as *excuse* for reaching for open extension of his power. He calls himself a kind of anarchist, but does not explain if he be anarchistic against the increasing power of Socialism or against the people's new lease of rights in the initiative, referendum and recall. Mr. Roosevelt is still, however, the strongest man on American soil with all the monarchistic powers of Europe and Asia. He is the hero of Nationalists at home as well as abroad, and everything is made to play into his hands. Affected differences in the Nationalist press and among Nationalist adherents are but part of the game. Nationalism at heart is a unit against their common enemy. How-

ever, their policy may appear to fire wild; that is to mislead the people. Nationalism against Socialism is playing for its very life, and this drama will continue till open force may, with proper excuses, be applied.

Now let us say, not Mr. Roosevelt, but Benedict Arnold, or Tom Brown, be elected President of the United States. Mr. Brown makes zealous promises on every demand of the people. He swears everlasting fealty to the people. But he is recognized a Nationalist in close and friendly sympathy with all Nationalist powers—all armed to the teeth. Mr. Brown as President of course has control of the Panama Canal, and all other strategic points, with the forces of war for America. He has secured for his own use a great army, a huge navy. His faithful agent has manipulated into the hands of his allies the power of inexhaustible wealth.

At the proper time the Hague Tribunal sits clothed in highest authority, with all the dignity and pomp of international law.

Socialism, by innate activity, supplemented with hired agents hidden under cover, becomes particularly troublesome. Everything that can be construed as resistance to "righteous law" (by the Nationalist's standard) is outlawed by the Hague. In the name of peace Mr. Brown resorts to drastic measures. The tongue and temper of the people blister under the restrictions. This serves a handy excuse for an immediate strong government. The Hague, in the name of righteous peace, orders the armed forces of all monarchism to draw up to the canal.

If we tamely submit, a heavier yoke of bondage than our children now stagger under will be firmly created into place. If we fly to resistance, that will be the Nationalist triumph. The bare arm and the native wit of the people will be pitted against the inexhaustible gold and steel of the oppressor. Armies will fill the land. Navies will act and react quickly through the canal and up and down the Mississippi from the Lakes to the Gulf. The people will be surrounded on all sides and severed into two parts.

Grant that noble sons of liberty will spend themselves freely, will pour out their blood even to the horse's bridle. What but tax slaves can their wives and their children be after them? What will liberty become but a byword upon the lips of the scornful?

Would it not be well for the people now to begin to think, to act, to get together?

Grant that Mr. Roosevelt is all that his followers claim; grant



that he is "Roosevelt the righteous," "Roosevelt the bold," a man of such execrable judgment as to saddle on a people two such men as Mr. Taft and Mr. Ballinger in the important offices where Mr. Roosevelt placed them—could a man of such judgment, however true, however noble, however angelic in other ways he might be, could a man of such frightfully poor judgment of men be too strongly condemned by the American people for any office of trust ever again in American affairs?

It is perfectly clear before the eyes of the people how Mr. Roosevelt especially selected and personally placed both of these gentlemen—the man to the job. Then it is also clear to a startling degree how thrice well and faithfully both have served the hand that placed them. They have put through bold measures for a steady increase of power to the Nationalist forces. They personally relieve Mr. Roosevelt of its ignominy. They have made a record black enough for Mr. Roosevelt to shine against, dazzling to the enfeebled eyes of hero worshippers. They have made it imperative that Mr. Roosevelt be granted a return to open power to repair the awful breaches of public trust that they, his appointed agents, have accomplished for him.

Faithful Mr. Taft plays his part well to the finish. His honorary duties of killing the Grand Old Party in the Chicago farce certainly deserve the rest from his labors which his Nationalist co-workers outline for him.

Mr. Taft also deserves notice with Mr. Lafollette in his splendid play for Mr. Roosevelt to vanquish in the primary race. Both actors made themselves quite bloody in sputtering energy and labored effort against Mr. Roosevelt. Mr. Roosevelt's signal victory over two such formidable rivals was great indeed. It was as interesting as the present political triangle.

As to the necessity of the Chicago and Baltimore affairs, the people see that to rally the Nationalist forces from the old parties into a solid front against Socialism they felt it imperative to show some specious reason. What better reason, refutable by none, than the uncleanness of death in the old parties?

But Mr. Bryan upset the programme so unexpectedly that the ruling powers were thrown into a veritable half-hour silence of heaven. Even Mr. Roosevelt stood the half-second agasp. They were horribly embarrassed how to progress with the carcass of the Grand Old Party, positively dead under Taft, while its hitched mate, turned by Bryan, instead of dead under Clark as due, was alive under Wilson and progressing—not according to schedule.



But Mr. Roosevelt knows not the word "fail." Many years ago, about the time of Mr. McKinley's death, the papers came out with large cuts of Mr. Roosevelt's picture as the coming President. When I looked into the face of the first picture I recoiled from what seemed to me was the cunning, craft and cruelty expressed there. And an impression came to me as clear as a voice might have been—"there is the murderer; the hand that struck the blow was the agent." Later, when the papers reported that Mr. Roosevelt had absented himself into the unknown wilds and could not be found for days, I wondered if any humane man at such a time would not have lingered by and near the dying President. Conscious guilt, to be sure, would fear the time, the place. Deep in the forests and alone, away from man, no chance circumstance, no inadvertent word or unguarded act could betray him. Whether these impressions were groundless or otherwise, it is a fact that Mr. Roosevelt came into power through human blood. If suffering counts, his way of trailing millions for the rich is strewn with blood, the blood of infants, the blood of slain virtue of girls, the blood of heart anguish from want among the toiling masses.

To one other thing I call attention: In the complicated political machinery of Nationalism, wheel within wheel, there is a strategic balancing force playing at Socialism to its most vulnerable point. The California division of this effort seems to be led by Fremont Older and the Bulletin staff of San Francisco. But more upon this topic later.

Passing now to the question of the people's rights in human liberty, we have by high authority: "The earth hath God given to the children of men."

The earth to the children of men! The earth *given a free gift* to the children of men! The *whole earth* to *all* the children of men!

A common gift, with no restrictions as to shares, certainly carries equal shares. The earth a gift to all, certainly all are then equal owners in the earth and its wealth. And since no power hath right to set bounds and limitations to any gift save the giver of the gift, how is it that this universal gift is not so recognized and so developed in equable co-operative methods for the equal benefit, joy and convenience of all the equal owners alike? How is it that the majority of these owners have nothing except what they work for, like alien wage slaves? How is it that the aged, the children, the incapables, all equal owners in so great abundance, are starved on want or choked on charity? By what authority is this stupendous

crime against the children of men? What is the source of this terrible evil? How is it that such lawlessness parades its brazen face as law and calls itself justice?

Let us take a look at law from an unusual point of view.

As an approach to this point of view, let us recognize two counter covenants to life. By investigation we find that covenant No. 1 by free grace reckons life an immeasurable, priceless gift, of which the Creator alone knows whence it cometh or whither it goeth; that covenant No. 2 unto good works sets the price of works upon life. Life, then, by covenant No. 2, like any priced thing, is set for sale, for hire, for rent, for trade and barter, or it may be farmed out at the stipulated price for work, and be required if the price be not paid. In every case, whether life be sold, rented or bartered, it is commercial gain to those who fix the price, to those who manipulate the balances of exchange, to those who hold the standards, the weights, the measures by which to condemn or to approve the subject for exchange.

Bearing this well in mind, that by covenant No. 2 life is a priced thing, sold and bartered for work, and by covenant No. 1 it is a priceless free gift, observe that through and through prophetic scripture the covenant of "free grace" marks the unfortunate for blessing. The covenant of law unto good works, without exception, covers the fortunate for curse and rejection.

This may seem a startling assertion, but any reader can verify its truthfulness. There is a host of witnesses from Diver and Lazarus down.

Observe casually one line of testimony through a series of allegories.

At the beginning of this lesson man and woman, typical of strength and weakness, are taken as the illustrative couplet.

Of this couplet, Adam being the first formed, the older, the one of precedence, is fortunately born. For Adam the earth was cursed. Some might read by Adam the earth was cursed.

Next couplet, Cain, first born, was rejected with curse.

Next, Ishmael, first born, was rejected. Observe at this point the rejected son was of a servant and was *low born*.

Esau, first born, was rejected. Esau set a *price* upon the inheritance.

Of the two divisions of Jacob's sons, the servant sons were assigned to Ebal Mount of *Law to curse*. And Reubin, *first born*, was rejected and cursed as one of these bondsons. Then note

the great and terrible dishonor to his father of Reubin with a *servant*.

The scriptures teach us line upon line, precept upon precept, here a little and there a little. But before inquiring specifically into the several points of this series of evidence, let us consider the nature of law.

Is not law a created thing, like the Sabbath made for man, not man for the Sabbath? The bondson Ishmael was *low born*. But the child of promise, Isaac, was born contrary to all known law. Then law, set aside where it pleases the Creator, clearly is a created thing. Like a calf, it is created for use. So law, a mere calf of use, is a servant. It is a servant for the children's feet, to insure them clean, safe and dry walks through life.

But a servant is at the direction of the father, not of the child. Reubin's offense was his exalting himself to the room of the father, taking unto himself the servant, with all the intimate privilege of command, the father's right alone.

Now the fortunately born of life with us, have they not taken unto themselves the servant law? Is not law both construed and executed at their command to their own advantage? Then, like Reubin, have they not exalted themselves to the place of the Creator Father, and do they not command the servant for their own self-gratification, like Reubin?

The fortunately born, in their self-vaunting superiority of righteousness, are they not a persecution to the less fortunate, like Ishmael to the weak Isaac?

The fortunately born, by the exchange price of good works for external life, man's work for God's work, do they not set a price by comparison as paltry as Esau's pottage? Obedience to law is called righteousness, but human righteousness is figured as filthy rags. And is it not true, alas! that righteousness, like the coat he wears, may be put off or on at the dictate of personal convenience? Then life, priceless and immeasurable, when held in exchange for such transient, variable, really worthless rags, is not the price paltry?

Does not the insult to simple intelligence of such a proffered exchange merit rejection of even the *fairest* efforts—like the *first fruits* of Cain's field, the work of his hands?

The fortunately born, taking life at a price easy to themselves, but impossible to those who have no righteousness with which to pay, do they not murder the weak as Cain the younger brother?

The fortunately born, setting themselves up in place of the

Creator to judge and to pass upon the Creator's work, holding humanity to bow down and serve for its life in obedience to imperfect law of creature conception, is not this idolatrous commercialism of lawless traffic in human life the one forbidden fruit of superior knowledge like Adam's disobedience? This one forbidden evil, is it not the cause of every known sin possible to the human race? What men call unrighteousness is the fruit of the great unrighteousness, and so-called sinners are not sinners at all. They are the victims of the fruits of the great unrighteousness. The general curse of it lies in debarring the race from all peace and comeliness, as Adam from Eden.

Quite in line with the series of allegories is the parable of the sheep and goats. Observe in this parable the sheep are clearly defined by description to be the unfortunate. Without food, without clothes, without home, without friends, sick and in prison, could never apply to the fortunately born righteous. The goat, strong, independent, marks the fortunately born as compared to the sheep unfortunate as heavy in wool, easily overtaken of an enemy.

Now can we not see that the sheep, like the shepherd, have been sacrificed to the commercialism of lawless law by the price unlawfully placed upon the inheritance?

"The law of God is perfect, converting the soul." Now, have not the people a right to this perfect law? Is it not a manifest lawlessness of great injustice to hold any creature bound to the clumsy shackles of imperfect law where there exists a perfect law? Then why should any creature be held accountable to the imperfect when that right of accountability is only to the perfect? Humanity, through its best matured judgment, expressing in majority voice of equal partners concerned, can well determine the best methods for dressing and keeping the inheritance, the earth. By the "initiative, referendum and recall" the majority of equal partners may best try, sustain, fix laws governing their commonly merged material interests, and for the humane and proper care of helpless animals placed dependent upon us. But there the law-making function of the creature begins and ends. We may make laws for material ends and elect officers to execute the laws of the people. We may change those laws as often as the majority may please, and recall and reappoint officers at will. But that holds no creature accountable to any other creature in the three free gifts from the Creator—namely, life, liberty and franchise.

So "the divine right" of the people is equal ownership in the

world's wealth and accountability, every one for self, direct to the Creator. "The divine right" of humanity is the equal inheritance and the perfect law.

Under the just and lawful conditions of these rights restored, by nature humanity would turn to righteousness, as the hart to the waterbrook. In other words, the Creator would prove a so much more capable ruler over man than man over man.

But the Reubenite rulers are too self-intoxicated to be able to see the simple fact that the Creator alone knows enough to best govern, to correctly adjust the delicate machinery of humanity, his highest earthly handiwork. The Creator can very well be trusted with little things like the grasses of the fields in their sprouting and seeding, and even the animals, like birds in their seasons of mating and migration, and inanimate things, like the stars and the comets in their courses, but to rule man! Why, the great and the wise of men alone can be entrusted to that high office! So the self-intoxicated great of the earth, those born to precedence, like Esau sup the pot-tages of special privilege for their very lives. These find the thought unbearable of equality with their fellows. Then how will they endure the goat—divine state of *inferiority*—till they reconcile to equality, and thereafter, like the lion (no longer a ravenous beast), willing to lie down with the lamb.

The righteous are ravenous beasts roaming about to find whom they may devour. The spirit of exacting righteousness makes law a weapon of death to the weak. And the private standards of the extremely righteous slay continually for their own self-gain. Every righteous man's standard fits himself to a nicety: It measures him pretty nearly perfect. For all who displease him it measures with an awful shortage. Thus there is special gain to all those who handle the weights and measures of righteousness. It gives the gain of superiority. Then, to make righteousness significant, it must have the stamp of worth. This stamp fixes price. Price facilitates exchange, commerce. So life and all things pertaining to life become the exchanges of righteousness—life in exchange for good works. Good works are obedience to law. So life is held at a price of profit and gain to the value changers, the money changers, the fortunately born under the Covenant of Law, who fix the standard of works.

Commercialism, life at a price, is the backbone of the Law Covenant system, and its two great arms are religion and legality. Religious and legal law support each other in the same



game, in the same interests. They go hand in hand, like fraud and farce. Religion is the old harlot of deception, of false love, and legality is at once the bondson, the paramore, the accomplice of religion.

I once believed, as many good people still believe, that Jesus Christ is part of a religious system. But Jesus Christ called both the legal and religious of his day devils and hypocrites. Religion has seized the Bible, Jesus Christ, the name of the Infinite Himself and set a price on all, for her own gain and glory in merchandise through human souls. Jesus Christ foresaw this very fact and to show its falsity, the falsity of the religion which He would permit to call itself by His name, He appointed Peter, the false Peter, as its cornerstone. And Peter, prophetic of the three-fold nature of this false religion—Catholic, Protestant and Scientist—Peter denied Christ thrice. Observe how the *thrice* righteous friends of Job persecuted the afflicted, another prophetic witness of the three-fold nature of this great and terrible evil, this Satan into whose hands, like Job, the human race has been for a time delivered.

Observe here also that Peter had given to him the keys of heaven. So Peter is the great authority for the ruling righteous, the fortunately born, the strong goats. But Jesus Christ holds the keys of hell. So Jesus Christ is the head and authority of the sheep, the unfortunately born, the afflicted at the hands of the Peter class.

But if Jesus Christ recognized the Law Covenant system as the great adversary of God and of humanity; if He called the legal and the religious devils and hypocrites, why did He fulfill their law? He fulfilled their law to the last jot and tittle. He fulfilled both legal and religious law, else not law, to the last jot. But why?

He fulfilled their law to bind them to their law. He fulfilled their law as the best way by which to bind them through their own claims of authority to His authority. Thus He binds the strong righteous to deliver from their oppression the weak, the afflicted. He died for sinners, we remember, not for the righteous.

But how does Christ keeping their law bind the strong man?

By the terms of all religions the worth of greatest righteousness buys the highest power, the greatest authority as keepers of standards. So Jesus Christ, by His perfect obedience to righteousness, bought the highest place of power and authority. This fact no righteous man can gainsay. No religion ever yet has produced a more perfectly righteous person than Jesus



Christ. He paid for his legal office, King of Kings, Prince of Righteousness, in the purest coin demanded. He loved His enemies. He prayed for the murderous hands who smote him. He fulfilled righteousness to the last tittle.

But how about those righteous who refuse to obey their own lawful King? Don't they lose their authority? Don't they lose their power? Have they left one shred of claim for righteousness or any of the advantages of gain that righteousness had secured for them?

If they disobey their own King, then they become bound for the full punishment of all their righteous law, do they not? On the other hand, if they obey their King, they accept the single standard of Christ's righteousness for the equality of all, for the deliverance of all into the unity of the equal inheritance and the perfect law. The King's command is so simple. And the people of all nations have it to-day. Love thy Creator with full obedience and thy neighbor as thyself. Can a righteous man honor his Creator while he holds one of His creatures captive to the imperfect law? Can he love his neighbor as himself and loll in luxury while a neighbor suffers on less? Rather must he not bestir himself against lawlessness as the Southern slave holders were overturned in their lawless possessions—that the hungry may have bread, that they may have cake and fat things to their fill.

So Jesus Christ, in fulfilling law to the last jot, has prepared the kingdom for His own, for His beloved people, within the prison walls and without. The people, the afflicted people, the saints of affliction, long at the hands of the righteous, have now their kingdom prepared. They have nothing to do but to take it over. It is theirs by the fullest authority of law. It is theirs by the most supreme precedence of religion. It is theirs by the highest rights of righteousness, by the order of the King, the *lawful King!*

The only question that remains: Are we going to take over our rights with or without bloodshed?

If the people sit weakly around and permit Theodore Roosevelt to be foisted longer over us by the authority of open power, to modify our rights of initiative, referendum and recall, to brandish his boasted stick over our heads, to sink the despotic heel deep into the tongues and temper of the common people, God only knows what we may be goaded into. But God will in no way be responsible for the bloodshed nor for the slavery to follow—"For he that is not for me is against me."

The time is short. The people are asleep—the poor, tired,

overworked people. To save the country from Roosevelt and his monarchical allies some persons will have to drive like Jehu. Who is willing to make this sacrifice? Who is free and willing to drop the spindle or the hoe, to move the people?

The time is short. We need a President at Washington whom the money power can neither fool nor buy. Where is this man? Where can he be found on this short notice? We need a man who is bound by no party. We need a man who stands for the people.

Shall we turn to Socialism? Ah! shall we turn to Socialism in this hour of dire need? Can any people be free who are spiritually bound? A few years since Socialism scoffed at religion and religion scoffed at Socialism. Socialism has grown strong and therefore beautiful. Religion now desires Socialism (maybe) as her next paramour. Religion now is attacking Socialism with the blandishments of smiles from every head. Can Socialism withstand the hydra-headed temptress? Will not the power and prestige she offers him buy the will and the great master of Socialism as it has bought other masters?

The people alone cannot be bought. They can be deceived, misled, imposed upon, fooled, but they cannot be bought in the majority. They can only be bought when isolated as a minority. So let the people rule, not the masters of Socialism or any other party.

Stitt Wilson, of Berkeley, calls himself a Socialist, but, like Bryan, Mr. Wilson has served the people without stint. By their works ye shall know them. Mr. Wilson, by his works, speaks himself more for the people than for party. Would Mr. Wilson be willing to serve the people in the White House? And do enough of the people know Mr. Wilson to give him support on so short notice?

There is only one man on American soil to-day well known by all the people as the people's disinterested champion. That man stood up, single-handed and alone, in the very teeth of the enemy at Baltimore lately and turned them into confusion.

That man has gone down into personal defeat time and time before the moneyed class in the interests of the people. To that man we owe today our one hope of liberty in the initiative, referendum and recall. He is one man we could safely trust not to qualify, limit or annul those rights, as Theodore Roosevelt proposes to do. That man whom the national interests have not been able to bribe or fool into betraying the people, we all know, is William Jennings Bryan.

Mr. Bryan, to be sure, used Governor Wilson to confuse the enemy and so as a gentleman could not come out against Governor Wilson's aspirations, if he has aimed higher than playing into Mr. Roosevelt's hands. But the people are not so bound. And except for the emergency of the time the people might not forgive Mr. Bryan in boosting a weakly beggar of a pauper's pension at the feet of Andrew Carnegie, one of the most unscrupulous freebooters of our commonwealth. The people might not be able to forgive Mr. Bryan the insult to their intelligence in offering such a man for President over the American people as Woodrow Wilson. But the emergency of the moment, the service rendered, is what counts. And now, if the people call Mr. Bryan to an elected office, he would be no longer bound to Wilson, and he would not fail the people. It would be no discredit to Mr. Bryan. It would be an everlasting credit to the American people at such a crisis to elect their President in a man without a party, without political aspirations, a man too much bound to seek the office. It would be "Liberty Enlightening the World," would it not?

Could we do better than this on so short a notice? For the time is at hand. I repeat that to save the country from Roosevelt some persons will have to drive like Jehu. Who is willing to make this sacrifice? Who are free to drop the spindle or the hoe to save you and your children—to secure to you and to yours your divine right in the equal inheritance and the perfect law? Can *you* afford to do it? Can *you* lend a hand for getting the people together as one man in this cru-

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cial hour for human liberty? Then let us fly for our very lives to wake the sleeping people. Make the welkin ring it. Liberty is born. We are free. The Son hath made us free. So we are free, indeed. Let us, then, as freemen take over our rights—our rights of property, our rights of law, our rights of liberty lawfully. Let us find and elect *some* President known and acceptable to the people, that he may stand by the people till we can get secured in constitutional amendments full powers to maintain the rights endowed to us by our Creator. Let us not lose the fact for an instant that by the highest authority we are a free people, with rights to the most supreme liberty as the only safeguard against the cunning craft of lawless politicians. Let us hold high, as an ensign to our brothers and sisters over the seas, that all are born free and equal, that by the authority of Jesus Christ, King of Kings, is neither male nor female, bond nor free, Greek nor Jew, but all are one. All are equal in the common rights of life, liberty and franchise.

Respectfully submitted to the people, by one of the people.

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