

WEALTH MAKERS

OF THE WORLD

IN THE SWEAT OF THY FACE THOU EAT BREAD IF ANY WILL NOT WORK NEITHER LET HIM EAT

NEEDS REGENERATION

Prof. Herron of Iowa College on "Social Order and its Needs."

SOCIETY UNDER CONVICTION OF SIN.

There is no Mere System or Machinery Able to Save—The Spirit of Christianity the True Solvent of Social Ills.

Reprinted from the Iowa Capital.

The parlors of the Y. M. C. A. were crowded last evening with members of the Unitarian club and their invited guests, including some of the most prominent thinkers of the city, among them several clergymen, to hear Professor Herron of Iowa College, whose recent address at Lincoln, Nebraska, attracted so much attention, partly it is true through the aid of misrepresentation. The speaker of the evening was happily introduced by Henry B. Hawley, the president of the club. Dr. Herron spoke substantially as follows:

This is a day of social solvents. Many of the programs proposed for the evolution of the social order from the present perplexity and distress are good, so far as they comprehend the problem of society. All of them, even the wildest social schemes proposed, are potential with the elements of the power that will yet unify all elements and forces in a social regeneration. But not even the best programs satisfy that social feeling of the people which is always a more intelligent and commanding guide than all the wisdom of political philosophers. And we are asking for the man who will outline for us the new social system. We are calling for prophets who shall detail to us the full particulars of a new social organization. We are waiting for some one to offer us a complete social program and point out to us each step in the fulfillment of that program, before we proceed to right our social wrongs or believe in the possibility of a juster society. We all know that the present social order is wrong. Society is under a deep conviction of sin. But we insist that none of us know how to procure a juster order, and propose to wait until we know just where and by what path we are to go before we sacrifice ourselves and our comfort and set out in search of a better civilization. We imagine we are willing to walk by night. We are certain that the safety of society depends upon treating as offenders any who propose to walk by faith.

But by the social faith of the common people we shall have to move out of the old and into the new social order at last. No new social system will be outlined, no program completed by which we may advance. No prophet will arise to predict for us the steps that shall lead to the wiser organization of society or tell us the manner and methods of organization. The new society will not be the creation of the purely intellectual forces that are at work upon a science of social progress. The new social temple will not be built with political hammer and saw. Its foundations are descending silently out of heaven from God, and its masonry will rise without noise amidst the social confusion, the work of unseen hands.

Society is spirit. Strictly speaking there is, and can be, no social system. The quality of the social order, the character of legislation, the principles that govern production and distribution all depend upon the social spirit. Society in its last analysis is the common spirit that relates men to each other. As the life of man depends upon the atmosphere he breathes, so the life and development of society have always been measured by the social disposition in which men have been educated by institutions and customs. Any change in institutions and customs, in civilization or system, has been the fruit of a change or increase of the social spirit. Better civilizations do not make new orders of men, but new orders of men make better civilizations. Civilization is only the manifestation of the common spirit in which men act toward each other in their social, economic and political relationship. The visible civilizations of the world are the spoken word of the spirit of life that pervades the world. Our civilizations, with their good and evil, lay bare the secrets of the social heart and declare the social thought of the forces that believe in and sustain these civilizations. If society is wrong, if civilization betrays the strong, and makes life hopeless for the weak, it is because the social spirit is preying upon, instead of bearing, the infirmities of the weak. If disorder threatens to be the evolution of the present order it is because the present order is not dominated by a right social feeling on the part of those who are benefited by this order toward those who are not. Society is wrong because there is a common belief in, and practice of, social lies; because men are acting in a social spirit that relates them to each other as antagonists instead of brothers. The social problem is a problem of the social

soul. The production and distribution of wealth is a spiritual question. The enlargement of the social functions of the state will be decided by the social faith, by what ideals are translated into our political creeds, by whether society believes in brotherhood and co-operation, or in selfishness and competition, as the safest ground for political action and civilization. A wrong social order can be set right only by a right social spirit. We cannot have the order first and the spirit afterwards. The new order must be the fruit of the new society. Society cannot be reconstructed; it can only be regenerated. The regeneration of society is the present social problem. We wait in vain for the conception of a new social system that shall give peace and justice that shall heal our social ills and right our social wrongs. No such system can be given us save as it be the growth of new social spirit, the manifestation of regenerated social life. Except society be born again, it cannot see the just social order which has always been anticipated and defined as the kingdom of heaven upon the earth.

Society cannot be saved from its injustice and troubles by legislation. Legislation can be saved from its present fallen state, in which it has become the shame and curse of the people, only by the rise of a pure social feeling. Good laws cannot make a right social spirit, but a right social spirit can make good laws. There must be always a spirit in advance of institutions, or the best statutes become the legal perversions by which the powerful subject the exploited people. Without the rise of a new social spirit we look unto a source from whence comes no help when we look to legislation for social salvation. It is legislation that needs saving quite as much, if not more, than anything to be found in our American civilization.

Again, society cannot be saved by revolution, even though revolution lie between us and our social redemption. Only by social regeneration can our nation be saved from the sorrow and loss of revolution. For revolution is loss and waste. Notwithstanding Carlyle, revolutions do go backward. The continuity and development of our human life cannot be broken, though we foolishly imagine ourselves sometimes to be separated from the past by great fixed gulfs. But we can no more break with the past than we can get ourselves out of the universe. The past always is and is to be, and the work of the present is to carry the past enlarged and sanctified into the future. There has never been a great revolution seeming to break the past and make the earth new for an instant, from which there has not been a terrible recoil. Sooner or later the revolutionized nation or civilization has had to return upon its course and connect itself with the good substance of the evil forms from which it revolted. The continuity has had to be taken up again, the broken links re-joined.

If I could use the term without being misunderstood, I should say that nothing else than a great revival of the religion of Christ, a profound resurrection of the church which bears his name, can solve the problem of society. By nothing but prayer and fasting, issuing in repentance and the honest purpose to practice the teachings of Christ on the part of Christian institutions, will the social demons be cast out. I see no other hope for our nation, no other redemption of society, than a religious revival such as the world has never known that shall enthroned Christ in our national ideals and give men the common will and the power to put into social practice the Christ-life. A day of social reinvigoration through the incoming of great spiritual forces would give more wisdom and power to procure economic justice and industrial peace than a millennium of present legislative wisdom and methods. I do not mean by this that I do not, and you are not to advocate and earnestly support social and legislative reforms. I am myself an unceasing advocate of many measures that are ignorantly and commonly called socialistic, such as the national ownership of all public monopolies, and public control of the sources of production. I believe also in the direct legislation of the people without the interference and obstruction of some of our present legislative institutions. I believe in a single and direct method of taxation, or better still that the government should earn its own living. But I do mean that the first supreme need, the power that is to inspire and enforce these reforms and reconstructions, is the incoming of a vital religious spirit that shall enlighten us as to the religious nature and solution of all our economic, industrial and legislative questions. I say that I am not, if I am to measure my thought by the scientific cant of the day, which is as truly repulsive as the religious cant it despises, a social scientist. I am simply a witness to a social and political faith in Christ. Nothing more than his witness could I be; I trust him to keep me from being less. Yet though making no scientific profession I venture to assert that a truly scientific study of history will give a place to the great religious revivals that have not yet been given, and will discern in them the formative influence of civilization. John Richard Green, in his "History of the English People," is the only historian who defines the place of religious movements in the political redemption and development of England. The power and influence of the revivals of Edwards, Wesley and Finney in the political development of America have never been taken into account. It is certainly unscientific to undertake the study of social ills and solvents and ignore the supreme

social force that religion is. For civilization is founded upon what people believe concerning God and duty, and it is built by what people feel. The chief value of Mr. Kidd's widely discussed book on "Social Evolution" is in the emphasis laid upon the religious foundation of civilization. The philosophy of Mr. Kidd's book I cannot for a moment accept. His notion for religion as extra or supernatural I believe to be absolutely fatal both to fate and reason. Some of his assumptions seem to me inexcusable and his dogmatism intolerable. Yet he has done good service in clearly defining civilization as a religious development and in calling our attention to the historic relation of the purely intellectual forces to that development.

generating spirit. And the hope that God and not man is to effect the social regeneration will not paralyze our reform activities or weaken our sense of responsibility or lessen our readiness to be offered in our brethren's behalf, but divinely energize us with the most strenuous activity and inspire us to the holiest sacrifice. The regeneration of society would be the preservation and divine utilization of all that has worth and substance in our customs and institutions. Regeneration destroys nothing, wastes nothing, but makes things new. And it is the things that are that the spirit makes new social orders and set them down in the world, but makes the old new. The spirit does not even destroy the evil but



JUDGE SILAS A. HOLCOMB, Nebraska's Next Governor.

Through the centuries that have passed quickly since Jesus came, the world has been learning from him the truth that can make its civilization just and its people free, learning in blind, stumbling ways, through experience and suffering, through failure and tragedy, and yet learning. The spirit of Christ may even again be crucified before our eyes by social revenge and hate. It may be that Herod and Pilate and Caiaphas will again ally themselves to overcome the spirit that is destructive to the authority and action of them all. But every such crucifixion is a festival of new life for the world. That which is crucified becomes the resurrection life of man, and in the power of the increased life he ascends higher toward the goal of his social perfection. Though we may still have unsuspected saving lessons to learn from him through baffling effort, through fearful disaster, through utter bewilderment and despair, yet the truth in him whom we have believed will increase its light unto the perfect day of the accomplishment of our social destiny in a society that shall be the incarnation of his spirit. The world of which we are a part is yet very young, and it behooves us to be patient with its crudities while we travail in its toils, and to abound in the hope of its social perfection which we have seen in Christ. The world is not old and hard, as the poets and prophets tell us, but a mere child-world yet, so young that the race is almost beginning its real career, with only flitting glimpses and uninterpreted dreams of the beauty that awaits its spiritual development. The nations that have grown up through the Christian centuries are in a relation to Christ almost analogous to that which the members of that early little community of disciples sustained to their Lord before their unity was fulfilled in his spirit. The spirit that came upon that community may be coming upon the community of the nations. Expect that there is drawing near a national, even a universal, Pentecost as much more comprehensive and powerful than the religious institutions of our day foresee or desire as the spirit that immersed that little community of disciples was mightier and more comprehensive and persuasive than their thought. Since so profound an experience as theirs was possible and actual I can conceive it possible and altogether likely and necessary that such an experience may come to the nations so that they shall be born in a day. And such an experience would be no miracle or extra-rational or supernatural event, but the natural evolution of the forces that have been at work since the beginning of Christian history. Doubtless the main service of our social efforts and reforms will be the preparation of this larger coming of the Lord. For it is God who will save society and not man. Our part is to let God have his own way with us, not to get out of, but to fall in with, his way and prepare for the social coming of his spirit. The work of the true witness of the spirit of God that was in Christ is to make ready for the social regeneration and inspiration of the world, the witness himself being a personal, divine, social order amidst the disorder he condemns, practicing his faith in all particulars and loving his life unto death, being himself a quickening and re-

transmuting it into the good. It gathers up all fallen pasts, all ruinous forces, all the dead and decaying systems, and bears them into the risen future which their own regeneration constitutes. If the holy spirit that was in Christ could today immerse and possess our institutions just as they are, our modern industrial machinery and its fearful energies of cruelty and greed, our oppressive monopolies and corporation without conscience or remorse, it could transform them all into the forces and machinery of the kingdom of God, and make them all messianic and redemptive in their operations. In the last analysis it is not systems and things in themselves that are wrong, but the spirit that is in the systems and things. And there is no regeneration of unholiness systems save the process of the spirit that is holy.

The Women all Coming to Us.

The condition of our country, the disgraceful proceedings in Washington, the strikes, the terrible revelations of the wholesale corruption in our metropolis and in every department of government as well as in the business world, brought to light by investigating committees; the rapid concentration of wealth in the hands of a few—all this fills me with apprehension as to the safety and stability of a government composed of men alone. Women and children have equal rights and interests in this heritage left us by the fathers, and I am not willing to trust our future welfare in such hands as administer our government today.

If we stand parleying with such classes in power another half century, the mass of the people will have no rights, privileges or immunities for which to contend. We must prepare at once for political action and inaugurate a People's party. Rejected by Republicans and Democrats, our political aristocracy, we must cast our lot with the laboring masses, of whom many thousand joined us in our petition for the right of suffrage—Elizabeth Cady Stanton in New York Sun.

Hon. Lyman Trumbull Joins Us.

It was announced last week that ex-Senator Lyman Trumbull, a staunch Democrat, is in sympathy with the Populist party. Saturday night he delivered an address at a Populist mass meeting in Central Music Hall on, "The Rights of Man as Affected by Accumulated Wealth and Favored Monopolies."

Industrial Legion Circle.

OMAHA, Neb., Oct. 3, 1894. Editor WEALTH MAKERS: All Farm and Labor orders, People's party clubs, Silver Leagues and all other organizations in full sympathy with the People's party, can be organized into the Industrial Legion for twenty cents, which is simply the cost of postage and supplies. All persons, male or female, over fourteen are eligible for membership, and where they have no organization the Charter fee is one dollar, which is used to

pay the expenses of printing and postage. Where the people are utterly unable to afford to pay this one dollar, they can send the postage as above and cost of supplies. Quartermaster General Geo. F. Washburn has perfected a wonderful plan for the benefit of the legion. It will be known as Article VII of the Constitution. It will benefit each member, pay all his dues, and net all the money that is needed for political and educational work. It is simple, easily understood, and has been thoroughly tried, and we earnestly request all organizations to turn into Industrial Legions as rapidly as possible, so as to take advantage of this plan. PAUL VAN DERVOORT. H. E. TAUBENACK.

The Populist Record in Kansas.

The old party speakers are busy telling the people of the calamity that befell Kansas when the state went Populist. The following figures will show how much the Populist administration of Kansas has saved the people of that state:

By reorganizing the state militia.....	12,000.00
Excess of fees of secretary of state turned in under a Populist law.....	3,780.33
Excess of fees of auditor turned in under the same law.....	943.93
Excess of fee of bank commission turned in under same law.....	3,340.40
Fees of chief clerk of the house less than Republican chief clerk for same time.....	1,118.00
Fees of senate secretary less than Republican.....	471.00
Increase in railway taxation.....	723,654.40
Reduction of state tax by Populist law.....	71,328.36
Populist legislature appropriations less than Republican appropriations for same time.....	15,003.47
Savings in secretary of state's office.....	1,002.15
By reducing salaries and fees in county offices.....	244,650.00
Total savings.....	\$1,156,984.81

Nor is this all. The Populists in 1893 turned into the treasury unused money from appropriations \$315,143.56, and there will be quite as much returned this year at least, making a total of \$630,287.12.

SUMMARY.

Total Republican deficiency bills.....	\$ 170,000.00
Total other items.....	4,732.30
Total appropriations not made on ordinary years.....	318,927.97
Total appropriations for Populist improvements.....	171,900.00
Total saved by Populist administration.....	1,156,984.81
Total.....	\$1,716,680.00

Deduct credits to Republican's appropriations..... \$ 63,000.00
Populist deficiency bills..... 70,000.00
And sundry expenses..... 71,818.25
Total..... 204,818.25

Net saved by Populist administration..... \$1,511,861.75
—Southern Mercury.

New Zealand House of Representatives has passed a bill authorizing the government to expend \$250,000 for opening up certain portion of New Zealand to settlement, and \$250,000 for the purchase of lands.—Inter-Ocean.

New Zealand will soon be the paradise of the world in all senses of the word if the people continue to advance in sensible socialistic Christian legislation as they have been advancing during the last generation. The government there is acquiring the lands as well as the railroads and is breaking down all monopoly power and speculation. With our boasted progress we are retrograding, and have been ever since the birth and growth of the great monopolies. We are today far behind this little country the other side of the world in the matter of maintaining the rights and liberties of the common people.

"Too Thin to Make Fly Nets."

SCOTIA, Neb., Sept. 29, 1894.

Editor WEALTH MAKERS:

Edgerton spoke here on Sept. 26th to a good audience. Messrs. Barry and Jefferies, our nominees for representative and state senator, were with him and made themselves heard on state issues in no "straddle-of-the-fence" manner. Barry has a "walk-a-way" in his reelection, while Jefferies, who is an old settler, and a pioneer in the Independent party, feels secure and has good reasons for such feelings. This is one of the townships, yes, and this is one of the counties, where the vote for Tommy will be too thin to use for fly nets. Mr. Edgerton made us some votes surely. Yours for the right, E. A. H.

NEWS FROM THE FIELD.

J. L. Grandstaff, president of the People's Independent club of Bladen, writes that the Republicans out in his country wear a kind of weebegone look, believing that not only Tommy, but also Parson Andrews will be sent up Salt creek.

The new song book contains about 125 pages, extra large size, illustrated cover page. No doggerel in it. All high class, patriotic, pathetic, humorous, enthusiastic matter. Now ready.

THIRD DISTRICT POPULISTS.

Mr. Devine is Winning his way With All Good Honest Men.

The campaign of Hon. John M. Devine in the Third district is being conducted with much energy and ability, and every meeting so far has been a grand success. The campaign was opened at Neigh, the opera house being well filled, and all political beliefs being represented.

The meeting at Neigh was first addressed by Mr. E. W. Jeffers of Greeley county, Populist candidate for state Senator. Devine followed. He talked of the sovereignty of the people, their exercise and delegation of that sovereign power, the national debt, the shortage of prices, the purchasing power of money and the ownership of the wealth of the nation. In discussing the money question Mr. Devine said:

"Money is not like anything else. It is unlike axes, hammers and saws. These things are useful while in possession, but money is useless except for the purpose of exchange."

He attacked the intrinsic value theory of money and his scholarly arguments and illustrations carried the minds of his audience with him to accept his necessary conclusions. Mr. Devine is possessed of the gift of the best thinkers, that of making his meaning clear to all minds and compelling the assent of the reasonable and the unprejudiced. He is also winning support by his generous and kindly feeling, his courtesy and consideration.

At Clearwater the largest political gathering ever held in Antelope county greeted him. From east and west the people came in on trains, and by private conveyance, from all directions, some coming in from Holt county. A procession passed through the principal streets headed by the Elgin brass band and the Smith drum corps. There were many inspiring banners. An auditorium had been improvised, but it proved far too small for the vast crowd and an overflow meeting had to be held.

The opening address was by Capt. J. D. Hatfield who spoke on "The Old Soldiers in Politics." Hon. L. H. Suter spoke next on the subject, "The Railroad in Politics." T. H. Pollock spoke on "Duty's Call."

Mr. Devine spoke in the afternoon after a dinner of roast ox had been enjoyed by the assembled thousands. His speech is reported as masterly in its character. Other local speakers also addressed the crowd, Hon. Herman Freese speaking on "The Initiative and Referendum."

Heard in The Third.

When John M. Devine comes out on top next November with a 2,500 plurality boost, the half-baked whimpering fusionist papers will feel like crawling in a hole and pulling it in after them.—Peterson Index.

It is about time the Bryan men understood the situation. Hon. John M. Devine will be elected to Congress before Bryan will get one vote for the United States Senate from the Third district! This statement is all wool and a yard wide, and don't you forget it.—Allen News.

Any Populist who thinks that J. M. Devine will not be in it this year needs to look at the situation and reflect for a time. Devine will get every vote of the free coinage league and that vote alone will be no small factor. No Populist can refuse to vote for him and will not draw from McKeljohn? There are thousands of free silver Republicans who will vote for Devine before they will vote for Thomas. Thomas is a free silver Democrat and cannot get the vote of a single administration Democrat. The Morton Democrats will vote for McKeljohn. Now this is a fact and there is no use denying it, the same forces are at work today that elected McKeljohn and they will continue until election day. The fact is, either McKeljohn or Devine will be elected. Take your choice; again be misrepresented or vote for Devine.—Howell Journal.

Matt Daugherty wants to know why the people should "surrender the state to Populism?" For the same reason that an employer would discharge a dishonest employe. Republicans have been elected year after year to enact laws in favor of the whole people. They have failed. The people will now discharge them and put in their places the People's Independent party. Their candidates are honest men and will pass laws for all the people. This is why the state will be surrendered to the Populists.—New Era Standard.

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