the bill, I was reminded of that Bible character, who sought a blessing, but, when he came, his father said: "The hands are the hands of Esau, but the voice is the voice of Jacob."

And so, my friends, if you will contrast the actions of this Administration with its words, if you will contrast its progress towards imperialism with its denunciations of imperialism, you will find that the voice is the voice of anti-imperialism, but the hands are the hands of those who would plant an empire upon the wreck of a republic, and there is the difference between expansion and imperialism. Expansion means the extension of the territory of a republic. Imperialism is the policy of an empire. We have expanded before; we have never had imperialism before. We expanded when we took in Florida. We took in land that could be settled by American settlers and built up into American states. We expanded when we took the Louisiana purchase. We took in land that could be settled by American settlers and built up into American states. When we took in Texas and New Mexico, for we took in land that could be settled by American settlers and built up into American states. When we took in California we took in land that could be settled by American settlers and built up into American states. But, when we cross the ocean, we take in land that cannot be settled by American settlers and built into American states. We are not getting land that can be settled, but are taking races by subjugation, and changing a homogeneous republic into a heterogeneous empire.

An Empire Defined.

An empire embraces a number of forms of government and a variety of races. We certainly get the variety of races, thirty distinct races of them that range from a light brown to a dark black. On the island of Sulu our flag floats proudly over the Sultan's palace, and we pay the Sultan so much a month for letting it stay there. The duty of bringing liberty to the Sulu slave is found in Article Ten of the Sulu treaty, and that provides, not that he shall be free, but that he may buy himself, as soon as he can make enough working at nothing a day to pay for himself at the market value. Don't you think that we will have diversity of government?

That is what imperialism means, and I want the Republicans to understand what your policy means when you enter upon it. I have been surprised at the revolt that has appeared in the Republican party against this Puerto Rican bill, perhaps because I have not been able to understand how any Republican could be surprised at that, when that is the policy they must pursue when they come to the Philippine question. The trouble is, Republicans avoid the Philippine question. They have talked about the advantages of trade, about divine obligation to go over there, and they say that we can't help it; it has been thrust upon us and we must submit to it. The Republicans have not gone far enough into the consideration of the Philippine question to know what they are going to do with the Filipinos.

The Status of the Filipino.

I want to ask you Republicans, for one moment, what the status of the Filipino is to be. If those Filipinos are to swear allegiance, they must either be citizens or subjects. We have to hold them in one of these two capacities, if we hold them at all. If we hold them as citizens, and our citizenship extends over them, the time must come when they will share in the government of this country. You cannot deny them representation, and if you take them as citizens, the time will come when members of Congress from the Philippine Islands will pass upon questions that concern you, and when the Presidential elections will be determined by the returns from the Philippine Islands. I am not willing for eight or ten millions of Malays to lower the standard of our civilization by having their share in the destiny of this country.

I was opposed to the Chinese coming to our shores, because I was not willing to mix Chinamen and Americans in the destiny of this country. I wanted the Chinaman to work out his own destiny. And, as I was opposed to allowing the Chinaman to come, who wanted to come, so I am opposed to making the Filipinos come, who don't want to come. And the men who were trying to keep out the Chinese and then bring in the Filipinos are straining at a gnat and swallowing a camel. I have been told that there were a great many people on this Western slope who were expansionists. A great many people who were in favor of taking the Filipinos in on account of the trade. But I warn you on the Coast that if you will receive the first benefits of the trade, you will also have the first fruits of that mixture of Malay and white blood, which, here in Oregon, you will first receive, and which will slowly but surely sap away and destroy the high American ideal of civilization.

My friends, if you are not willing to make them citizens, are you willing to make them subjects? Are you willing to bring them in, and then deny them the privilege of the protection accorded by the Constitution to American citizens? Lincoln never uttered a thing more memorable than when he declared that this nation could not exist half slave and half free. That declaration, taken from the Bible doctrine that a house divided against itself cannot stand, burned its way into the judgment and conscience of the American people, and it is just as true today that a government cannot long stand half republic and half empire, part free and part vassal.

I am not willing that any human being shall be drawn under our flag by force, and then told that he shall be a vassal and a subject, and never a citizen, and as I am not willing to endanger our civilization, and as I am not willing to make any subjects, I propose that we promise them independence, as soon as an independent government can be established, and then, in a republic of their own, let them work out their own destiny.

Three Arguments.

What argument do you hear in favor of imperialism? I have heard three. First, that there is money in it. Second, that God is in it, and third, that we are in it, and can't get out. Have you heard any other? Just a word in reply to each argument. Show me the man that says there is money in it? Upon him is the burden of proof to show that we will make more than we spend in wars of conquest and forcible annexation. He must not only show that we will get back the money that we spend, but that the ones who spend the money will be the ones to get the money back, and if he will show that we will get back the money we spend, he will have to show that the people who spend what we do spend will get back what we do get back. And I am not willing to press down upon the struggling masses of this country a heavier burden than that which they have borne in the past, in order that the few may organize monopolies and go to exploit the islands and in order that the few may build electric light plants, and water plants, and street-car lines, and reap the benefits of the land.

Then, the man who says it will pay must be prepared to show how many men it will take, and he must be prepared to tell how much a man is worth, measured in trade. Come, how much is a man worth? How much is the life of an American citizen worth in dollars and cents? Republicans, I dare you to put a value upon one American boy who will die in the jungles of the Philippines. You who advocate this doctrine, this damnable doctrine, that you can spill blood and pay for it in trade, what is a man worth? If you want to buy trade with human blood, go, you cowards, and buy it with your own blood, and not let other people's sons go. Don't send other people's sons to purchase trade for you.

Trade by Force.

Heretofore, we have raised armies to defend the right. Now, we raise armies to make right by force. Heretofore, we have used force to defend that which was just. Now, we make the foundation of our title rest upon superior force. When a mother lost a son that died in the cause of liberty, she rejoiced that she could raise sons for so noble a purpose. But what American mother wants to raise boys at so much per head? What mother wants to raise boys to exchange for trade in the Philippine Islands? He who says that it will pay must be prepared to place a value upon the thousands of dead bodies that have floated back across the Pacific as the result of our imperial policy. He has got to place a value upon the boys who have come back insane from the effects of that climate. Benjamin Franklin in 1796 wrote a letter to Lord Howe, in which he discussed the doctrine that it pays to purchase trade by force.

"The warm regard and deep affection which I have always had for your Lordship make it painful for me to see you conducting a war the mere ground of which, as described in your letter, is to prevent American trade from passing into other channels."

We have for more than a century on the Fourth of July been celebrating the memory of these men who came to their death because they were defending this nation, in a war the purpose of which was to prevent the American trade from going into foreign channels. And to me it seems that the mere obtaining of or retaining of any trade might be justly secured without bloodshed, and is altogether a question of commerce, and does not justify the barbarities that are being committed. It does not seem to me that the profits of any trade can ever be equal to the expense of sending out the fleets and armies that you have sent out in this war, and I am convinced that a clear and dispassionate survey will condemn to infamy those who advise it, and even success will not save from some dishonor those who have voluntarily engaged in prosecuting it. Why, trade is not a subject for which people can justly spill other people's blood, and no trade is sufficiently valuable to pay the expense of holding it and securing it by war. You little two-by-four Republicans, who worship at the altar of wealth, compare your little heads with Benjamin Franklin, and when you go to secure trade by human blood, think what the price is that you are going to pay for it.

But have you, like some, been deceived by the doctrine that God commands it? You convince a man that it is his religious duty to do a thing, and he will do it. Convince him that it is his religious duty to give up his money and he will give it up. Convince him that it is his duty to give up his life, and he will give it up. But more unfortunate still, convince him that it is his religious duty to take somebody else's money, and he will take it. My friends, the Republicans are trying to convince themselves that it is their duty to take somebody else's money. I am afraid they are following the preaching of the colored man who was fond of chicken. He said when he prayed the Lord to send him a chicken, he very seldom got it, but when he prayed for the Lord to send him after a chicken he nearly always got it. I believe in God. I believe he influences the thoughts and purposes of men, but I am not willing to blame God for every thought and every purpose that a man may have. If I have an impulse and am led to do right, I trace it to God. If I have an impulse to do wrong, I am not going to charge God with it.

Temptation and Opportunity.

And the Republicans are mistaking a great temptation for a great opportunity. Temptations have come before. Eighteen hundred years ago Christ was taken up on a mountain and tempted of Satan, and Satan brought up all the kingdoms of the world and offered them to him, if he would fall down and worship him. But he said, "Get thee behind me, Satan." And when the Republican party was taken up on a mountain and shown the Philippine Islands, the Republican leaders looked up to the Spanish monarch and said: "We will give you two and a half apiece for them." They put eight millions of people on the auction block and sold them for so much a head. Shame on you, you that have boasted for thirty years that the Declaration of Independence applied alike to the white man and the man who was entirely black, and now you say that it does not apply to the man that is only half black, and now you are trying to spend hundreds of thousands of lives and millions of dollars, and are willing to cross an ocean and spend blood and money, just to get to write another exception clause.

Governments derive their just powers from the consent of the governed, and yet these people have no representation, and are charged so much for being governed. You tell me that the Filipinos are not capable of self-government. I tell you that every race and every people are capable of self-government. You cannot stand upon any other doctrine. They are not able to govern themselves as well as we are able to govern ourselves, but they are as willing to govern themselves as we are ourselves. My friends, if you will read the language of Henry Clay, in a speech made 50 years ago, you will see that the man who doubts the ability of any people to govern themselves impeaches the wisdom of the Creator. What would you think of a God who would create the Filipinos and then leave them unprotected for thousands of years, until Hanna found them and threw his arm around them?

Capable of Self-Government.

The Republicans say that these people are not capable of self-government, and therefore, that you must go over there and govern them against their will, and tax them without representation, and then shoulder the burden off on the shoulders of the Almighty. Our forefathers triumphed when they fought against a doctrine of taxation without representation, and for more than a century you have met and returned thanks for the victory he gave you. God is an unchangeable God, the same yesterday, today and forever, and the Republicans cannot expect that he will give them the victory over a people resisting with their lives and their blood, the very same things that we fought for and gained.

No, my friends, I have heard ministers shouting for a war of conquest, ministers who had taken upon themselves the vow to preach Christ and him crucified, that would make this nation the exponent of brute force among the nations of the earth, and apparently that had forgotten that the birth of Christ was not a call to arms, but peace on earth, good will toward men; and, again, that infamous doctrine of conquest by brute force is condemned by the words of Christ himself, that he came not to destroy men's lives, but to save them, and I challenge you to find anywhere in the words of the Master any authority or justification for that hypocrisy that you are doing the work of God.

If you dare to proselyte with the sword, if you dare to preach a gospel with Gatling guns, you will soon be shooting your particular brand of Christianity into each other here in the United States. If there is poison in the blood of the hand, it will reach the heart, and I am not willing to plant in the Philippine Islands the doctrine of a gospel by the sword. Don't tell me that I am pleading the cause of the Filipinos. It is a question of what becomes of us. If every Filipino dies, the world will go on without them, but if this nation goes down, to what nation can the world's humanity look in their struggle for better things? I want that flag to be loved by every human being as the flag of liberty. I don't want it to be bowed down to, but that in every place the oppressed may look up to it and see in the starry folds the promise of a higher freedom.

Republic or Empire.

My friends, you cannot defend imperialism on the ground that it will pay, you cannot defend it on the ground that it is a Christian duty, and you cannot defend it on the ground that we are in it and cannot get out, because we can get out in an open, an American, and manly way. If the treaty had recognized the independence of the Filipinos, or if we had ratified the treaty, bad as it was, and declared their independence by resolution, and then secured their independence by diplomacy, and if such a resolution had been passed when it was introduced, then you could have stopped the bloodshed and it wouldn't take many soldiers to establish a stable government. We should stand by, like an elder brother, and say to the nations of the world, "Hands off." We said to the Cubans that we were not fighting for land, but for liberty. We must tell the Filipinos that this Government comes to break their chains, not to fasten them upon the people. Will this Republic stand back? Will it cease to become a republic and become an empire? We will go forward, and will show the world such a victory for self-government and for liberty as has not been seen since the battle of Yorktown, and then wherever the Stars and Stripes are found the people of the whole world will look up and see the banner of freedom.

Let this nation have a destiny, a destiny different from the destiny of an empire, and let it take its place and let it stand erect, and wherever its flag is found, let it be a banner fighting for the right, until liberty encircles the globe. I thank you for your attention.

TOM L. JOHNSON FOR CHAIRMAN.

Louis Post's paper, "The Public," says: "We indorsed the wisdom last week of the Verdict in nominating ex-Congressman Tom L. Johnson, of Ohio, for chairman of the next democratic national committee.

At that time the nomination appeared to be no more than a suggestion of the Verdict, which, however, backed it up with characteristic force. Of Johnson it said:

"He is aware of Hanna in every line of each political villainy by the black practice of which Hanna is wont to invoke success. Johnson knows Hanna, and can checkmate him. Defeating Hanna would be no novelty to Johnson. He has met him before, both in politics and business, and beaten him as flat as a field of turnips. And Johnson's the only man who ever thus dusted the Hanna jacket. Therefore, call Johnson to the campaign bridge of the democracy. He has brains, courage and an indomitable hope; he has the force of a storm; and he will not be robbed. There would be no "state stealing" by Hanna with Johnson set opposite to play the game. Johnson has a genius for the executive, and a prompt intelligence that comes in on time. If all democrats had been Johnsons, Ben Butler would have found no opportunity to say: 'The democracy is like a man riding backward in a carriage; it never sees a thing until it's by.' Put Johnson in command He is one of the few who, with a double power to rally men and money, would—wasting neither—find instant, complete, effective use for both. Johnson in control would mean "half the battle."

Every word of that quotation we most heartily echo. But it now appears that this nomination of Johnson must have been well considered by leading democrats before the Verdict made it public. Either that, or else they have recognized it as an inspiration. For the suggestion has met with enthusiastic approval among the democratic leaders at the national capital. The Washington correspondent of the Chicago Chronicle, by all odds the best Washington correspondent for the Chicago press, writes that—"the report that Tom L. Johnson may become chairman of the democratic national committee and have charge of the next campaign has caused a feeling of joy among democrats in Washington. Mr. Johnson is well known at the national capital and has many friends in both the senate and house. His capacity for work, his comprehensive grasp of details and his executive force are qualities that recommend him highly for the leadership of the party. Mr. Johnson and Mr. Bryan are close friends. Mr. Johnson supported the ticket of 1896, and he was one of the delegates at the Coliseum convention who seconded the nomination of the Nebraskan."

The mention of Johnson's name in this connection has, however, evoked expressions of opposition. Not inappropriately the opposition is led by ex-Gov. William J. Stone, of Missouri, a democratic politician of the obsolete type. Gov. Stone hopes to be chairman himself; or, failing that, to be vice chairman, with an incapacitated statesman for his chief. When the subject of Johnson's chairmanship was mentioned to him, it was coupled with the statement that the movement originated with eastern democrats, and contemplated also the elimination of the silver plank from the national platform. Gov. Stone thereupon gave out this interview:

"Some sort of a scheme is on foot, although I am not able yet to say exactly what it is. I infer that the end which the Palmer and Buckner democrats are trying to attain is the capture of the organization of the party. Their scheme seems to be to get into the convention as delegates, and by adroit manipulation control as many delegations as possible, with the ultimate object of controlling the convention and capturing the national committee. They will be for Bryan, but they want the organization. Speaking for myself, while I am very glad to see the Palmer and Buckner democrats, who deserted the party in 1896, come back to it, I do not believe in offering a premium for their return."

Gov. Stone's objection to Johnson, and his attempt to make it appear that Johnson represents a scheme on the part of the Palmer-Buckner contingent to get into the saddle again, would have greater weight if he were not himself a candidate for the chairmanship or its equivalent. It would have still greater weight if his own fidelity to the revolution of 1896 in the democratic party were untarnished. But his attitude at the meeting of the national committee at Chicago last summer was by no means calculated to give him the confidence of democrats who wish to keep their party in the radical course it set out upon four years ago.

* * *

There are so few millionaires who are also devoted democrats, that it is not remarkable that Johnson's devotion to democracy should be doubted merely because he is a millionaire. Yet history furnishes parallels. And those who are best acquainted with Tom L. Johnson's record know that his democracy is sound to the core. It is not of the chewing-gum species. It does not consist in ostentatiously wearing soiled linen and hilariously drinking miscellaneous whisky. It is founded in principle. It is radical. It goes to the root. Johnson is a radical democrat of the Lincoln sort. Though born a slaveholder, he nevertheless believes in the equal rights of all men—white, brown, yellow and black. He is a democrat of the declaration-of-independence type, and in all his civic relations his democracy is his chart and compass. Nor is he "mushy" about it. His democracy is robust. He not only knows what democracy is and, trusting it, wants the people to enjoy its blessings, but he knows how it can be got and is at all times and under all circumstances willing and anxious to help.

If in his business dealings he may at any time have been accused of resorting to the arts of the monopolist, that is because he makes a clear distinction between things as they are and as they ought to be. Whoever would be rich in these days must resort to the arts of the monopolist. No successful business man is free of that taint. The real issue is not whether a man is a monopolist or tries to be one, but whether he tries to perpetuate the conditions and institutions that make the arts of the monopolist prime conditions of business success. On this issue Johnson's skirts are clear. He realizes that with things as they are a veritable car of juggernaut is passing over the writhing masses of mankind, crushing them under its ponderous bulk. He knows that this ought not to be, and he appeals to the people to stop it. He offers to help them stop it. He endeavors to stop it. But he refuses to be crushed. "So long as you allow this infamy," he exclaims, "I shall try to get a place on the car instead of under the wheels; but I will help you to abolish the whole thing."

Tom Johnson has got a place on the car, a comfortable one as such places go; but from this point of advantage he is doing all that one man can to hinder its murderous progress. In his business life, that is, Johnson takes advantage of conditions as they are to make money. But he does not fool his own conscience nor insult the intelligence of his generation, by pretending that the industrial conditions which foster fortunes as made are beneficent. He knows the conditions are foul, he knows why they are foul, he denounces them as foul, and in all his civic relations, whether as office holder, politician, agitator, or simple voter, he does what he can to abolish them.

MAJOR MOORHOUSE'S TWINS.

History of Some Photographs that Are Attracting Much Attention.

Doubtless the most celebrated Indian photographs are those accompanying this sketch—Tox-e-lox and A-lom-pum. They are the products of the skill of the best known amateur photographer on the Coast. It would not be saying too much to assert that he is one of the most widely known amateurs in the United States. At his home in Pendleton he has over 1800 negatives, of which 90 per cent are prize plates, and nearly all are of Indian subjects. Scarcely any one else will claim so complete a collection of Indian pictures.

Even were these pictures of the twins eliminated from the lot, Major Lee Moorhouse, the artist in question, would have the very finest collection in the country, for he was formerly United States Indian agent at the reservation here, and for thirty years has had personal acquaintanceship with the representative members of the several tribes. This has given him their confidence, and when others are driven from the tepees with fierce, superstitious fears of the camera urging the frightened natives to threaten violence, Major Moorhouse is received and permitted to photograph the Indians, frequently in all the gaudy ancestral trappings which they treasure as life itself.

It was a rare stroke of good fortune that Major Moorhouse obtained these pictures. He had secured consent from the mother, Him-ye-an-hi-hi, to photograph the children. She had prepared the pappooses for the event, and the artist had set his camera.

According to the custom, he had provided an extra plate holder, and, when the twins began to cry vigorously, after one exposure had been made, he quickly placed the extra plate in the camera and "snapped" them crying.

Peculiar interest attaches to these twins, from the fact that they are the second pair ever born on the reservation, and the only pair now alive. Their being alive, too, many assert, is contrary to the dictates of Indian superstition, for it is commonly believed that Indians never permit twins to live. It is their belief that twins are signs of the displeasure of the Great Spirit, hence they are usually killed as soon as born. Recently, on another reservation, incidents have occurred tending to establish the truth of the assertion that Indians have a superstitious dread of twins.

The old Indians say that a great many years ago, long before the advent of the pale face, when the mountains were full of game, and the streams were full of fish, and the native bunch grass grew knee high all over the valleys and hills, affording food for thousands of hardy cayuse ponies, a pair of twin girl pappooses were born to the tribe.

These were the daughters of Qui-a-mi-som-keen, Cougar Shirt, the chief of the Cayuse tribe. As the years passed these maidens grew more beautiful. Reaching womanhood, their wondrous charms smote the young braves of the tribe, and there was keen rivalry among those who would win them for their wives.

So great was their beauty that their fame spread to the countries in which other tribes lived and hunted, so that, finally, two dashing young warriors from the Bannocks came to visit the Cayuses here on this reservation. Their visit was in the guise of friendship; but, beneath their pleasant exterior, was a fierce and stern determination to carry these beautiful Indian maidens to the Bannock country and there to keep them. Watching their opportunity when the girls were away from the home tepee for a short distance, each of the young Bannocks seized one of the twins, placed them in front on their horses, and rode out of the village as fast as their steeds could carry them.

Quickly the abduction was discovered, hastily a council of war was called, and two hundred warriors, headed by Cougar Shirt, were in hot pursuit. Near the summit of the Blue mountains, with the Cayuses but a few miles behind, the young Bannocks came across a party of their own braves who were hunting. The twins were transferred to extra horses, and, by a short cut through the mountains, Chief Cougar Shirt and his pursuing party were soon left far behind.

The Bannock braves, with the captured maidens, in due time reached their home on Snake river. There was a joyous marriage ceremony, by which the Cayuse maidens were joined in matrimony to the young Bannocks who had stolen them from their native village.

In accordance with his Indian nature and in compliance with the Indian conception of his duty, Chief Cougar Shirt registered a solemn vow to avenge the insult. Upon his return home he despatched runners to the Umatilla and Walla Walla tribes, bidding them come to a great council of war. Soon thereafter a great pow-wow was held in the tepee of Chief Cougar Shirt, the chiefs and head men of the Walla Walla and Umatilla tribes agreeing to form an alliance against the Bannocks.

The Umatillas and Walla Wallas hastily returned to their homes to prepare for the war. In the meantime the Bannocks, learning that war had been declared against them by the allied tribes, at once took the warpath, and in two days one thousand Bannock warriors, headed by the great war chief Egan, were marching towads the Columbia river.

There was not time for the Umatillas and Walla Wallas to reach the ground, the Cayuses being compelled alone to meet the foe. Their own force consisted of about seven hundred warriors, but they hesitated not to meet the thousand braves who had come from the Bannock country under the leadership of Chief Egan. The two forces met where the town of Umatilla now stands. In the desperate battle which followed many were killed on each side, but the superior force of the Bannocks won the day.

Many of the Cayuse tribe were driven across the Cascade mountains to the west, and never returned to the Umatilla valley. They settled on the Molalla Prairie in the Willamette valley, where a remnant of them now live. They speak what is known as the old Cayuse language, this tongue having become extinct on the Umatilla reservation. McKay Creek Jim, that last Indian who could speak the old Cayuse tongue, died about seven years ago.

The subjects of this sketch, Tox-e-lox and A-lom-pum, twin girl pappooses, were born on How-tim-e-ne (McKay) creek about two and one-half years ago. McKay creek flows through the southern boundary of the Umatilla Indian reservation. The parents' names are Ha-hots-mox-mox (Yellow Grizzly Bear) and Him-ye-an-hi-hi (White Fawn). When Him-ye-an-hi-hi presented her lord with these twins, Ha-hots-mox-mox, subtle and cunning, wanted them to grow up to honor him in his old age. When it came to the ears of old Chief No Shirt (Si-ah-sum) that Him-ye-an-hi-hi had given birth to twin girls, an edict went forth that the ancient law of the tribe must be complied with, and that the twins must die. But Ha-hots-mox-mox spread the impression among the tribesmen that the twins came as a good omen for the nation.

He was an orator of no mean parts, and induced the chief to assemble the tribe. The Cayuse nation assembled at the principal lodge—that is, the men assembled; for if the women were there it was only by sufferance. They, of course, had no part in the great council.

That two human lives were at stake weighed not an iota with these Indian men. They must be reached through other arguments. The tribe's selfishness, as personified in the men, must be the means of saving the twins.

Ha-hots-mox-mox made a speech. He told the tribesmen how he had been far away, hunting the deer on the Little Minem; how in the night, when his enitan was grazing near by on the bunch grass and he himself had laid down to rest, he had had a vision, and in the vision had been promised these twins, who were to be signs of good fortune to the whole tribe.

All Indian braves are "great on visions," and Ha-hots-mox-mox worked off his particular vision on the tribe council, and the twins lived.

Major Moorhouse has been importuned to make a business of his Indian photography, but has steadfastly refused, being actuated solely by his love for the art. Nevertheless, almost against his wish, he frequently receives requests for copies of the picture from distant parts of the Union. The fame of the little Cayuse Indian twins has traveled far and wide, and they are doubtless the best known pappooses in America.

"CROP MORTGAGE" STAMPS.

New Decision That Will Save Many Farmers Money and Trouble.

A decision just made by the commissioner of internal revenue, which will be of interest to a great number of farmers in Whitman county, Washington, and elsewhere, has been received by Internal Revenue Agent Towne, stationed in Portland, says the Oregonian. The commissioner has heretofore held that "crop mortgages," as they are commonly called—hundreds of which are given by farmers of the Columbia river basin—which contain a provision that in case of failure to pay the note secured by such mortgage, the mortgagee is invested with a power of attorney to harvest the crop and sell it to pay himself—must, in addition to the stamps required for a mortgage, also have a 25-cent stamp for the power of attorney.

The records of Whitman county have lately been searched and many hundreds of such instruments found, none of which have affixed the 25-cent stamp for the power of attorney, and the makers of these mortgages have been notified that these stamps must be put on the documents. The commissioner of internal revenue has now decided that the power of attorney included in such mortgages is not to be considered as a separate document, and that no stamp will be required for it. This decision comes just in time to save the farmers of Whitman county a lot of bother and expense. The decision does not apply to the power of attorney on the back of stock certificates, which must bear a 25-cent revenue stamp.

Political Notes.

The democrats of Malheur county have placed in nomination the following ticket: For clerk, Henry Richardson; for sheriff, George Shelley; for assessor, J. W. Buchanan; for treasurer, R. C. Anevine; for commissioner, R. J. Williams; for school superintendent, J. C. Bartlett; for surveyor, J. R. Johnson; for coroner, F. G. Stauffer.

W. J. Bryan was introduced at Seattle by James Hamilton Lewis, ex-congressman, who is noted for his flowery speeches. Bryan in beginning his speech said:

"I have known men who could present argument, and I have known men who could present the flowers of rhetoric; but here in him we find a whole fruit orchard with flowers growing between the rows. (Laughter and applause.)

"I have enjoyed communion with these loyal spirits who have been my companions.

"I am about to close a moderate (?) day's work. (Laughter). I don't know whether to count myself a laboring man or a traveling man. (Laughter.) I have worked 'sixteen hours' a day advocating an 'eight hour day' and carried two grips and samples of all good politics in my head. (Laughter and applause.)

"I shall carry away from this meeting tonight not only pleasant recollections; I shall carry away from this meeting to people in other parts of the state the assurance that there are thousands here who have not bowed the knee to that Baal set up by the 'imperialists' in the republican party."

The Mean Man of Linn.

A Lebanon man tells the following for a fact: One day a Linn county farmer bought a banana at his store, the first one he had ever eaten. After finishing it he threw the peel on the floor. After gazing at it a moment he picked it up and wrapped it in a piece of paper and remarked: "Guess I'll take that home to my wife and let her see what a banana looks like. She never seen one." And the man had an income of several thousand dollars a year.

Gus Rudstrom, a well known Elk, died in Portland Monday, of pneumonia, after a few days' illness.

LINCOLN, JEFFERSON, WASHINGTON.

Senator Pettigrew Refused Consent of the Senate, by the Objection of Senator Sewall of New Jersey, to Publish Extracts from Lincoln, Washington and Jefferson, as a Public Document.

The following extracts from the letters, speeches, and messages of Washington, Jefferson, and Lincoln, were refused the consent of the senate to be printed as a public document recently. When Senator Pettigrew asked unanimous consent for the publication of the following extracts, as a document the senators were thrown into consternation and craned their necks in all directions to catch the eyes of their colleagues. Finally they decided to object to their publication as a document unless first submitted to the printing committee and then reported back to the senate by that committee. This is the usual course adopted to put to sleep all matters objectionable to the majority that control the committees. Senator Pettigrew objected to such a course of procedure and stated that the matter consisted of extracts from letters, speeches, and messages of Washington, Jefferson and Lincoln, and that he would withdraw his request rather than refer them to a committee. The extracts are as follows:

Letter by Abraham Lincoln in Response to an Invitation to Attend a Festival in Honor of the Anniversary of Jefferson's Birthday, Given by the Republicans of Boston.

SPRINGFIELD Ill., April 6 1859.

GENTLEMEN—Your kind note inviting me to attend a festival in Boston on the 13th inst. in honor of the birthday of Thomas Jefferson, was duly received. My engagements are such that I cannot attend.

The Democracy of today holds the liberty of one man to be absolutely nothing when in conflict with another man's right of property. Republicans, on the contrary, are both for the man and the dollar but in case of conflict, the man before the dollar.

I remember once being much amused at seeing two partially intoxicated men engaged in a fight with their great coats on, which fight after a long and rather harmless contest ended in each having fought himself out of his own coat and into that of the other. If the two leading parties of this day are really identical with the two in the days of Jefferson and Adams, they have performed the same feat as the two drunken men.

But, soberly, it is now no child's play to save the principles of Jefferson from total overthrow in this nation * * * This is a world of compensations; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves; and, under a just God, cannot long retain it.

All honor to Jefferson; to a man who in the concrete pressure of a struggle for national independence by a single people, had the coolness, foresight and capacity to introduce into a merely revolutionary document an abstract truth applicable to all men and all times and so to embalm it there, that today and in all coming days it shall be a rebuke and a stumbling block to the harbingers of reappearing tyranny and oppression

Your obedient servant,

A. LINCOLN.

Messrs. H. L. Pierce and others, etc

From the Annual Message of President Lincoln to the Second (first regular) Session of the Thirty-Seventh Congress, December 3, 1861.

It is not needed, nor is it fitting here, that a general argument should be made in favor of popular institutions; but there is one point, with its connections, not so hackneyed as most others, to which I ask brief attention. It is the effort to place capital on an equal footing with, if not above, labor in the structure of the government. It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor. This assumed, it is next considered whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them and drive them to it without their consent. Having proceeded so far, it is naturally concluded that all labor is either hired laborers or what we call slaves. And further, it is assumed that whoever is once a hired laborer is fixed in that condition for life.

Now, there is no such relation between capital and labor as assumed, nor is there any such thing as a free man being fixed for life in the condition of a hired laborer. Both these assumptions are false, and all inferences from them are groundless.

Labor is prior to and independent of capital. Capital is only the fruit of labor, and could not have existed if labor had not first have existed. Labor is the superior of capital, and deserves much the higher consideration. Capital has its rights, which are as worthy of protection as any other rights. Nor is it denied that there is, and probably will always be, a relation between labor and capital, producing mutual benefits. The error is in assuming that the whole labor of community exists within that relation

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No men living are more worthy to be trusted than those who toil up from poverty—none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them, till all liberty shall be lost.

President Lincoln to His Friend Elkins in Illinois in 1864.

"Yes, we may congratulate ourselves that this cruel war is nearing its close. It has cost a vast amount of treasure and blood. The best blood of the flower of the American youth has been freely offered upon our country's altar that the nation might live. It has been indeed a trying hour for the republic; but I see in the near future a crisis approaching that unnerves me and causes me to tremble for the safety of my country.

"As a result of war corporations have been enthroned and an era of corruption in high places will follow and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until all wealth is aggregated in a few hands and the republic is destroyed.

"I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war. God grant that my suspicion may prove groundless."

EXTRACTS FROM LINCOLN'S SPEECHES

To Guard Against Tyranny.

In those days our declaration of independence was held sacred by all, and thought to include all; but now, to aid in making the bondage of the negro universal and eternal, it is assailed and sneered at and construed, and hawked at and torn till, if its framers could rise from their graves they could not at all recognize it. * * * He (Douglas) finds the republicans insisting that the declaration of independence includes all men, black as well as white. * * * Chief Justice Taney, in his opinion in the Dred Scott case, admits that the language of the declaration of independence is broad enough to include the whole human family. * * * I think the authors of that noble instrument intended to include all men, but they did not intend to declare all men equal in color, size, intellect, moral development, and social capacity. They defined with tolerable distinctness in what respects they did consider all men created equal—equal with certain inalienable rights, among which are life, liberty, and pursuit of happiness. This they said, and this they meant. They meant to set up a standard maxim for free society which should be familiar to all and revered by all, constantly looked to, constantly labored for, and, even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors everywhere. The assertion that "all men are created equal" was of no practical use in effecting our separation from Great Britain; and it was placed in the declaration not for that, but for future use. Its authors meant it to be—as, thank God, it is now proving itself—a stumbling block to all those who in after times might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, that they should find left for them at least one hard nut to crack.

The Fountain of Liberty.

This was their majestic interpretation of the economy of the universe. This was their lofty and wise and noble understanding of the justice of the Creator to his creatures. Yes, gentlemen, to all his creatures, to the whole great family of them * * * They grasped not only the whole race of man then living, but they reached forward and seized upon the farthest posterity. They erected a beacon to guide their children and their children's children and the countless myriads who should inhabit the earth in other ages. Wise statesmen as they were, they knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when in the distant future some man, some faction, some interest, should set up the doctrine that none but rich men, or none but white men, or none but Anglo-Saxon white men, were entitled to life, liberty, and the pursuit of happiness, their posterity might look up again to the declaration of independence, and take courage to renew the battle which their fathers began, so that truth, and justice, and mercy, and all the humane and Christian virtues might not be extinguished from the land; so that no man should thereafter dare to limit and circumscribe the principles on which the temple of liberty was being built. Now, my countrymen, if you have been taught doctrines conflicting * * * with the declaration of independence; if you have listened to suggestions which would take away from its grandeur and mutilate the fair symmetry of its proportions * * * let me entreat you to come back. Return to the fountain whose waters spring close by the blood of the revolution.

Lincoln at Gettysburg.

Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal

Now, we are engaged in a great civil war, testing whether that nation, or any nation so conceived and dedicated, can long endure. We are met on the great battlefield of that war. We have come to dedicate a portion of that field as a final resting place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this

But, in a large sense we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here but it can never forget what they did. It is for us, the living, rather, to be dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, for the people, shall not perish from the earth

The Way is Plain.

Fellow citizens, we cannot escape history. We, of this congress, and of this administration, will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down, in honor or dishonor to the latest generation. We say we are for the union. The world will not forget that we say this. We know how to save the union. The world knows we do know how to save it. We—even we here—hold the power and bear the responsibility. In giving freedom to the slave we assure freedom to the free—honorable alike in all that we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just—a way which, if followed, the world will forever applaud and God must forever bless.

No Good Slavery.

No man was ever created good enough to own another.

The Scourge of War.

Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondsmen's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword as was said 3000 years ago, so still must it be said: "The judgments of the Lord are true and righteous altogether." With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and his orphan—to do all which may achieve and cherish a lasting peace among ourselves and with all nations.

Duty of a Chief Magistrate.

The chief magistrate derives all his authority from the people, and they have conferred none upon him to fix the term for the separation of the states. The people themselves can do this also if they choose, but the Executive, as such, has nothing to do with it. His duty is to administer the present government as it came to his hands and to transmit it, unimpaired by him, to his successor. By the frame of the government under which we live this same people have wisely given their public servants but little power for mischief, and have with equal wisdom provided for the return of that little to their hands at very short intervals. While the people retain their virtue and vigilance no administration, by any extreme wickedness or folly, can very seriously injure the government in the short space of four years.

The democrats elected five out of the eight aldermen at Butte, Montana. This is a loss of two for the democrats and makes the city council a tie with a democratic mayor.