

there are only the brave in meanness and the cowards in policy, under the pretense of purity.

"I am loyal to my section above everything else," says another. Well, a sectional man is a small fellow to argue with; but who is hurting your section like the saloon? Are there no ruined homes, broken hearts, reeling drunkards, dishonored womanhood and brutalized manhood in your section? Do you propose to be loyal to the ground or to the people? If the latter, you must help relieve them in home, State and church from the curse of rum. When you die and go out to face God and your record, which then will be your section? I fear that, unless you change, you will find it only a little scorched corner of the fire-blasted plain of ruin, with the last opportunity of life gone forever, and leaving you alone in your folly for having mismeasured the meaning of Christianity and hence failed utterly to meet the demand of the Christ upon you.

Sectional danger is an old ghost which the liquor devil dresses up and sends out every year, to scare the fearful into falling down and worshipping him. There is no more danger of sectionalism, aside from the political ghost, in this land, than there is of snakes in Ireland.

The burden of the day in this conflict is on the church, and the simple question is, shall we longer allow our homes to be ruined, our men to go to the dogs, our women to sorrow, and all the Christian elements to be put in peril for the sake of a few drunken politicians, whose bread and meat is to play upon the credulity of the people, or shall we honor God and save humanity by serving notice through the ballot-box that the saloon must go, and shut out from our land a curse ten thousand times more fearful than all the Chinese, about whom the politicians are wonderfully exercised, lest coming in they may corrupt the public morals and interfere with labor. No wonder some churchmen are anxious to send missionaries to China, but afraid to let the Chinese come over

here and find the people in the churches defending and upholding, by their practical course, a worse curse than the heathenism of the Chinese or the African, so far as that is concerned.

Bacchus rules in the places of public trust, and we had better dethrone him, before we get so anxious about the followers of Confucius, or the children of the east following the teachings of the Veda.

This foul curse lies at the door of the church of God in this land, and the solemn duty of removing it rests upon every man and woman who owns the name of Him who would save man from the curse of sin and death.

We should send missionaries by the thousands unto the heathen world, which lies in the gloom of sin and ignorance; but before we do this and attempt to heal others, we must cast this foul curse out from among us, that God may honor us in our work at home and abroad.

If we do not do this, then we will not only be robbed of our religious power, but the horde who uphold it will force upon us a continental Sunday, a continental standing army, and a strong, centralized government; and this in turn will become the sepulchre of the republic, on the ruins of which must rise a splendid despotism, the representative of a slavery worse than that which the negro ever endured.

Christian men, with the ballot in your hands, let me exhort you to bring no politics into the church, but put your religion into politics, and in the name of God, home and country consecrate your ballot to the banishing of the curse of the still and the upbuilding of humanity, thus securing a good, sober government, "rendering unto Caesar the things which are Caesar's" and at the same time saving man, and "rendering unto God the things which are God's." In the name of God, humanity and good government, as loyal sons of America, let us away with the saloon, and the woe and corruption, private and public, which it entails.

W. T. BOLLING.  
Covington, Ky.

The "CHURCH and POLITICS," was written for the SOUTHERN JOURNAL as a companion-piece to go with the "CHURCH and the SALOON."  
Price: 100, 35 cts.; 50, 20 cts.; 25, 10 cts.; 10, 5 cts.

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Circulate literature if you would educate the masses. The liquor dealers sent out 700,000,000 papers from Louisville in 1889, misrepresenting Prohibition. Shall that influence be counteracted?—J. W. Sawyer.

## THE CHURCH AND THE SALOON.

—BY—  
REV. W. T. BOLLING, D. D.

COVINGTON, KENTUCKY.

(THE CENTRAL METHODIST, CATLETTSBURG, KY.)

The Church and the saloon are in the very nature of things enemies beyond the possibility of reconciliation. The object of the church is to build men up and make them better and happier. Its sole mission is to seek and to save the lost, and in this end alone has its organization. The mission of the saloon is to pull men down; make them worse and more miserable. To this end alone it has a place among men, and well does it accomplish its purpose in dishonoring manhood, debauching womanhood, and leading the souls of men to death of both body and soul. The church means law, order, piety and joy; while the saloon means lawlessness, anarchy, lewdness and misery.

The astounding thing, the challenge to intelligence, honesty and truth, is to find men in the professed employ of the Church in the actual employ of the saloon, and assisting the latter to a position of greater influence than is possessed by the former. I do not mean that these saloon saints drink to excess or boldly come out upon the side of the saloon to encourage drinking in others directly, but to all practical intent they do the work just as effectually. The politician of the semi-religious type pronounces the saloon a curse and says it would be well to banish it if we could, but that we cannot, and hence should license it and make it a respectable evil and thus introduce the Devil to good society. He prays to God to "deliver us from evil" and then takes the best possible course to prevent the Almighty from answering the prayer by turning around and voting to establish the thing which he acknowledges is an unmitigated evil. I do not know that the Devil ever becomes amused; but if he does, it must be at the stupendous folly of such a course upon the part of a professed servant of God and lover of humanity.

The saloon finds its strongest band of supporters made up of the members of the Churches, and without them could not exist under any conditions. I venture the assertion that if all the members of the different Churches would vote against the saloon, the thing would be voted out of the land at the next general election. The complaint is heard that the masses are being divorced from the Church. Is it any wonder when the members of the Church are doing what moral unbelievers would not dare to do, and thus are forfeiting the confidences of the masses and alienating them from any faith in the practical force of Christianity as a vital quantity in eradicating evil from among men! What science can have any confidence in the man who prays with God and throws his influence practically with the Devil in fastening upon the men, upholding the most potent evil power ever conceived in Satanic mind, and hurled in hate against the bodies and souls of men! To expect a sinner to respect the faith of such a man is absurd. I would receive the sacraments from no minister who did this thing and in my dying hour would desire to be spared his presence about my couch or to be compelled to listen to his prayers for my soul. Such men raise an awful to-do over a young man or woman dancing, and would think any professed Christian criminal to encourage balls, yet they will assist in establishing places where the means employed to ruin souls is, when compared to dancing, as murder compared to a light blow of punishment. How many ardent advocates of the class-meeting and Sunday School are found attempting to commit a pious fraud upon the world by sustaining the saloon, forgetting that "whatsoever a man soweth that shall he also reap."

Our Lord found pious hypocrites turning the sacred place into a money



changers' place and to-day the sorrowful scene is being enacted by professed believers in many places. Judas never committed a more fearful crime than is being committed by these men who for business or political considerations are putting the Son of God to an open shame in the eyes of the thinking world. "What Concord hath Christ with Belial?" Can the two go together? Nay, verily; but the attempt to bind them must result in the folly against which Christ warned us when he said: "No man can serve two masters." God and the saloon have no possible connection; and he who is for one must of very necessity be against the other, and hence the Lord has said: "He that is not with me is against me, and he that gathereth not with me scattereth abroad." No real Christian in the light of this text can sustain the saloon in any way, by voice, habit or vote and it is folly to assume otherwise when we see the un-questionable and continued evil of the saloon dragging men and women down to the point where God's wrath rests upon them as He saith: "No drunkard hath eternal life;" and, "Woe unto him that followeth after strong drink," with "Woe unto him that putteth the bottle unto his neighbor's lips, and maketh him drunken, saith the Lord." I could no more sustain the saloon and hope for heaven under these Divine deliverances than I could under those relating to theft, adultery and murder, for all these are included in the saloon, and I must become a party to these crimes when I support the saloon as the most constant producer of them.

But it is said in justification of their course that the sale of liquor in some way will go on. Grant it; and yet the Master said: "Offenses must needs come, but woe unto that man by which the offense cometh." Theft, arson, lewdness, murder will go on while the fallen family of man is upon the earth; but must we as professed Christians endorse the continuance of these things and uphold them as necessary evils which we condone? I ask in all candor; Who is a Christian and yet will answer that question in the affirmative? Surely no one will, and yet they are as much justified upon the plea that they will occur as is the sale of liquor.

Another excuse is, that "no one compels a man to drink, and hence he who drinks is alone responsible for his ruin." What a farce of an excuse! Upon this ground the Devil is clear of all guilt for the ruin of souls. The truth is that the tempter is as guilty as the man who yields to the temptation. The man who bribes another to commit murder is as guilty as the man who strikes the deadly blow or fires the fatal shot; and the man who strikes the deadly blow or fires the fatal shot; and the man who puts the temptation in the way of poor, weak humanity, appealing to a passion more deeply seated than avarice or revenge, and which even strangles love, is as guilty as the ruined soul who yields to the temptation, and in yielding is lost. Pious saloon-makers will find full fruit of their labors in the place of lost souls and understand the awful import of the words. "Woe unto him by whom the offense cometh." Even the civil law, the creation of men, recognizes this fact and makes a party necessary before, at, or after the guilty fact *particeps criminis* and guilty under the statutes. How then can any man escape guilt when a willing party of the crime of murdering souls?

I confess myself astounded at the manner in which professed believers in Christ and members of the Church will for the sake of a political creed subvert every principle contained in the teaching of Him in whom they profess to believe. The conflict, so far as outward agencies are concerned, is now between the saloon and the Church of God, and men who propose to sustain the one should in all honesty get out of the other and let the world know just where they stand. To the honor of the saloon men be it said, they do this and have no affiliation with the Church and do all in their power to pull it down. They make no compromise with religion; but in word and deed are ever found consistently fighting the Christ and His cause.

It is only the Church members who help the saloon by voice and vote who act the part of the traitor. Under the specious plea of political necessity they betray the Christ by crying, "Hail, Master," and then surrendering him to the saloon power, which, as I have said, never fails to voice its hate of Him, and all his teaching. The saloon question is not a political question simply, but a moral issue in which every follower of Christ must in the very nature of the case oppose this foul evil by every legitimate means in his power, by prayer, voice and vote; for less than this is impossible, and be true to Christ and humanity. While the saloon is a great enemy to good civil government, it is a worse enemy to the Church and everything we hold sacred in the means and movement for the salvation of men. If political policy is to be by professed Christian men placed above moral duty, then well may we acknowledge Christianity a failure, prepare for the steady growth of infidelity and final triumph of evil over good. Let every man who is a professed follower of Christ voice his disapproval of this miserable evil by casting his ballot against it, for we had as well expect to raise a crop by prayer without the plow as to banish the saloon by praying "Thy kingdom come," and not back it with the ballot.

## THE CHURCH AND POLITICS.

Politics has no business in the church, and no man should be asked there whether he is a member of this or that political party. The church was not intended to look after a man's politics, and whenever she undertakes to do so then she wanders a long way from her legitimate work appointed her to do.

While politics should find no place in the church, it is a poor church which has no place in politics. The church is not a unit, a mass simply, but is made up of individual members, each responsible to God for the manner in which he or she does the things calculated to make men wiser, purer, and hence happier, in this life and the world to come.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's," is the command unto every member of the church.

Now, then, Caesar, or the government, has a claim upon me to my service to the extent of the divine law, and I must pay taxes to, keep the laws of, and fight for my country, if need be; but God has a claim on the bodies and souls of men, and I must battle for these above the claims of Caesar. When Caesar demands my money to keep up government, I must pay it honestly. When Caesar calls for my aid in repelling an enemy I must respond loyally; but when Caesar demands that I help him ruin men's bodies and damn their souls, then I cannot do this, for I must "render unto God the things that are God's."

When a political party advocates and protects an evil against man and God, then the church—that is all the individuals constituting the church—should hurl itself with all its force of prayer and ballot against that political party, in order to save the bodies and souls of men, and thus "render unto God the things that are God's."

The saloon makes no secret of its attack upon the home and the hatred it has for the church, and the church must defend itself and the home, the source for conserving forces of intelligence and purity, or she is a fallen thing, bereft of the presence and power of God, and must soon be justly despised of all thinking men.

No one will accuse me of being in any sense in sympathy with infidelity, but I am free to say that the infidelity in open, bold conflict with the doctrines of Christianity has far more claim upon the respect of honest men than the church which will theoretically recognize God, and then practically essay to overthrow His government by indirect means.

If the conflict narrows down between creed, forms, organization on the one hand, upholding the saloon, the wrecker of home, the corrupting power in politics, the debauching influence among men, and skepticism as to creed, but honest battle against the saloon upon the other then I surrender the church and go with the skeptics. I would not surrender my faith in God and His word, for the Lord and the Bible are so clearly against the saloon and corrupting organizations that uphold a curse, that no one layman, priest, or bishop can be in favor of God and the saloon at the same time.

Many would like to remain in the employ of Herod, and yet get favor with the crucified one of Calvary, but it will not work.

Whenever any man has no more love for God and humanity than to compromise with the liquor power, born in hell, delivered in hate, feeding upon corruption and fattening on crime, then that man must be fearfully in the dark if he lays claim to being in favor with God. God demands of every man in the world that he be a saving power in saving both the bodies and souls of men; and how can a man sustain the saloon, which wars directly against both, and yet hope to meet the demand of the law of God, to "render unto God the things that are God's?"

It seems to me that the couch of such a man would be haunted by the faces and forms of the murdered, the sorrowing, and the fallen, male and female, who have been sent out of the world, victims of this accursed traffic, and who must, at the bar of God, hold him as a party in causing all their sorrow, shame and death.

Better put as much of the church as you represent, my brother, into politics, and help dry up this fearful stream of ruin to men.

"I cannot afford to throw my vote away," says another. Well, a vote for the right is never thrown away. But suppose it does not win! Had there been an election in Judea, whether to do away with money-changers from the temple, how do you suppose Peter, John, and others would have been found voting? With the unbelievers and enemies of Christ, on the plea that if they voted any other way their votes would be lost? They were not made of such stuff as to hide from doing right, because it would not pay, so far as immediate results were concerned, but would have casted their ballots with the Christ and humanity, if there had been but eleven votes in favor of it, while Judas would have been the only one wanting in fealty to the Master and not supporting Him, because he could not win by voting with Him. On this line, my brother, you are in fearfully bad company, where



men permit it," he drew a talk from Psalms 94: 20—"Shall the throne of iniquity have fellowship with thee, which frameth mischief by the law?"

He said, among the good things: "I have nothing, at this time, to say condemning the saloonist, the wholesaler or the distiller. I want to get at the Christian men and women who are making this business legal and lawful; who are responsible for the traffic. The Christian men and women of this nation hold the balance of power, and can do what they choose in having laws made and executed. We like to tell our children of how our forefathers threw off the yoke of King George, and yet, to-day we are slaves—slaves to King Alcohol. Sitting upon his throne he rules; politics is swayed by him; the newspapers feel his power, and the church is influenced by him. It would be better for us now to be under the rule of England, and free of this traffic, than to be as we are.

"Some say that men who are in office will not make or enforce laws against King Alcohol. Let me say we are a free, sovereign people, and the office holders are our servants. We make and enforce our own laws. None is greater than the people. The national Congress is influenced by alcohol. Laws are made while men are under this influence. In the White House cellars now, are barrels of liquor for beverage purposes. Many of our legislators are topers.

"King Alcohol gets all the laws he needs in the interest of his business. He never fails; his influence is supreme. Many bribes are given to law-makers. It is the most profitable business, making from 200 to 500 per cent. 'The love of money is the root of all evil.' It allures men into this business, and women who love luxury, ease and self-indulgence, marry these men for that

money, stifling conscience. Not only the Christian men, but the Christian women, are responsible for this traffic; and if the Christian women will to-day say it shall stop, it will."

He drew a touching picture of the liquor dealer in his palatial residence built upon the wrecks of many homes; built on the sobs, the tears and the groans of women and children. Thankful that McFerran Memorial church bars out all distillers and liquor dealers,

"Go to the distiller and tell him his business is wrong, and he affirms it is right, flaunting his legal license in your face. Go to the wholesaler, and he says the same. Go to the saloonist, as I have done, and he points you to his license and says: 'The Christian men and women of this country make my business legal, and lawful, and you are wrong—not I. Not only do they legalize my business, but some of your members, deacons, and even preachers, are my customers; go to them.'"

"I come now to the Christians, who, by their use of intoxicants, and by their influence in legalizing this business, carrying 60,000 men and women down to death every twelve months, and I implore you to stop it. Resolve now that you will not use intoxicants and that all your influence will be thrown against every effort to legalize this wrong."

During his talk he used effectively three painted pictures showing King Alcohol seated on his throne of barrels and dictating to the National Congress; liquor lobbyists bribing Senators; Christian people along with worldlings, unwittingly making a net of roses and flowers tempting men to the tavern and a pit of death.

Rev Fred D. Hale is in favor of men voting as they pray.

Saloon keepers vote as they "prey."

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### Prohibition and Equal Rights.

[BY MRS. JOSEPHINE K. HENRY, VERMILION, KY.]

MEN AND WOMEN OF KY. READ THIS.

The following pertinent questions and answers by Lucy Stone the grandest of American women are revised to suit Ky. and show the true position of Ky. women.

Q.—Shall the men and women who are to obey the laws have a right to make them?

A.—No only the men shall have that right.

Q.—But there must be laws that especially concern women, who shall make these laws?

A.—Only men shall make them.

Q.—May not mothers help make the laws that settle their legal relation to their children?

A.—They shall not. The men shall have the sole right to make such laws.

Q.—May not married women help make the laws that decide what share of the property acquired by a husband and wife during marriage shall belong to the wife?

A.—They shall not.

Q.—May not a married woman help make the laws that decide how much of her property acquired before her marriage shall belong to her husband after her death?

A.—No the men shall decide that.

Q.—Who shall make the laws that decide how much of the property of the husband shall go to the wife?

A.—The men shall make them.

Q.—Who decides what shall become of a wife's property at her death?

A.—The men.

Q.—Do they allow a wife to make a will?

A.—They do not. The men make the law, giving a wife's property to themselves.

Q.—What share shall a husband have in a wife's property?

A.—He has the whole of the income while the wife lives, and the use of her real estate as long as he lives, and inherits absolutely all her personal property.

Q.—Do not married women own their own clothes in Kentucky?

A.—They do not—Kentucky hus-

bands do not trust their wives even with the ownership of their own clothes.

Q.—What is the right of a wife in her husband's property called?

A.—Widow's dower or incumbrance thirds.

Q.—What is the husband's right in his wife's property called?

A.—"The estate by the courtesy" (or curtesy.)

Q.—What share shall a wife have in the real estate of her husband?

A.—She shall have the use of one third after her husband's death.

Q.—If the wife die before her husband what share of the property earned by herself and by her husband jointly during their marriage may she will to her children or to anybody?

A.—Not a cents worth.

Q.—Can a married woman in Kentucky give any of her real estate or personal property at her death to her children?

A.—She cannot, the law gives all she possesses to her husband.

Q.—Who made that law?

A.—The men, to protect themselves.

Q.—How much of a husband's property belongs to a wife during marriage?

A.—None of it.

Q.—Is the wife entitled to nothing during marriage?

A.—The law gives a wife food clothes and medicine, the same as it gives to town or county paupers.

Q.—If a husband has thousands of dollars in the bank is a wife entitled to any of it?

A.—Not one cent.

Q.—If a wife has money how much is the husband entitled to?

A.—All of it.

Q.—If a husband borrows money from his wife, is his verbal or written promise to pay her back binding?

A.—It is not, his promise or his note are of no value in law, it is perfectly lawful for a man to defraud his wife.

Q.—Who made that law?

A.—The men.

Q.—If a wife invests money to put her husband in business and he dies does the law return her money to her?

A.—It does not, she will get the interest on one third of the money she invested in her husband's business for life. The rest will go to his family or creditors.



Q.—Has a wife any interest during the life of her husband in stock, crops merchandise etc?

A.—She has not.

Q.—What interest has a husband in stock, crop, etc. that the wife owns?

A.—It is absolutely his and he can sell the same and pocket the money.

Q.—Can a wife sell her property without her husband's consent?

A.—She cannot.

Q.—Can a wife mortgage her property to pay her husband's debts?

A.—She can.

Q.—Can a wife sign away her dower?

A.—She can.

Q.—If a living child has been born to a married couple can anything rob a husband of courtesy in his wife's property?

A.—Nothing except his voluntary consent to conveyance.

Q.—How long can a widow stay in the family homestead after the death of her husband without paying rent?

A.—Until dower is assigned.

Q.—How long can a husband remain on the farm or in the house owned by the wife, after her death?

A.—As long as he lives.

These are only a few of the laws of Kentucky which so greatly wrong and rob married women. Is it not time the code was being revised and justice incorporated?

#### WHY SHOULD NOT WOMEN VOTE, AS WELL AS MEN?

We want to ask the readers of the Southern Journal to set aside the non-sensical objections that spring from a dwarfed idea of the central principle of right, and put the question to them in plain English: Why should not women vote as well as men? They are the equals of men in intelligence, education, capability to decide moral, religious and political questions, and their interests in all the affairs of life are identical. No one pretends to find a reason these days why women should not vote. The most frequent objection is that the polls are unfit places for women to go on account of the bad language and drunkenness indulged in by men. We are in the habit of expressing ourselves plainly on this question of woman suffrage, so here is our answer to this lame and sickly objection. We think that any man who has not respect enough for himself and others to act the gentleman in the presence of women at the polls, or anywhere else, should, by law, be disfranchised and his wife, mother and sisters vote in his place, and in addition to losing his vote, he should be put in jail long enough to get sober and have the tobacco and profanity mopped out of his mouth. What are these women "protectionists" going to do about the poor women who have to live a lifetime with drunken and profane men? As

women are not voting they will have to worry along with drunkenness and profanity. We suppose it don't hurt them to come in contact with such brutality at home.—*Joséphine K. Henry.*

#### HIGH LICENSE FIGURES.

Last year there were 3358 applicants for retail licenses for the sale of intoxicants in Philadelphia; this year 3015. Last year 1253 applications were granted; this year 1338—an increase of 135. The number refused this year was 1627, last year 2105; that is 478 fewer refusals this year than last! In addition, this year 540 wholesale applicants out of 563 were granted. Last year the city treasury received as its share from the retailery \$501,200; this year \$1,338,000, an increase of \$836,800 of blood money. These are saddening figures. They

#### TO EVERY LOVER OF GOD AND HUMANITY.

The following petition has already received more than a million of signatures, but before the opening of the Columbian Exposition we desire the number repeated, many times if possible, that as we present the petition to Rulers we may be able to say:

THIS REPRESENTS THE WILL OF THE PEOPLE

WILL YOU HELP US?

Please cut out the petition, paste blank paper across the bottom and secure the signatures of as many women as you can. After adding the name of the town and the state where the names are obtained, send to Miss Alice Briggs Office Secretary World's W. C. T. U. Evanston, Ill.

For petition blanks, blanks for endorsement of men, churches, societies, etc., send to

MARY A. WOODBRIDGE,  
Secretary World's W. C. T. U. Ravenna, Ohio.

#### PETITION OF THE

### World's Woman's Christian Temperance Union

FOR THE

## PROTECTION OF THE HOME.

Addressed To The Governments of The World.

#### Honored Rulers, Representatives and Brothers:

We, your Petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper, and the time is brought nearer when the world shall be at peace.

We know that indulgence in Alcohol and Opium, and in other vices which disgrace our social life, makes misery for all the world and most of all for us and for our children.

We know that stimulants and opiates are sold under legal guarantees which make the Governments partners in the traffic, by accepting as revenue a portion of the profits, and we know with shame that they are often forced by treaty upon populations, either ignorant or unwilling.

We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult.

We have no power to prevent these great iniquities beneath which the whole world groans, but you have power to redeem the honor of the nations from an indelensible complicity.

We therefore come to you with the united voices of representative women of every land, beseeching you to raise the standard of the law to that of Christian morals, to strip away the safeguards and sanctions of the state from the drink traffic and the opium trade, and to protect our homes by the total prohibition of these curses of civilization throughout all the territory over which your Government extends.

NAMES.

RESIDENCE.

#### NO UNCERTAIN SOUND.

Rev. Fred. Hale Goes to the Root of the Legalized Liquor Evil.

Rev. Fred. D. Hale preached a clear, clever, courageous sermon on "King Alcohol," to a crowded house at the McFerrer Memorial Baptist church Sunday night, May 22. Starting out with the assertion that "Alcohol is a poison, and as such should be relegated to its sphere in medicine," and that "the legalized liquor traffic exists in this country to day only because the Christian men and wo-

show that high license fosters and develops the liquor traffic and liquor drinking, and suggest some reflections that should burn the consciences of those temperance men who were seduced by the high license law into voting against the prohibitory amendment. The liquor business, which pours ruin through our homes, is immensely profitable to those who are engaged in it. There are 3015 men in the city who were willing to pay \$1000 a year for the simple liberty to engage in it; 1338 are actually doing that—spending a thousand dollars each before getting a cent of return.—*Presbyterian Journal.*

Kentucky is 100 years old as a State but it is the age of her old rye and not her age as a State that makes her celebrated.—*Chicago Post.*



When a man says that "I love the party," I plead guilty at once.

I love it, not as an end, but as a means.

It is the incarnation of a great idea. So I say, let us cultivate the spirit of party loyalty.

Nay more; it is the duty of the Prohibitionist to vote his ticket at every opportunity, and to vote it straight from top to bottom. [Applause.]

I wouldn't like to hear a Democrat say that of the Democratic party, and I wouldn't like to have a Republican say it of the Republican party. Why, the more a Democrat or a Republican scratches his ticket the better it becomes, but that is not true of the Prohibition party.

When you and I go into a minority party we ought to accept the responsibilities.

When we stepped out from the Democratic and Republican parties with our eyes wide open and joined the party, that for the time being is a minority party, we ought to understand that as a principle of honor we have relinquished our prerogative to decide between the Democratic and Republican candidates.

I say that no Prohibitionist has a right to go to the polls and express his preference for that Democrat over that Republican.

No Prohibitionist has a right to make one of his own party run behind his ticket simply because he has a sentimental choice as between the candidates of the other parties.

When the time comes when we are in the majority, I intend to belong to the great army that scratch their tickets when ever they please.

We are now but engaged in the work of building up a great party.

We believe nothing more profoundly or more sincerely than that both the Democratic and Republican parties must be beaten.

There is not a Prohibitionist in this house, nor in the State of Indiana, who does not believe that the interests of the country would be served by the defeat of them both.

If that be true by what principle of common sense shall we stultify ourselves by voting now for a Democrat and now for a Republican, simply because the men are satisfactory men?

So I come back again to repeat my

proposition: First it is the duty of individual Prohibitionists to put a ticket in the field at every opportunity.

Second, to support that ticket from top to bottom.

Another thing: it is the duty of every Prohibitionist to learn thoroughly that there is no other way, no short cut to victory, no route across lots.

It is his duty to set his face against every deal, every dicker, every alliance. I am not in love with the idea that we must protract this struggle indefinitely, but I have too great a regard for the victories already won, I value too highly the progress we have already made, I have to sacred a regard for the efforts of those who are now laboring and for who have gone before us, to fritter them away with people who are not going our road.

I don't intend to travel any other man's path because he offers some allurements by the way side.

If they are headed the way I am willing to march with them; but I tell you there is one party, and only one, in all this great land that has "Prohibition" upon its banners, and that is the Prohibition party.

Any attempt in county or State to fuse or amalgamate with any other party will simply breed confusion, disaster and disgrace.

Why, the very best party in existence to-day for the settlement of the great labor problem and other reforms is the Prohibition party.

Read our platforms of '72, and '76, and '84, and '88, and you will find that the Prohibition party was the first party to declare for the emancipation of labor, for State and national legislation of railroads, for every great industrial reform; and I am sometimes amazed at the effrontery of our brethren, who, waking from their Rip Van Winkle sleep, spring into the arena and ask the Prohibition party to leave their leaders and follow them.

If there are men who want to fight against monopoly let them march under the anti-monopoly banner of the Prohibition party.

If there are those who believe that labor is oppressed, let them stand beneath the standard of the first party to lift it up in the national councils and declare for the emancipation of labor.

SAMUEL DICKIE.

## THE THINKMAKER SERIES. [3]

Published by the SOUTHERN JOURNAL, 356 East Market Street, Louisville, Ky., J. W. SAWYER, Editor. See Prices 4th Page.

Circulate literature if you would educate the masses. The liquor dealers sent out 700,000,000 papers from Louisville in 1889, misrepresenting Prohibition. Shall that influence be counteracted?—J. W. Sawyer.

### HE WAS A COWARD.

Rev. Fred. D. Hale Tells Why His Pulpit Was Silent.

With Inspired Eloquence He Points to the One Gloom of Hope for Salvation from the Legalized Liquor Curse.

Rev. Fred D. Hale believes the Bible a safe guide, and the scriptural quotations cited during his "King Alcohol" series of sermons are both numerous and appropriate.

On Sunday night he read many clippings, from various sources some touching stories of man divine and man drunk; others, appeals to a righteous, sober life.

Taking the subject of King Elah's fall from I. Kings: 16: 9—10 verses, he preached a lucid and logical sermon, at times moving his audience with inspired eloquence and holding their riveted attention to the end, when he grandly summed up the various methods in use to abolish the liquor traffic.

#### LOST REASON.

He said: King Elah lost his power of self defense and his crown through his drunkenness. Drink always robs man of his reason, that one feature which distinguishes him from the brute. Not only does he lose his God given reason, but his kingdom here and hereafter. God hath said, "No drunkard shall enter the Kingdom of Heaven."

God gives us natural passions which are beneficial to us. Using intoxicating drink is the reaction of a new passion, and a sin. The passion for intoxicants is not God given, but self acquired. I preached at the Mission on "Whisky" the other night, and there met a man who had lost reason and all hope of heaven, and he so confessed. I preached about whisky there, and have been preaching it here. I've got whisky on the brain now, and want to get the mind hot on this question.

Go where there is sin, wickedness, debauchery and inflamed passions, and

you will find at the root of it strong drink. Seventy-five per cent. of the wickedness and crime are traceable to it.

Strong drink lost King Elah not merely his own life, but the lives of his kinsfolk and his friends. Every one is connected in some way with this issue. The lives, peace and happiness of hundreds of innocent ones are taken away indirectly by this curse. The drunkard is not the only sufferer.

I have examined the newspapers daily, and all, without exception chronicle some trouble or death caused by whisky. One hundred thousand people died in 1891 through drink, and one hundred thousand started in the same direction. Drunkards die; moderate drinkers become drunkards, and youths become moderate drinkers. The process continues while the traffic exists.

#### IN THE DENS.

I stepped into a saloon the other night—it is seldom I do this. What a sight! Men with bloated faces lounging at the bar; staggering boys in a drunken dance, and a woman behind the bar. A woman! What a scene! She saw my Bible under my arm, and turned away.

I say you don't know what is going on in these dens. You don't understand what the legalized liquor traffic is doing, or you would not console yourself thinking it is not hurting you. Dr. Parkhurst, of New York City, went into these dens of wickedness and he proclaimed in the pulpit what he saw. He electrified New York, and told you and me some truths we must heed. Only one in a thousand can do as he did. Of course, the newspapers, steeped in liquor infamy, railed against him. Thousands in this city are being wrecked and ruined to-night.

#### NOTHING TO YOU?

I talked to a liquor dealer not long since; I often do this. His wife would not stand by me while I tried to convert him from his evil ways. She said: "My husband makes liquor, but we never use it or have any in our house, like some of your members do. We are not concerned in this matter." Nothing to her? Yes; her son died some time after that—died of strong drink. You think it is nothing to you.

## THE SOUTHERN JOURNAL

Is published weekly at 356 East Market St., Louisville, Ky. The price of Subscription is \$1.00 per year. Clubs of five, \$3.75.

Sample Copies 2 Cents.

P. S.—This tract is for sale at 35 cents per 100, postage paid, at the SOUTHERN JOURNAL Office.



While your influence is going on the side of rum, its ruin and wretchedness are creeping closer to your hearthstone and reaching for your son or daughter.

There is a vacant pew in this church to-night. Why? Because the man who should be in it and was in it this morning is not here. He is, indirectly, in some way interested in the rum business. He does not want me to preach on this question, and says he will not hear me. I am going to be more earnest, more ardent and consecrated than ever in this work.

I talked with a wholesale dealer once, a church member. He said he was going to quit the business as soon as he could. Recently I read in a paper that he had started a larger distillery than he ever had. Can't give it up. In twenty years that family which is indifferent to this issue will suffer.

#### WHAT IT COSTS.

Five hundred thousand men engaged in this business. Think of it! One to every fifty voters; one to every three hundred inhabitants. More than 1,100,000,000 gallons of liquor made last year. That is how much? Build a canal from Louisville to Cincinnati, twelve feet wide and twelve feet deep, and this liquor would fill it.

In money, \$1,200,000,000 was spent last year for strong drink. This is merely one-third of the loss to our nation. Count the cost of police, justices, courts, penitentiaries and asylums, and you have an annual money loss of \$3,600,000,000. That is \$360 to every family. Five hundred thousand men tearing down what others build. I want you to get these alarming facts fixed in your mind.

#### ONE GLEAM OF HOPE.

There is one gleam of hope penetrating this awful picture. For fifteen years I have studied this question. I never spoke much about legalized whisky. I was afraid of hurting some one's feelings. Plainly, I have been a coward, thinking my parishioners would say I was dabbling in politics. But when I hear what this grand book, the Bible, says to me and to him "who putteth the bottle to his neighbor's lips," I cannot and will not be silent. I have watched this nation's dealing with this issue. All our moral suasion will never touch the man behind the bar. I have watched the effect of local option but local option by itself will never break down this nationally legalized traffic. I have watched high license, and have seen just as much and as bad drunkenness as under low. Lessen the number of saloons if you will, but they are still saloons. I was once a Democrat, and I hoped that party would crush out this traffic in some way. I worked in a quiet way as a pastor, hoping I might see the day. Did it come? Will it ever come? I

have given up that hope.

The Christian men and women of this nation must rise as one man and say: "We will not use strong drink as a beverage; we declare the saloon must go. The licensed liquor traffic must go."

Boys and girls do not know what license means. The preamble of our national Constitution speaks very clearly of "the welfare of the people." The spirit of that instrument is that that saloon on Jefferson street, and on Green street, has no inherent right to existence; is not promoting the well being and welfare of this nation. That saloonkeeper comes to the Christian people of the nation with money in his hand, and wants a legal right to make drunkards of our children and wreck our homes. We put our hand and seal to that license for money, and he lawfully runs his saloon. A license—a saloon; no license—no saloon; simple.

#### TO WIPE IT OUT.

To wipe out this traffic is a tremendous undertaking, yet notwithstanding, it will be done. The most gigantic work, next to spreading the gospel, is the destruction of this evil. Arrayed on its side are the politicians, wealth, newspapers, and the Democratic and Republican parties.

I tell you to-night, I am no prophet, or the son of a prophet, but that traffic shall be stamped out. The tide is rising now. Sentiment is being numbered and is rapidly increasing. 9,000 in 1880; 150,000 in 1884; 250,000 in 1888, and I hope and pray God that in 1892 more than 1,000,000 men may be enabled to stand in protest over this curse. This shall wake up those politicians and newspapers and Democratic and Republican parties and this people.

God helping me, I shall never use intoxicating drink as a beverage, and never vote to perpetuate its legalized manufacture and sale.

Essay of S. B. Weldon Read Before the Pioneer Prohibition Club of Crittenden County April 22 1892

Intemperance the chief source of crime. That habits of intemperance are the chief cause of crime is the testimony of all our circuit court judges. Intoxicating drinks enable men to commit crimes, by firing the passion and quenching conscience. We often hear men say they can drink, or they can let it alone, they can drink a dram when they feel like it and go on about their business, to which we would say, remember that drunkenness has but one origin, and that is the so called moderate drinking of intoxicating drinks.

No man can enter upon the use of intoxicating drinks with the assurance that he will not become a drunkard. I have in my mind now, a young man

that was raised by pious parents who taught him that it was dangerous to touch whisky, he lived in a city and naturally enough, was surrounded by bad boys who influenced him to taste liquor, his parents found it out and remonstrated with telling him what it might lead to, he answered that a fellow that couldn't control his appetite, was a fool and if you ever hear of me getting drunk tell me so and I will quit drinking, but alas, alas, not many years passed until that young man who was the pride of father and mother became a drunkard and one day whilst he was celebrating the birth of his Savior, as many do now, in a drunken debauch he shot and killed one of his school mates that happened to be standing near, for which crime he was sentenced to the Penitentiary for seven years. There to remain and suffer the tortures of a prison life for seven long years, besides leaving at home to suffer in consequence of his disobedience, a father and mother who had advised and prayed with him from his early infancy to manhood, and beside leaving father and mother broken hearted, they still true to that beloved boy had spent all they had to try to keep him out of prison. And now instead of a once happy family with plenty of every thing to make home comfortable, we see them poor, distressed scandalized with their only boy and the pride of their home now suffering in a felons cell and all on account of the first drink, who can touch liquor and say they are safe. Now beyond all question, the use of intoxicating drinks, which have their origin in a hotter climate than this, demoralizes and depraves men, and causes more insanity, mental sufferings and wretchedness than all other evils. While some of our church organizations and their pulpits and periodicals are either shunning this subject, or directly justifying and thus encouraging the use of intoxicating drinks, and some of our preachers are indicating the use of it as a beverage; Other religious organizations around us are alive to the importance of duty of shunning this evil.

The Methodist conferences all over our broad land are raising their voices against this giant evil by declaring in favor of the Prohibition party and herein, it seems to me, lies the power of the Methodist church among those outside of church organizations, and the reason why it has made such progress in the world. It has been foremost in denouncing evils, and active in every great reform movement. It went before all other organizations in denouncing human slavery and was a power in the land for good in the contest that resulted in its overthrow. In regard to the terrible evil of intemperance. The Methodist conferences fearlessly declare that the church of Christ is largely responsible for the liquor traffic in our land, and we agree with them from the

fact that the scriptures say, ye, (speakers of the church) are the light of the world, ye, are the salt of the earth.

#### Pass It On.

"The saloons must go!" the preachers say,  
And good men say, "That's right!"  
And all are sure to have their way,  
For they're going day and night.

—West Chester (Pa.) Daily News.  
And behind each bar within the State,  
Stands a bruiser, slick and fat,  
Who is a true Republican,  
Or a trusted Democrat.

—Boston Traveler.  
They must be there to make it go—  
This tweedleum and tweedledee,  
"Tis 'cordial sympathy,' you know;  
They sell it—trade mark G. O. P.

—Western Leader.  
And behind each slick saloon man  
Stands the Legislator grim,  
With the license voting Christian  
Just in the rear of him.

—Milton (Pa.) Sunbeam.  
And within the license voter,  
Is a heart by idols cursed,  
That makes him bow the knee to Baal,  
And worship party firs.

—Lancaster (Pa.) Prohibitionist.  
Behind the whole the Devil stans,  
With calm, satanic leer,  
Intruded to old party hands,  
His cause has naught to fear.

—Bloomington (Ill.) Lancet.  
If churchmen did not assist  
In providing these foul decoys,  
The saloons could not exist  
To ruin our innocent boys.

—Danville (Ill.) Sentinel.  
"Pass it on; the saloon must go,"  
Preachers and good men say,  
"It is evil and full of woe,  
And we'll vote as we pray."

—The Worker.  
The G. O. P.'s and D. E. M.'s  
A heavy load are loading,  
Of sin and shame, in party's name,  
For whisky they are voting.

—Southern Journal.

#### CURES DRUNKARDS,

CHICAGO, June 1.—A free dispensary for the cure of alcoholism established by the west side Woman's Christian Temperance union at 870 West Madison street is open every evening from 8 to 9 o'clock. Although but recently inaugurated there are many applicants for treatment, all of whom receive proper attention. The west side union urge all victims of the alcohol habit to come and receive, without money and without price, the treatment which shall destroy the appetite for drink.

A standing offer of \$1,500 per month has been made to the directors of the Temperance temple for space in the marble corridor of the rotunda in which an elegant (?) tobacco stand would be established. "Never!" said Mrs. Carse; "Not if \$50,000 were offered." And all the women say "Amen."



## Kentucky State Platform.

[Adopted June 2, 1892.]

The Prohibitionists of Kentucky in convention assembled declare:

First—Our loyalty to the National Prohibition party.

Second—As Prohibitionists, we recognize in the licensed liquor traffic the greatest and most dangerous of monopolies; because it is the most prolific of all sources of moral degradation, material destitution and political corruption, and hence more destructive in its influences than war, pestilence and famine combined. To perpetuate it by statutory law, now that such a business has been outlawed by the United States Supreme Court under the common law, is a crime against humanity, a sin against God, a disgrace to civilization and a mockery of the privileges and duties of the American freeman at the ballot box. Therefore we denounce all statutory laws, Federal or State, that authorize its existence as unconstitutional, unjust and wickedly oppressive to those who most need the protection of law, and that we favor the immediate abolition of the internal revenue system, whereby our National Government is deriving support from our greatest National vice.

Third—No citizen should be denied the right to vote on account of sex, and that an educational qualification should be the test for all voters.

Fourth—That the tariff question is not one of general intelligence, but is comprehended only by specialists who have made a thorough study of all its intricacies; that as a political party question it has been and will be used to obscure other great issues. We, therefore, favor the regulation of the tariff by a non-partisan commission, with the purpose to cheapen the actual necessities of life, place the burden of taxation on the protected wealth, rather than on the poverty stricken classes of the nation, and to protect American labor from the inequalities in price between it and foreign labor.

Fifth—We insist that the currency of the country should consist of gold, silver, and United States Treasury notes of equal tender value, and that said notes should be issued directly by the General Government without the intervention of private banks. The amount should be ample to meet the industrial and commercial demands of the nation. The rate of interest should be uniform in all the States, should be fixed by the same Governmental authority that issues the money and regulates the value thereof, and based upon the average interest income on the in-

dustries of the country.

Sixth—As railroad, telegraph and telephone companies are incorporated for the purpose of advancing primarily the general welfare, rather than for personal gain, they should be controlled by the Government in the interest of the whole people. And the net dividends on the actual capital invested in them should not be allowed to exceed the average income from other commercial and industrial enterprises.

Seventh—All unearned land grants made to private corporations should be reclaimed by the General Government, the alien ownership of land in the United States after a limited but fixed period of time should be prohibited by law, and all lands belonging to the Government should be held for homes for actual settlers and bona fide citizens of the United States, occupancy and use being the sole right of tenure.

Eighth—The Prohibition party is the only party that is the true friend of the colored race, in that it would elevate the race by removing from its pathway the degrading influence of the saloon, and a just taxation as to help the colored race in its up-hillward way from out the degradation of centuries.

Ninth—We oppose trusts and combines of every character organized for the purpose of enriching the few and oppressing the many; we demand a civil service reform that will make moral and intellectual worth, together with a proper adaptability to the work to be done, the sole tests for qualification for appointment to office; we are in favor of the Australian ballot system of voting; we are for the election of President, Vice-President and United States Senators by direct vote of the people.

Tenth—Believing a great part of the immigration to this country is not only injurious but dangerous to the life of the republic, we favor a restriction that will not only exclude vagabonds and criminals, but those who come not to be American citizens or build American homes, but who come with tags on their backs to work in mines and shops, and on railroads at reduced wages, thereby unarming the honest laboring men of our country.

"Neither the great Democratic nor Republican machines can ever suppress the saloon.—*Dickie.*"

Lead us into temptation for \$250 per annum.

Deliver us from all evil that doesn't pay a license.—*Greenville (O.) Transcript.*

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FOR PRESIDENT.  
**JOHN BIDWELL,**  
OF CALIFORNIA.  
FOR VICE-PRESIDENT.  
**J. B. CRANFILL,**  
OF TEXAS.

ELECTORS AT LARGE.  
Alex. Lusk, J. B. Finnell, Assistants, E. J. Polk, P. S. Eastin

CONGRESSIONAL ELECTORS.  
First—E. W. Bagby, Assistant, S. B. Weldon.

Second—Col. J. M. Holmes, Assistant, L. G. Pope.

Third—Eugene Underwood, Assistant, Rev. G. W. Robertson, Assistant, Rev. W. F. Rogers.

Fourth—Rev. G. W. Robertson, Assistant, Rev. W. F. Rogers.

Fifth—J. W. Sawyer, Assistant, G. W. Summerfield.

Sixth—John Voiers, Assistant, A. L. Voiers.

Seventh—Rev. G. W. Young, Assistant, Judge J. B. Finnell.

Eighth—J. A. Nooe, Assistant, J. J. Rusk.

Ninth—Robt. Overby, Assistant, H. B. Simpson.

Tenth—J. R. Jackson, Assistant, S. A. Duff.

Eleventh—D. Stevenson, Assistant, F. G. Locke.

## The National Platform.

[Adopted June 30, 1892.]

The Prohibition party, in National Convention assembled, acknowledging Almighty God as the source of all true government, and His law as the standard to which all human enactments must conform to secure the blessings of peace and prosperity, presents the following declaration of principles:

1. The liquor traffic is a foe to civilization, the arch enemy of popular government and a public nuisance. It is the citadel of the forces that corrupt politics, promote poverty and crime, degrade the nation's home life, thwart the will of the people and deliver our country into the hands of rapacious class interests. All laws that under the guise of regulation legalize and protect this traffic or make the Government share in its ill-gotten gains are "vicious in principle and powerless as a remedy." We declare anew for the entire suppression of the manufacture, sale, importation, exportation and transportation of alcoholic liquors as a beverage by Federal and State legislation, and the full powers of the Government should be exerted to secure this result. Any party that fails to recognize the dominant nature of this issue in American politics is undeserving of the support of the people.

2. No citizen should be denied the right to vote on account of sex, and equal labor should receive equal wages without regard to sex.

3. The money of the country should be gold, silver and paper, and be issued only by the general Government, and only in sufficient quantities to meet the demands of business and give full opportunity for the employment of labor. To this end an increase in the volume of money is demanded, and no individual or corporation should be allowed to make any profit through its issue. It should be made a legal tender for the payment of all debts, public and private. Its volume should be fixed at a definite sum per capita and made to increase with our increase in population.

4. Tariff should be levied only as a defense against foreign Governments which put tariffs upon or bar our products from their markets, revenue being incidental. The residue of the means necessary to an economical administration of the Government should be raised by levying a burden on what the people possess instead of upon what they consume.

5. Railroad, telegraph and other public corporations should be controlled by the Government in the interest of the people,



and no higher charges allowed than necessary to give fair interest on the capital invested.

6. Foreign immigration has become a burden upon industry, one of the factors in depressing wages and causing discontent, therefore, our immigration laws should be revised and strictly enforced. The time of residence for naturalization should be extended and no naturalized person should be allowed to vote until one year after he becomes a citizen.

7. Non-resident aliens should not be allowed to acquire land in this country, and we favor the limitations of individual and corporate ownership of land. All unearned grants of lands to railroad companies or other corporations should be reclaimed.

8. Years of inaction and treachery on the part of the Republican and Democratic parties have resulted in the present reign of mob law, and we demand that every citizen be protected in the rights of trial by constitutional tribunals.

9. All men should be protected by law in their right to one day's rest in seven.

10. Arbitration is the wisest and most economical and humane method of settling national differences.

11. Speculations in margins, the cornering of grain, money and products, and the formation of pools, trusts and combinations for the arbitrary advancement of prices should be suppressed.

12. We pledge that the Prohibition party, when elected to power, will ever grant just pensions to disabled veterans, if the union army and navy and their widows and orphans.

13. We stand unequivocally for the American public school and opposed to any appropriation of public moneys for sectarian schools. We declare that only by united support of such common schools taught in the English language, can we hope to become and remain an homogenous and harmonious people.

14. We arraign the Republican and Democratic parties as false to the standards reared by their founders, as faithless to the principles of the illustrious leaders of the past, to whom they do homage with the lips; as recreant to the "higher law," which is as flexible in political affairs as in personal life, and as no longer embodying the aspirations of the American people or inviting the confidence of enlightened, progressive patriotism. Their protest against the admission of "moral issues" into politics, is a confession of their own moral degeneracy. The declaration of an eminent authority that municipal misrule is "the one conspicuous failure of American politics," follows as a natural consequence of such degeneracy, and is true alike of cities under Republican and Democratic control. Each as cause the other of extravagance in Congressional appropriations and both are alike guilty, each protests when out of power against the infractions of the civil service laws, and each when in power violates those laws in letter and spirit, each professes fealty to the interests of the toiling masses, but both covertly truckle to the money power in their administration

of public affairs. Even the tariff issue, as represented in the Democratic Mills bill and the Republican McKinley bill, is no longer treated by them as an issue upon great and divergent principles of Government, but is a mere catering to the different sectional and class interests. The attempt in many States to wrest the Australian ballot system from its true purpose, and to so deform it as to render it extremely difficult for new parties to exercise the rights of suffrage, is an outrage upon popular government. The competition of both the parties for the vote of the slums and their assiduous courting of the liquor power and subserviency to the money power have resulted in placing those powers in the position of practical arbiters of the destinies of the nation. We renew our protest against these perilous tendencies and invite all citizens to join us in the upbuilding of a party that has shown in five national campaigns, that it prefers temporary defeat to an abandonment of the claims of justice, sobriety, personal rights and the protection of American homes.

15. "Recognizing and declaring that Prohibition of the liquor traffic has become the dominant issue in national politics, we invite to full party fellowship all those who are with us agreed, in the full belief that this party can and will remove sectional differences, promote national unity and insure the best welfare of our entire land."

#### Ravages of War Compared with Intemperance.

Some prominent foreign statisticians have been figuring out the cost in blood and money of some of the world's recent wars. They say that during the last thirty years 2,500,000 men have perished, while to kill them no less than \$13,000,000,000 have been spent.—*New Orleans Picayune*.

Such is the world's loss from war. It is within bounds to say that the liquor curse now sacrifices men at the rate of not less than 100,000 annually, in this country alone, while it is a demonstrated fact that we are spending money for drink at the rate of not less than \$1,200,000,000 a year, with an annual increase of about \$50,000,000. In thirty years these figures (assuming that there is no increase in the rate of growth, though we know that there is) will aggregate 3,000,000 men and \$36,000,000,000. Compare the ruin and waste of drink in this country alone with the ruin and wreck of war for the whole world, and we get a new appreciation of what Gladstone meant when he rated the evils of alcohol as greater than those of "war, pestilence and famine combined."—*The New England Home*.

Those who know General Bidwell, of California, unite in hearty expressions as to his excellence as a man and citizen.—*Chicago Inter-Ocean*, (Rep.)

A CURSE—corruption in high places,



The above is the emblem of the Prohibition party of the State of Kentucky.

#### From Chairman Dickie,

We stand for the emancipation of labor, and we are proclaiming through the newspapers and from the platform that the Prohibition party is the anti-monopoly party.

Just at this point is a danger that the Prohibition party keenly feels.

At this very time thirty-one thousand men out of our vast population own 60 per cent of all the wealth of this great land.

One man out of every two thousand! This one man has seized in his grasp and holds more wealth than the other 1999 combined.

Will any one tell methere is no danger in this condition of things?

There is a baby in New York who, if he lives until he is twenty-one years, will inherit property upon which, if he receives four per cent, will demand the continuous labor six days in the week and fifty-two weeks in the year, of a vast army of seventy-five thousand laboring men at \$1.50 per day.

How shall this problem be solved?

It is a question that must be solved within the next fifty years, or the serfdom of Russia will appear upon the plains and hills of New England and over the broad prairies of the West.

You cannot solve it while the saloon is in the saddle.

If I were a labor reformer, I would say as Mr. Powderly says, "when I examine this question, I find that the saloon stands in my path, and until that power can be removed there is no salvation for the industrial classes of this great land."

I say, therefore that the saloon question stands first. Give it the right of way.

We must down the saloon or the saloon down the republic.

A word to you who are Democrats and profess to be Prohibitionists, and you who are Republicans and profess to be Prohibitionists: I have not the remotest doubt that there are more Prohibition Democrats in Indiana—the kind that spell it with a little p—than there are Prohibitionists in our party.

That is I mean there are more men who are the natural and instinctive opponents of the saloon,—there are more such men in the Democrat party than there are in the Prohibition party and there are more such men in the Repub-

lican party than there in the Prohibition party.

But they might as well be on the face of the moon for all they can accomplish in the ranks of these two party organizations.

Your Prohibition Democrat is on one end of a see-saw and your Prohibition Republican is on the other, with Sim Coy and his like in the middle, and he throws his weight one year on one side and the next on the other.

Now, the business of running the saloons is bad enough, but I am here to say that there is something wrong about supporting a party that permits the saloon to run.

I am here to say that the moral turpitude of running a saloon is, in my judgement, no deeper or more serious than the moral turpitude of voting that somebody else shall run them.

The man who does not vote the Prohibition ticket goes to the polls and consents that the saloon shall remain.

I am here to say, too, that my heart and hand is with the Prohibition party.

We are going into this campaign with our gloves off and our sleeves rolled up and somebody is going to get hurt or we are going to know why.

I prophesy that the Prohibition party will make the greatest numerical gain between '88 and '92 that it has ever yet recorded.

So stand by your guns! Dont fire blank cartridges! Shoot to kill every time! We want to kill the old parties.

We will take the orphans when they come in, but we have no use for those supernannated old organizations.

#### GEN. JOHN BIDWELL.

A fine old fellow of splendid character.—*Dayton, O. Journal*, (Rep.)

A good, true man. He would sooner die than do a dishonest act.—*Salt Lake City Tribune*, (Rep.)

A thoughtful and upright man, a great political manager, an old soldier with a fine record, a generous philanthropist and patriarch in appearance.—*N. Y. Sun*, (Dem.)

He is far from being a crank. He is a man of broad, sound intellect, is thoroughly posted on the topics of the times, is an entertaining public speaker, and an interesting contributor to the press.—*N. Y. World*, (Dem.)

A dispatch dated San Francisco, saying there was yet plenty of brandy and good red wine produced on the ranch and which recently appeared in a New York newspaper, is known to the writer to be utterly false.—*New York World*.

Is the saloon voter any better than the saloon keeper?

How absurd! License a man to make drunkards and then fine the drunkard.

The saloon voter is as bad as the saloon-keeper.—*Transcript*.







