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GOVERNMENT OWNERSHIP OF NATURAL MONOPOLIES

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N. R. P. A. † K. R. P. A.

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GARNETT, KANSAS, MAY 4, 1900.

For Governor,
A. W. DENNISON.

PEOPLE'S PARTY PRIMARIES AND COUNTY CONVENTION.

People's party primaries of Anderson county, Kas., will be held on May 12, 1900, at 2 o'clock p. m., for the purpose of electing delegates to the county convention to be held May 19, 1900, at the county court house, at 10 o'clock a. m., for the purpose of electing delegates to state, congressional and judicial conventions, to be held on the following dates:

State convention, at Ft. Scott, July 24, 1900.
Congressional convention, at Paola, July 11, 1900.

Judicial convention (place and date not yet named).

Township committeemen will be elected at primaries. East and West Washington primaries will be held at the Hiatt school house.

Number of delegates to be elected in each township and ward as follows:

Reeder.....	10	Westphalia.....	9
Putnam.....	5	Monroe.....	6
Walker.....	8	East Washington... 3	
Union.....	5	West Washington... 2	
Lincoln.....	6	Welda.....	5
Rich.....	8	Garnett—1st Ward... 4	
Jackson.....	7	Garnett—2d Ward... 3	
Lone Elm.....	7	Garnett—3d Ward... 3	
Ozark.....	7	Garnett—4th Ward... 4	
India Creed.....	5		

Chairman and secretary of primaries will please forward list of delegates elected at once to county central committee at Garnett.

R. S. AYRES, Ch'm.

C. T. HIATT, Sec'y.

A HUMILIATING SITUATION.

Appleton's Popular Science Monthly for May contains the following excellent editorial. We wish every expansionist could read it:

"How far, O Catiline, when all is said and done, are you going to abuse our patience?" So said the great Roman orator on a certain occasion. Our Catiline is no individual man; it is the party system which has inflicted on us the Puerto Rican disgrace. It was obvious to the common sense of every one that, having laid our hands on the island of Puerto Rico, there was no decent course to take save to make it, for all practical purposes, an integral portion of the Union. We had cut it off from the market it enjoyed with Spain, and left it to contend with the hostile tariffs of other countries—were we going, in addition to that, to make it a stranger to the land that had seized it, and subject its products to our own high scale of duties? The president, in his message to congress, conceiving the proposition to be almost self-evident, had declared that it was "our plain duty to abolish all customs tariffs between the United States and Puerto Rico, and give her products free access to our markets." So thought nearly every disinterested citizen; and yet, what have we since seen? The president, terrorized by the cry of party unity in danger, repudiates his former emphatic declaration, and gives his approval to a measure which virtually makes our unfortunate possession a foreign country. With the "free access to our markets" which the president had promised, the island would have entered on a new career of prosperity; but, with its leading industries weighed down under an impost of fifteen per cent., there is nothing in view but

commercial stagnation and general poverty. That the island has already languished under American rule—our Revolutionary forefathers did not expect that their descendants would so soon go into the "ruling" business—the most disinterested witnesses attest. A leading journal of this city [New York], the Herald, prints in heavy-faced type the following statement of a correspondent:

"American military officials told me at the outset that the year and a half of American sovereignty had been a blight on the island. This was not the echo of Spanish or of Puerto Rico feelings. They spoke their own views with soldierly frankness, and sometimes with a word of regret for their own position. Their talk was more pointed than when filtered through official channels."

It is in these circumstances that our legislature, at the instance of a benevolent president, decides to refund to the people of the island two million dollars of duties collected in our ports on their products. Our tariff system breeds poverty in the population it oppresses, and then we rush to their assistance with a large. They ask for justice, and we offer them alms—alms for which the correspondent already quoted says he cannot find a single individual who is grateful. We rob the Puerto Rican Peter to pay our own tobacco-growing Paul; and then we rob the whole community to pay back Peter. And, strange to say, some of us feel very virtuous over the business. The countenance of the president glows with satisfaction over the thought of all the good he is doing. For our part, we view the matter in a different light. The money will, of course, meet certain expenses of government in Puerto Rico, but there is reason to fear that it will do as much to pauperize the island in one direction as the restriction of its trade will do in another. What the Puerto Ricans want is not alms, but commercial liberty. The repayment of this money will not stimulate their trade; it will not stimulate anything except their helplessness. It is an open question whether they will suffer more by our protectionist greed or by our wishy-washy sentimentality. Meantime, what are we to think of the party system whose exigencies place us in so ridiculous a position before the world? How long shall it abuse our patience?

Workingmen Want Masters.

A banker in New York, becoming alarmed at the present labor agitation, increase in labor papers, etc., wrote to a friend, who is a large manufacturer of the same state, asking his opinion regarding the matter, and received a reply which will be interesting to the laboring people. The letter is as follows:

"A slave is no more willing to have the shackles struck from his limbs than the working people are to lift a hand in behalf of their rights. Some of their leaders howl and try to arouse them, but it's all wind. Nothing will come of it. One-half derides the rest, and hence will remain helpless. Their votes tell the tale. They want masters and don't desire to be free. All we have to do is to smile on one and kick the other. The fact of the matter is that they think they are helpless. It's our duty to make them believe it. An empty stomach and naked back is our argument. That is all we need to be masters. With all their growlings during their secret meetings, next day they are the first to discredit their leaders, who work for principle and without remuneration. The whole thing in a nutshell is that they are too cowardly; they are unwilling even to vote for themselves. They realize they are our slaves. Let them believe it—it pays us. We would be fools not to use them in every way to coin money out of them. Have no fear of the workingmen, as they'll never disturb our mastery, for where cowardice is added to ignorance, resistance to power is impossible."—The Union.

No girl can afford, either for her own surest happiness or for the comfort of mind of him whom she marries, to wed a young man during the formative period of his life, which is between twenty and twenty-five. And she who withdraws from a young man her consent to marriage until he has reached the first year of the beginning of wisdom is a mighty sensible little body, and acts in a manner which she will never have cause to regret as long as God gives her and her husband life.—Edward Bok, in the May Ladies' Home Journal.

IS THE PHILIPPINE POLICY RIGHT OR WRONG?

All national, or political, policies lie within the sphere of morals, and should be sanctioned or disapproved from the moral standpoint. The revealed eternal principles of truth and right must also constitute the moral standpoint. It must be by the Lord's moral code, and not by the indefinite and changing man's code, that the right or wrong is to be determined. This is so because the nation is under the Divine government, and thus under obligation to apply the Divine principles of truth and right. For the character of its policies and actions the Lord holds the party and nation responsible and accountable.

The recognition, in large measure, of these fundamental truths has made the policies and actions of our nation largely right, and has secured the Lord's blessing and our nation's greatness. Some of the wrongs that have existed have either been corrected by a recognition of right or by the Lord's heavy chastisement; and other wrongs still existing are likely to be corrected in one or the other of these ways, unless the nation chooses to run on in sin toward judgment.

In a question as serious as the Philippine policy no mistake should be made. If the policy followed is morally right, it will secure a blessing from the Lord, both for our nation and for the people of these islands; but if wrong, it will secure for us the Lord's displeasure and correction, though the Lord may overlook all for the good of the islands. There is far more involved in this question than the success of armies, or the policy of a party, or the expansion of a nation, or the enriching of a country. The question of loyalty to truth and right is of far more importance than that of loyalty to party policy; for any policy of party or nation that does not harmonize with the Lord's principles is injurious to our country, and will sooner or later bring evil results.

The wrong view point is being occupied by many who write and speak upon the Philippine policy of expansion; and it can hardly be supposed that their conclusions will harmonize with the principles of the Supreme Arbiter. The view point taken is that of a business transaction, and the moral aspect of the policy is hidden from view. The Hon. Charles Denby, member of the United States commission to the Philippine Islands, in his answer to Agoncillo, in The Independent, justifies the policy from the business view point. He cites the history of Formosa as illustrating our right to the islands, and in justification of the policy. China ceded Formosa to Japan. "Formosa repudiated the cession and her people declared themselves an independent republic." The Japanese army at Formosa enforced the cession and took possession. The parallel of this transaction may be given in the president's language. "It provided, among other things, that Spain should cede to the United States the archipelago, known as the Philippine Islands; that the United States should pay to Spain the sum of \$20,000,000, and that the civil rights and political status of the native inhabitants of the territories thus ceded to the United States should be determined by the congress."

In both of these transactions there was a total ignoring of the wishes or rights of the inhabitants of the territories cede. The people were neither counseled about the transfer, or treated as if they had any right to express an

opinion in the matter; yet in both Formosa and the islands were people who had a knowledge of an independent government and desired to obtain such. When our Fathers were struggling to throw off the tyranny of George III. and his parliament, suppose that France, after landing 6,000 troops and sending DeGrasse with his fleet, had concluded to offer England \$20,000,000 for the colonies and England had ceded them for that sum, stating in the cession agreement that "the civil rights and political status of the colonists were to be determined by the French government," would such have been a rightful transaction, and would it have been the duty of our Fathers to accept the cession and yield all their ideas of governments deriving their "just powers from the consent of the governed?"

Not an American will answer this supposition in the affirmative, nor would Americans, if inhabitants of Formosa or of the Philippine Islands, waive all rights to be counseled in reference to a change in their "civil rights and political status," or national relations. So far as Americans themselves are concerned, they are imbued with the idea that they have a right to a voice in government. The agreement with Spain utterly ignores these principles which we hold so dearly and leaves out all application of the Golden Rule. The policy, following out the letter of the articles of the cession, rests upon the theory that might makes right.

The Declaration of Independence is a refutation of the rightfulness of the Philippine policy. It is, however, held that the principles of our Fathers do not apply in this case. In the Dec. issue of the North American Review, Mr. Amos Fiske, under the heading, "Some Consecrated Fancies," combats the position that government in the Philippines should depend upon the "consent of the governed" George III. and his parliament took this same position in reference to the colonies. His biographer in the Britannica says, "George III., who thought that the first duty of the Americans was to obey himself, had on his side the mass of unreflecting Englishmen who thought that the first duty of the colonists

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