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Bimetallism Practicable.

Editor AMERICAN:

I notice in your issue of September 18th that you have decided to espouse the cause of Wm. McKinley, editorially. Your reasons for so doing are very candidly stated, and no American will take exceptions to them, however much he may differ from you as to facts or as to results of such a course. I do not understand that you would close your columns to any fair statement from one whose convictions differ from your's on the economic questions involved. You refer with fervor to Mr. Bryan's record in opposition to the compulsory teaching of the English language in the public schools of New Mexico, for which of course he stands condemned by a large majority of the American people; quite forgetting that William McKinley, in common with a very large number of the political men of our time, sought the good will of the Romish church by acquiescing in her demands. These demands have not been few, and have been very urgently pressed and keenly appreciated by Protestants in the Democratic party, because her power in that organization has been great, and in some cases politicians have understood that they must stand in with the powers that be or be pressed to the rear.

You refer to the warm friendship of some prominent Romans for Mr. Bryan. Do you discover no equally zealous Romans, loud-mouthed in their championship of William McKinley? How about Kerens, Lauterbach, Ireland and others? You doubtless know that such friendship is volunteered and a part of the habitual strategem of the forces that rule the Roman corporation, and that neither candidate can be blamed because of such support. If either candidate succeeds, that church will claim special credit for the result, and this claim will be followed up with demands for recognition in the acts and appointments of the executive.

In an article entitled "Tariff and Finance," you bring out the fact that in 1873 the circulating medium was \$751,881,809, or \$18.04 per capita, and wheat was \$1.25 per bushel; while in 1895 the circulating medium was \$1,601,908,473, or \$22.93 per capita, and wheat 50 cents per bushel. You fail to note that there is a great difference between the amount of money in existence and the amount in circulation doing business. In 1873 nearly all the money was busy doing something, and the people were profitably employed in the enterprises in which it was invested, and less than one hundred millions being idle money. But in 1895 we find over \$300,000,000 of gold, or one-half of the entire amount of gold cornered by Wall street, and all the national banks complaining of congestion of money and their inability to loan on satisfactory security for relief from this state, nearly half a billion of idle money remaining on their hands. The total amount of money withheld from business in 1895 approximated seven hundred millions in all, leaving about \$13 per capita for circulation, or little more than two-thirds of the amount in 1873. The fall in prices of property and products correspond, in some measure with the lessening of the money in actual business. And if you follow up this fact you will find our most stringent time began in May, 1893, after the National Bank association decided that the national banks of the country must withdraw one-third their authorized circulation and call in one-half of all their loans. By this act forcing all bank debtors to hustle for funds to pay, many experiencing distress and failure. The secret object of this course being that the banks as a body should demand the repeal of the Sherman purchasing act, and refer to the conditions existing as evidence that something was wrong, and that the one and only remedy was to repeal the Sherman act.

The hand of the great money power that demonetized silver in 1873, then under pressure from the people permitted limited coinage and restricted the use of silver, retaining in its grasp the weapon with which to drive down its bullion value, is the same hand that, through the instrumentality of the national banks, conspired against the welfare of the people, that the representatives of the people should be led to bend the suppliant knee and obey

its commands to repeal the Sherman act. That same power wishes to force upon this nation the gold standard, the coin and product of which metal it can control. Through the executive department of this government a fair start in the inauguration of this system has been made.

Prior to 1896 the coinage question has been one of economics instead of party politics, and in forcing a decided stand on political parties this year both the great political organizations are driven upon the rocks of dissolution. Upon certain principles a majority of both parties must agree for both endorse bimetallism, but the Republicans in effect say we will tolerate a gold standard till some other nation will join us in re-establishing bimetallism.

In the constitution of the United States, in article 1, section 8, we find congress shall have power to regulate commerce, adopt a scale of weights and measures, coin money regulate the value thereof and of foreign coins. In pursuance of these duties it selected and adopted a unit of value for all accounting purposes and denominated it a dollar. It determined how many grains of pure silver should constitute a dollar, and how many grains of pure gold should be the equivalent of that dollar. This fixed a ratio of coin values between gold and silver, which with slight change in ratio continues to this day, the ratio at present being \$15.98 to one practically 16 to one.

If there be free and unlimited coinage of gold, the gold bullion will be worth its coin value, and if there be free and unlimited coinage of silver, the silver bullion will be worth its coin value, for who would sell his bullion for less when he can have it coined free. If the coinage of either be limited below the amount produced the surplus will seek a market with the highest bidder, and this fact explains the depreciated value of silver bullion.

If in addition to free and unlimited coinage at a given ratio, the coins of silver and gold shall be a legal tender alike for all purposes, neither can be at a premium over the other, but a parity will exist and remain undisturbed except for a difference in transportation charges or a different ratio of coinage elsewhere.

If the legal tender privilege of one metal shall be restricted, its coin value may depreciate, though the coinage be free and unlimited, and if the coinage of one metal be limited, its bullion will depreciate according to the price obtained for the surplus bullion product, even though its coins enjoy full legal tender privileges, for with all commodities the price of the surplus determines the price of the products. There is no limit to the demand for legal tender money, and if gold bullion can be changed into legal tender coins free of charge, there will be no limit to the demand for gold bullion, and the same is also true of silver.

If for use as money the government limits the amount of silver which it will coin, a surplus may exist, and if the limit is less than the amount produced, a surplus will exist that must seek a market with the highest bidders for some other purpose than money. This has been our experience under the limited coinage act, and the larger the surplus asking use for other than money purposes, the lower went the price of bullion.

Hence it was, that while we maintained unlimited free coinage from 1792 to 1873, of both gold and silver at a given ratio, a practical parity was maintained without effort. For a period prior to 1873, silver was coined in France at 154 to 1, and our bullion went into French coins. Conditions to-day are not the same as in 1873, when the authority to coin our standard silver dollar was withdrawn, for the liberal coinage of some other nations has been stopped.

And should the United States adopt free and unlimited coinage to-day, we must assume that we can take coin and use the surplus silver product of the world, and that we are able to legislate such commercial relations and conditions that the balance of trade with gold standard nations shall be kept in our favor.

The silver product of the world has been stated as 180,000,000 ounces in 1895, and 30,000,000 ounces were used in the arts and manufactures, leaving a balance of 150,000,000 ounces. Of

this balance nine other countries using silver as money will take about 50,000,000, or perhaps a little more. The present capacity of our mints is insufficient for the remaining one hundred millions, but we can build more, and right here in Omaha a mint of large capacity should be erected. Coinage of the quantity will be easy, and as people put this capital at work great enterprises will spring up and an era of progress and development will ensue. And we will doubtless mine and coin five or six million ounces of gold per annum at the same time, making quite a small stream of the yellow metal.

One nation accepts the coins of another at the bullion value, and to insure our silver coins from depreciation abroad, we must so control our exports and imports that the balance of trade shall be in our favor. Especially will this be necessary with gold standard countries, for no small effort will be put forth by them to depreciate our currency. However, this is a productive country, rich in resources and possessing nearly everything needed or demanded by our people. Our coffee, tea and sugar can be had from silver using countries, and I see no reason why we cannot subsist under a properly regulated protective tariff so that the balance of trade with golden Europe shall be in our favor, and that the balance of trade in the aggregate shall be in our favor. Republican bimetallists generally recognize this to be the true situation, and admit that some foreign countries may refuse our silver, and we must so protect our manufactures and regulate our commerce that a balance of trade shall remain in our favor, and being independent, we will not be troubled with payment in silver to those who do not want it, nor will our gold flee from us except as taken away for expenses by our millionaires tourists. We should build up our commerce, establish reciprocity, where possible, protect our own products of labor and our labor as well. Then in rivalry with us for the trade of silver-using Asia and America, gold standard Europe will be brought to her knees and be forced to accept silver as money.

Let us not forget that silver is one of America's great products. It is not found in England, and is limited in her provinces. It should be as great a triumph to make useful in the world our silver as to make useful our wheat, corn, beef, agricultural implements or machinery.

It will be a happy situation if in the coming congress there be enough free silver protectionists to tie these two questions together, who are willing to sink their party caucus fealty beneath a little patriotism and serve the people awhile instead of the party managers who sit on the golden thrones of Wall street and crack the party lash. It cannot be questioned that the use of this silver as money will greatly relieve the strain or stringent demand for gold, in which all property values are now measured, and this metal will cease to be hoarded and will flow out into the avenues of trade and the people will find it easier to procure funds to pay their obligations to their creditors. Under these conditions we shall be happier as individuals and more independent as a people. "My countryman" should gather up his patriotism and work for the welfare of the people of the United States.

HAY SEED JAY.

Opposition.

We are informed by the *Republic* that a charter of incorporation in Louisiana of an organization to combat the A. P. A. It will be called the Liberal American Protective Association.

Combat the A. P. A., indeed! How every one who reads this must hug himself with joy. Combat the A. P. A. How lofty this sounds; how glorious in conception. When you stop to think of an organized body of traitors and thieves going to oppose the A. P. A. because it intends to stand by the little red school house, our government institutions and Old Glory, against all foes! The A. P. A. has but one opposition, and that, long, slimy-tongued, slanderous liars, and those with just sense enough to shoulder a gun when the pope says so. Any organization formed to oppose the principles of the A. P. A. is an order of knaves and cutthroats, revilers of Washington, traitors to the flag, country and God.—*Colusa Guard.*

REPUBLICAN FIRED.

The Second Man on the Carrier Force Let Out.

A. L. Robb was suspended from the postoffice carrier force yesterday, by a letter from headquarters which gave no reason for his suspension. Mr. Robb was the only colored man employed in the mail service at Atchison, and it is supposed that his politics did not agree with the administration. Mr. Robb has always been a conscientious, capable carrier, and no reason other than political could have been sustained. Mr. Lyndon is the first extra on the list and Mr. Clifford the next. Al Robb was one of the most faithful carriers on the force at Atchison and it is a shame that he has been fired to make way for others who are not half so capable as he is.

The "curses are not loud, but deep," as men discuss the facts, as above stated in the *Atchison Champion*.

We sometimes wonder why, why it requires a "surgical operation" to insure some men getting an idea into their heads.

Mr. *Champion*, wouldn't it be an awful shock to you, if ages hence you discovered this to be a repetition of the Shamahan outrage—which was only one of the numberless instances of Jesuit domination—in this priest-ridden administration, which masquerades in the livery of civil service, to the better serve the devil, i. e., the Romish hierarchy, whose alien hordes swarm through every branch of the United States service?

Rome Via England.

The struggle which has been waged for so many years in the bosom of the state church in England between the various high church, low church and broad church parties points in the direction of positive disruption early in the coming century. Where a church's doctrines are established by the acts of a secular parliament there can be no permanent unity. It is the most natural thing, therefore, that the members of such a body should drift into helpless confusion. The same fate overtook the Presbyterian Church of Scotland, which now consists of three separate bodies where there was formerly only one. The rebellious party in the Church of England—that is, the ritualistic section—advises its friends visiting Scotland to give a wide berth to the discordant followers of John Knox; and, on the other hand, authorizes those touring on the continent to frequent the Catholic churches rather than patronize the low church (of England) conventicles in foreign parts. Who would understand the full extent of the cleavage now existing in the statutory church should read the ritualistic *Church Times* occasionally, not overlooking even the advertisements. He will learn from the pages of our contemporary that this high church party within a period of some twenty years or so has captured many of the most influential congregations in town and country, and converted the very cream of society in some parts to a belief in the Real Presence, the Sacrifice of the Mass, and that there is a grace in ordination. Not so many years ago a bishop of London rejected a candidate for holy orders who dared to hold any one of such doctrines. Now the ritualist holds all these as solemn truths, and in addition teaches belief in the sacrament of penance, including auricular confession, prayers for the dead, involving a belief in purgatory and the invocation of saints and angels. Yet the articles, which have hitherto been regarded as the credentials of honest Protestantism, condemn all such things as "blasphemous deceptions" or "vain things fondly invented." But the innovators have accomplished even more. They have at length succeeded by sheer audacity in coercing their bishops into tolerating, if they will not sanction, a still further development in the direction of Rome—that is, the service of "High Mass," "Low Mass," and "Missa Cantata," the first of the series being accompanied by the tallest lighted candles, the thickest clouds of incense and the most gorgeous vestments hitherto seen in any church ostensibly associated with the great historic institution manufactured by the labors of Cranmer and Elizabeth three centuries ago.

It is a revolution! The *Rock* may rage, but its rage is impotent, and the various Protestant societies may affect a resolute face, but the discomfiture of one and the other is an indisputable fact all the same. The ritualistic party scorn the very name of "Protestant," and habitually refer to their fellow-members of the low church and Evangelical party as a stupid, intolerant mob, which is only good for persecuting "Catholics," as the ritualists now call themselves. Yet the *Rock* and the Protestant societies may argue, with perfect propriety, that the Established Church of England is now, as it always has been, a Protestant church, and that no section of its members can disassociate themselves from it by any amount of crazy and ridiculous figments. They may pretend to spurn the designation "Protestant" as an insult—which they certainly do, both publicly and privately—but such is the title of their church in the Coronation Oath, in the Bill of Rights and in the Act of Settlement. "Will you," asks the officiating prelate of the king, "to the utmost of your power, maintain the Protestant reformed religion established by law?" The Archbishop of Canterbury, only the other day, speaking in convocation, insisted also that the Church of England always has been, as it is now, a Protestant institution, whereupon he is sharply rebuked by the *Church Times* for uttering so "unfortunate" and "misleading" an observation. The truth is the forward party has made a vow to wash out of the face of the Church of England every speck and freckle of Lutheranism, Calvinism and Cranmerism, and they are perfectly indifferent as to whether the friction caused by the operation should eventuate in disestablishment or even complete disruption altogether. In any event we shall look on composurely.

And what is Rome doing meanwhile? Depend upon it, Rome is not indifferent to so interesting an ecclesiastical situation. Have not the ritualist "traitors," as the *Rock* calls them, been lately flirting with the pope himself through the agency of Lord Halifax? True, they have not got much for their yearnings after Christian unity. But it is amongst the signs of the times that the Roman authorities in Britain are lately bestirring themselves with a view to reaping the harvest which is being prepared for them by the labor of the ritualists.

We think the Democracy of this country have not taken serious enough notice of this revival of the Roman Catholic spirit in England. And yet it is fraught with the most profound consequences to the nation. It is ignorance that can see nothing good in Catholicism, past and present. In the dark ages of the modern world it was the only protector of the poor; at the same period it preserved the relics of ancient learning and literature; and, in spite of occasional persecutions—persecutions indulged in freely by the reformed churches in England and Scotland at the height of their power—it must be taken to have been on the whole, in its day, an instrument for good. The late Dr. Oliver Wendell Holmes, the celebrated author of the "Autocrat of the Breakfast Table," himself a Protestant, has in recent years borne remarkable testimony to one phase of current Catholicism which we cannot forbear from quoting:

"So far as I have observed (he says) persons nearing the end of life, the Roman Catholics underwent the business of dying better than Protestants. * * * If Cowper had been a good Roman Catholic, instead of having his conscience handled by a Protestant like John Newton, he would not have died despairing, looking upon himself as a castaway. I have seen a good many Roman Catholics on their dying beds, and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder creeds which have replaced it."

Yet, while making all these allowances, we say it would be a bad day for England if she adopted the Catholic faith in its entirety. The claim for the subversion of one's private right of judgment to that of some other man, or body of men, strikes at the root of all liberty. The doctrine of infallibility, or the creation of a new God-man, is an autocracy, paralleled only in the case of the most backward ancient and modern peoples. The confessional does away with the sanctity and trustfulness of the domestic relations. The dream of an earth-kingdom is, as we understand it, entirely opposed to the plain-

est teaching of Scripture; while the claim of "tradition" as a foundation of faith is an elastic contrivance which can stretch, or shorten, or twist, or modify a creed to suit the exigencies of time, place or country.

It is only within the last few days that we have had further striking evidence as to the progress of the Romanizing of England. The Catholic church is about to establish a college at Oxford. The Duke of Norfolk has already bought the ground for £15,000. At the same time the Jesuits—those disciplined troops of Rome—are to have a separate establishment in the University town. We also read that the Protestant Bishop of Argyll and the Isles in his recent diocesan charge has been delivering himself, from the high church point of view, of the following extraordinary sentiment: "With modern Protestantism, taken as a whole, there can hardly by any alliance on our part, which would not involve disloyalty to the Catholic faith." Finally, the staid and respectable *Guardian*, the principal organ of the established church in England, after recounting the numerous points of agreement between the creed of England and of Rome, concludes:

"And then, again, even in less vital matters, who can fail to recognize the order and dignity of the Church of Rome, the ecclesiastical discipline maintained among its members, the careful and systematic training of its candidates for the sacred ministry, the devotion and charity of its religious orders, its zeal for Christian education and the heroic self-sacrifice so often manifested by its missionaries sent out to labor among the heathen in distant parts of the world? The more fully persuaded we are that certain prominent claims of the Church of Rome cannot be maintained in the light either of Holy Scripture or of Catholic tradition the more ready we should be, while humbly confessing our own grievous shortcomings, to recognize and to imitate their fruits of faith and piety. Nevertheless, we cannot but rejoice in much that now seems to be making for 'that temper of mind' which may, through the grace of God, eventually lead towards mutual explanations and at last to reunion among the divided sections of the Catholic church both in the east and in the west."

We have not space to indicate the probable effect of these tendencies upon the people of England; but of their momentousness and seriousness no one who gives the subject a moment's thought can fail to have any doubt.—*Reynold's Newspaper, London, England, August 30, 1896.*

All But Rome.

Before the last re-inforcement of Spanish soldiers started for Cuba they attended an open-air mass and received the papal benediction. The vice-gerent of the Prince of Peace giving his blessing to men about to embark on an errand of rapine and slaughter! But Rome has always been as much in love with the military as the monarchial idea, and the air of courts and camps is as inense in her nostrils! This was plainly proved in the Venezuela case, less than a year ago, when the voices of all the Protestant clergy in the United States were raised for peace, and every Roman Catholic bishop gave his for war with England. As for siding with the oppressed, that is not in her line. Nobody can suppose for a moment that she would be in sympathy with home rule in Ireland if it did not mean Rome rule.—*Ex.*

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