[Continued from 1st page.

his divinity by his humanity. I know he his divinity by his humanity. I know he is divine because he was so humane. The great masterpiece of Raphel was painted to show the contrast between the glory of the mount and the gloom of the plain. On the mount were the joy and the peace of heaven. On the plain the turmoil and demoniac rage of hell. On the mount the disciples saw Jesus transfigured, clothed with celestial light, attended by heavenly visitants. On the plain below they saw a young man writhing under the demon's power.

MOUNTAIN TOP AND VALLEY.

Life today is full of just such contrasts. It is made up of sunshine and shade, glory and gloom. As heaven was at the top of the mount and hell at the base, so similar social inequalities exist all around us. Under the shadow of our church spires may be found dens of iniquity where leprous-souled men and women

hold a perpetual carnival of vice.

Under the shadow of our university towers stolid, hopeless ignorant thieves.

In one block stands the mansion of a In one block stands the mansion of a millionaire, and in an adjoining alley, huddled together like hogs, are the gaunt children of poverty and toil. The rich are increasing in wealth and the poor increasing in poverty. The gulf between Dives and Lazarus widens day by day and year by year. This is not a fancy; it is a hard fact. On good authority I am assured that poverty has increased here in our own land as rapidly as wealth. We have completed 100 years in the life of our republic; what does a review of the 100 years show? It shows that we have more millionaires, also more paupers, more brown-stone fronts, but more hovels more mansions, but more tenements. The New York Herald thinks "there is a screw loose somewhere," when we have aristocrats with countless millions at one end of society, and rank, riotous, violent and pestiferous anarchists at the other end—men who only know that something has gone wrong, and want to blow up the world with dynamite, think any change would be a change for the better. There is something wrong somewhere. Our industrial system enriches the few. and leaves the many poor. Our civiliza-tion allows multitudes to sink into dark, hopeless barbarism. No city in the world crowds so many people into a square mile of territory as the city of New York—21,600 houses, each shelter-

The conditions of decay in home life cannot exist where men, women and children are housed together like cattle. We need not be surprised to be told that paupers and criminals are increasing in our land faster in proportion than the population. It is a question of debate whether the churches or the prisons are filling most rapidly.

FAITH SHOWN BY WORKS.

The army of unemployed men and Tomen is growing larger every year. The chasm between the rich and poor grows wider and deeper, more difficult to fill, apparently more impossible to bridge. La borers organise to maintain their rights, and capital combines to keep down wages and keep up prices. These social inequali-ties exist in our midst. It is not wise for us, ostrich-like, to hide ourselves from the facts. We cannot be Christians and ignore these facts. Christianity compels us to study social problems. If we refuse to study the social problems of our day, if we refuse or neglect to look into the condition of the under class of society, if we turn away selfishly and say it is no concern of mine how people live and do then we prove ourselves not only and die, then we prove ourselves not only devoid of humanity, but utterly destitute of Christianity. I would not give 10 cents on the dollar for the religion of that man or woman who takes no interest in the welfare of those who, unfortu-

nately, are at the bottom of society.

The word of God is explicit enough, for it declares "whose stoppeth his ears at the cry of the poor, he shall cry himself but shall not be heard."

I am persuaded that if the church is to do Christ's work in the world, it will have to study social problems more and more. There is no genuine service to God where there is not real service to man. Sociology should be studied as well as theo-

The Christianity that the Savior taught is human as well as divine. I believe it is divine because it is human. It looks to man as well as to God. Atheism shows itself in contempt of a man as truly as in denial of God. It is as necsesary to be orthodox manward as to be orthodox Godward. It is as necessary to think right of a man as to think right of God. I have the highest authority for affirming that, "if a man say I love God, and hateth his brother, he is a liar."

AN OLD HERESY.

The most damuable form of heresy know of is to coolly stand aloof from the great social problems that touch the life and happiness of the toiling multitudes of earth. What's your orthodoxy worth If it does not take men by the hand and lift them up? I would rather be a pagan, suckled in a creed outworn, with a little warm blood of human sympathy in my heart, than be a full-fledged orthodox theologian, destitute of humanity. I would rather be a mongrel, half-bred Samaritan with sympathy for the unfortunate man on Jericho's robber road, than be a blue blooded priest or Levite who could pass by on the other side and leave the wounded to die. Better be a Prometheus stealing divine fire for the comfort of mortals, than be a full winged angel "loafing around the throne," un-mindful of the suffering children of want

"O, brother man, fold to thy heart thy brother; Where plty dwells the love of God is there; To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer.'

The religion of some people is terribly lop-sided. They think so much of God that they have no time to think of their fellow-man. They are so absorbed in the contemplation of heaven's ecstatic joys
that they have no place in their thoughts
for earth's heart-breaking miseries.
Others are lop-sided the other way.
Their religion is all manward. Their
care for man is mainly a care for his back and stomach. They do not recognize that he has a soul as well as a body, that he has a life to live hereafter as well as here. They do not realize that "Many a one is longing for words that are never

said, and many a heart goes hungry for something better than bread."

True philanthropy was born at the cross of Calvary, and has a heavenly side s well as an earthly. It cares for the oul as well as for the body, for the here-iter as well as for the here. Jesus Christ the first and model philanthropist. He sinisters to man's spiritual and physical

As Christ taught it, religion is evenly balanced. On one side of the equation reads, "Thou shalt love thy God." On the other side it is written, "Thou shalt love thy neighbor." It is as imperative that I love my neighbor as that I love my God. The love of God and man are

It will greatly benefit you to take the Bible and familiarize yourself with its teachings regarding man's relation to his fellow-man. The Bible throughout manifests the tenderest solicitude for the welfare of humanity, especially of those who are in trouble because of oppression and wrong. I know the Bible is a divine book because it is so humane. There is no other book so packed and saturated with sympathy for wronged humanity as the Bible. It is radical and revolutionary in its teachings. It blazes hot with wrath against those who defraud the toiler of his just wages. The Bible is the most advanced socialistic book on the question of work and wages. It I wage most advanced socialistic book on the question of work and wages. If I were an unbelieving socialist or secularist, having the good of humanity at heart, I would stand in the open market where men congregate and teach its burning truths to the multitudes.

end of a lawsuit.

Mr. Reitter is a German farmer, and well they knew he would not sue, hence after a long parley he accepted the \$630.

But he was not satisfied and later insurant in a mutual company.

TRUE RELIGION REVOLUTIONARY.

Benjamin Franklin said that the man who shall introduce to public affairs the primitive principles of Christianity will revolutionize the world. The world needs to be revolutionized-turned upside down, for at present it is wrong side up. Capital is fattening on the cream, while labor is growing thin on skimmed milk. Capital has the pie and labor the crust. Capital has the downey coudh and labor the bare board. Capital has the cushioned pews in the sanctuary and labor goes to the gallery.

I am glad that some men are wealthy. They deserve all they have. They, and their fathers before them, earned all they have by honest labor, legitimate enterprise and careful economy. But the wealth of many modern millionaires has been stolen from the people. It can be said of them what Isaiah said of some wealthy people of his day, "The spoil of the poor is in your houses."

Manufacturers and corporations have

reduced the wages of men and women to what political economists call the "life limit" in wages. The question is not how much can a man produce and pay him that, but how little can a man live on and pay him that. That is the "iron law" of wages. They reduce wages to the life limit and they themselves pocket the profits. It is a fact, and the fact is a blot on our civilization, that corporations oppress the poor to increase their gains. Men who profess and call them-selves Christians unite and form "monop-olies" and "trusts" and other inventions of the devil to keep up prices on the necessaries of life. All these satanic com-binations bear most heavily on the men and women who do the world's hard work.

I speak the truth of my heart. I would rather bear the punishment of the heartless reprobates who spat in the face of Christ on the night of his betrayal than bear the punishment that awaits those bear the punishment that awaits those modern extortioners who, in the language of the prophet Isiah, "Turn aside the needy from justice and take away the right from the poor of my people." You cannot insult Almighty God more than by wronging your fellow man, for it is written, "He that oppresseth the poor reproacheth his Maker."

We say that the days of oppression and slavery are over. Would to God they

slavery are over. Would to God they were over. But the fact is we have white slaves by the thousands in our landmen and women who drudge from morn till night, hardly earning enough to keep

body and soul together.
Careful students of labor statistics tell us that relatively to the cost of living, the average wages of wage earners in the United States are little or no better than in the old world. Read Helen Camp-bell's "Prisoners of Poverty" and learn how the women workers of America are cheated and robbed by the rich capitalists who employ them. Go into details and learn how much per dozen a woman receives for making shirts, mantles and other garments worn by the wealthy. Then read Tom Hood's "Song of the Shirt" and see how sadly, awfully true it is of the women who are forced to support themselves by the needle.

With fingers weary and worn,
With eyelids heavy and red,
A woman sat in unwomanly rags,
Plying her needle and thread.

Stitch, stitch, stitch, In poverty, hunger and dirt, And still with a voice of dolorous pitch, She sang the "Long of the Shirt."

It's hard to be a slave,
Along with the barbarous Turk,
Where woman has never a soul to save,
If this is Christian work,

The horridulcer of society, prostitution, has its root and is fed by a social system that makes women dependent on men. Many a victim to man's lustful gold, down in her heart says, "My poverty not my will consents." Many a poor girl has been pushed down that dark incline by the relentless pressure of poverty.

A just and merciful God will judge who was most to blame, the woman who was driven, or those who drove her to such depths by sleek, fierce fraud, organized into an iniquitous industrial system.

I said that the Bible was on the side of the men and women who do the world's work, and it is. As Chas. Kingsley said, "The Bible is the rich man's warning and

the poor man's comfort. If you want a scorpion whip to lash the backs of the unrighteous rich who de-fraud the poor of their just rights and fair wages, you will find it ready-made for you in the Bible. Listen to this writhing invective that fell hot from the inspired lips of the Apostle James: "Go to now, ye rich men, weep and howl for the misery that shall come upon you. Your riches are corrupted, your garments moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud crieth, and the cries of them who have reaped (that is of them who have done the world's work) are entered into the ears of the Lord of Sabaoth."

(CONTINUED NEXT WEEK.)

The Lancaster County Campaign. State candidates will speak in Lancaster county at following times and places: Lincoln, October 24, grand rally. Sen-

ator Allen and others.

Davey, Oct. 22, "Gaffin and Rewick.

Emerald, Oct. 22, Powers and McFad-

Sprague, Oct. 23, Powers and McFad-Waverly, Oct. 31, Powers and McFad-Raymond, Nov. 2, Gaffin and Rewick.

Conducted by J. Y. M. Swigart, Correspondence solicited. Fire, cyclone or bail.

THE WAY THEY DO IT.

George Reitter of Eagle, Nabraska, had bis barn insured for \$1,000.00. The Farmers and Merchants had \$550, and the Continental had \$450. March 4th, thiy year a cyclone tore Reitter's barn to pieces, and in a few days he was visited by two men who were to adjust the loss, which they proceeded to do in the same old way that almost all losses are adjusted by stock companies. They offered him \$630.00 and told him he could accept that or nothing, unless he got it at the end of a lawsuit.

Now comes the strange part of the transaction. About June 1st, two other men representing the above named companies appeared on the scene and told Mr. R. that his claim should be readjusted and that they would rebuild his barn, that his not being satisfied had knocked them out of all the insurance in that county and that those who they have had insured are cancelling out and going into the mutuals. But Mr. R. seems to have had enough stock insurance and sent them adrift.

I have this from Mr. Reitter and have no doubt as to its truthfulness.

ANOTHER DEAL.

Otto Maahs of Walton, Nebraska, was holding a mutual policy. A Farmers and Merchants agent induced him to cancel and take out a Farmers and Merchants policy. The mutual policy and an order for cancellation was taken to the office of the mutual company and delivered on Thursday, the 6th, of this month. On Friday, the 7th, Mr. Maahs' house burned. On Saturday he came to Lincoln and made known to the Farmers and Merchants people that he had a damage against them. He was told by the secretary their adjuster would come out and pay him. That same day the attorney of the Farmers and Merchants called at he mutual company's office and asked the lady clerk to see the Otto Maahs policy that he had left their for cancellation. She acquiesced.

He deliberately walked out of the office

stating that he only wanted it a few minutes. On Monday, the Farmers and Merchants adjuster went out to settle. Their company had insurance on the house for \$150, and contents for \$250, total \$400. And their policy among other shirking clauses has this one that applies to them in a peculiar way, "or if the assured shall have, or hereafter accept, any other insurance one the above mentioned property, whether valid or not.-without consent endorsed hereon, then in each and every on of the above cases this policy shall be null and void.

Mr. M. was told that his mutual policy had not been cancelled and that their part was \$109.30, which they paid and rave him back his mutual policy and told him he could collect the rest of the mutual company; and through such misrepresentation secured his signature to a

receipt.

When Mr. Maahs came into the mutual office and made his claim known and found that he had been gulled he was not well pleased to say the least, and will proceed to get a judgment against the Farmers and Merchants. Whether he ever gets anything but the judgment from them will be seen later.

I wonder how much longer the farmers of this state will give their insurance to companies that are organized for the sole purpose of making money for a lot of leeches on society who are today all howling for the people to stand up for Nebraska, and asking everybody to vote for railroad and corporation claqueurs, and men who would not make a change in the management of the affairs at the

state house in anyway.

We are desirous of getting a law passed this winter that will state specifically the terms upon which a policy may be can-celled by the holder thereof, therefore all farmers should see to it that they elect men who are in favor of justice to all and special privileges to none, with all that the phrase implies.

ANOTHER COLONY,

The Glennis Industrial Company, Glennis, Washington. Editor of The New Commonwealth:

The company was started in May 1894. At present it has 23 members, determined to make it a success. Our aim is to get as near to true nationalism as possible While we desire not to exclude any one on account of poverty, we cannot for the next ten months take any one who is not

self supporting. We are 15 miles from a railroad station. We have no saw-mill but expect to have one before next January. We have a beautiful place for a town. Our land touches the end of, and overlooks Tanwax lake. There are six lakes of fine clear water within a mile. We have twenty acres under cultivation. Some of the land is heavily timbered with acres of fir and cedar trees. We have deeds to 240 acres, and 80 acres in trust, while others here will give land when the growth demands it. Our town will consist of residence lots of one acre, with four lots in a block. Streets are to be 80 feet wide, of which ten feet on each side will be for sidewalks, and ten feet for lawn and fruit trees, and forty feet in center for road

So far we have confined ourselves to agriculture, but will soon start other in-

Our membership includes a machinest carpenter, millwright, tailor, blacksmith, brickmaker, cigarmaker, broommaker, gardener and farmer. Situated 25 miles outheast of Tacoma, Wash., in the midst of a dense forest, those who think of coming will have to endure the hard work of a pioneer life, until our United Labor transforms it into comfortable homes with pleasant surroundings. O. A. VERITY, Sec.

Populist Campaigu Orators Dates The State and Congressional committees announce below the dates and places when and where our state candidates and the Texas "Cyclone" will speak. Let each Populist within reach immediately take a hand in advertising these meetings and get as many of his neighbors out to hear our speakers as possible. Make each meeting a rouser. Much depends on local preparation and each wide awake Populist can do much to make the meetings effective. Look over all the dates below and set yourselves at work. The speakers' places and dates are as follows:

JUDGE STARK.

October 18.

20. 23.

Ulysses, Milford,

Wymore,

November 5. Aurora, JUDGE HOLCOMB. October 18, 2 p m. Randolph, Wayne, Norfolk, 19, 20, SENATOR ALLEN. October 18, 8 p m. Central City, 19, 2 MCFADDEN AND JONES. Belvidere, October 18, 7:30 Strang, Tobias, 19, 2 p m. 19, 8 " GAFFIN AND POWERS. Newman's Grove, October 18, 2 pm. Leigh, Howell, 19, 2 20, 2 October 18, 8 p m. Wymore, Fairbury.

19, 2 20, 5 Fairmont HON. W. A. MCKEIGHAN. Roseland, October 18, 2 p m. 19, 8 " Blue Hill, Red Cloud, 20. With Senator Allen at Sutton, Harvard, Hastings, Holdrege and Elwood. J. M. DEVINE. Hon. J. M. Devine candidate for con-

gress in the Third district will speak at the following named places on the dates October 18, 2 p m. " 19, 8 " " 20, 8 " Randolph,

SHRADER AND HAMPTON. Following is the corrected list of appointments where Hon. C. D. Shrader, candidate for senate in the 30th senatorial district, and U.S. Hampton, candidate for representative in the 54th representative district, will address the people

upon the issues of the day:
Farnum, October 20, 7:30 p m.
Brady Island, " 22, " " C. D. Shrader will be accompanied by a state speaker at the following named

Gothenburg, October 23, 7:30 p m. 24, Cozad. * Lexington. 26, 44 Overton, 27, Sumner. Eddyville, Calloway, November 2, Thedford, Hyannis, W. H. DECH. October 18, 2 p m. Winside.

Wayne, 19, 8 20, 2 " 22, 2 " Pender, Bancroft, 28, 2 " 24, 2 " 25, 2 " 26, 2 " 27, 2 " 29, 2 " Lyons, Belden, Bloomfield, Osmond, Brunswick. Emporia, 30, 2 Ewing, Oakdale, 31, 2 Petersburg. November Boone, Platte Center,

W. H. WESTOVER. October 18, 2 p m. Merriman, 19, 2 Valentine. Johnston. Long Pine, 22, Spring View, Pine Camp, 24, 25, Stephenson, 26, 2 27, 2 Grand Rapids, 29, 2 Butte, 30, 2 46 31, Lynch, November Niobrara. Verdigris. Creighton,

A. H. WEIR. October 19, 8 p.m. Raymond, 20, 8 Cotner University, Yankee Hill. 24, 8 " 25, 8 " 26, 2 " Lincoln. Syracuse Brownville, 26 Nemaha City, 8 27, Verdon, 29, 2 Elk Creek, 29, 8 -Johnson, 30, 2 Crab Orchard, 46 30, 8 Sterling, Plattsmouth, Louisville, November South Bend, Lincoln, Union College, Lincoln,

MCNERNEY & ALTSCHULER, Attorneys-at-Law.

Notice.

Notice.

To Emma R. Jett, non-resident defendant:
You are hereby notified that on the 22nd day of September, 1894, William A. Jett filed a pettion in the District court against you, the object and prayer of which is to obtain a divorce from you on the ground that you have willfully abandoned and deserted plaintiff without good cause for the term of more than two years last past.
You are required to answer said petition on or before Monday, the 5th day of November, 1894.
WILLIAM A. JETT, Plaintiff.
By McNerney & Altschuler.
His Attorneys.

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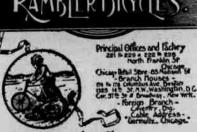


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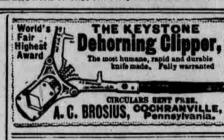
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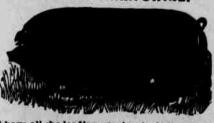
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