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Johnny Knows What's White.

Teacher—"Now, children, do any of you know anything as white as this beautiful snow we have this morning?"

Little Johnny—"I do, Teacher. It's our white clothes when mama washes them with Fels-Naptha. They're just as white as white can be."

Anty Drudge—"I guess Johnny is right, Miss Teacher. Washing with Fels-Naptha in lukewarm water will make white clothes as white as snow and it saves his mother loads of work."

Fels-Naptha acts on dirt like sunshine on a bank of snow—only quicker.

Fels-Naptha actually dissolves the dirt while soaking in lukewarm water.

Boiling only softens dirt and leaves it for you to hard-rub out on the washboard.

That's one reason why Fels-Naptha is so much superior to the wash-boiler way of washing.

Another reason is that you have no steam in washing with Fels-Naptha. No steam to fill your kitchen like a Turkish bath and give you a bad cold if you step outside for a minute. No steam to redden your face and chap your hands.

Still another reason is that the Fels-Naptha way saves your clothes. Boiling weakens woolens, cottons or linens and hard-rubbing wears them into holes.

None of this when washing with Fels-Naptha. Clothes last twice as long.

Use Fels-Naptha for flannels, woolens and colored goods as well as white clothes.

Be sure to get the genuine Fels-Naptha, use only lukewarm water, and follow directions on the red and green wrapper.

LET PEOPLE RULE, SAYS ROOSEVELT

Opposes President's Attitude on Popular Government.

PEOPLE'S VOICE MUST PREVAIL

Cheered For Speech In Opening Active Campaign For Nomination — Quotes Taft as Opposed to the Majority. Stands Squarely on His Columbus (O.) Address.

The salient passages in Colonel Roosevelt's forceful campaign speech, delivered in Carnegie hall, New York, Wednesday evening, are given below:

The great fundamental issue now before the Republican party and before our people can be stated briefly. It is, Are the American people fit to govern themselves, to rule themselves, to control themselves? I believe they are. My opponents do not. I believe in the right of the people to rule. I believe that the majority of the plain people of the United States will, day in and day out, make fewer mistakes in governing themselves than any smaller class or body of men, no matter what their training, will make in trying to govern them. I believe again that the American people are as a whole capable of self control and of learning by their mistakes. Our opponents pay lip loyalty to this doctrine, but they show their real beliefs by the way in which they champion every device to make the nominal rule of the people a sham.

I have scant patience with this talk of the tyranny of the majority. Whenever there is tyranny of the majority I shall protest against it with all my heart and soul. But we are today suffering from the tryanny of the minorities. It is a small minority that is grabbing our coal deposits, our water powers and our harbor fronts. A small minority is fattening on the sale of adulterated foods and drugs. It is a small minority that lies behind monopolies and trusts. It is a small minority that stands behind the present law of master and servant, the sweatshops and the whole calendar of social and industrial injustice. It is a small minority that is today using our convention system to defeat the will of a majority of the people in the choice of delegates to the Chicago convention.

Not For Recall Everywhere.

My opponents charge that two things in my program are wrong because they intrude into the sanctuary of the judiciary. The first is the recall of judges and the second the review by the people of judicial decisions on certain constitutional questions. I have said again and again that I do not advocate the recall of judges in all states and in all communities. The integrity of our judges, from Marshall to White and Holmes—and to Cullen and many others in our own state—is a fine page of American history. But—I say it soberly—democracy has a right to approach the sanctuary of the courts when a special interest has corruptly found sanctuary there, and this is exactly what has happened in some of the states where the recall of the judges is a living issue. Is it not equally plain that the question whether a given social policy is for the public good is not of a judicial nature, but should be settled by the legislature or in the final instance by the people themselves?

The president of the United States Mr. Taft, devoted most of a recent speech to criticism of this proposition. He says that it "is utterly without merit or utility, and instead of being * * * in the interest of all the people and of the stability of popular government, is sowing the seeds of confusion and tyranny." (By this he, of course, means the tyranny of the majority—that is, the tyranny of the American people as a whole.) He also says that my proposal (which, as he rightly sees, is merely a proposal to give the people a real instead of only a nominal chance to construe and amend a state constitution with reasonable rapidity) would make such amendment and interpretation "depend on the feverish, uncertain and unstable determination of successive votes on different laws by temporary and changing majorities," and that "it lays the ax at the foot of the tree of well ordered freedom and subjects the guarantees of life, liberty and property without remedy to the fitful impulse of a temporary majority of an electorate."

This criticism is really less a criticism of my proposal than a criticism of all popular government. It is wholly unfounded, unless it is founded on the belief that the people are fundamentally untrustworthy. This is the question that I propose to submit to the people. How can the prevailing morality or a preponderant opinion be better and more exactly ascertained than by a vote of the people? The people must know better than the court what their own morality and their own opinion is. I ask that you, here, you and others like you, you the people, be given the chance to state your own views of justice and public morality and not sit meekly by and have your views announced for you by well meaning adherents of outworn philosophies, who exalt the pedantry of formulas above the vital needs of human life.

Mr. Taft's position is the position that has been held from the beginning of our government, although not always so openly held, by a large number of reputable and honorable men who down at bottom distrust popular government and when they must accept it accept it with reluctance and hedge around it with every species of restriction and check and balance so as to make the power of the people as limited and as ineffective as possible. Mr. Taft fairly defines the issue when he says that our government is and should be a government of all the people by a representative part of the people. This is an excellent and moderate description of an oligarchy. It defines our government as a government of all of the people by a few of the people.

I am not speaking jokingly nor do I mean to be unkind, for I repeat that many honorable and well meaning men of high character take this view and have taken it from the time of the formation of the nation. Essentially this view is that the constitution is a straitjacket to be used for the control of an unruly patient—the people. Now, I hold that this view is not only false, but mischievous, that our constitutions are instruments designed to secure justice by securing the deliberate but effective expression of the popular will, that the checks and balances are valuable as far and only so far as they accomplish that deliberation and that it is a warped and unworthy and improper construction of our form of government to see in it only a means of thwarting the popular will and of preventing justice. Mr. Taft says that "every class" should have a "voice" in the government. That seems to me a very serious misconception of the American political situation. The real trouble with us is that some classes have had too much voice. One of the most important of all the lessons to be taught and to be learned is that a man should vote not as a representative of a class, but merely as a good citizen, whose prime interests are the same as those of all other good citizens.

Taft's "Disbelief In the People."

Mr. Taft again and again, in quotations I have given and elsewhere through his speech, expresses his disbelief in the people when they vote at the polls. In one sentence he says that the proposition gives "powerful effect to the momentary impulse of a majority of an electorate and prepares the way for the possible exercise of the grossest tyranny." Elsewhere he speaks of the "feverish uncertainty" and "unstable determination" of laws by "temporary and changing majorities," and again he says that the system I propose "would result in suspension or application of constitutional guarantees according to popular whim," which would destroy "all possible consistency" in constitutional interpretation. I should much like to know the exact distinction that is to be made between what Mr. Taft calls "the fitful impulse of a temporary majority" when applied to a question such as that I raise and any other question. Remember that under my proposal to review a rule of decision by popular vote, amending or construing to that extent the constitution, would certainly take at least two years from the time of the election of the legislature which passed the act. Now, only four months elapse between the nomination and the election of a man as president, to fill for four years the most important office in the land. In one of Mr. Taft's speeches he speaks of "the voice of the people as coming next to the voice of God." Apparently, then, the decision of the people about the presidency, after four months' deliberation, is to be treated as "next to the voice of God," but if after two years of sober thought they decide that women and children shall be protected in industry, or men protected from excessive hours of labor under unhygienic conditions, or wage workers compensated when they lose life or limb in the service of others, then their decision forthwith becomes a "whim" and "feverish" and "unstable" and an exercise of "the grossest tyranny" and the "laying of the ax to the foot of the tree of freedom." That is the old, old doctrine which has been acted upon for thousands of years abroad and which here in America has been acted upon sometimes openly, sometimes secretly, for forty years by many men in public and in private life, and I am sorry to say by many judges: a doctrine which has in fact tended to create a bulwark for privilege, a bulwark unjustly protecting special interests against the rights of the people as a whole. This doctrine is to me a dreadful doctrine, for its effect is, and can only be, to make the courts the shield of privilege against popular rights. Naturally, every upholder and beneficiary of crooked privilege loudly applauds the doctrine. It is behind the shield of that doctrine that crooked clauses creep into laws, that men of wealth control legislation.

"Just Judges Safe."

Remember I am not discussing the recall of judges—although I wish it distinctly understood that the recall is a mere piece of machinery to take the place of the unworkable impeachment which Mr. Taft in effect defends and that if the days of Maynard ever came back again in the state of New York I should favor it. I have no wish to come to it, but our opponents when they object to all efforts to secure real justice from the courts are strengthening the hands of those who demand the recall. In a great many states there has been for many years a real recall of judges as regards appointments, promotions, reappointments and re-elections, and this recall was through the turn of a thumbscrew at the end of a long distance rod in the hands of great interests. I believe that a just judge would feel far safer in the hands of the people than in the hands of those interests.

My remedy is not the result of a library study of constitutional law, but of actual and long continued experience in the use of governmental power

[Continued on Page Seven]

YOUNG WIFE SAVED FROM HOSPITAL

Tells How Sick She Was And What Saved Her From An Operation.



Upper Sandusky, Ohio.—"Three years ago I was married and went to housekeeping. I was not feeling well and could hardly drag myself along. I had such tired feelings, my back ached, my sides ached, I had bladder trouble awfully bad, and I could not eat or sleep. I had headaches, too, and became almost a nervous wreck. My doctor told me to go to a hospital. I did not like that idea very well, so, when I saw your advertisement in a paper, I wrote to you for advice, and have done as you told me. I have taken Lydia E. Pinkham's Vegetable Compound and Liver Pills, and now I have my health.

"If sick and ailing women would only know enough to take your medicine, they would get relief."—Mrs. BENJ. H. STANSBERY, Route 6, Box 18, Upper Sandusky, Ohio.

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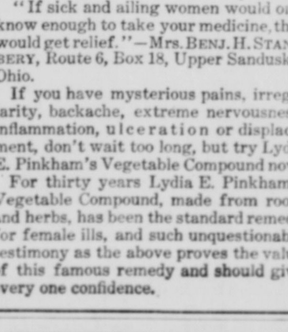
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M. A. TOULSON.

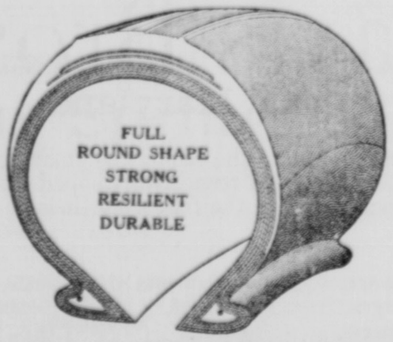
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18 dozen Ladies' 10c Hemstitched Handkerchiefs for 65c per dozen.

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