HON. SAMUEL J. RANDALL.

INTERESTING INFORMATION REGARDING "THE GREAT COMMONER."

His Long Record as a Worker in Congress. An Incident of His Canvass for the Speakership—His Love of Domestic Life—A Story of Mrs. Randall.

Since July of 1888 the seat of Philadelphia's popular congressman, who has been called the "Great Commoner," has been vacant on account of the serious illness of the incumbent. Mr. Randall was regularly in his seat for twenty-five years, or from the time of his first election in 1862 until his sudden illness in midsummer, 1888. The history of the ailments which have unfitted him for congressional duties is intimately connected with his indefatigable labors as a public man. Mr. Randall was made speaker of the house in 1876-77, at the time of the disputed election case between Hayes and Tilden, and he continued in that position five years, or until 1881, when the opposition had the majority. In the speaker's chair he gained national prominence as a party leader, and after leaving it he retained his position as a party leader. With his reputation as a worker, public life could not be a sinecure, and he devoted all his energies to official work.

During the congressional recess of 1884-85 Mr. Randall made a southern trip, stopping at Louisville and Nashville, and exploring the new iron developments in northern Alabama. Throughout his career in congress his status was that of a growing man, and he held positions on every important committee, and whenever his party was in power was honored with a chairmanship.

For months before his health crisis in 1888 Mr. Randall's physicians advised him of the dangers of overwork, and wanted him to take a long rest. The session was a trying one, extending into midsummer, and he promised to take a long vacation after the adjournment. Several times during the session he suffered with hemorrhages, and his work was at length brought to a standstill by a severe attack on the night of July 10. For several weeks following this his case was very critical, and was further imperiled on election day by his exposure in going to the polls to cast his vote for Cleveland.

SAMUEL J. RANDALL.

Mr. Randall's political work will best be remembered by his position on the tariff. He was the leader of the conservative element of his party on this issue, and about two months before he was stricken down in 1888 made his great speech on that question and one that marks his tariff record.

Mr. Randall, as speaker of the house, ruled with a heavy hand. An incident of his canvass for the speakership shows the character of the man, a character that distinguished all his public career. A railway magnate said to him: "Mr. Randall, you want to be speaker. It is in my power to elect whom I please, and you know it. Allow me to name a majority of the Pacific railroad committee and you shall be the man. Will you do it?"

"No."

"Is that your last word?"

"Yes."

"Then you will not be speaker."

But he was, all the same.

Mr. Randall began public life at an early age. He was born in Philadelphia in 1828 and received academic and mercantile training. He was at the convention that nominated Buchanan, and was a city councilman four terms and afterward state senator. As a member of the famous Philadelphia "City Troop" he volunteered for a campaign in 1861, and was elected to the Thirty-eighth congress, taking his seat in 1863. From that time forward he represented the only Democratic district in Philadelphia; one, too, that gave Republican presidential candidates a majority.

The principal workshop of the ex-speaker was at his home on C street, Washington. His offices were filled with documents and papers, with but few books. His clerical work was done largely by his own hands.

He was not a social man and had few intimates. He dined out occasionally, but rarely attended theatre or church. He was sometimes seen out pleasure riding, but his principal recreation was his work and his family circle.

Mrs. Randall is the daughter of the late Gen. Aaron Ward, of New York city. An incident of Randall's southern trip of 1884-85 is often recalled by his Kentucky friends as illustrating the influence of Mrs. Randall in the sphere of her husband's public life. It occurred at Winchester, Ky., when, although it was Sunday, two or three thousand people had gathered at the depot to meet the train. A brass band was present, and amidst great cheering and drumming Mr. Randall appeared on the rear of the car and made a speech. Soon the crowd began to call for Mrs. Randall, and the delighted congressman, pleased with all this display of Kentucky enthusiasm, hastened into the car where she sat.

"Come, mother," he said, "just show yourself at the car door. People are calling for you. They want to see your face. Just step to the door and bow to them."

"Do you know, Sam," she replied—"do you know that this is Sunday, and that it is a wicked and outrageous thing those people are doing? You ought to be ashamed of yourself. I shall not go out."

Very greatly [illegible] Mr. Randall returned [illegible] the crowd began.

"Fellow citizens, [illegible] Mrs. Randall desires me to express her thanks to you for your flattering kindness in wishing to see her, and to say that she is too [illegible] sonal appearance. His boyish looking face, smoothly shaven, was long conspicuous on Capitol Hill. His dress was what would be called old style. That is, he did not change with the fashions, but wore the same cut of garment in 1888 that he did in 1863—a cutaway coat, baggy trousers, low vest, broad shoes and a remarkable full crowned hat. He was a good walker, and when in Washington covered the four squares intervening between the Capitol and his home in a remarkably short time. This was his custom regularly, when not troubled with the gout, of which his dining out occasionally gave him a touch. Then he spun rapidly over the car tracks in a coupe. His carriage was well known among the capital vehicles. When his influence was at its height the wags used to say, on seeing the famous carriage at the door of any of the departments of government:

"There goes another Philadelphia man into office."

Notwithstanding his long and active career, Mr. Randall did not acquire a fortune. His home, like all his surroundings, is plain to simplicity.

THE EISTEDDFOD.

Something About the Welsh Musical Festival in Chicago.

The Welsh "Eisteddfod" held in Central Music hall, Chicago, Jan. 1 and 2, was one of many recent revivals on American soil of an ancient institution of Wales, the musical and literary congress. The only one held in Chicago previous to this one was in 1881. Since that time Chicago Welshmen have competed in the exercises at Racine, Wis., where the congresses are held almost annually. They are also held at Utica, N. Y., and at Pittsburg. The original "eisteddfod" was the national bardic congress of Wales. The object of the American congresses is to revive old memories, renew social ties, and show recent progress in national literature and music.

POWELL. JONES.

At Chicago competition for prizes was open to the world, and several productions came from the mother country. The competitions were for soloists, choirs and bands. The prize for the main choral contest was $500. The concert programmes were conducted principally by W. E. Powell, W. Ap Madoc and Professor J. P. Jones. Professor Jones, whose production, "Unto Thee, O God," was in competition, has been the conductor of the Welsh Musical Union of Wisconsin for twenty-five years. He won the principal prizes at Racine in 1858.

Among the choirs represented at the Chicago "eisteddfod" were the Western Avenue Choral union, the Scottish chorus, of Chicago; the Root River chorus, of Racine; the Gomer Male chorus, the Mahaska Glee club from Oskaloosa, Ia., and a chorus from Youngstown, O. The Pullman military band, the South Chicago and the Milwaukee bands played in the band contest. In the choral contest no chorus having less than twenty voices was allowed to sing.

He Wears His Blouse.

There is a member of the French chamber of deputies who constantly wears a workingman's blouse. This blouse in France is worn by all workingmen. It is a coarse, blue garment made like a shirt and worn outside the trousers. The deputy referred to, Mr. Thivier, has been a workman, and was elected by workmen. He went to work in a coal mine when he was 12 years old and never left that kind of labor for twenty years. Afterward he became a vinegrower and a dealer in wines. He has accumulated a fortune, and although he espouses the cause of the workingman he is not a Communist, as many such are in France, though he is a Socialist.

M. THIVIER.

Through all his career he has stuck to the blouse, and now that he is in the chamber of deputies he keeps his accustomed garment. Perhaps he believes in a familiar couplet changed to read—

You may take off the workingman's blouse if you will,
But the ways of a workman will hang round him still.

Boston's Farragut.

The Boston committee on statues have accepted the design of Henry Hudson Kitson, a young sculptor who has won fame on two continents. The statue to be erected in Boston will be of bronze, and will be cast abroad of solid French metal. The admiral will be presented standing on the quarter deck [illegible]

[illegible] American memorial art. The [illegible] Kitson, wears many home and foreign

FOR ONE DAY OF REST.

THE RECENT CONVENTION OF THE AMERICAN SABBATH UNION.

What the Organization Has Done and Is Doing—The District of Columbia the Only Place in the United States Where Sunday Is Not Recognized by Law.

The American Sabbath union, which has just held its first anniversary in New York, originated, as its documents state, in a petition circulated by Rev. Wilbur F. Crafts, in 1888, among the officers of the few local Sabbath associations then in existence, and other friends of Sunday rest. The petition requested the Methodist general conference to appoint a score of charter members, and to ask other denominations to do likewise. The petition was granted. Lutherans, Presbyterians of five kinds, including two in the south, Baptists of both sections, and the Reformed (Dutch) church joined the movement. The charter members from all these denominations organized the American Sabbath union, which is therefore a home missionary society, not of one but of many churches, to prevent the heathenizing of a Christian land, which is surely quite as important as Christianizing a heathen land.

The charter members report to the supreme councils of their own denominations, and the Union thus receives annual investigation. Col. Elliott F. Shepard, who had previously given $5,000 for the work of the first year, became the first president, with Rev. J. H. Knowles as general secretary, and Rev. Wilbur F. Crafts as field secretary. The work of the former has been chiefly correspondence and the editing of a weekly "Pearl of Days" column in The New York Mail and Express. The field secretary, who is often called "the field marshal," has traveled a distance equal to a journey round the world and then through it, speaking in the chief cities of thirty-nine states and territories, an average of six times per week. As a sort of divining rod he carries an ancient oriental saw, which works only on the back stroke, which he brought from Nazareth, a saw such as Jesus is supposed to have used when he toiled as a workingman at his trade.

REV. W. F. CRAFTS.

Speaking recently at Scranton, with T. V. Powderly in the chair, Mr. Crafts called the saw an "ancient badge of knighthood in labor." "No one," he said, "who knows and honors the story of Christ can ever despise honest toil in himself or in any other man. Surely the church that was founded by a carpenter ought never to be out of sympathy with the real interests of workingmen, chief of which is the preservation of one unbroken day in every week for rest and home and, to those who wish it, culture of conscience." The saw represents the co-operation of labor organizations with the American Sabbath union in the Sunday rest movement. In connection with addresses by the field secretary, the Central Labor Union of New York city, the Knights of Labor, the Brotherhood of Locomotive Engineers and other labor organizations have indorsed the union's petition to congress for a Sunday rest law for postmen and others under the jurisdiction of congress—not the Blair bill, but some law in the same line. Cardinal Gibbons and more recently the Catholic congress have joined hands with the union in so much of its work as relates to the civil Sabbath. The Woman's Christian Temperance union has been the best ally of all in this fight against Sunday work.

The reports presented in the recent convention showed that the great petition and the wide agitation had not been without result. Mr. P. M. Arthur was quoted as estimating that at least 75,000 railroad men had gained their "home day" by the reduction of Sunday trains on a score of roads during the last year. But 800,000 remain in this branch of Sunday work. Nearly all of the 150,000 in the postal service, also, do more or less of Sunday work. Other branches of business, it was shown, carry up the total of those engaged in Sunday work in the United States, in addition to those whose work is that of mercy or necessity, to 3,000,000. Counting their families, there are at least 10,000,000 whose "home day" is broken up by unnecessary Sunday work. This was presented as a wide field for the humanitarian and labor reformer, as well as for the Christian and the legislator.

The convention gave earnest attention to this part of the problem, and representatives of the letter carriers, Knights of Labor and other similar organizations spoke by invitation. The methods by which various cities have secured more restful Sundays were graphically told by speakers from those cities. The fact was emphasized that barbers, bakers, launders, photographers and others, apart from all religious questions, have in recent months undertaken in many cities to secure Sunday rest for themselves by getting most of the trade to close by agreement, and then closing up by law the few who refuse to join in the movement for the general good.

Great emphasis was put on the fact that the District of Columbia is the only spot in the civilized world except France and "French California" that has no Sunday law. The only person [illegible] to Congress in his report to the week's rest, and in his correspondence [illegible] He [illegible]

[illegible] ak of the Sunday rest law, under whose shadow, with the president, all others

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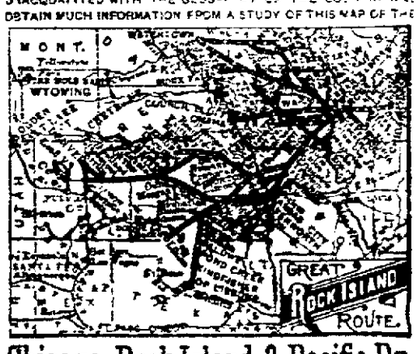

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