

## AS BAD AS TREASON.

### PAYING OUT GOLD TO RETIRE THE GREENBACKS.

When Gold Was at a Premium of 250 the Common People Were Prosperous—The Endless Chain as a Weapon—An Illustration.

If there is a paper in the country that can be fairly said to be "gold blind," it is the Times-Herald. It is so mentally dazzled by the glitter of its idol, gold, that the rules of logic, the principles of justice, the doctrines of "sound finance," and even the difference between truth and falsehood, are all deemed wholly inconsequential in its discussion of the silver question.

For example, in its issue of the 12th, it begins an editorial with the following statement:

"Assistant Treasurer Conrad J. Jordan, of the subtreasury at New York, should be disciplined by his official superior. In accordance with law and practice, a broker named Zimmerman successfully presented greenbacks at the subtreasury at New York for gold with which to buy some of the new bond issue. That is one of the lawful functions of the greenback. Under the existing law the greenback may be presented at the subtreasury for redemption in gold, and when gold is asked as redemption money the subtreasurer is bound to pay it out so long as Uncle Sam has any gold in his possession."

Then it proceeds to describe how Zimmerman repeated the transaction, drawing out gold three times, and delivering it to his client, who used it in purchasing bonds, until finally Jordan refused to let him have any more gold.

For this refusal the Times-Herald, in a feeble attempt at facetiousness, chides Mr. Jordan for usurping the prerogatives of the 87 per cent of the population of the United States above the age of ten years, saying: "Such a monetary system is theirs by choice, and he had no business to check a picturesque illustration of its logic, its symmetry and its necessities."

Facetiousness is all well enough in its way, but when it is based upon downright, premeditated falsehood, one needs an abnormally developed sense of humor to fully appreciate it.

The statement that the treasurer is legally bound to pay out gold as redemption money on demand does not contain even the smallest grain of truth. There is no law upon the statute books of the country which makes gold the exclusive money of redemption.

The treasury department does not pretend that there is. If there were, Mr. Jordan could have been mandated and compelled to pay it, no matter how many times Zimmerman presented greenbacks for redemption.

The treasury department in paying out gold exclusively does so, it is claimed, in pursuance of the statutory declaration that it is the established policy of the United States to maintain the parity of gold and silver.

This is merely declaratory of the purpose of the United States, and it is as different from a mandate to pay gold on demand as any one thing can be from another.

When the secretary is confronted by that declaration, the question which instantly arises is, "How shall the parity be maintained?" Of course, he must act according to his sound discretion in deciding. Instead of doing so, he surrenders his "discretion" absolutely to the creditor, and allows the latter to say which coin he will take.

Under such circumstances, if gold becomes in the slightest degree preferable to silver, the creditor will naturally demand gold, and each additional demand upon that metal makes the difference greater.

The whole aim of the gold standardist has been to break down silver and boost up gold. In this delectable work the treasury department has been a strong ally. Not Secretary Carlisle alone, but his predecessors, Foster, Windom and others, have constantly spoken and acted upon the assumption that silver is inferior, debased and degraded money.

The creditor has been told, in effect, that gold is the only "good" money, and that if he wants gold, he can have it. In short, the treasury has carried out the policy of maintaining the parity between gold and silver by keeping the silver idle in its vaults.

It is claimed, of course, that if gold had been refused, the silver would have depreciated. How? Why, they say, those wanting gold would have to go to the banks and pay a premium in order to get it. But conceding that this might be, it would not constitute a depreciation of silver. It would be merely a banker's commission for making the exchange. If the silver maintained its purchasing power, it would not be "depreciated"—the difference would represent a premium on gold. The goldite has constantly sought to enforce the idea that a premium on gold meant ruin to our finances. And yet we have recently seen gold at a premium of 1 1/4 per cent in New York, and only a few days ago it was at a premium of nearly 1 1/2 at the Bank of England—right in the charmed circle itself. It does not appear that this premium had any very marked effect on the business of either country.

Middle-aged citizens can remember when gold stood at 250 measured in greenbacks. A greenback dollar was only worth about 36 cents in gold or silver, but the world still moved, the business of the country went right on, and the people, as a body, were far more prosperous than they are now.

After falsely declaring that the law binds the treasury to pay gold on demand, the Times-Herald ironically insists that the treasurer shall execute it in the most extreme sense, in order

that the people, who, it is said, enacted the law, shall receive a lesson.

The people never having enacted such a law, and there being no law of the kind in existence, why the people should be loaded down with interest-bearing debt, as a punishment—so to speak, is a mystery that probably nothing but gold standard philosophy can solve.

The truth is the law has received an interpretation utterly at variance with its plain meaning. It was intended to maintain the gold dollar and the silver dollar upon a plane of absolute equality as "standard money," the only difference being where "otherwise stipulated in the contract." But there was no such stipulation in regard to the redemption of the greenbacks, and in such cases the two dollars are of exactly equal merit.

But the treasury department has so construed it as to absolutely create the gold standard, and the Times-Herald endorses that construction. Having done so, it now says, "put on the screws, Mr. Secretary, and let the people see the perfect working of the endless chain; pay out gold to whomsoever demands it, issue bonds and load the nation down with such a burden of debt that in an agony of despair the people will be ready to concede anything that the money power may demand."

The reader will, of course, understand that the editorial upon which we have been commenting is intended to show that the greenbacks should be retired, and the banks allowed to control the currency as their interests might dictate.—H. F. Bartine.

### FREE-COINAGE STRENGTH.

Never Before Was So Much Progress Being Made as Now.

The Chicago Tribune is great on mathematics. It can add two spoons of thread together, and upon the data thus obtained it can tell its readers the exact distance to the nearest fixed star.

It is now proving by figures that the silver movement is losing ground. It states that in 1890 141 members of the House of Representatives voted for free coinage, while only 97 did so in 1896. From this it argues (?) that "the delirium" is being driven southward and westward, and in a few years will be dead except in the silver producing states.

So it is going to be dead in a few years, is it? We have a rather dim and misty idea that during the last year it has been declared, not once, but ten thousand times, that it was already dead. It is encouraging to learn from eminent authority that it is not exactly dead, although, of course, it is painful to be informed that it is going to be "dead" in a few years—that is "nearly dead." Even then it is going to cavort around in the silver mining states. Well, this certainly relieves the gloom of the situation some, for as long as there is life there is hope.

If, however, the Tribune had explained to its readers the process by which the free coinage sentiment in the House has been weakened, it would have been a somewhat interesting, if not valuable, contribution to the literature of the subject.

The occult influences by which the repeal of the purchase clause of the Sherman law was induced, in a congress which contained a clear majority against repeal, if brought into bold relief and lighted up by the torch of genius which flames so brightly in the editorial department of the Tribune, would make a most brilliant and somewhat startling picture.

The manner in which republican free silver men have been duped by ambiguous phrases in the party platforms, and the democratic party broken in two by the malign power of Cleveland, Carlisle and "Cabbages" would make another picture equally striking, although possibly a little repulsive to people whose moral sensibilities have not been entirely blunted by the power of pelf. But there is one little thing that the Tribune forgot to mention. In 1893-4-5 the silver issue seemed practically dead in the Senate.

Very recently a free coinage bill passed that body by seven majority, with eight more standing on the "ragged edge."

The fact is that the silver men are now in the position of Paul Jones when asked by the commander of the Serapis if he had surrendered. His immortal reply was that he had "just begun to fight."

The silver men have just begun to fight. Up to this time they have been hopelessly divided, begging and pleading with their respective parties for concessions, deceived, hoodwinked and betrayed on every hand.

Now they see that in order to accomplish something they must lay aside all minor issues, call a truce upon all petty bickerings, and stand together in behalf of a cause which involves the hopes of humanity for all time. The battle has just begun.—National Bimetallist.

### God's Truth Dawning

Comrade Dick Williams, Centralia, Ill., writes: "I am sixty-six years old, helped to make the republican party, helped to fight its battles at the ballot box and on the tented field. It required great bravery then; it requires greater bravery now to meet the scorn of old companions and say good-bye, old party, good-bye. I have passed the Rubicon and stood it, and feel better now. I am proud that I dared to do right, dared to be true, and will continue to fight for the oppressed against the oppressor. I am a poor man, have always worked hard for a living, yet I ask no emoluments for my work; there is pleasure enough in daring to do right. Oh! how I wish all gray-heads would go and do likewise." Go thou and do likewise.

Last year 4,500,000 gallons of beer were drunk in the United States.

## THE SUNDAY SCHOOL.

### LESSON II, APRIL 12—PARABLE OF THE GREAT SUPPER.

Golden Text: "Come, For All Things Are Now Ready." Luke xiv. 17—God's Welcomes and Man's Refusals—Christ's Teachings.

THE LESSON for this Sunday includes Luke, xiv. 15-24. The various incidents of the chapter give us a general impression of the character of Christ's work at this period: his readiness to receive even to a Pharisee's house, if he can do good there; his faithful and pointed teaching, his use of illustrations and parables, his presentation of difficult duties.

Place in the life of Christ: Just before the middle of the Perea ministry. At the close of the third year of his public ministry. A. D. 29, or early in the fourth.

Time: Probably in December. A. D. 29, or January, A. D. 30.

Place: In a Pharisee's house in Perea, on the way to Jerusalem by the fords of the Jordan, near Jericho.

The full text of the lesson is as follows: 15. And when one of them that sat at meat with him heard these things, he said unto him: Blessed is he that shall eat bread in the kingdom of God.

16. Then said he unto him: A certain man made a great supper and bade many: 17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I am now going to plow them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. So that servant came, and showed his lord these things. Then the master was angry, and said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

The explanations to some of the passages are as follows: 15. "One of them that sat at meat with him," reclining at the table, as was the custom. "Blessed are they," about the blessings of those who invited the poor and neglected to their feasts. "Said unto him," moved by the delightful feast, and by suggesting the noblest feat, and by the blessing Jesus had just uttered. Perhaps he felt assured that himself and the other Jews were sure of the blessing of him "that shall eat bread" at the feast, "in the kingdom of God," either in the future after death or the Messianic kingdom.

16. "Then said he unto him," to show him that while his thought was right, yet that he and others were unconsciously refusing to join in the feast; if by any means some might be persuaded to accept the invitation. "A certain man," Corresponding to the king in the parable of the wedding feast (Matt. xxii. 2). "Made a great supper," corresponding to the wedding feast of Matthew xxii. where the best of everything is provided in abundance.

17. "And sent his servant," It is still customary in the East, not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that all things are ready. "At the appointed hour," At the appointed hour of the feast. This undoubtedly represents the "fulness of time" (Gal. iv. 4), when the Messiah came.—Riddle. "Say to them that were bidden," Who had been previously invited to the feast, and a feast, "in the kingdom of God," either in the future after death or the Messianic kingdom.

18. "They all with one consent," They agreed in spirit and motive, while they differed in the form of excuse. "Begin to make excuse," The Greek word is the exact equivalent of our "to beg off."—Cambridge Bible. Not to give the real reasons for their conduct, but to render the most plausible excuses. "I have bought a piece of ground," "I have bought five yoke of oxen," "and I must needs go" (four) "and see it," not to look it over, but see to its cultivation. He lived, as do all in that country, in a village, and had to go on into the country, and back to the farm. He was a man of property, of capital.

19. "I have bought five yoke of oxen," etc. His oxen could have waited, but he made his plans so as to have an excuse.

20. "I have married a wife and therefore I cannot come." He is so positive because he thinks he has a good excuse. "He relies doubtless on the principle of the exemption from war, granted to newly married bridegrooms in Deuteronomy xxiv. 5." for a year.—Cambridge Bible.

21. "The master," being angry. Not passion, but the indignation which necessarily arises at every holy being against sin, against those courses of conduct which are bringing ruin upon men. "Go quickly," There was need for haste, for the feast was waiting. "Bring hither the poor, and the maimed," "The picture is one impossible for us to realize in our land. In the East, rich in beggars, opulent in misery, with poor, houses, or hospitals, or other organized means of caring for and lessening misery, and with laws and social organism multiplying it, such a throng as is here described may be often seen in the city streets or squares."—Abbott.

22. "And yet there is room." No one will ever be shut out of the kingdom of heaven for want of room. The atonement is large enough for all; the love of God is inexhaustible; the invitation is limitless. If any one stays away, it will be simply and alone because he will not come.

23. "Go out into the highways and hedges." These are without the city walls, and refer to the calling of Gentiles. The highways are "the broad, well-trodden ways of the world, where are the active and notorious sinners." "And compel them to come in." Not by force, by persuasion, which is contrary to the whole spirit of the gospel, but by arguments, by persuasion, by the force of love and entreaty. "That my house may be filled." Heaven will not stand empty because some refuse to enter.

24. "None" of those who refused the invitations "shall taste of my supper."

### RAM'S HORNS.

No man ever got enough religion in his head to cause the devil an hour's uneasiness.

The man who has the most claim upon us, is often the one we have the least claim upon.

The friends of the devil are the first to get mad when the gospel is being preached right.

To cherish an unforgiving spirit, is to refuse to go all the way to the cross with Christ.

## MEXICAN CEMETERY.

### Where Graves Are Rented at the Rate of \$1 Per Month.

A correspondent describes the queer cemetery of the Mexican city of Guanajuato. There is hardly room in Guanajuato for the living, so it behooves her people to exercise rigid economy in the disposition of her dead. The burial place is on the top of a steep hill which overlooks the city, and consists of an area enclosed by what appears from the outside to be a high wall, but which discovers itself from within to be a receptacle for bodies, which are placed in tiers, much as the confines of their native valleys compel them to live. Each apartment in the wall is large enough to admit one coffin, and is rented for \$1 per month.

The poor people are buried in the ground without the formality of a coffin, though one is usually rented, in which the body is conveyed to the grave. As there are not graves enough to go around, whenever a new one is needed a previous tenant must be disturbed, and this likewise happens when a tenant's rent is not promptly paid in advance. The body is then removed from its place in the mausoleum, or exhumed, as the case may be, and the bones are thrown into the basement below.—Boston Traveller.

### THE MODERN HEROINE.

A Literal Portraiture From the Description of a Popular Novel.

As many readers of fiction have had cause to complain, authors and artists often work at cross purposes, and the novelist's eloquent conception of the heroine's personal attributes is but faintly shadowed forth in the artist's lines. To show how a heroine of romantic fiction actually looks, our esteemed contemporary, the Illustrated Londoner, handed to a realistic artist a chapter from a popular novel with instructions to make a literal portrait of the heroine.

Here are the eloquent words of the author from which the faithful portrait was drawn:

"Bellinda was the fairest of earth's daughters. Her shapely head was modelled in the form of a perfect oval, poised gracefully on a swan-like neck. Her delicate shell-like ears looked fragile as the thinnest porcelain. Over her alabaster forehead rested an aureole of golden locks that fell in a shower all down her temples. Her brows were perfect arches and underneath them, like windows to her soul, shone eyes the brightest love could look upon, a pair of stars gleaming forth resplendent. Her nose was her only commonplace feature—slightly retroussé, but redeemed a hundred times by the roses of her cheeks. Her chin was a dimpled peach; her lips, like twin cherries, opened to reveal a row of teeth that had the semblance of a



string of milk-white pearls. What wonder, then, that with these varied charms of face, she should have had the easy, confident gait of one that knew the irresistible power of her own beauty?"

If artists generally were more literal, perhaps authors would be less free in their use of fanciful metaphors.

Electricity and Hypnotism. That the mind can so influence the body as to produce organic changes is well illustrated by a case detailed by Turk, where a woman saw a heavy weight falling and crushing a child's hand. She fainted, and when restored to consciousness was found to have an injury on her own hand similarly located to that sustained by the child.

Not only was there a wound, but it went through the various stages of suppuration and healed by granulation. Other well attested proofs of this power of the mind over the body are afforded in the fact that a blister can be raised by mental suggestion, and that stigmata undoubtedly occasionally appears on the hands and feet, and in the side of certain religious ecstasies who vividly see the crucifixion.

Dr. J. W. Robertson says that more patients are cured by the firm and tactful influence and suggestiveness of the physician than by the drugs which they prescribe, in the majority of cases, to stimulate the imagination of the patient. He has found that electricity, more than anything else, appeals to the imagination of the patient, and very often the effects obtained by an electric application are purely psychological. It has frequently happened to him that, through a failure to properly connect his circuits, or some other slight mishance, the supply of current was cut off, and yet his patient would exhibit all the symptoms heretofore experienced when really receiving large quantities. Dr. Robertson has frequently, at a word of suggestion, caused the suggestion of burning at the electrode to be felt, the limb to contract or relax, and many other phenomena to assert themselves which were usually associated with the application of electric current. Another surgical procedure which has suggestion of the so-called painless extraction of teeth by using an electric shock at the moment of pulling, and thus diverting the patient's attention.

A Novel Plot Anticipated. Turning back to old London books and plays to verify the titles of "True Blue" and "The Post Captain," I have unearthed the fact that the plot of "East Lynne" has existed on the English stage for nearly sixty years. The strong incident of the "Post Captain" is that of a wife leaving her husband, who fights a duel with the man who ruined her, and, from the effects of the duel, loses his sight. In the third act the wife returns to her home, and is engaged as governess to look after her own children and husband, and dies penitent and forgiven. Here we have "East Lynne" as you'll see "Miss Mulron," and the "E" dates back to 1836.—London Telegraph.

## The Origin of "Peach."

Few people are aware that the term "peach," as applied to girls of more than ordinary attractiveness, and considered atrocious slang by the ultra cultured class, can trace its ancestry back to a poem of perhaps America's most famous poet. He was writing about Philadelphia, and the line in question would seem to indicate that in his judgment Philadelphia's girls were all "peaches." At any rate, such a meaning can be extracted without the slightest assistance of the imagination. Henry W. Longfellow is the poet in question, and the line occurs in his celebrated poem "Evangeline." In the opening lines of the fifth stanza of Part Second the poet says:

In that delightful land which is washed by the Delaware's waters, Guarding in sylvan shades the name of Penn, the apostle, stands on the banks of its beautiful stream the city he founded: There all the air is balmy, and the peach is the emblem of beauty.

—Philadelphia Record.

English as She Is Spoke. The darkey is fond of long words. The meaning doesn't matter, so the words are long, as this absolutely true story will testify:

On the M—'s plantation in Mississippi lives an old "before the war" darkey, too old to do any work harder than throwing feed to the poultry. She has known no other home and is a character. Visitors to the plantation always go to her cabin, and to their question, "How are you this morning, Aunt Chris?" never failing to receive the following reply, "Well, honey, I'm kinder uncomplicated. De superfluous ob de mornin' done taken do vivacity outen de air and left me de consequence ob comprehension."—From the "Editor's Drawer" in Harper's Magazine for April.

The Whole Teaching of His Life. The whole teaching of his life, indeed, is to leave us free and to make us reasonable, and the supreme lesson of his life is voluntary brotherhood, fraternity. If you will do something for another, if you will help him or serve him, you will at once begin to love him. I know there are some casuists who distinguish here, and say that you may love such an one, and that, in fact you must love every one, and if you are good you will love every one; but that you are not expected to like every one. This, however, seems to be a distinction without a difference. If you do not like a person you do not love him, and if you do not love him you loathe him. The curious thing in doing kindness is that it makes you love people even in this sublimated sense of liking. When you love another you have made him your brother; and by the same means you can be a brother to all men.—W. D. Howells, in the April Century.

Soap Plants. There are several trees and plants in the world whose berries, juice or bark are as good to wash with as real soap. In the West India islands and in South America grows a tree whose fruit makes an excellent lather and is used to wash clothes. The bark of the tree which grows in Peru and of another which grows in Malay islands yields a fine soap. The common soap-wort, which is indigenous to England, and is found nearly everywhere in Europe, is so full of saponine that simply rubbing the leaves together in water produces a soapy lather.

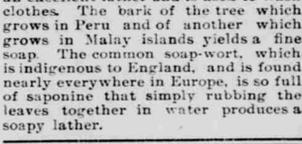
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