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There is No Free Country. Unless the People Rule

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GLORY OF DEMOCRACY

WHAT THE PARTY ALWAYS STANDS FOR.

There Can Be No Serious Menace to Liberty While It Lives, in Power or Out of Power—Now Preparing to Receive the Man on Horseback.

The principles for which the Democratic party contends make it immortal. As long as it is true to them it cannot lack a reason for being. At this time many of the principles dear to the American are in jeopardy, due to rapid and great changes in the economic and political phases of our national life. Our institutions are about to be put to the test of insidious assaults by powerful enemies. There is a spirit abroad in the land that thinks the people are not capable of self-government. Its strongholds are the great cities, but it is sporadically present in all of our towns and villages. The people so believing justify themselves in circumventing the common people in any way they can. It is the province of Democratic party to resist this spirit. Already the Democracy has become such an uncomfortable habitation for the spirit named that it has changed its hiding place and seems to have permanently attached itself to the Republican party. Its surroundings now being congenial, we may expect to see it thrive and grow in vigor. It thus becomes the peculiar task of the Democratic party to perpetuate the principle and fact of government by the people.

A centralized government is not very dangerous when it is in the hands of the whole people, but becomes a menace to the people when it passes into the hands of the few. Who can doubt that in recent years our national government has been passing into the hands of the few? Who contributed the immense campaign fund that created the present president and cabinet, the many or the few? We all know that it was the few rich ones, the personnel of the committee that supplied the money for the Republican campaign representing more than \$700,000,000 in their own names. Is it to be supposed that these men have been forgotten by the men they elevated to power? Is it to be believed that they have no influence in the shaping of legislation and the making of treaties and the creation of tariffs? The Democratic party is opposed to this concentration of governmental power in the hands of the few, and its battle line is set against it.

The glory of the Democratic party is to represent the interests of the people. Those interests require that commerce should be made as free as possible, both internally and externally. The exchange of goods with foreign countries should be made easy, that more goods may be sent out and brought in. To this extent the Democratic party is one of the great civilizing influences of the world. It is an established fact that civilization walks in the steps of commerce. To impede commerce is to impede the enlightenment of the world. To encourage commerce is to benefit the people of all the nations concerned in the exchange. To impede it is to benefit a few in each nation at the expense of the many. The Democratic party, being the party of the people, naturally takes the side of the greater number benefited.

Not the least good work of this party is to be on guard against the "Man on Horseback." This is a favorite term of Joseph Cook. It refers to the fact that Caesar (the man on horseback) crossed the Rubicon to overthrow the liberties of his country. In one of his Boston lectures the above-mentioned lecturer predicted that the time might come in this country when the people would overthrow many of our existing ideas as to government and that this would make a way for the entrance of the "Man on Horseback"—a dictator. For himself he said he would in such a case prefer the rule of the "Man on Horseback." Well, in that event it will be the glory of the Democratic party to annihilate the "Man on Horseback."

H. F. THURSTON.

TRUSTS ARE CANCERS.

(By Senator Marion F. Butler.)
Trusts are cancers—Industrial cancers—on the body politic. They are eating cancers; they are spreading cancers; they are fatal to the prosperity and life of the republic.

Everybody admits this; everybody is opposed to trusts; yet trusts continue to thrive and prosper and to multiply each day. Why is this? Because the voters have been deceived and misled about the causes that produce trusts and the true remedy to root them up and crush them out.

The last Republican legislature of New York appointed a committee to investigate trusts and report a bill to cure the evil. After many months of pretended investigation the now famous Lexow anti-trust committee made a long report denouncing trusts

and declaring that they were the overshadowing evils of the age, yet closed by reporting that in the opinion of the committee the legislature was powerless to correct the evil, and that the only remedy lay in congress.

In December, 1896, President Cleveland, in his last annual message to congress, went out of his way to discuss the question of trusts. He warned the people against this growing menace to our industries and to our government, but closed by saying that congress was powerless to remove the evil, and that the remedy lay with the legislatures of the several states.

A few months later William McKinley was inaugurated president of the United States. In his inaugural address he arraigned and denounced trusts more severely even than his predecessor. He said that the life of the republic demanded that this monster—this insidious and blighting curse—should be plucked from our industrial system.

Yet he offered no remedy. He simply denounced the evil, nothing more.

One would judge from the language of Cleveland and McKinley that they were both honestly opposed to trusts; yet neither of them is opposed to the causes that produce trusts; both of them are the apologists, supporters and defenders of the fundamentally evil agencies and conditions that inevitably produce and foster trusts. Indeed, it is well known that they were both nominated by the trusts, elected by the trusts, owned by the trusts, and therefore must serve the trusts.

A few years ago the Republicans passed an anti-trust law, which they said would remedy the evil. It did not. The Democratic party denounced the Republican anti-trust law as a sham and a fraud, and charged that the Republicans never intended to pass a law that would be effective. The Democratic party, under the Cleveland regime, came into power.

The Cleveland Democrats proceeded to pass an anti-trust law of their own, which they claimed would remove and eradicate the evil. It has not done so. Today the Republican anti-trust law and the so-called Democratic anti-trust law are both on the statute book, side by side, and in full force.

Yet trusts continue to grow and prosper and multiply in numbers as never before. What is the matter? The truth is that neither of these so-called anti-trust laws contains the true remedy. Neither of them is directed at the causes that produce trusts.

Always Sordid.

From the Chicago Dispatch: When this nation was thrown into a condition of righteous indignation over the treacherous destruction of the Maine and was demanding war on Spain, Mark Hanna and his band of Republicans howled for peace because of the cost of war.

It is characteristic of Republicans to take a purely money view of all things. Their honor is for sale, their principles are always on the bargain counter, they favor the gold standard because it would make the rich still richer.

It is worthy of note that this sordid view of all the affairs of life has so permeated the Republican party that the newspapers advocating the doctrines of that party cannot discuss international affairs from any view except that of money.

England and Russia are facing each other in China. There is danger of war between the two nations, and an esteemed Republican contemporary raises its solemn voice of warning as follows:

"Is China or the Chinese trade worth the cost of such a war as this would be? That is the question for the British people to decide. A more solemn and earnest question was never submitted to any people."

Observe the lofty patriotism of this suggestion. Is China worth the cost of war? That's all there is in the question from a Republican point of view.

That was the point of view chosen when Spain insulted the United States. But Democratic statesmen thought that patriotism was more important than money, and forced the Republican administration to fight Spain, regardless of the cost.

"Profit-and-Loss Philosophy."

Ah me, into what waste latitudes in this time-voyage have we wandered, like adventurous Sinbad; where the men go about as if by galvanism, with meaningless, glaring eyes, and have no soul, but only the beaver faculty and stomach! The haggard despair of cotton factory, coal mine operatives, Chandos farm laborers, in these days, is painful to behold; but not so painful, hideous in the inner sense, as that brutish, God-forgetting, profit-and-loss philosophy and life-theory, which we hear jangled on all hands of us, in senate-houses, spouting clubs, leading articles, pulpits and platforms, everywhere, as the ultimate gospel and candid, plain-English of man's life, from the throats and pens of all-but all men.—Carlyle.

POPULIST POINTS

ON HIGH AUTHORITY.

GREAT LIES TOLD AGAIN AND AGAIN.

Great Exports Do Not Necessarily Mean Prosperity and Protective Tariffs Do Not Necessarily Mean Good Times—As History Records It.

What an ass a man must be to assert that protection always makes good times and free trade bad times, says Holt. What did we have from 1848 to 1861? Free trade. Read protectionist Kennedy's census report for 1860. He is astonished at our wonderful prosperity from 1850 to 1860. He can't understand it, and wonders what would have happened if we had had protection. Over eighteen thousand new factories started. See also Blaine's "Twenty Years in Congress." Blaine says it must have been caused by California gold. Then came along 1870 up to 1880, when we had the greatest protective tariff ever before known. Over fifty thousand factories went down in the great smash of 1873; and with double protection and wealth we increased our factories but seventeen hundred, as against eighteen thousand from 1850 to 1860.

What kind of times have we now? What kind of a tariff?

There is another bold, flagrant lie repeated over and over. For example, a late Scientific American states that our exports the past few months have exceeded our imports several hundred millions. This, says the Scientific American, with proud complacency, shows that Europe owes us several hundred millions on our exports that she must yet pay us! This means, of course, a repetition of that poor old blunder of economists of centuries past. If your imports are more than your exports you are growing poorer, and vice versa. That is, if you get more than you gave, you are running behind. If you get less, you are growing rich. This was as firmly believed in with as strong faith as the savage African believes in his fetiches, or as we held to the righteousness of slavery up to 1863, or as the goldites hold to gold as money today. Seventy years ago McCulloch, a great London merchant, declared it was a ridiculous lie, and predicted, in his work on commerce, that if England should ever adopt free trade her imports would constantly exceed her exports, and that she would grow constantly richer for that very reason. In 1848 she began her free trade policy. What has been the result? From that time on till now, some fifty years, without one single exception, her imports have exceeded exports by from three to five, and as high as eight hundred millions per year! Yet her population is but little over half ours. Little Belgium, and Holland, too, have pursued the same course, with the same result—imports enormously exceeding exports every year. And yet our politicians, our big authorities, our scientists and Scientific Americans continue to repeat that old exploded fallacy—the less you get for your exports, the more you have.

We can tell the Scientific American that when it gets out of the patent business into politics or potatoes it is not infallible. We can also suggest why our imports for last year's exports are so few. About half our exports went to settle balances due on bonds, stocks and to pay traveling expenses of our touring millionaires and their toady followers.

Political Reform a Religious Movement.

All of the greatest human movements have been religious. Some one has called the early anti-slavery agitation a new religious movement. It is becoming clearer every day that the crusade for a people's currency has a far deeper meaning. There are other far-reaching developments—so many, indeed, and of such a nature that they have a peculiar significance. The object of it all is to make men free. The sons of toil must cease to be slaves. They are nature's noblemen. They stand face to face with nature; with its hard facts and problems, and out of nature they make the wealth of the world. Money creates nothing. It has become the tool of the tyrant.

There are indjections that the movement for freedom is a religious movement, un denominational and non-sectarian. First, there is the spirit of the opposition. It is intolerant. It has ceased to argue. It uses slurs; acts with the spirit of lordly superiority; indulges in the language of the bully and bluffer; it carries in its bosom the spirit of hate; it acts exactly as all the tyrannies of the world have hitherto acted.

Again, the spirit of the advocates of reform. It is bold, asks only an open field and a fair fight and is serious. This seriousness is growing. I have attended meetings, where people wept—where all were solemnly convinced of the need of the hour. If we may interpret the humanitarian sentiments

that are desiring better conditions—as prayer—and what is prayer but our hearts' desire, then the movement surely is religious. The conscience is being extended into this political field—and this is peculiarly religious—for religion has always had to do with conscience in conduct.

The highest sense of ethics must be carried into the arena of life.

These facts will demand a new order of statesmanship, viz., that which will wisely consider all the interests of the people. A good teacher treats with due respect all the wishes and questions of the child; the true statesman will treat with serious consideration all the questions that the people propound, and will look upon the claims of none with indifference or scorn. The toll of the ages has not been in vain. The spirit of the new age is growing. Victory will come, but it will require hard fighting. Men will all learn, after a while, that the highest good of the individual is in the welfare of all.—J. W. Caldwell.

When Shall We Be Stronger.

If you want to condense the argument of the last campaign into a few words it will read like this. While we had political independence we could not have financial independence. We have got to have such a financial policy as the financiers of Europe demand. We are no longer free to legislate for ourselves on this question. If that argument is true, we are no longer a free people. If it is true, we have passed from democracy to plutocracy, and to our ruler across the ocean we must bow on bended knee. It is better to meet this proposition now than to put it off. When we are told that we are powerless to legislate for ourselves, we should say with Patrick Henry: "When shall we be stronger?" If we are not able to break these fetters now, when shall we be able to do it? They say we are bound to the mother country because we have borrowed money from her. I say if we had a good financial policy for twenty years we would be loaning money to them instead of being in bonds. When shall we be stronger?—W. J. Bryan.

A Correct Claim.

I have looked at this claim by the light of history and my own conscience, and it seems to me so looked at to be a most just claim, and that resistance to it means nothing short of a denial of the hope of civilization. This, then, is the claim. It is right and necessary that all men should have work to do which shall be worth doing, and be of itself pleasant to do; and which should be done under such conditions as would make it neither over-wearisome nor over-anxious. Turn that claim about as I may, think of it as long as I can, I cannot find that it is an exorbitant claim; yet again I say if society would or could admit it, the face of the world would be changed; discontent and strife and dishonesty would be ended. To feel that we are doing work useful to others and pleasant to ourselves, and that such work and its due reward could not fall us—what serious harm could happen to us then? And the price to be paid for so making the world happy is revolution.—William Morris.

The Same Old Crew.

It has leaked out that nearly all the new war bonds that are being taken so rapidly in the cities are being taken by agents of banks and syndicates. It is said that the banks are buying the bonds through their patrons and employes, and that very few have been purchased by mechanics and laborers. We'll wager dollars against doughnuts that the popular loan will ultimately "bob up serenely" in the hands of a few people who control the finances of the world. In the meantime if gold should be demonetized and become "depreciated" by legislative action, as silver has been, what kind of money would the Shylocks demand in payment of these coin bonds? Wonder if they wouldn't demand their pay in greenbacks?—Tulare Union-Herald.

A Government for Bankers.

The government seems to be made principally for the welfare of the bankers. The government designates certain banks as United States depositories. These banks are required to purchase United States bonds to the amount of the government deposit. Thus if the government intends to deposit a \$100,000 with a bank the bank buys \$100,000 worth of bonds on which it draws interest. Then the government gives it \$100,000 for safe keeping, and then the bank promptly loans this out to borrowers. The kernel to all this is that the bank gets the amount of interest on the government bonds over and above what it would otherwise receive. Still this is a government run for the people.

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