

FIGHTING PROTECTION

DEMOCRATS WILL MAKE THE TARIFF AN ISSUE.

Its Repeal or Modification Demanded on the Pretext That in This Way Alone Can the Trust Problem Be Successfully Solved.

Will the tariff be made a conspicuous issue among the questions to be submitted to public adjudication in the presidential campaign of 1900? Opinion varies widely on this point. By many the belief is expressed that in the light of the splendid prosperity that has followed the restoration of the protective policy, and in view of the enormous extension of our foreign trade that has taken place concurrently with the unrestricted operation of that policy, the Democratic party in its next national platform will not have the hardihood to reopen the tariff question, but will discreetly refrain from any agitation thereof. Among those who hold to this belief we find the New York Sun very positive and emphatic. After pointing to the splendid showing made in the statistics of our exports of domestic manufactures—wherefrom it appears that, after deducting the exports of mineral oil and copper from the unexampled total of \$338,667,794 for the last fiscal year, the net exports of products in which labor cost forms a higher percentage than in these relatively crude articles reached in 1899 the sum of \$252,000,000, a gain of \$165,400,000 in ten years—the Sun announces this conclusion:

"The prosperity of our manufactures, indicated by these statistics, removes the tiresome and mischievous tariff controversy from the field of politics, for the time being at least, and delegates it to the purely academic discussion where only it has always belonged in this country. It did not appear in the campaign of 1896, and it will not appear in the campaign of 1900. The ridiculous and disastrous result of it after the campaign of 1892 has warned the Democratic party to let it alone."

Almost at the identical moment when the Sun writer was engaged in recording the conviction that the facts of trade and commerce and the disasters which resulted from the campaign of 1892 would compel the removal of "the tiresome and mischievous tariff controversy from the field of politics, for the time being at least," and would "relegate it to the purely academic discussion where only it has always belonged in this country," a body of orthodox Democrats were holding their state convention in Iowa. In the platform adopted by this body of orthodox Democrats, without a dissenting vote or voice, we find the following:

"We view with alarm the multiplication of those combinations of capital commonly known as trusts, that are concentrating and monopolizing industry, crushing out independent producers of limited means, destroying competition, restricting opportunities for labor, artificially limiting production and raising prices, and creating an industrial condition different from state socialism only in the respect that under socialism the benefits of production would go to all, while under the trust system they go to increase the fortune of these institutions. These trusts and combinations are the direct outgrowth of the policy of the Republican party, which has not only favored these institutions, but has accepted their support and solicited their contributions to aid that party in retaining power which has placed a burden of taxation upon those who labor and produce in time of peace and who fight our battles in time of war, while the wealth of the country is exempted from these burdens.

"We condemn this policy, and it is our solemn conviction that the trusts must be destroyed or they will destroy free government, and we demand that they be suppressed by the repeal of the protective tariff and other privilege-conferring legislation responsible for them and by the enactment of such legislation, state and national, as will aid in their destruction."

Does this look as though the tariff controversy was going to be lifted out of politics and relegated to academic discussion? The Iowa Democratic state convention did not think so. We would gladly share the confidence of the New York Sun as to the disappearance of the tariff from among the live issues of the campaign of next year, but the facts and probabilities wholly fail to justify that agreeable anticipation. On the contrary, the facts and probabilities point unerringly toward a savage and determined attack on the tariff all along the Democratic line. At the present writing nothing appears more certain than that from this time on every Democratic state convention will present the Iowa declaration in some form or other, and that the repeal or modification of the Dingley tariff will be demanded in the national Democratic platform.

Hard Times for One Class.

The effects of a protective tariff are probably felt nowhere in the country more than in Pittsburg. Consequently the following statistics, compiled by the New York World, are of more than passing interest: Area of Pittsburg's industrial Klondike, 180 square miles; number of industries being operated on, full time, 118; number of men employed in these, embracing all classes, 270,000; average wages per day, \$2.15; range of wages, \$1.75 to \$7 per day; number of idle men, none, except from sickness; number of mills and factories unable to run full time by reason of scarcity of labor, 40; railroads unable to move freight promptly because

the traffic is 30 per cent larger than all the freight cars in service; gross daily value of trade in industrial Klondike, \$6,000,000.

When it is remembered that the foregoing statements are published by a journal that has lost no opportunity for denouncing and ridiculing the Dingley tariff bill, there is more comfort in the present situation for industrial toilers than for free-trade theorists. And it should also be remembered that most industries throughout the country are nearly if not quite as active as those of Pittsburg. These are hard times only for those who are hunting anti-tariff arguments.—Pittsburg Commercial Gazette.

The McKinley Policy.

It is American first, last and all the time. It never hests, never hesitates, whether the question be the defense of American industries or the defense of American dignity. McKinleyism and Americanism are synonymous terms. The one involves the other. Listen to what the president of the United States said in his address before the Catholic summer school at Plattsburg, N. Y., Aug. 13, 1899:

"The flag symbolizes our purposes and our aspirations; it represents what we believe and what we mean to maintain, and wherever it floats it is the flag of the free, the hope of the oppressed; and wherever it is assailed, at any sacrifice it will be carried to a triumphant peace."

This utterance was greeted with ringing cheers all the reports agree in saying. Its lofty purport appealed instantly to the intelligent minds to which it was addressed. It appeals to every true American throughout the country consecrated to freedom and progress. It ought to make the small coterie of "fire-in-the-rear" anti-Americans feel smaller and smaller.

They Will Be Regulated.

The family of trusts doubtless needs regulation. Provision has already been made to control pools and combinations in restriction of trade and the like, but the problem still to be solved is: What interference can the government interpose against large capitalizations—against the outright purchase of many small concerns for the purpose of concentrating and simplifying management, cheapening production and enlarging trade? Meanwhile the percentage of trusts is still in doubt, even though the protective tariff has been cleared of responsibility for the progeny, but there is reason to believe that trusts are simply the outgrowth of business enterprise.—Kansas City (Kan.) Journal.

Cause for Chastened Satisfaction.



John Bull—We don't worry about merchandise balances so long as our deficit is made good by returns on foreign investments and profits on our ocean carrying trade.

Uncle Sam—Well, if you're satisfied we are; but what is to become of British industries if your American debtors keep on increasing their payments to you in the shape of manufactured goods, in place of raw materials?

Beyond the Argumentative Stage.

Mr. Havemeyer's emphatic assertion that a high protective tariff is the mother of trusts will be seized upon by the Democratic free traders as a choice morsel of wisdom and the other features of his rather noteworthy testimony ignored by them. His view of protection is distinctively Democratic and might have been written by the author of the famous Wilson bill. The value and effectiveness of a protective tariff to the country has got beyond the argumentative stage with the people, who look to results more than to theories, and what Mr. Havemeyer thinks or says upon the subject will have little or no weight with them.—Seattle (Wash.) Post-Intelligencer.

Benefits the Workingman.

It would be as foolish to blame parents who have reared a child in the best possible manner for his turning to evil ways after he has grown to manhood, as to blame the tariff for building up a splendid American industry, giving employment to 30,000 American workingmen, because avaricious men secure control of it and enter into a wicked combination. Combination or not, the tin plate trust can make no money without employing the workingmen and paying them for their labor.—Tacoma (Wash.) Ledger.

The Deep, Full Breath.

The year 1899 may be considered as the time of our "second wind." Last year we took a deep breath of protection, prosperity and eclipsed all previous records. This year there was nothing to do but to eclipse 1898, and we succeeded to do it. We have taken in the full, deep breath which always carries the runner in a race to victory. Our commercial rivals may as well drop out, for the close of 1899 will see the United States the winner by a good margin in the industrial contest.

The Mother of Industry.

If Mr. Havemeyer had called the protective tariff the "mother of industry" instead of the "mother of trusts," he would have been stating a truth instead of putting forth a lie. The number of factories which have been reopened after years of idleness, the number of plants which have been extended, the number of mills which have been enlarged in the brief time during which the Dingley law has been in operation are beyond computation. The number of new mills opened, of new business enterprises started and of new industries established can only be estimated. The full number will never be accurately counted. And the showing of this short time has been but a brilliant repetition of the history of the two short years during which the McKinley law was in full force and effect.

To go further back than that, practically every industry in the country owes its existence to the policy of protection. When the colonies separated from Great Britain there was not a single industry of any consequence on this side of the ocean, thanks to the policy pursued by the ruling country. There never would have been any industries established if early American statesmen had been of the stripe of Bryan, or Cleveland, or other free traders. American enterprise would have had no show at all against the well-established and powerful industries of England. But through the adoption of the policy of a protective tariff American industries were established; through that same policy they have been developed to their present unrivaled proportions; and through it American industries are today being extended and increased, and the United States is fast increasing the lead which it already has in commercial affairs over all the other nations of the world.

Northwestern Harvest Hands.

The farmers of the Northwest are kicking again, but it is a different kind of a kick from that of three years ago. In those days of '96, when lamentations for the crime of '73 filled the air of the Northwest, the burden of complaint was scarcity of work, scarcity of dollars and the too large purchasing capacity of the dollar when acquired because of the cheapness of everything. This year the times are out of joint for the farmers because of the scarcity of men to work in the harvest fields. Wages are offered ranging from \$2.50 a day and board for common harvest hands to \$6 a day for threshing machine engineers, and even at these figures it is well nigh impossible to get men enough to do the work. Everybody able to work seems to be having something else to do that is more congenial or more profitable than harvest field work. If Brother Bryan would make a tour of the Northwest at this time he could expound 15 to 16 jobs looking for every idle man, and his explanation of the phenomenon would be interesting in view of the doctrines he preached in the last campaign year.—Grand Rapids (Mich.) Herald.

A Transient Commercial Craze.

If we believed that the creation of trusts would be a permanent feature of our economic system, we might share in the alarm expressed by some timid persons. We do not; we regard them as a merely transient commercial craze, which will die of exhaustion. The commerce of this country is altogether too great to be kept under control by any one set of men acting upon a single industry. The trade of the United States has passed that stage just as it has passed the stage when the wheat product of this country can be cornered.—Seattle (Wash.) Post-Intelligencer.

Work Seeks the Man.

The following advertisement appears conspicuously in a leading northwestern newspaper of recent date: "Wanted—Laborers are needed in the harvest fields of Minnesota and especially in the Dakotas. Harvest will soon begin, to be followed by threshing. Good wages are offered and low rates of transportation are offered by the railroads. Here is an opportunity for all that are unemployed.—St. Paul (Minn.) Pioneer-Press."

This is a time when work seeks the man, and no man need search for work. It is a time of McKinley and prosperity.

Two of a Kind.

The devil rebuking sin and Mr. Havemeyer, the president of the sugar trust, rebuking trusts, are two of a kind. When the devil is recognized as authority in ethics Mr. Havemeyer may be recognized as authority on trusts. Not until then will intelligent American voters be influenced against a protective tariff by the railing against trusts by the president of one of the greatest trusts on the American continent.—Freeport (Ill.) Journal.

Well Done!

The Iowa Republicans took no backward step when they indorsed in decided fashion the administration of President McKinley and the colonial policy. Sound money was placed in the foreground, the Dingley tariff approved, and the trusts denounced. When the roll of all the states has been called, it will be a unanimous "well done" which he will have received.—Grand Rapids (Mich.) Herald.

A Typical Contentorist.

The free trader is a nimble insect. He formerly told us that "if you have a protective tariff you can't sell to foreign countries." He now says: "The fact that we are selling so many manufactured goods abroad proves that we do not need a protective tariff." Some circus ought to have this contentorist.—Boston (Ill.) Republican.

TALMAGE'S SERMON.

LONGEVITY THE SUBJECT FOR LAST SUNDAY.

From Psalms, 91: 16. as Follows: "With Long Life Will I Satisfy Him"—Religion, Sick-Beds and Grave-Yards—Mistakes of Zealots.

(Copyright 1899 by Louis Kloppsch.) Through the mistake of its friends, religion has been chiefly associated with sick-beds and grave-yards. The whole subject, to many people, is odorous with chlorine and carbolic acid. There are people who cannot pronounce the word religion without hearing in it the clipping chisel of the tombstone cutter. It is high time that this thing were changed, and that religion, instead of being represented as a hearse to carry out the dead, should be represented as a chariot in which the living are to triumph.

Religion, so far from subtracting from one's vitality, is a glorious addition. It is sanative, curative, hygienic. It is good for the eyes, good for the ears, good for the spleen, good for the digestion, good for the nerves, good for the muscles. When David, in another part of the Psalm, prays that religion may be dominant, he does not speak of it as a mild sickness, or an emaciation, or an attack of moral and spiritual cramp; he speaks of it as "the saving health of all nations"; while God, in the text, promises longevity to the pious, saying: "With long life will I satisfy him." The fact is that men and women die too soon. It is high time that religion joined the hand of medical science in attempting to improve human longevity. Adam lived nine hundred and sixty-nine years. Methuselah lived nine hundred and sixty-nine years. As late in the history of the world as Vespasian, there were, at one time in his empire, forty-five people one hundred and thirty-five years old. So far down as the sixteenth century, Peter Zartan died at one hundred and eighty-five years of age. I do not say that religion will ever take the race back to antediluvian longevity, but I do say the length of life will be increased.

It is said in Isaiah: "The child shall live a hundred years old." Now, if according to Scripture, the child is to be a hundred years old, may not the men and women reach to three hundred and four hundred and five hundred? The fact is that we are mere dwarfs and skeletons compared with some of the generations that are to come. Take the African race. They have been under bondage for centuries. Give them a chance, and they develop a Frederick Douglass or a Toussaint L'Ouverture. And if the white race shall be brought from under the serfdom of sin, what shall be the body? what shall be the soul? Religion has only just touched our world. Give it full power for a few centuries, and who can tell what will be the strength of man, and the beauty of woman, and the longevity of all?

My design is to show that practical religion is the friend of long life. I prove it, first, from the fact that it makes the care of our health a positive Christian duty. Whether we shall keep early or late hours, whether we shall take food digestible or indigestible, whether there shall be thorough or incomplete mastication, are questions very often deferred to the realm of whimsicality; but the Christian man lifts this whole problem of health into the accountable and the divine. He says: "God has given me this body, and He has called it the temple of the Holy Ghost, and to deface its altars, or mar its walls, or crumble its pillars, is a God-defying sacrilege." He sees God's calligraphy in every page—anatomical and physiological. He says: "God has given me a wonderful body for noble purposes." That arm with thirty-two ulnar bones, and all under the brain's telegraphy; three hundred and fifty pounds of blood rushing through the heart every hour, the heart in twenty-four hours beating 100,000 times, during the twenty-four hours the lungs taking in fifty-seven hogsheads of air, and all this mechanism not more mighty than delicate and easily disturbed and demolished. The Christian man says to himself: "If I hurt my nerves, if I hurt my brain, if I hurt any of my physical faculties, I insult God and call for dire retribution." Why did God tell the Levites not to offer to him in sacrifice animals imperfect and diseased? He meant to tell us in all the ages that we are to offer to God our very best physical condition, and a man who through irregular or gluttonous eating ruins his health is not offering to God such a sacrifice. Why did Paul write for his cloak at Troas? Why should such a great man as Paul be anxious about a thing so insignificant as an overcoat? It was because he knew that with pneumonia and rheumatism he would not be worth half as much to God and the Church as with respiration easy and foot free.

An intelligent Christian man would consider it an absurdity to kneel down at night and pray and ask God's protection, while at the same time he kept the windows of his bedroom tight shut against fresh air. He would just as soon think of going out on the bridge between New York and Brooklyn, leaping off and then praying to God to keep him from getting hurt. Just as long as you refer this whole subject of physical health to the realm of whimsicality or to the pastry cook, or to the butcher, or to the baker, you are not acting like a Christian. Take care of all your physical forces—nervous, muscular, bone, brain, cellular tissue—for all you must be brought to judgment. Smoking your nervous system into shreds, burning out the coating of your stomach with wine, logwood and strychnine, walking with thin shoes to make your feet look delicate, pinched at the waist until you are

nigh cut in two, and neither part worth anything, groaning about sick headache and palpitation of the heart, which you think came from God, when they came from your own folly!

What right has any man or woman to deface the temple of the Holy Ghost? What is the ear? It is the whispering gallery of the soul. What is the eye? It is the observatory God constructed, its telescope sweeping the heavens. What is the hand? An instrument so wonderful that when the earl of Bridgewater bequeathed in his will \$40,000 for treatises to be written on the wisdom, power and goodness of God, Sir Charles Bell, the great English anatomist and surgeon, found his greatest illustration in the construction of the human hand, devoting his whole book to that subject. So wonderful are these bodies that God names his own attributes after different parts of them. His omniscience—it is God's eye. His omnipresence—it is God's ear. His omnipotence—it is God's arm. The upholstery of the midnight heavens—it is the work of God's fingers. His life-giving power—it is the breath of the Almighty. His dominion—"the government shall be upon his shoulder." A body so divinely constructed, let us be careful not to abuse it. When it becomes a Christian duty to take care of our health, is not the whole tendency toward longevity? If I toss my watch about recklessly, and drop it on the pavement, and wind it up any time of day or night I happen to think of it, and often let it run down, while you are careful with your watch, and never abuse it, and wind it up just at the same hour every night, and put it in a place where it will not suffer from the violent changes of atmosphere, which watch will last the longer? Common sense answers. Now, the human body is God's watch. You see the hands of the watch, you see the face of the watch, but the beating of the heart is the ticking of the watch. Be careful and do not let it run down!

Again: I remark that practical religion is a friend of longevity in the fact that it is a protest against dissipation, which injure and destroy the health. Bad men and women live a very short life. Their sins kill them. I know hundreds of good old men, but I do not know half a dozen bad old men. Why? They do not get old. Lord Byron died at Missolonghi at thirty-six years of age, himself his own Mazarin, his unbridled passions the horse that dashed with him into the desert. Edgar A. Poe died at Baltimore at thirty-eight years of age. The black raven that alighted on the bust above his door was delirium tremens.

"Only this and nothing more." Napoleon Bonaparte lived only just beyond middle-life, then died at St. Helena, and one of his doctors said that his disease was induced by excessive snuffing. The hero of Austerlitz, the man who by one step of his foot in the center of Europe shook the earth, killed by a snuff-box! How many people we have known who have not lived out half their days because of their dissipation and indulgence! Now, practical religion is a protest against all dissipation of any kind.

"But," you say, "professors of religion have fallen, professors of religion have got drunk, professors of religion have misappropriated trust funds, professors of religion have absconded." Yes; but they threw away their religion before they did their morality. If a man on a White Star line steamer bound for Liverpool, in mid-Atlantic, jumps overboard and is drowned, is that anything against the White Star line's capacity to take the man across the ocean? And if a man jumps over the gunwale of his religion and goes down never to rise, is that any reason for your believing that religion has no capacity to take the man clear through? In the one case, if he had kept to the steamer his body would have been saved; in the other case, if he had kept to his religion his morals would have been saved.

There are aged people who would have been dead twenty-five years ago but for the defenses and the equipoise of religion. You have no more natural resistance than hundreds of people who lie in the cemeteries today, slain by their own vices. The doctors made their case as kind and pleasant as they could, and it was called congestion of the brain, or something else, but the snakes and the blue flies that seemed to crawl over the pillow in the sight of the delirious patient showed what was the matter with him. You, the aged Christian man, walked along by the golden pillar until you came to the unbendable of a Christian life. You went to the right; he went to the left. That is all the difference between you. If this religion is a protest against all forms of dissipation, then it is an illustrious friend of longevity. "With long life will I satisfy him."

Again: Religion is a friend of longevity in the fact that it takes the worry out of our temporalities. It is not work that kills men, it is worry. When a man becomes a genuine Christian he makes over to God not only his affections, but his family, his business, his reputation, his body, his mind, his soul—everything. Industrious he will be, but never worrying, because God is managing his affairs. How can he worry about business when in answer to his prayers God tells him when to buy, and when to sell; and if he gains, that is best, and if he loses, that is best.

Suppose you had a supernatural neighbor who came in and said: "Sir, I want you to call on me in every evening; I am your fast friend. I could fall back on \$20,000,000; I can foreclose a panic ten years; I hold the controlling stock in thirty of the best monetary institutions of New York; whenever you are in trouble, call on me and I will help you; you can have my money and you can have my influence; here is my hand in pledge for it." How much would you worry about business? Why, you would say: "I'll do the best

I can, and then I'll depend on my friend's generosity for the rest."

What do you want in the future world? Tell me and you shall have it. Orchards? There are the trees with twelve manner of fruits, yielding fruit every month. Water scenery? There is the River of Life from under the throne of God, clear as crystal, and the sea of glass mingled with fire. Do you want music? There is the oratorio of the Creation led on by Adam, and the oratorio of the Red sea led on by Moses, and the oratorio of the Messiah led on by St. Paul, while the archangel with swinging baton controls the one hundred and forty-four thousand who make up the orchestra. Do you want reunion? There are your children waiting to kiss you, waiting to embrace you, waiting to twist garlands in your hair. You have been accustomed to open the door on this side the sepulchre. You have been accustomed to walk in the wet grass on the top of the grave. I show you the under side of the grave; the bottom has fallen out, and the long ropes with which the pall-bearers let down your dead, let them clear through into heaven.

Glory be to God for this robust, healthy religion. It will have a tendency to make you live long in this world, and in the world to come you will have eternal life. "With long life will I satisfy him."

WHITE HOUSE

Undergoes Alterations with Each New Presidential Family.

During the absence of President and Mrs. McKinley from Washington, Col. Bingham, superintendent of public buildings and grounds, had a large force of workmen employed in renovating and repairing the executive mansion, and this work is being hurried to completion. It is quite a noticeable and interesting fact that the white house bears in a measure the individuality of every lady who has had the honor to reside there, and by whom the expensive decorations and furnishings have been in a great measure planned. It has been sought to preserve the colonial appearance of the mansion, but through the varying tastes for decorations very little of the colonial atmosphere of the interior remains. The historic traditions of the mansion could be as well preserved, perhaps, if the president no longer continued to reside there. There is scarcely any doubt the American people, in view of the interest which has always attached to the white house, would gladly bear the expense of keeping it as it now stands, as Mr. Vernon and Arlington are maintained. More historic traditions clustered around the old capitol than about the white house, but this fact did not prevent congress from altering it to suit its convenience and needs whenever desirable or necessary. If the white house had never been altered from the day of its erection to the present time, except to make necessary repairs, it would be of much more historical interest than it is, or if it had received extensive additions from time to time, such as the great castles in England, it would then present an interesting appearance. But, as it is, no extensive alterations have ever been made, but one president after another has snipped off a little here and added a little there, inside and outside, until the white house is neither purely colonial nor modern, but a patchwork of both.

"DITTY" BOXES FOR SAILORS.

Crew of the Cruiser Detroit Supplied with Handsome Ones.

Each member of the crew of the second-class cruiser Detroit recently received the small box, or chest, familiarly known in the navy as a "ditty" box. This is a necessary article which each marine carries with him on all his assignments, and although not regularly issued by the government, it is carried by the navy department free of cost for him. It is one of the few things which is the personal property of the marine or bluejacket. The "ditty" box is not a new addition to the belongings of a marine, having been in use for many years. It is about fourteen inches long, eight inches wide, and ten high. It is made of wood and divided into several compartments resembling somewhat the divisions in an ordinary trunk. The lid of the box contains receptacles, with a rack, which hangs midway in the other parts, and is intended for a blacking brush, a box of blacking, a triple brush and scouring materials. The scouring materials are used to polish the brass buttons on the uniforms. Underneath this is room for scouring rags, cleaning cloths, and other small belongings which the marine may wish to take along with him. In the cover of the box he keeps scissors, pins and sewing materials. The "ditty" boxes furnished to the crew of the Detroit are made in the navy yard and are of exceptionally neat workmanship. All are stained a mahogany color and are highly prized by those who were fortunate enough to secure them. In this instance the recipients were not compelled to purchase the boxes, but will forfeit \$1 each if they are not returned in good order when the men's enlistment expires.—Brooklyn Eagle.

China's Trade Possibilities.

An estimate of the possibilities of trade with China may be judged from the fact that only 350 miles of railway have been built in the whole empire, with a population of 460,000,000.

An Autograph Volume of Music by

Orlando di Lasso, the great composer of sacred music of the sixteenth century, recently discovered in the imperial library at Vienna, contains a hitherto unknown portrait of the composer drawn when he was 25 years old.