

and absolutely nonpartisan, an insistence upon the dominant interest of the public in public undertakings, and possibly the complete elimination of private control of public utilities, which is one source of the present corruption. Only the most thorough, far-reaching measures will suffice, and they demand an active and energetic support among the people, for half a century of tolerance has encouraged corruption till it has become a custom sanctioned apparently by the public acquiescence.

#### WISCONSIN POLITICS.

La Crosse (Wis.) Morning Chronicle (Rep.), Sept. 5.—The nomination of David Rose is none the less a disgrace to the State, and one that has been thrust upon the Democratic party by the same debasing influences that sought to prevent the renomination of Gov. La Follette.

## MISCELLANY

### THE RESERVED SECTION.

The rights and interests of the laboring man will be protected and cared for, not by labor agitators, but by the Christian men, to whom God in His infinite wisdom has given control of the property interests of the country.—Mr. Baer.

In the prehistoric ages, when the world was a ball of mist—

A seething swirl of something unknown in the planets' list;

When the earth was vague with vapor, and formless, and dark, and void—

The sport of the wayward comet—the jibe of the asteroid—

Then the singing stars of morning chanted soft: "Keep out of there!

Keep off that spot which is sizzling hot—it is making coal for Baer."

When the pterodactyl ambled, or fluttered, or swam, or jumped,

And the plesiosaurus rambled, all careless of what he bumped,

And the other old-time monsters that thrived on the land and sea,

And didn't know what their names were any more than to-day do we—

Wherever they went they heard it: "You fellows keep out of there—

That place which shakes and quivers and quakes—it is making coal for Baer."

The carboniferous era consumed but a million years;

It started when earth was shedding the last of her baby tears,

When still she was swaddled softly in clumsily tied-on clouds,

When stars from the shops of Nature were being turned out in crowds;

But high o'er the favored section this sign said to all: "Beware!

Stay back of the ropes that surround these slopes—they are making coal for Baer!"

We ought to be glad and joyous, we ought to be filled with glee

That aeons ago the placard was nailed to the ancient tree,

That millions and millions of ages—back farther than Adam and Eve—

The Ichthyosaurus halted, and speedily took his leave,

And so it was all saved for us, the spot with the sign: "Beware!

This plant is run by the earth and sun and is making coal for Baer!"

—W. D. Nesbit, in Baltimore American.

### BUT WAS IT A REBUKE?

The New York World compliments President Roosevelt because of the Oliver Wendell Holmes appointment to the United States supreme bench, and says that if the president will appoint the same kind of a man to succeed Justice Shiras, who is about to retire, that appointment would "still more rebuke Mr. Bryan's demoralizing philippics against that august tribunal, and still more vindicate the consistent insistence of the World during the Bryan campaign of 1896 that Mr. Bryan's attack upon the supreme court was a moral crime."

In the same editorial the World says that the appointment of Justice Holmes was a "wise step toward restoring the prestige of one branch of our national government, perhaps more important than any other."

If Justice Holmes' appointment was "a step toward restoring the prestige of the supreme court," how is it possible to interpret that "step" as a rebuke to Mr. Bryan? How is it possible to interpret that appointment as an indorsement of the World's claim that criticism of the supreme court was "a moral crime" in the presence of the World's present-day admission that the prestige of the court was in need of restoration?—Editorial in The Commoner of Aug. 29.

### THE USE OF PRESIDENT BAER.

Editorial in City and State, of Philadelphia, of August 28.

President Baer assumes that "God in His infinite wisdom" has given to President Baer and his associates, "Christian men," the management of "the property interests" of the country, and that they can and will act more wisely for "the laboring men" and all others, than they, through any leaders of their own choice, can act for themselves. That is exactly the argument that was used in support of slavery by the "Christian men" (and many of them were such after a fashion) who got dollars and cents, food, raiment, pleasure, etc., from the peculiar institution. But all the while their beautiful, elaborate justification of the wrong was smitten through and through by two little commandments in the decalogue: "Thou shalt not steal," and "Thou shalt not commit adultery;" and one little commandment of the founder of Christianity: "Thou shalt love thy neighbor as thyself." Nobody could explain how slavery could exist unless you first stole the black man and then stole his labor; or how

it could be sustained without obliging the black man constantly to commit adultery by breaking up his family relationship, whenever he had any, and reducing him to the non-moral position of a mere animal. Nor could anybody explain how, if one loved the black man in the Christian sense—that is, if one desired his welfare, and that he might improve and live honestly and soberly in this present world—he could still put him under a system that first took his wages, and then in his social life made an adulterous condition inevitable.

Now, our idea about the "infinite wisdom of God" in this case may be thus expressed: He put it in the minds of some men—not very many such men as Abraham Lincoln and William Lloyd Garrison and many of the Quakers—to see the truth and with varying degrees of wisdom and moral courage to declare it; while He left the great mass of men with their minds and moral perceptions constantly confused concerning the truth and its value; left them principally concerned with personal affairs and temporary considerations, until the fullness of time had come for American slavery to stop. It did stop—in bloody convulsions; but the bloody convulsions were only necessary because the majority of men made the scale so heavy in favor of injustice by their blindness and folly that something correspondingly heavy was needed to tip it the other way. The "infinite wisdom of God" has always allowed the infinite folly, even of "Christian men," men as good as President Baer and his associates, to carry them to just such lengths as they were pleased to go.

So far as we can understand, the Divine purpose in this respect is that men must be taught the enduring value of humility, and justice, and sincere love for their fellows. These things the pursuit of wealth, and power, and luxury always has made, and always will make them forget. President Baer's view may be correct in this instance. "God in His infinite wisdom" has undoubtedly allowed him and his associates to get just where they are. He has permitted them to have such control over that essential commodity of our modern life, fuel, that it may all be held locked up in the earth or advanced to such prices that to obtain it taxes the purses of the rich or well-to-do and runs quite beyond the means of the poor. He may allow such a

critical condition of affairs to be reached that public opinion, under the spur of a great practical necessity, will ripen in a day from an unduly conservative position to an extremely radical one, when it will demand some form of intervention by the state that will hereafter protect the public from the embarrassments, losses and perils of the present situation. Just such a change God may in His infinite wisdom bring about, for He has done this many times before, counting the "Christian men" in power as but stubble before the flame of His purpose about to be accomplished; or as the thin bank of earth when the long-stored, silent, peaceful water becomes the raging and destroying flood. It may all come very quickly. The final truth to remember is that the permanent rulers of this country are the people. The men in power are only its temporary rulers.

UNCLE SAM'S LETTERS TO JOHN BULL.  
HE GOES TO WHEELING WITH THE PRESIDENT.

Printed from the Original MS.

Dear John: Sorry to see that you have adopted slavery. I had to get rid of it myself once, in the 60's, but it cost a pile of money. You used to brag, John, that a slave could not exist on British soil; but your tax of ten dollars a head on the blacks in South Africa is slavery, John, placed there to enslave them. We shall see whether the slaves can exist.

It's a good sample of British fair play. You would not dare put the tax on the Canadians, John. They would join me. You would not dare put it on the defeated Boers even. They would dig up enough guns to shoot more than ten dollars' worth out of anything British they saw. But when you get a helpless black or brown man at your mercy, John, I don't notice that you are any better than Americans and Spaniards. Who would have thought, John, when you used to abuse me about slavery, that you, with your India and Africa, would become the greatest slave driver on earth. Well, "we are all poor creeturs."

Just now I am having all I can do at home. Been tryin' to find out Theodore's way to end the trusts. The end of a trust that Theodore seems interested in is the front end—the money end—the contribution part; the latter end of a trust looks mighty remote to him.

But it is all a mistake about Theodore being strenuous and fierce. He's

a changed man since his Minneapolis and West Point speeches. He's a mellerin' down. And gentle! He's as gentle as Knox. When he confronts a wicked combine now he is conservative, respectful, pitying. "Don't harm her," says he.

"Take her up tenderly  
Handle with care."

When the trolley car ran into him it riled him, though. "Why, confound your carelessness—!" says the President.

"Hush! Theodore," says I, "it is a corporation."

"Yes, I know," says he. "Well, all right, but for about a minute I was a Bryan man!"

Now, when New England began to run into us with her trolley cars, we took it as a hint to move on, and so we went down to Wheeling, and made another great speech, from the balcony of McClure's hotel.

There are some people still living in Wheeling who remember when McClure's hotel was built, but most of them have moved away.

"The trusts are like the Mississippi," says the President.

"Muddy," says I.

"You cannot dam them," says he.

"Oh, yes, you can, Theodore," says I. "You have not had your ear to the ground lately, or you'd have heard it."

"If you dam the corporations, cities like Wheeling will go out of business; remember that!" says he.

"Besides, the Bible says swear not at all," says I.

"We never were so prosperous before," says he.

"And never liked it so little," said I.

"We must not accept less than the possible," says the President.

"What's that?" says I. "That's pretty mild, Theodore!"

"We must have a kindly determination not to wrong others," says Theodore.

"That's Christianity! That's it! Christianity applied to the trusts! That'll fetch 'em!" said I.

"Babylon," says Theodore, goin' right on, "Babylon, Nineveh, Mesopotamia, Thebes, Memphis, Valley of the Nile, Greece, Rome, The Netherlands, changed conditions—"

"The Dingley tariff! Hurrah!" said I. "Hot buttered beans! Now you are gettin' warm. Changed conditions. The McKinley-Dingley tariff is the old mother of most of 'em. Hurrah!"

"There is no uniformity in state laws. They are no good," says he. "Our present national laws are bein' enforced with all the power of the general government."

"Hurrah! and Sheridan 20 miles away! Knox is in Paris, but he must be a comin'! Hurrah!" says I.

"What we need first is power—a constitutional amendment."

"That will take seven years," says I.

"And then the labor is not ended; only just begun."

"What next, Theodore?" said I.

"Self-restraint," said the President. "When you get the power don't use it; appoint a sovereign or king to make the carpers mind."

"But, see here, Theodore," said I, "is that exactly American?"

"Then we must have good citizens. You must set your teeth and stand the strain," said the President.

"I'd rather make the corporations stand the strain. I've stood it over long now," said I.

"Don't use any black-powder musket. The best weapon is none too good for Uncle Sam."

"I don't want any weapon, Theodore," said I. "I got along first-class for 50 year without 'em! It's havin' a navy, and wantin' to try the guns that got me into two wars, and this Philippine disgrace."

"Honesty first, then courage," says Theodore.

"Billy Bryan! Tom Johnson! Herbert Bigelow! You're called! Step forward!" said I. But nobody cum, and so we run along South.

UNCLE SAM.

AN OPEN LETTER TO GEN. GOBIN.  
For The Public.

Dear Gen. Gobin: Let me congratulate you on your masterly efforts in behalf of law and order. Persevere in well-doing, and you will soon have our turbulent striking workmen back to their submissive subjection. As an evidence that we propose upholding your efforts in our behalf, I append extracts from text of a legislative measure which we will enact at next session. The passage of this act will ratify your recent edict against the unmannerly and disloyal jeering at our brave soldiery, and will disarm the critics who seek to censure you for making a novel—if much needed—law on the subject. I prefer your style of law-making to the more cumbersome methods prescribed by the constitution. However, we must yield something to popular clamor, if only to demonstrate how law-abiding we can be when it does not cost too much. We may be even constrained to secure legislation to legalize modern and beneficent injunction pro-