

SCRANTON TRIBUNE

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THE SCRANTON TRIBUNE.

SCRANTON, MAY 9, 1894.

"IT IS A FATAL MISTAKE," says the New York Tribune, "for business men to lose courage in dull times and to imagine that trade is so bad that it is useless to attempt to work it up by commanding public attention through legitimate advertising expedients. It is the concurrent testimony of all the most energetic merchants in trade that the returns from advertising were never more direct and speedy than during the present year of depression. The foolish angler is the one who casts aside his rod when the cry is raised that the fish will not bite. The wise fisherman knows that there is good sport so long as there are fish in the pond, and catches them and fills his basket by baiting the hook carefully and casting his line where the water seems still."

More About Consular Reform. Representative Bellamy Storer, of the house committee on foreign relations, whose efforts at reforming the present inadequate consular system were recently commended in these columns, has favored THE TRIBUNE with further information as to the exact nature of the bill which he is now endeavoring to have Congress adopt. Unlike the similar bill of Senator Morgan, Mr. Storer's proposition does not regulate the salaries of consuls and consular agents, preferring to have that adjusted by separate legislation. It confines its attention to the principles first of a reorganization of the present system so that all fees of every description are to be turned into the treasury department and the officers are to receive a certain fixed salary; second, no person is to be appointed to the consular service who has not passed an examination, the requirements of which are to be fixed by a board to be appointed by the president; third, that all appointments made be made to the lowest grade at first, and all promotions made with respect to seniority and fitness, and examination to be required for each promotion; fourth, that no removals shall be made except for inability, or other proper cause, and every removal shall be examined and approved by a board of officers of the state department vested with this authority.

"I think," writes Mr. Storer, "that if we could, after hard fighting, establish these principles in our consular service, we should at once make a great stride in advance. I have no sympathy whatever with the cry which goes up in excess, that it is absolutely necessary that the party in power should be represented in the eyes of foreign nations by its own partisans. I need not add, however, that this bill is not intended to apply to ambassadors or ministers, who may reasonably be expected to be in accord with the general policy of the administration they serve. With our modern system of rapid communication by telegraph, and the extraordinary closeness now existing between nations, I am sure of the opinion that our entire regular diplomatic service, properly so called, might be dispensed with, and in cases where negotiations and historic diplomatic crises are demanded, that a special envoy might be sent out to mission and for temporary duties. The only argument against this is that it is necessary to have a representative of the United States in cases of foreign revolution or disorder. This is hardly to be apprehended in the civilized world as necessary, and if it be so, I do not see why a consul general, or even a consul could not give protection of our flag in places where we now keep useless diplomatic officers, to the same way as they do in places where we have no other representatives of the United States but a consul."

This is the view of an increasing minority of citizens who look with growing disfavor on a system borrowed from feudal times and little changed since. But it is not instantly essential to the success of consular reform that this other question of abolishing the regular diplomatic service should be allied to it. The work of our consular and consular agents, unlike that of our ambassadors, ministers and envoys, is meant to be essentially modern and businesslike. In theory, if not in practice, the consular representatives of the United States are superior solicitors of trade and promoters of America's commercial interests generally. The sooner they become these things in practice, the sooner will that branch of our civil service rise in popular respect.

"MR. POWDERLY occasionally makes mistakes," tersely remarks the Washington Post, "but he didn't make a practice of wallowing in binders a la Sovereign." This is a case where a sentence says as much as a sermon.

The Welsh in America. In concluding his entertaining paper explanatory of the interesting tradition that Madog, a Welsh prince, discovered America in the twelfth century, 300 years in advance of either Vesputci or Columbus, Benjamin F. Lewis, of Utica, N. Y., editor of the leading Welsh-American paper, Y Drych, recently paid a tribute to his countrymen in Utica which is so apt and at the same time so applicable to our own community that we shall, without further ceremony, reproduce it verbatim:

As one who has lived thirty-five years in Utica and is fairly familiar with its population, I am free to assert that our citizens of that nationality have every reason to be proud of their record in the past and of their character and standing in this community today. In devotion to religious principles, in works of charity and benevolence, in the intelligent pursuit of literary advancement and musical culture, in the cardinal virtues of industry, thrift, honesty and American patriotism, their record for the past 100 years is one that maketh not ashamed. Claiming no superiority, we admit no inferiority to the best found among the different nationalities of our population. We respect the good people of Utica of every nationality. We differ from each other in some respects,

but we are all wonderfully human, with some faults, foibles and peculiarities; but above all, with warm hearts, earnest sympathies, helping hands, bound together in the bonds of a common brotherhood; proud of our beautiful city, which has furnished so many illustrious names for our country's roll of honor; proud of our fertile and prosperous country; proud of our magnificent imperial state; and over and above all, proud of our glorious country, a country that we intensely love, whether it be ours by birth or adoption. This tribute breathes a spirit of fairness and justice which cannot be too generally commended. There is danger in fulsome compliments to classes separated, at least in sentiment, by differences in racial extraction, because such compliments tend to foster exclusiveness and discourage that frank assimilation which is the basis of our composite American citizenship. But there is no danger in the true word of candid praise which reserves its highest eloquence for patriotic allusion to our common country, as when citizens Welsh-Americans stand upon an equality with all other races and classes bound by equal allegiance and exhibiting equal loyalty.

TWO WEEKS from tomorrow the Republican of Pennsylvania will hold the most enthusiastic convention in the party's history. It will be a convention of the people, by the people and for the people. The people will see that their ticket is taken care of.

CONVEXISM, like the measles, is a tough infection while it lasts, but it will leave the body politic in cleaner condition when it shall have abated.

Professor Wood Retires.

By a sale of his holding in THE TRIBUNE Publishing company to the remaining directors Professor F. E. Wood, who during the past year has filled the position of general manager of this paper, retires from further connection with THE TRIBUNE. The change has been necessitated by a press of business cares incident to his simultaneous management of THE TRIBUNE Publishing company and Wood's Business College.

During his connection with the management of THE TRIBUNE the paper experienced success in all departments. In spite of the financial depression which has in most communities told heavily upon the revenues of the best established newspapers, THE TRIBUNE has made its welcome way into many hundreds of new homes and has, in its advertising patronage, kept pace with the progress of the progressive community in which it is published.

The retirement of Professor Wood, voluntary and amicable as it is, will not involve any radical changes in either the policy or personnel of the paper. It will be the endeavor of the present management and proprietors to print as good a newspaper as the third city in Pennsylvania, reinforced by growing suburbs, will support. To this end no reasonable expense will be spared and no reasonable effort ignored by any member of the journal's working force.

SENATOR LORAN, who is rapidly assuming a prominent position among Republican senators, is right when he says that the protectionist minority should insist upon its right to discuss the tariff item by item. The fact that the amended Senate bill is notoriously a roasting place for favored monopolies and trusts possibly explains why the majority is opposed to the serious plan of debate.

Mr. Archer's Illness.

The people of Scranton will regret to learn that the health of General Manager H. H. Archer, of the Scranton Traction company has not been improved by his sojourn in Atlantic City, and, with few exceptions, have settled in the hope that his restoration to health may be speedy and complete.

Mr. Archer, representing in his personality the Scranton Traction company, has done much for this community. His successes are to be attributed to the fact that his promises to the public have always been made good. He has made the name of his company a synonym for stability and at the same time given the people of Scranton a cheap and efficient street railway service.

MADOG, Man or Myth?

Before the Onondaga Historical society, of Utica, N. Y., Editor Benjamin F. Lewis, of Y Drych, recently read an interesting paper giving facts and fables as to the tradition, long cherished in Cymry, that Madog, son of Owain Gwynedd, a prince who ruled in North Wales from 1187 to 1199, was the first real discoverer and colonizer of the North American continent, occupying a position midway between Leif Ericson, who touched what is now Massachusetts shore quite by accident in the eleventh century, leaving little evidence of his momentary landing, and Christopher Columbus, otherwise Columbus, who sighted the new world in 1492. The tradition has it that upon his father's death Madog, disgusted at the dissensions among his brothers, set out with three small ships to find a new home. After some time he returned with such glowing accounts of the result of his quest that another expedition was fitted out, containing ten ships and 300 countrymen. All that is known is that this flotilla went westward, passing Ireland to the north. The tradition has it that Madog's first discovery of America was in 1169, and that, four years later, he recrossed the Atlantic with eighteen ships and 3,000 countrymen and took possession of the throne and kingdom of Mexico, giving birth to the Aztec race and explaining the existence on American soil of pale-headed Indian tribes who spoke a dialect said to resemble Welsh.

The great contention has been as to whether this tradition was current in Wales before the life of Columbus. We now quote from Mr. Lewis' address: Those who take the affirmative view refer to confirmative expressions found in the poems of these contemporary bards, Cynddelw, Llywarch ab Idris and Gwalchmai, but the meaning given to Madog, translated as "the man who takes the negative side." The next reference to Madog is by Meredith ap Rhys, a bard who flourished between 1430 and 1477, and he unquestionably refers to Madog ab Owain Gwynedd as a rover of the seas. In his "Travels," published in 1684, Sir Thomas Herbert refers to a

Cervig ab Gronw as authority for the Madog discovery of a western continent. A Welsh triad speaks of Madog ab Owain Gwynedd as having gone to sea with ten ships, and a common proverb is "it is not known to what place they went." In 1169, fourteen years before the date given for Madog's first voyage, there died in Wales a man of the name of Leif Ericson. He left in manuscript a history of Wales, which was continued, it is claimed, by other monks for succeeding generations, but which was translated into English by Humphrey Llwyd in 1530 and edited and published by Dr. David Powell in 1884. In this history as left by Llwyd, the Madog tradition is given in detail, with the explanation that the country, from the description given of it by Madog, must have been the same country as that afterwards discovered by the Spaniards. Dr. Powell, the editor, argued that the country discovered by Madog must have been Mexico. This history is supposed to have brought the Madog tradition first to the attention of English readers; but Sir George Peckham mentions the story in a pamphlet in 1583. The story of Madog's adventures once published was generally accepted by sea-going Englishmen in order to claim for themselves priority of discovery as against the Spaniards. It is found in Hayllyt's travels, published in 1699; in a 16th-century history of the world, the "Periplo," published in 1625; and in the History of the World by Abbott, archbishop of Canterbury, published about the same time. James Howell, a Welshman and a graduate of Oxford, while in Fleet prison, London, wrote a large number of letters which were published between 1645 and 1655. In these he had much to say of the Madog expedition.

So much for the authenticity of the Madog tradition. We come now to nearer material, whether fact or fable each reader may decide for himself, the purport of which is that at the time Columbus landed in 1492, there were Indian tribes on American soil that looked like descendants of a white race and that spoke a language which Welshmen could understand. Again we quote:

David Ingram, a sailor, who went with Sir John Hawkins to the West Indies in 1568, is the first known authority for the assertion that people speaking the Welsh language were found among the Indians on this continent. In a narrative written by him in 1568, he says he found here a "kind called 'poungin,' which seemeth to be Welsh," and further claimed to have heard other Welsh words spoken. One Steidman, a native of Brecknockshire, Wales, is said to have landed on the coast between Florida and Virginia in 1670, and is quoted as saying that he spoke to some Indians in their native language, when he was informed by them that he was a "Welshman" and came from Gwynedd, in Ffynlan Fawr (North Wales in Great Britain). As the title Great Britain was not adopted, though occasionally used, after the accession of James I. in 1603, Mr. Steidman must have misheard or misinterpreted the Indian words, or else they were not Madogians. The most frequently quoted authority for the existence of Welsh speaking Indians on this continent is Rev. Morgan Jones, an Episcopal clergyman, who came to America from Wales some time prior to 1690. His narrative includes a story that he and five others went to South Carolina, in the Tuscarora country, were taken prisoners and condemned to death. This led Jones to exclaim in the British tongue: "How I escaped so many dangers to be now slain on the head like a dog!" He was understood by a native prisoner, who embraced him and told him the British tongue that he should not die. The chief, surrounded the party and took them among the logs, his own tribe, who entertained the strangers civilly for four months.

It is supposed that the term British tongue, here used, meant Welsh, but Mr. Lewis not naturally thinks that if Mr. Jones, a man who left South Wales in the seventeenth century could talk intelligently with people who had left North Wales in the twelfth century he or they must have been endowed with the gift of tongues spoken of in holy writ.

There are other evidences, real or fanciful, of the existence of Welsh speaking Indians. In 1776 one Captain Stewart saw such natives on the Red river and another gentleman saw them on the Ohio. A Mr. Binns, a Welshman, in 1730, saw them westward, far beyond the Mississippi, a Lieutenant Joseph Roberts heard an Indian swear in Kymraeg in Washington in 1801, and several other similar instances are related. The most striking of all being a story printed in the Kentucky Palladium in 1804. Maurice Griffiths and five companions, the first a Welshman, having lived for years with the Shawnee Indians in Virginia, set out to explore the sources of the Missouri river. While thus engaged they were captured by a tribe of white Indians and condemned to death. The chief was made ready when Griffiths heard the chief speak Welsh. He answered in the same tongue and his life was spared. This tribe had 50,000 members, all white. These tales, with many others, caused historically inclined Welshmen to investigate. Mr. Lewis tells us that:

In 1793 John Evans left Wales determined to find the headwaters of the Missouri river, and the first Indian he met existed on the Missouri river, and passed the Gospel to them. He reached St. Louis in 1798, then went about 800 miles up the Missouri and spent the winter with the Indians. The next year he traveled two miles more, and found himself among the Mandans. He returned in 1807 convinced in his own mind that the Welsh Indians had existed.

Onondaga county Welsh-Americans in 1819 subscribed money to pay the expenses of another searching party, headed by John T. Roberts, whose descendants are prosperous citizens of Utica. Roberts and a companion, William Perry, left Utica April 14, in that year, and reached St. Louis May 28. It was constantly rumored that a tribe of white Indians did exist, far to the westward, and for two years Mr. Roberts questioned trappers, hunters, traders and scouts from all portions of the west, but could get no definite evidence of the much-talked-of Welsh aborigines. Perry went up the Missouri river about 700 miles, but was equally unsuccessful. The chief effort to locate the vanished tribes.

We have thus hastily scurried over a most interesting address, doing it but scant justice. We shall close in these words of Mr. Lewis: "It may be that this misty tradition is unworthy of so much attention, but it took eight centuries to prove that America had really been discovered by the northmen. What another century and a half may do for Madog remains to be seen. After all there may be something of history in this dim legend of the long past, but it is possible, I will not say probable, that the Madog story will be laid to rest with the legend of Arthur and his mailed knights sleeping in the subterranean caverns, awaiting the break of day, to go forth to battle for the land of the red dragon; or the knightly, though unfortunate Dom Sebastian, who was for centuries expected to return from the land of the Moors to restore the glory of the Portuguese nation, or the Rodrigo, who is to redeem the Spanish land and restore the grandeur and power of the old Castilian monarchy; or Frederick Barbarossa, the contemporary of Madog, who is believed to sleep lightly enough beneath the soil of Thuringia to be awakened by the wall of Gerusalem, or the knight who sleeps in the snorer of his strong arm, or the O'Donnoghs that sleep with eyes and ears open beneath the lakes of Killarney, ready to right the wrongs of down-trodden Ireland."

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