

POLITICS VS. MORALITY.

Woe Unto You Scribes and Pharisees, Hypocrites," Etc.

EDITOR ADVOCATE:—Is it not a little strange that such unusual interest should be taken in the temperance cause by the church people at the present time? The preacher waxes warm, his fingers tremulously working while pawing the air with his hands, with quivering voice and tears rolling down his cheek, he pleads for the poor drunkard, recites the divorce, crime and suicide record and refers to the impoverishment of the people by the great rum power; then blunders on about English dictation in our governmental affairs, sustaining this by mere reference to the fact that four of the five directors of the "whisky trusts" are subjects of Great Britain, saying nothing about the foreign ownership of our flour mills, our factories, our land, etc., but stopping merely to catch a breath. On, on he goes about the danger of King Ram (nothing about the power behind the throne, the money power) to the fireside, to our public schools and the perpetuity of our republic. It is a fact susceptible to the clearest proof that the economic condition, the worldly prosperity of the people is the great mercury, the rise or fall of which during the heat and struggle of industrial life indicates and registers the decrease and increase of crime, immorality and vice.

It is well known among students of social economics that a shrinking volume of money is the most insidious foe with which the great masses of a nation have to contend. Ample testimony from partisan and non-partisan and scientific sources proves that "the contraction of the volume of money has produced more misery than war, pestilence and famine." That the contraction of the volume of currency in the United States has more than doubled our debts, stagnated industry, is admitted by all except those who have "a piece of the pork in them." The church should be the bold champion and staunch defender of the rights and liberties of the masses against all oppression and oppressors since she aspires to be "crowned queen of the souls of men," and to attain this aspiration she should merit it.

In view of the above facts and many, very many others similar, the question seriously presents itself to my mind, are these reverend gentlemen honest in their claim that they desire to save the drunkard, home and nation, and especially to increase morality and virtue and to decrease crime and immorality. If they are, I do not see why they do not advocate such economic measures as will increase the material prosperity of the great masses. Such measures are found in the Omaha platform. It certainly does not speak well of the educational attainments or researches of one whose possessed mission is to induce men to be moral, upright and just; to plead ignorance of the principles above stated. If they are neither honest nor dishonest they certainly are misled, and their efforts at this time to arouse the people on a side issue must be considered as an effort to keep the people from discovering the true cause of the increase of crime, poverty, etc., and to hinder those who are endeavoring to get the people to apply the proper remedy.

True, the prohibitory law is not enforced in this state under the Populist administration. Was it under prohibition, republican or democratic rule? I do not propose to give the facts now that prove that the republican party is not in favor of prohibition, but merely ask if it is, why is it that they, in municipal

elections, elect a mayor and council anti-prohibition, even when it is known beforehand what is to be done, as was the case right here in Tonganoxie? Four joints are licensed here (under the monthly fine system) at \$25 each per month. The republicans have absolutely an overwhelming majority in the city, and what was to be done was well known. Was there not a purpose in this? Is it not singular that a republican politician, one who was raised by Seward, long held office under republican rule, who would have been a chaplain in the United States army but from the necessity of passing a special law to make him eligible (the place was given to his son), one who mildly waves the bloody shirt and upholds Harrison's Hawaii policy, one who "longs to see the temperance cause triumph in Kansas again," should be sent to Kansas for a solid year's work in organizing Good Templar lodges? Is Kansas so intemperate that the grand chief lecturer of the Good Templars lodge of the world, Major Bateman, must be held in Kansas for a long, hard, weary year to labor among a people mostly agricultural, and who consume comparatively little spirituous liquors, while the great cities of other states containing each from five to twenty acres of wide-open saloons are left to care for themselves?

Just honestly make a few comparisons in your own mind of Kansas with other states, then consider that Major Bateman spent nearly a week in Tonganoxie, a place of less than 1,000 inhabitants, with but four joints, while thirty miles east is Kansas City, Mo., where hundreds of saloons run wide open, dealing out hell and damnation by the barrel, a barrel to every glass at Tonganoxie, then ask yourself is there any politics in it? If you say no solemnly before a tobacco-sign Indian, he would laugh at you, and tell you to get out of the sun or you would get wilted, "you are too green, my friend, for this age." I am not contending that any considerable number of republicans in any locality join in this movement, excepting to make it a tail to fly the republican kite. That was tried on the Alliance movement, but the tail struck a snag—a burnt child dreads the fire.

I am not writing to discourage anyone in the cause of temperance or to prevent anyone who sees fit from becoming a Good Templar—I happen to be a Good Templar myself—but to call attention to the fact that an effort is being made to attract the attention of the people from the true causes of their poverty, and the increase of crime, vice, and immorality by an undue and unnatural effort to arouse their feelings and set their prejudices on a side issue in hope that the ministers who are honestly striving to ameliorate human conditions, will, if not now doing so, give due attention to the most effective means of accomplishing the end. Increasing the prosperity of the people and establishing an equitable system of distribution of wealth will do more to make people moral, just, upright, honest and patriotic citizens than any other method. I hope that someone who has more time than I have will write fully on this line.

Tonganoxie, Kas. J. LEA SIMPSON.

That Coming Man.

EDITOR ADVOCATE:—There seems to be in the minds of Populists a very general impression that prior to, and as an essential means of success as a national party, there must appear upon the reform stage, some mighty leader, some giant intellect, to champion and lead on to victory, the hosts now rallying to the reform standard. This view may be

very consoling to those so believing, but is there really any ground for this belief? Is there any necessity that we look for men to lead us who possess qualities differing either in kind or degree from scores and hundreds already marshalled under our banner? I think not. There is, however, a very grave necessity that we make no mistake in finding and bringing to the front the men already in our ranks who are to make true and efficient leaders. One great lesson taught us by the Infinite, both in nature and the Book, is that God does nothing for men which they are able to do for themselves. God is the author of the mineral, the vegetable and the animal kingdom, but a knowledge of these kingdoms and the laws of each, is not inborn or infused in man. Persevering, patient and thorough study are absolutely essential to a knowledge of the same. So, also, of every department of human progress. In every domain of human effort, and advancement, God provides the necessary facilities for man's improvement and happiness, but the utilizing of these is left entirely with men. And now in compliance with a universal law of nature God is inviting the millions of our race suffering the most calamitous effects of class laws, to identify and remove, in an orderly way, these bad laws. If we wait for Him to do these things for us they will never be done. If we sit supinely and expect Him to thrust upon us unbidden, unclaimed and uncalled by ourselves, some man towering above all other men, to lead us, we shall remain in bondage. But it is asked, "Why is it then that we have so often been betrayed, after we have done the best we could in selecting men to important offices?"

Be not too fast, if you please, but let us examine your statement. Have you really "done the best you could" in these selections? As an illustration, let us refer to the arguments used in the selection of John Martin to his present seat in the United States senate. "He," you argued, "was the most available man, under all the circumstances. He was the only man we could elect, and we didn't wish the republicans to name that officer." I am not sure you could not have elected in his stead a man who stood with both feet on the Omaha platform—a man who would not to-day be making of himself a ridiculous spectacle of toadism to the chief tool of the money power, namely, Grover Cleveland. But let us grant that but for the choice of Mr. Martin, the republicans would have elected the man. In that event Populism would not to-day be made to blush for the shameless surrender to the golden calf of a senator of their choice. What I am saying is not so much to the discredit of Senator Martin, as it is to those Populists who were hoodwinked into his support; for while it is true that he did encourage the belief that Populism had nothing to fear at his hands, he nevertheless always refused to stand squarely on our platform. And right here let me most powerfully emphasize the fact that, until our own people learn to put no men on guard but a full-fledged Populist, they will still be calling in vain for "giants to lead them to victory." I must confess to the utmost amazement at this spirit of suicidal compromise with the enemy in order to get votes; because every vote so obtained is itself a curse rather a blessing. And again I ask, who are they who advocate these complications, but office seekers? If you really wish for great men as leaders, then put to the front only those who have proven themselves true men to our principles.

W. M. GOODNER.

Larned, Kansas.

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