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Democratic Watchman

Bellefonte, Pa., Jan. 5, 1900.

MCKINLEY SCORED.

Rev. Dr. Swallow Goes After Him with Hot Tongue.

When Dr. Silas C. Swallow gets after a case of wrong doing he makes it exceedingly lively for the subject of his remarks, as several Pennsylvania statesmen can bear witness. He asks the Methodist bishops some very pertinent questions which they will not attempt to answer. As the doctor will likely be the next prohibition candidate for president, it is not likely that this will be the last time the bishops will hear from him. The doctor says: "The bishops of the Methodist church, backed by the general conference, its only law making body, have placed in their book of discipline the following utterance: "The word of God, the teaching of science and the lessons of experience all combine in declaring total abstinence from intoxicating beverages to be the duty of every individual."

"The inference is that a man who does not so abstain is not a Christian. We are prepared to call witnesses to prove William McKinley does not so abstain, but drinks, mingles with drinkers in a social, unnecessary way, and puts the bottle to his neighbor's lips at his own table. Therefore, William McKinley is not a Christian."

"Second—They say in their book of discipline: 'It is expected of all who continue in the church that they continue to evidence their desire of salvation by avoiding—many sins among them—drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.'"

"William McKinley encourages their sale by not preventing it in the army, at military posts, and in the newly acquired territory, over which he has supreme control, and the encouragement has resulted in a holocaust of debauchery and death. He drinks intoxicants with drinkers and drunkards, and gives it to others."

"Therefore, William McKinley should not continue in the church. "The church law again says: "In cases of... using of intoxicating liquors as a beverage... let private reproof be given by the pastor or leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On a second offense the pastor or leader may take one or two discreet members of the church. On a third offense let him be brought to trial, and if found guilty and there be no sign of real humiliation, he shall be expelled."

"William McKinley has so offended, and the pastor of the Methodist church at Canton, O., where William McKinley, it is said, holds his membership, or the Rev. Dr. Bristol, pastor of the Metropolitan Methodist church, if his membership is now held there, should so proceed, unless the law is made only for the poor and not for the rich, only for the plebeian and not for the hierarchy."

"The bishops say over their signatures: 'The liquor traffic cannot be legalized without sin.'"

"William McKinley legalizes by permitting it in the canteen. Therefore, William McKinley is a sinner, and willful sinners should not be retained in the church."

"The book of discipline calls drinking liquor as a beverage 'unchristian conduct.' William McKinley drinks it as a beverage; therefore, he is guilty of 'unchristian conduct,' and one so guilty is not a Christian."

"William McKinley, when owning and receiving revenue from a saloon in Canton, O., was continued a member of the Methodist church. He was received with open arms by many of the bishops at the general conference at Cleveland in May, 1896, where he was accorded a public reception. Many of them quietly, some of them openly, labored for his election."

"The bishops as members of the missionary committee, held a meeting during this month in Washington and were given a public reception at the White House by President McKinley. They afterwards appointed a committee to express their thanks to the president for his kindness, which was done in the following language, which was either voted upon by the missionary committee, including the board of bishops, or reported to them by the committee, or, at least, if allowed by them to go uncontradicted, must be interpreted as their sentiment."

"We believe President McKinley to be actuated by lofty motives and hail him as a worthy successor of the illustrious men who have preceded him in the presidency. We greet and congratulate him on his able administration of our public affairs, both at home and abroad. And as a broad minded patriot, as a Christian gentleman, as a devout husband, and a God fearing American statesman, may Heaven bless and preserve and guide him in the execution of his great office. Very respectfully, John F. Hurst, S. F. Upham, Thomas Bowman, James F. Rusling, James M. Buckley, committee."

"Now, what 2,000,000 of the common people composing the rank and file of the Methodist church want to know is:

"Whether a man who fraternizes with the millionaire brewer Cox of Cincinnati, accepts the costly entertainment of Greenhut of Chicago, drinks intoxicants again and again at public banquets and at his own table, protects the liquor traffic in the army canteen in the Philippines and in his own saloon when he had one in Canton, gives young men liquor to drink at his own table, and does it all in face of the protest of the Christian public, in open violation of his church vows, and of the repeated avowals of the board of bishops in the quadrennial deliverances, as also of the general conference as embodied in the law of the church, whether such a man is, in the language of the resolutions at the bishops' meeting, and signed by two bishops, 'a broad minded patriot, a Christian gentleman, a God-fearing American statesman?'"

"The bishops were wrong when they made the utterances still found in the book of discipline, or they are wrong now. Will they kindly tell the church which standard set up by them is the right standard? We desire to be loyal Methodists. S. C. SWALLOW."

PUBLIC OPINION.

Opinions From Various Sources on Questions of the Day.

I would hate to see McKinley defeated because of his foreign policy. I fear that he will be. This policy cannot be returned to the Philippines, is in contravention to the declaration of independence and the teachings of the brave men who signed that document.—John Sherman.

Roberts has as clear a right as had General Henderson, who was chosen speaker, to take the oath as a representative and to take his seat. From there he could be dislodged and cast out by a majority of two-thirds, according to the federal constitution, and in no other way could the constitution be satisfied. It is very dangerous business, and a very demanding business, for one of the houses of congress to destroy or even to bend under the influence of popular clamor the constitutional protection of the rights of representation.—New York Sun (Rep.).

A nation, nominally Christian, professing to accept a divinely appointed mission to a benighted nation beyond the seas, and assuming that it has providentially been called to be the guardian of a people incapable of developing its own Christian civilization, uses, as its missionaries, beer and bullets, not Bibles. The Christian church attacks the people of the Philippines, and appears to be blind except to visions of military and political glory. My protest may be without force, but I place it on record. May God save our nation from itself, its own worst enemy.—Henry B. Malat.

Consul Oscar F. Williams, who has recently returned from the Philippines, pays the savage Filipinos this tribute: "The domestic life of the Filipinos is kind, happy and peaceful. They are simple in their ways and their future is meager, but the men and women are affectionate and faithful, and they are cleanly in their habits personally, and in their homes. I have never been betrayed or cheated by the Filipinos since I have been there." He also says: "They have grown, out of their ignorance, to fear every white man, no matter what their nationality."—Springfield Republican.

Mr. Roberts, the representative of Utah polygamy, will probably not get the seat in congress to which he was elected, but the Memphis Commercial Appeal points out that he might "seek an island, become sultan of something, and ask for an increase of salary."

There is a profound silence on the part of most of the machine newspapers of the state regarding the exposures of ballot box stuffing in this city. These crimes are so widely regarded as a part of the machine system of politics that the Quay organs must keep quiet about them.—Philadelphia Press.

Though the Spanish war was but a skirmish, as compared with the civil war, it has been thought necessary to raise almost as much revenue, and the expenditures here are much lighter. Conditions exceeded those of the early years of the civil war, threatening to last for years. There is no probable relief from war taxes, and if greater economy is not enforced either a new issue of bonds or higher taxation will be necessary before the end of the McKinley administration. The economic waste of war is one of its most marked features. Commercial prosperity may lead the people to submit for a time without protest, but in the end the cost of imperialism and militarism will impress itself upon the masses of the people, who are the chief sufferers, since most of the rich corporations escape the payment of the war taxes by shifting the burden to their patrons, who can only protest and pay.—Buffalo Courier.

The English have held the enemy too cheap. They are not fighting savages in breech cloths. They are invading the country of a civilized people, who will never be conquered until they are crushed by an overwhelming force. The Boers are battling for their homes, for personal freedom, for relief from the tyrannous exactions of an alien country. It is a fight to the death with them, not a service for hire. Every man and boy in the ranks has the inspiration of doing his duty, with the godspeed of wife and mother to strengthen his courage. It will be no easy task to whip such a foe. No wonder that the sympathy of the world should go to the brave and faithful people, and that every British defeat is welcomed as a proper visitation. Kruger has said that "the price would stagger humanity," and England is being brought to the sorrowful realization that she must pay her share.—Philadelphia North American.

On what grounds is Roberts to be excluded from the house of representatives of the United States? Has he not "attained to the age of 25 years?" Has he not "been seven years a citizen of the United States?" Is he not an inhabitant of that state from which he was chosen? Was he not legally chosen in a legally conducted election? The answers to all these questions as to the constitutional requirements must be in the affirmative. Then the proposal to refuse him his seat is a proposal to defy the constitution of the United States, to refuse their political rights to the people of Utah. This is a serious matter. No matter how worthy the people who advocate such a proposal, no matter how irreproachable their moral character, the nature of this proposal is not changed. It is, looked at in its most favorable light, a proposal to do evil that good may come, and the evil is a violation not only of the fundamental law ordained by the people of the United States, but also a violation of a fundamental principle upon which our liberties rest—the principle of representative government. For an assault there could be no justification.—New York World.

Millions of men and women join in a petition against allowing a man with three wives to sit in congress, yet not one of them thinks it is wrong to protest against slaughtering a harmless, inoffensive people, or making treaties in which protection is guaranteed to slavery as well as polygamy. Popular sentiment is today as inconsistent and erratic as when Bosses were sung to the Saviour one day and the clamor made to crucify Him the next.

Sam Solt Writes from Port Said.

Another of the Bellefonte Boys on the Way to Catch Aguinaldo Writes Home.

It is a very singular effect this fighting business seems to throw over a man, but you take a fellow—no matter how or what might have been his condition of literacy before hand—and start him against any kind of a fighting proposition and he will start to talking or writing. We have had examples galore of it from the political social, spiritual, sporting and soldier spheres. It was only a short time ago that an eminent Bellefonder got into a political fight and got to talking so much that a friend was forced to utter that great epigram of Pennsylvania politics: "Dear \_\_\_\_\_." Then during the Queen's Jubilee you will remember that Gen. Miles came pretty near talking his head off, while telling the English how weak we were in arms and armament. No sooner does Jimmy Vallance don the blue of the 47th and start off with his salt box to catch Aguinaldo and all the rest of his feathered tribe, than he throws out a trail of letters from New York clear to Gibraltar. But the strangest case of all is that of corporal Sam Solt, several months ago he started away with the 47th and to the best of our knowledge Sam couldn't have told a clipping from the WATCHMAN from a Chinese wash-bill. The war god has touched him and the fingers that knew but the tracing of his own name have already taken on an unthought expressiveness; for he has joined the letter writing force and here is his product—a very creditable letter too.

PORT SAID, EGYPT, Nov. 27th, 1899.

You will see by this letter we are in Egypt the Holyland—where once the Disciples went about doing the Master's work. I have not been ashore yet, but hope to be before we leave. This is the eastern entrance to the Suez canal and is the first stop we have made since leaving Malta. Both there and at Gibraltar we saw thousands of English soldiers leaving for war with the Boers. It was singular how well they used us at English ports. Nothing was too good.

Port Said looks like a fine place from aboard ship but I guess it is like most of these eastern cities, a case of distance lending enchantment to the view. From here little study of the tactics of the Boer trust will open their eyes. When McKinley increased the duty on borax, in 1890, the borax trust promptly raised the price of refined borax from 8 1/2 to 9 cents per pound.

When Wilson, in 1894, reduced the duty from 2 to 5 cents per pound the trust lowered the price from 8 to 5 cents. When Dingley in 1895 put the duty back to 5 cents per pound the trust raised the price to 7 cents where it has been held during the past year. The same trust sells borax in Europe for three and one-half cents per pound, while it charges us as above.

How the Trusts Help Us. From the Butler Herald.

Some over zealous people still assert that "the foreigner pays the tariff." Very little study of the tactics of the borax trust will open their eyes. When McKinley increased the duty on borax, in 1890, the borax trust promptly raised the price of refined borax from 8 1/2 to 9 cents per pound.

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A Charges Us. Dilly (in horrified whisper)—Mamma, Billie is an infidel. Mamma—An infidel? Dilly—Yes; he said he don't believe there's any Santa Claus.

Located. "Where did that man's dog bite you?" asked the court. "Between er—ah—between the front step and the curb sir," replied the prosecutor.

Professional Jealousy. "You don't seem to have much faith in homeopaths, Dr. Oleskule." "No, I don't consider them ortho-docs."

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—Mrs. Peppers—Don't you fret so about burglars, John. Any man that thinks he can steal into this house and walk away with any of my belongings don't know what he's got to deal with. Mr. Peppers—"If he did, Marthy, he'd never try."

—Some of the ewes will come in with their lambs next month, while March and April will follow with the main "lamb crop." Feed the ewes an abundance of clover hay and give bran and ground oats, with sliced carrots. Do not make the ewes too fat, but keep them in good condition.

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Quite a clever little story is going the

rounds in Bellefonte just now. While it could scarcely be classed with the dinner-pleasanties that are often heard, it was told at a little tea given recently and runs about as follows: An over portly cuffed lady was taking in a traveling circus one afternoon when she wound up—as most people do—with the side show. There she saw a fortune teller and with all the superstitious of her race concerning the infallibility of signs she accosted the man in this way: "Is you the man what tells fortunes and does you tell all what's goin' to be?" Upon being assured that he could tell her anything and everything that the future held in store for her, merely by reading the lines of her hand, she stuck out her big orange colored palm and told him to go ahead. After carefully scrutinizing her hand for a moment the circus fakir began as follows: "My good woman here is a line that tells me that you have a son who is away from home and he has recently written you a letter announcing his intended return and that he is going to bring a lot of money back with him."

The ebony colored lady was observed to turn a shade paler during this startling revelation—but when the clair voyant continued: "And, let me see, sure as fate, the line says you have his letter in your pocket now," the old negress fairly went wild with excitement. When she could find words to express herself she said: "See heah, Mister Fortune Teller, how much does this heah bizness cost, kase I wants to pay de bill right now and done clean out o' heah?" "Well, the fortune will cost you fifty cents," replied the amused man, "but you haven't heard half the good things I can see yet."

"Yes, and dat's the very reason Ise gwine to quit," she said, "kase if you kin look right into my pocket and read de contents of a letter Ise got in it, my clothes ain't no protection to my pusson, no how."

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