THE CREIGHTON GRADUATES forgetting completely that there is an inner a

Text of the Addresses Delivered at the Commencement

THE STANDARD OF CHRISTIAN MORALITY

Evanescent Attractiveness of Hedonism, Its Elements and Tendency-Sovereignty of the People a Phraze of Flattering Sound.

We have already given our readers report of the very creditable commence ment exercises of Crolphum university which took place on last Wednesday even ing at Boyd's theater. But the subjects treated are of such a practical, interesting nature and they were handled in such a scholarly style, uniting all the graces of diction with solidity of argument, that we are confident our readers will thank us for the verbatim report which follows:

The Standard of Mocality,

Hy Die D. McEvoy.

Ladies and Gentlement. It is the fash ion of the day to speak of our century a the age of progress, the age of culture and Justly and fully does it onlightenment. deserve all the glory and praise lavished upon it if we confine our admiration to the giant strides in material prosperity and the wonderful advances in scientific and intellectual fields produced by its far-reaching discoveries and inventions, which history, has recorded in letters of gold to its undying fame. But when we view the condition of our age from a moral standp int look in vain for a little advancement, we cannot fail to note a retrogression striking to be overloked.

orality, practical as well as theoretical, been attacked flercely and unresistingly the ever increasing forces of atheism materiali in . It is our intention to-at, as a glance at the program will to make a rapid survey of some of ading ethical delusions of our times. the leading ethical delusions of our times, to do so intelligently, however, it will be pecessary, first of all, to recall to mind the true standard of morality. Without the true standard of morality, Without the true standard of morality. Without It we are like poor salors in a fragile bark, helplessly tossed by the surging billows of a stormy sea, with no beacon light to guide them clear of the shoals against which they may be dashed to pieces at any moment, or like travelers in an unknown country, standing bewildered at the cross-ing of many roads without a guide post to

Girect their steps aught. What, then, is this standard? Right reason tells us that it is no other, that it can be no other than the law of the Creator. Every one admits that morality not only points out to us what is morally good and what is morally bad, but that it imposes, moreover, an obligation on us to perform certain good acts and to avoid all bad acts. But no man can by his own power put an But no man can by his own power put an bligation on another man, for all men by hature are equal. The moral law, therefore, has its source in God, for God alone as man's Creator and Lord, can impose an obligation on man. God's will manifested to man, that is, God's law, is the standard of morality. Whatever is conformable to that law is morally good, and whatever is opposed to it is morally bad' and as the opposed to it is morally bad; and, as the knowledge of this law is acquired by relig on, religion must be the basis of morality How fille, then, to talk of "morality withou religion"? "Independent morality"? With With out religion, there is no God; without God there is no future life; without a future life, there is no sufficient sanction; without sanc tion, there is no law; without law, there is

no morality. The fruits of such rationalistic ideas are apparent in the vagueness that everywhere prevails in the moral domain. Having no fixed, reliable principles to guide them, men's notions of their rights and duties towards each other, towards their country, towards God, become daily more confused and uncer-What one approves another con demns; what is looked on as improper today, comorrow may be regarded as highly become In the name of liberty and independonce every excess is justified, all bonds of moral restraint are broken.

What can save the individual, what can save society, from complete moral shipwreck and ruin? Nothing but a return to correct principles, training the intellect and heart of their gaze on the steady beacor light of God's truth and justice. With theis eyes steadily directed to the unfailing, un orring standard of Christian morality. they will steer clear of the shoals and rocks at present threaten to engulf them, and rids mafely over the secthing billows of passion

cannot be ignored. The Hedonist is satisfied to make a good citizen, a good husband, a good father, for the transactions of life. He has no concern to make a good main, whose life is led in conformity to the laws, not only of solf, but of nature and of God. The Hedonist thinks not of the inner man of the heart, who, by conscientiously fulfilling his differ to society and his Maker, compared perdent on his Creator and must obtain Him as his last end. For it is then, and only then, that the vision of individual peace and happiness warmed to universal harmony shall begin to be realized here upon earth.

Attenism. By Charles P. Mortari,

Ladies and Gentlemen: Egoistic Hedan-sm, to whose refutation you have just been istening, though most ably advocated by n. Herbert Spencer, is far from ally entertained. Universalisti Universalisti truistic Hedonism has from the outset the new era been preferred by prominent Hosophers and is also newadays thought by many to embedy a system of more exalted and disinterested morality. As its name implies, it subordinates special to general, individual to social happiness or for its fulfillment.

The theory as now advanced puts aside the consideration of any intrinsic worth of human acts and founds morality wholly upon the usefulness derived. Thus it must maintain that the last end and final good man lies in this world, and consists in the greatest happiness afforded to the great-est number. Human acts are right or wrong, then, according as they are useful or hurtful to society.

It may seem amiss to combat a theory co at may seen amiss to combat a theory to utterly in contradiction to the acknowledged belief of mankind. Truly, we have not at this late day to reset to the basis of moral-ity, to seek for unknown truths in religion or politics, which will remodel either public r domestic, private or social life; we have a new discoveries to make, no important hanges to introduce; and all that we need attempt is to ascertain the truth which has been known from the beginning, and conform ourselves accordingly. Nevertheless, it is evident to those who watch the signs of the times that the subject before us is pregnant with ideas which find ready aceptance with a multitude of people in the present age.

It is a doctrine that is said to have It is a doctrine that is said to have awakened in the human heart kind and charitable feelings, and pure, disinterested motives of action, and to be productive not only of the most substantial, but also of the most universal good. It is a detrina which comes with open arms to all these who would ignore the spiritual side of man's nature and his hopes for a better world, Its embrace, guarded by the gentler name of utility, though teeming with the error of earthly doctrine, offers a favorable re-treat for those who place all their hope in temporal things. Following the teachir.gs, that is: "Con

form your actions to the good of society of the state," we must in turn arrive at the same consequences to which Hedonism leads that is, individual pleasure. For we must remember that the welfare of the state means nothing more than the welfare of the individuals who compose it; that the state is for its members and not its mem-bers for the state. bors for the state.

As in every standard in which the in-finite value of human acts is rejected and the extrinsic results are to be the measure of action, absurdities and vice must neces-sarily follow. Thus, we could not accord-ing to their principles condemn, but on the contrary, must exait the folon who would contrary, must exalt the felon, who would impoverish the miser and circulate his hordes of ill-gotton wealth; nor should we censure the assassin, who in the act of personal revenge is the means of delivering thousands from the oppression of his victim. For would not these acts be decidedly beneficial?

But turning from the consideration of But turning from the consideration of altruism or utilitarianism in as far as it vitiates man's actions and draws him from the attainment of his last end, let us view it as a standard alone. A standard, as we know, must be wholly unchangeable, ade-quate and fixed. Can that therefore be a standard, which would depend on multituits of individuals so variable in nature and circumstances? Can that be a standard, which would expunge from the catalogue of duttes every act which might fall to aim

creed implety might become being and life that is referable to no creature outside, but only to God, whose existence injugice equal to justice, intemperance to temperance, plasphemy to the worship of God, all of which is absurd. Finally, where would be the standard of our interior acts: Certainly, human laws take cognizance only of exterior acts, and hence in God's sight 1 might inwardly be a work whead men and might inwardly be a very wicked man am yet according to human law I might good. Neither can public opinion fur-nish a safe standard of morality. What more fickle? What more changing? What duities to society and his Maker, compares the everlasting happiness of his immortal soil. This is not the thought of the Hedonist, and yet it is this that is all im-portant. This is the end that must be at-tained, not by teaching map that he is a more sensual animal, but by convincing him that he is a mortal being; that he is de-pendent on his Creator and must obtain Him as his last end. For it is then, and only then, that the vision of individual poace and

that can be urged against public opinior holds with even greater force when we have superabled to the intrinsic weakness of hu judgment the fallacies of sentiments Thus we see, ladles and gentlemen, how these various false stundards of morality

resting on nature along, not only divert ma and debar him from heaven, his true hor The true standard, then, can only be found by man's returning to God and taking His revelation as his guide. From Him, who is man's beginning and last end, to whom man owes all that he possesses, must he learn his destiny and obtain the means necessary

The Sovereignty of the People.

Dy Patrick McK000 The sovereignty of the people is a phrase where flatering sound so works upon the multitude that they accept it carte blanche, nor ask a why or wherefere. And yet that phrase conceals an error which may ere long betray the nation into the thralls of anarch o war. Even today the wail of the famished laborer seeking work, the muffled clash of multifarious strikes, the onlinous tread of the onward moving Commonweal, the frenzied ravings of menaced capital, foretell the low-ering of a tempest around the very portals of the state. The masses are wroth and of the state. The masses are wroth and discontented, ripe for radical experiments which may change a sovereign nation into an aggregate of mobs. Men of sense and solid wisdom, men of courage and convic-tion, must stand forth to guide the nation past the danger line of shoals. Men who dare tell the people that they are not equal sovereign, in the sense in which Rosseau and Locke and Hoffes would have them so. These authors assume a state of nature These authors assume a state of nature ante-dating civil society, in which all men-were equal and free with a sovereign free dom. But common needs, they tell us, led them to assemble, to enter into a compact each with each, and each with all, by which each with each, and each with all, by which compact the individual yielded up his natural rights and received in return the protection of the united whole. They would thus make civil society the creation of a convention, and the consent of the governed, both originate and limit its just powers. This is, in brief, the doctrine of Rousseau's contract social. It would make the social state, not natural, but unnatural; not good, but a nec-essary evils, not ordained of God, but a nec-ressity evils, not ordained of God, but a nec-ressity evils, not ordained of God, but a never a source of the save that which human

a sanction for the law save that which human powers can impose. Easy, plausible, flatter-ing as this theory is, we must learn a higher sanction for our laws and civil duties than he so-called social contract has power to im-ose. Such a sanction is no sanction, and

mplies a fatal error in the very concept, which these authors form of men. Men, they say, are equal, yea, they are qual, insolar as their Creator gave to each a human nature of the same specific kind. But equality there ceases, and in the family, the social circle, the councils of the state they are no more equal than is the child of fifteen summers the peer of William Glad-stone, or the czar on Russia's throne, "Order is heaven's first law, and this con fessed

Decised one of the second second second second second must be greater than the rest-More talented, more wise; who this denies, Denies all common sense." Men are independent, ay, 'tis true insofar

as man is endowed with a free will and is the sovereign master of his voluntary acts. the sovereign master of his voluntary acts. But here independence ceases, and in his social relations, in the preservation of his life, the development of his intellect, the pursuit of his eternal end, he is no more independent than is the foam fleck of the ocean independent of the wave on which it rides. rides

These are the two fundamental errors of those who champion the contract those who champion the contract social. What matters to them the absurdity of sup-posing that every rock, in every land, has worked itself from a state of nature into an unnatural state, such as they conceive society to be? What avails the impossiduttes every act which might fail to aim directly at benefiting others, such as the acts due to God and ourselves? Can that be a standard which demode acts



Our readers will ever welcome the new new departure of The Bes. It proves conclusively that we are determined to supply our patrons with the best the market affords. This is positively the most attractive and popular collection of Vocal and Instrumental music ever published,

A Complete Library of Vocal and Instrumental Music, 145 CHOICE SELECTIONS 145. 73 FOR VOICE. 72 FOR PIANO AND ORGAN.

Which in sheet music form would cost at least \$25. The Bee has made arrangements for the absolute control of this work, and has purchased a tremendous edition in order to squeeze down the price. The title is

POPULAR MELODIES, and it will be furnished our readers only, at 25c Each.

MENUET.

Sample page of the many choice selections contained in this magnificent work,

MOST POPULAR MUSIC OF THE

3 8 3 1 203 7

Under ordinary conditions this sum would scarcely pay for paper, to say nothing of printing and binding. We don't expect to make money but are bound to look out for the interests of our readers. We propose to furnish our subscribers this marvelous work at cost.

Just Think of It A Book of 256 Pages, 9 Inches Wide, 12 Inches Long.

Printed from new plates on music paper, handsomely bound, at such a ridiculously low price. Its a revolution in book making as well as in book selling.

Never Again Will You Have a Chance Like This.

Remember it contains the very best selections from

The World's Greatest Composers.

How to Get It.

On page 2 you will find a Music Coupon. Cut this out and bring it to The Bee office, with 25 cents, and the book will be given to you. If sent by mail the price will be 30 cents. Address

MUSIC DEPARTMENT, OMAHA BEE, Omaha, Nebraska,

Deer Park and Oakland

On the Crest of the Alleghenies,

(MAIN LINE B, & O. R. R.)

Season opens June 23d, 1894

CH NH SC SUN

AND A

INSTRUMENTAL

A FOLIO

Published Monthly

Here is an exact reproduction of the cutside cover.

VOCAL

For Music Lovers Here's a Feast.

This Work is Complete in One Volume. If you have secured one book do not send in for another.

Hedonism

By Albert V. Kinsler,

Ladies and Gentlemen: My classmate who has just had the honor of addressing you, has fully explained and established the true and proper standard of morality. It now remains for us to investigate a few among the many theories advanced by what we may call our modern moralists.

For it is morality, the foundation of humanity, the vigor, life, soul of society, that has been threatened with revolution. True the war of these modern ethical reformers who have banished from their consideration the teachings, not only of Christian revela then but even of the philosophy underlying it, is being carried on, not with the avower intention of over throwing morality itself but rather in the hope of establishing a new kind of morality, upon a new basis, with kind of morality, upon a new basis, whith a new standard. Those great regenerators of society, Paley, Bentham, Mill and Spencer. have found the world-wide and world-old principles of morality to be withered and storile, and consider them no longer fit guides for the acts of men. And behold, in their disinterested love of humanity they have gone back amid the fossils of the an clents and drawn forth the haggard ghost taking robes of conventionalism, materialism public utility and Hedonism, dressed them i quady-taking robes, and sent them forth in the world as new standards, better founda tions and kinder guides for the conduct o

humanity Among these I would call your attention to Hedonism, as one to be especially avoided by all those who have the true interests of society at heart. The whole principle of th theory, which is so earnestly advocated b the high priests of modernized morality a perfect of standards, may the most ed up in the one egotistic sentence "Whatever pleases me is just, good and right; whatever displeases or disadvantage me is bad and wrong." In other words, m present pleasure, comfort and enjoyment is the sole end of my existence, and what ever conduces to that end is morally good. while anything that detracts from it is mor ally evil. That is Hedonism. That is the substance of the new and perfect standard. founded ultimately on materialism, and prox imately on the evolution theory according t which the world is gradually ascending Rising step by step for the past 0,000 years it now far outshines anything that has preceeded. And yet the end is not come. What a beautiful picture it is that Herbert Spen cer has drawn of all the world at the culmi nation of the Heddistic mission. Men good and kind, selfabress restrained within the proper bounds; happiness and equality, peace and plenty filling all the land, while nations, like men, all locked in one harmonious brotherhood.

It is a beautiful picture, we must admit and pleasing to behold; but it is only a picture, and one whose reality, instead of becoming brighter, only grows dimmer and dimmer as the world grows older. And why? Simply because it is one of those dreamy castles built in the air, whose in congruities and contradictions are closely covered and hidden away. But it is these that we must consider. The Hedonist says "My one pleasure is my end and whatever satisfies a sense is good." Hence selfishness is a virtue, benevolence a folly, vain selflove ennobling, charity degrading. But by this does he not place the malice of the act in his own physical inconvenience and suffer-ing, which are its consequences? That is That is to say, does he not take the indication of moral evil for the evil itself? In doing this the Hedonist forgets that an act is bad in itself and by itself, as being a violation of the rational nature of the doer, and, being bad, it breeds bad consequences. The bad-ness of the consequences is physical, the badness of the act is moral; and it is here that Hedonism is at fault. For it considers the physical and apparent act only,

be a standard which depends on events often wholly unforescen and unknown? Most mphatically it cannot.

We do not deny that utility and morality are linked by those bonds, especially if we ske into consideration the future life; bu the question at issue is, which is the cause and which the effect? Is a thing befitting man's nature because it is useful, or on the contrary, is it useful because it is befitting that befittingness is the cause whilst utility is the effect. Thus, then, the whole theory of altruism resolves itself into a flagrant flaw against one of the first principles of all scund philosophy, putting the effect for cause, turning the end into the means and the means into the end.

> Positivism. By Fred M. Hall.

Ladies and Gentlemen: Positivism, not is referred to the system of natural philosophy, which bases all science on the knowl edge of positive facts, but as applied to the domain of ethics, may be defined as that theory of moral philosophy which places the ltimate standard of morality in the positive will of man, manifested either in laws en cted, in the prevailing customs or opinion of the people, or in the tenets of ethical ultur

Such is the teaching of Hobbes and Locke of A. Comte and Frederic Harrison. Rele-gating God to the regions of the unknowable and separating philosophy entirely from su sernatural revelation, they would make all distinctions of good and evil in human actions dependent on positive institution.

Their religion is conceived to be the conplete harmony of human existence, individual or collective, or the universal unity of all existence in one Great Being, whom they lesignate as Humanity. This alone do the positivists call the genuine end and object of all worship and to this they maintain every effort of a good man should converge. Such is the religion for which its fellowers predict the future; all other religions, espe cially the true one, are considered vain and illusory. They are of the past, their move nent is retrograde; but positivism, so disciples claim, will revolutionize the world. It will reorganize society on a strictly scien tific basis. They wish to establish a new ode of morality by founding it on human law, on the opinions and consent of the peo-ple, declaring that to be morally good which the people hold as good and that to be moally bad which the people decree to be such These men point with pride to the grea TION progress in the natural sciences which has been made since "modern thought" has engaged the attention of men. And they con-fidently predict that no less striking progress will follow upon the introduction of the same principles of "modern thought" into the fields of moral philosophy.

The doctrines, upon which the positivist's ultimate standard of morality is based, breathe a contempt for the principles of first and final causes: they ridicule the belief in the concurrence of God; they assume the elativity of all knowledge; they postulate the universality of the reign of law; they abound with blank negations of all that which the Christians hold most dear; they prepare the way for the establishment of a novel system o society by first rendering all things chaos they dethrone Ged and having deified human n His stead, place it on the throne of the Almighty Creator.

Such are some of the leading ideas of the evolutionary positivist; ideas hideous in all the ugliness of the rankest atheism. The refutation of their fundamental doc

trine need not detain us long. Positive laws cannot be the ultimate tandard of morality. For in the first place on such a supposition no law could be evi or unjust, and yet history and daily experi ence teach the exact contrary. Will any one praise the obnoxious blue laws of colonia days as just? Can we give implicit approvato much of the logislation of the present day The laxity of divorce laws? The unlimited freedom of speech and press? The arbitrary enactments of corrupt lawmakers? Again there would be no blinding force to the law, except material coercion, which certainly, considering human nature as it is, can never be a sufficient sanction or guarantee for its observance. Moreover, if the law so de-

bility of pointing to a single instance the ages of the past, where men have ex-isted in that visionary state or met to form the contract of which they prate? What profits the dictate of reason and the test mony of all the ages that a purely human compact cannot sustain the law? All these and weightler reasons they brush imperiously aside and tell the gasping listener that he is "free, sovereign, independent, the peer of every man, bound by nothing save a humar comfort which a bare majority may abrogate or change." Can we wonder of molecracy becomes the order of the day? These, my friends, are the insidious doctrines which our statesmen must battle to the death. These are the doctrines that legalize the mob, loyalize rebellion and idealize anarchi cal reign. These are the doctrines to which

we juxtapose the true but sterner doctrines of the origin of state. We hold that the God of the universe so constituted man that his very essence, his continued existence, the development of mind and body and soul demand a sociat Society thus becomes not state. fiatural alone, but necessary. And we hold that in

the very act by which that Omniscient Rules willed society He willed authority as a neces. sary means for its existence. This author-ity rests primarily with the multitude, and by them can and must be concreted in somparticular governmental form. But once concreted, whether in monarchy, aristocracy or democracy, that authority is supreme with

a supremacy begotten of the God from whom all power flows. No man, no mob, no muttitude, can act heedless of that power, un less, with the prince of fallen hosts, they ould say: "I will not serve!" Here we have a sanction, the only sanction that ever did, or will, preserve the majesty of aw. Here the doctrine that once vitality into the stream of national life will stir the stagnant eddles into action, and ye

stem the current that might lead on to de struction. Here the sentiment that will smother all the "issus" to which the demastruction. gogue gives birth will father loyalty so when through future ages, the roll of sections shalt be called: "Loyal" will shout Niagara with his thun-

fer-toned decree; yal?" will echo back the waves upon the der-toned decree; "Loyal" will echo back the waves upon the Mexic sca; "Loyal" will sing the sylvan hills where old Atlantic roars; "Loyal" will boom the breakers on the wild Parefic shores; "Loyal" will cry the people and loyal it shall be!

avail" my God, to country, because of loyalty to Theel

VALEDICTORY.

Friends, my task is almost done. What I have spoken men may quibble over and ques-tion; to what I shall speak let no man take exceptions who would credit the outpourings of a sad though grateful heart.

Tonight we are saying our adieu, and part ing from the comrades of our college daysthe high-souled, hopeful, brave, ambitious boys whose friendship we so profited by and prize. Ah, comrades, we are leaving youou with whom years of intercourse have segotten a friendship of that stronger, man lier kind, which magnanimity elicits from th nd-born of true esteem and fraught with blest desire to make life livable and rais aur being higher. Could parting sever friendship, this were the saddest hour of our lives cannot, and we feel that the parting of

tonight is but a ripple in a friendship "that like a noble river rolls its stately waters by, empest tossed and troubled, never gliding to eternity.

leave you, but we leave you to the charge of noble men-men who have been to us a something more than friends-fathers, counsellors and guides. To them I dare not trus myself to say a long farewell, lest gratitude should overflow the swelling heart and render language inarticulate. So long as unrequited labor, sterling virtue and self-sacrifice, bordering on the heroic, have power to move the bearts and minds of those who reap the benefit, so long will love and gratitude re their kindred shrines within the hearts "the boys of '94." Our president, our i

So, schoolmates, fare ye well! Sadly we

our in structors-ye noblest of a noble band whose tollsome care has ever been to train aright

bid you sad farewell! As we turn from you tonight, molded and ennobled by your counsel and direction, we place the goal of our ambitions not at worldly fame or power, not at pleasure nor at lucre, but to so live that the world may know us as the product of your hand-as cultured, Christian gentlemen -men whose acts exemplify even-handed justice; whose intellects seek the everlasting wells of truth; whose hearts beat in eternal mison with all that is pure and holy on earth, exalted and adorable in heaven; whose every faculty lends ornament to friendship, honor to country, glory and homage to re ligion and to God. Oh, Alma Mater, these are the ideals

formed within thy hallowed walls; these are the ideals which we bear beyond thy portals, resolved to live them before a scrutinizing rld. That we may do so Bless, Oh. bless thy children true! world.

As we sadly say adjeu! Casarism.

By Edward S. Furny.

Of all the delusions before the minds of the people of this age few, if any, are as dangerous to the peace and welfare of this nation; few have made as rapid inroads as

Its adherents and apostles are not restricted to those who are incapable of showing its corrupt and degraded fratures, unravelling the tangled web that hides its fallacies; for many bright minds, led astray by its deceptive appearances, have enby its deavored to defend it by reason and argument. Among them none stands more prominent than James Fitzjames Stephens Even the mighty iron chancellor of Germany treaded the meshes of Caesarism, feeling as it were, his way for the coup-de-main. It is dangerous, because sooner or later our country must stand face to face with it in our legislative halls. It is dangerous, because of the errors it leads to, most prominent among which are utilitariauism and athelsm. Dangerous, because it in-volves, nay, it opposes and attacks the sundation and cornerstone of this, the great est, the grandest, the truest of govern-ments; for it is directly opposed to civil and religious liberty, and to a government of the people, for the people and by the

people Time will not allow us to follow up the subject in detail, so we will for a few mements view it in a general way and un-ravel a few of the principal arguments urged in its favor, cull from history a few

f the many examples of Caesarism, and how the difference between true and false of the state's supremacy, or Christian and pagan Cardinal Manning defines the latter as

"The supremacy of the civil over the spiritual power." In other words, the state is despote and demands undivided al-legiance in all things temporal and spiritual. Regarding itself as a thing of its own creation and not the creation of God, it ac-knowledges no superior, it knows no God. It recognizes no rights in the individual which it cannot annul at will; its are its slaves and beinng to it body and

If this be true government, then, I argue there is no such a thing as injustice, and tyranuy and oppression are but idle fancies. chimeras of some overtaxed and demented brain. Then, man cannot renounce the allegi ance that galls the neck and breaks the

spirit, and our ancestors had no right to con plain of tyranny, and finally, throwing off the yoke and bidding defiance to mother proclaiming this a free and inde pendent nation.

The exponents of this doctrine say th state can do as it pleases, and whatever i does is and must be right, then the conclu-sion must follow, that if the state oppresses its people they cannot, yea, they must no

Again, since they claim that the state is a thing of its own creation, they argue that it can and should demand allegiance in spiritual tollsome care has ever been to train aright has well as in temporal affairs. In other the offitimes wayward minds of youth, we

country, then to your home and to your God. | will perch on our banners in time of strife. Why? Is it because the state is greater and more powerful than God?-or is it because the temporal welfare of the state is of more importance to the people than their own eternal welfare? The fallacy of this argument is apparent to any clear-minded man for if we can prove that the state is not a thing of its own creation, the rest of the argument must fall.

Now, the state is an assembly of individuals and families for the purpose of mutual protection and advancement. And in the very nature of things, a multitude conspiring to a common end by the use of common means, postulates an element of authority in such a body. From the author of nature from God therefore, are derived all power and authority to rule. Hence, it is as fals to claim that the state is a thing of its own creation as it would be to maintain that man is the author of his own reason. And as man can use his reason only dependently on God, so the state can exercise its authority only as subject to His laws. Now let us look at a few of the many

examples of Caesarism with which the pages of history are replete and see the de basing effects it must necessarily have on the morals of the people and the stability cuted. of the government. I need not mentio the immerality and crimes of Rome under the Caesars, for you are all too well acquainted with its history, but will pass on to a later day and will look at the history

of some of our neighboring nations. A most striking example is to be seen in England, when Henry VIII. overthrew Catholicism because it would not be sub servient to his passion, and in the merry times of good Queen Bess we see crime of every hand and the whole court wallowing in the deepest mires of immorality. Mu der, rapine and tyranny were then the watchwords of England. It was the founda tion of England's famous impressment of American seamen, for, she argued, once an Englishman, always an Englishman. Again Germany suffered from its rayages under the iron rule of her greatest and ablest son Prince Rismarck, until Catholics and Protestants joined issues and forced him to

change his attitude toward religion. Then look at Russia-that mighty, broad and (expansive empire of ignorance and crime, where despotism rules supreme, crime, where despotism rules supreme, where every principal of Caesarism has full sway. Peter the Great laid, the foundation of his empire on those two faulty and un-stable principles which always go hand in hand, immorality and despotism. And strive as they will so long as despotism rules Russia so long her czars will rule a discontented and rebellious people.

We had not done our subject justice did we not, before closing, see what the Chris tian theory of state supremacy implies. It regards the state as the creation of a higher being than man, and treats all civi power as subject to God and His laws. It regards all civil power as formally from God, and spiritual power as exclusively and direct from God, and dependent on Hin done. "Thus," says Cardinal Manning, "If will be seen that religion is by divine right alone higher than the state and has suprem uthority on all questions relating directly or indirectly to man's eternal welfare

But it cannot and does not teach that in questions of convenience or in temporal affairs has religion supremacy. It recognizes in every man certain in-alienable rights, such as the pursuit of

of happiness, civil and religious liberty, makes the people sovereign, not the state. It invokes divine blessings on all its under akings, and teaches its people to love and give allegiance: First, to their God. The cause He is the supreme ruler of all; secondly, to their country, because their God has given it to them and because of the protection it affords them and theirs: thirdly, to their firesides, because of the ties that bind their hearts to the home that shelters all they love and hold most dear.

In conclusion I will say that so long as our country will follow its teachings victory

and prosperity, happiness and advancement in time of peace, and future generations will raise their voices in earnest prayer of thanksgiving to Him above for having so guided us to bequeath to them so grand, so contented and so triumphant a country, and such noble, such Godgiven principles.

Was Officially Exempt.

make complaint against a man whose barn faces mine on the alley between Ham street and Bone avenue, near Lazarus court. Police Official-What is the trouble "He piles all kinds of rubbish out there We could keep a clean alley if it wasn't for

Mountain Lake him. He mixes his ashes and garbage and throws it half the time over aginst my barn. I've talked to him about it time and again and it doesn't do any good."

"What's his name?" "Higgson." "Higgson? Does he live on Ham street?

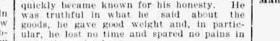
"In a big brown house?"

"Yes. That's the man. I want to enter a complaint against him. I want him prose

"My friend, you had better go back home Higgson's the health officer."

Faithful Clerk.

As a clerk in a country store in Illinois says Youth's Companion, Abraham Lincoln



orrecting mistakes. He was closing the store one evening when woman celled for a half pound of tea. 11 the morning he saw from the weight in the cale that he had given her only a quarter of a pound. Leaving everything weighed out the other quarter and carried it

Another customer paid him 6% cents more than was his due and when the store was closed at night he hastened to correct the nistake, although she lived two miles away

Awakening. Washington Star: "Will-you," he said

washington star: Will-you, he said, ttinidly, "will you have some ice cream?" "No, thank you," replied the young woman. "I very seldom eat it." He looked surprised.

"Do you mind getting engaged to me?" I know that you have been engaged to sev

eral other young men this summer. But that doesn't count." "I was never engaged in my life," she re niled.

A slight pallor came over his face "Pardon me, but do you know that your hat is not on exactly straight?" "Isn't it? Oh, well, I can fix it when I

He looked at her with a ghastly stare. "Great Scott!" he exclaimed, "have I read the comic weeklies all these years for nothing?" And he sank to the pavement and meaned

A Game Rooster.

"I once saw a rooster swallowing a small hicken snake," said A. C. Thomas to the Jincinnati Enquirer. "He had seized the eptile by the tail, and with one gulp had aim in his craw, when the captive darted

out on the ground again and started to run. If a chicken can look surprised, that rooster did, but, catching the snake again he re-peated the performance, the reptile once more escaping after it looked as though he had been effectually disposed of. Again and again he was caught, every time getting away in the same manner. At least twenty times this performance was repeated, until it finally dawned upon the rooster that he

in must change his tactics, and grabbing the reptile by the head, he swallowed him that way, and the snake did not reappear. The resister crowed as though he had won a most gallant vietors? gallant victory."





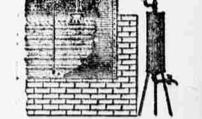
BEFORE "AFTER's" Dr. E. C. West's Nerve and Brain Treatment is sold under positive written guarantee, by author-ized agents only, to cure Weak Memory: Loss of Brain and Narve Power; Loss Manhood; Quickness Night Losses; Evil Preams; Lack of Confidence; Night Losses; Lassiful Errors, of Excessive Use of Miser, Consumption, Insanity and Doath. By mail, H a box; 6 for \$6; wills written guarantee to cure or refund money. WEST'S COUGH SYNUP, A certain cure for Coughts, Colds, Asthuma, Bronchitts, Croup, whooging Coughs, Sera Throat. Pleasant to take. Small size discontinued; oid 60e, size, now 2nc; oid H even, now 2nc; OtaliaNTEPS taudo only by Goodman, Drug. Co., Omaha.

Goodman Drug Co., Omaha.

CONSUMPTION SURELY CURED.

TO THE EDITOR-Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will rend me their express and post office address. T. A. Slocum, M. C., 183 Pearl St., New York.

Mechanical device for removing all impurities from boller; preventing scaling, foaming, also enneve all old scale, without the use of com-cound or washing out. Sold strictly on guarantee and an anti-formation of the strictly on guarantee General Western Office 105, Bee Building, G



BETWEEN DEER PARK AND OABLANS Season opens June 1st, 1894.

MOUNTAIN LAKE CAMP MEETING. MOUNTAIN LAKE CHAUTAUQUA,

(W. L. DAVIDSON, D. D., Sup't of In IN PERSTATE W. C. T. U. CONVENTION.

Park

MEYERS' AUTOMATIC BOILER CLEANER



8-0-

