

WEALTH MAKERS



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

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SO MOVES THE WORLD.

"We sleep and wake and sleep, but all things move; The sun flies forward to his brother Sun; The dark Earth follows, wheeled in her ellipsis; And human things, returning on themselves, Move onward, leading up the golden year."

Russian crops are reported poor.

Ohio silver men were routed in the state convention.

A daily news service to Mexico has just been established.

An epidemic of black small pox is raging in Hermosillo, Mexico.

Michigan has a hay famine, in consequence of the protracted drouth.

Honey gathering ants have recently been discovered in Natal, Africa.

Bank clearings falling off, stock market irregular and business is generally quiet.

Governor Morrill of Kansas denies that he is a candidate for the vice-presidency.

China has agreed to pay France 4,000,000 francs for missionary property destroyed.

Mrs. Cornelius Vanderbilt keeps forty-five servants in her New York \$5,000,000 palace.

How to make both ends meet is an unsolvable problem with the majority of the people now.

American horses have fallen to so low a price that they are shipped in great numbers to Europe.

Mrs. Humphrey Ward begins a new novel in the November Century. It will be called "Sir George Tressady."

Indiana's drouth, lasting since the middle of June, was broken by a grand rain which began falling Aug. 26.

The price of Bessemer pig iron has risen from \$9 to \$17 a ton. The \$9 price marked the lowest limit of the depression period.

Three hundred out of 1,000 people at a German picnic at Tracy, Ind., were poisoned by some miscreant. It was placed either in the potatoes or water.

A new compound locomotive on the Northwestern R. R. was driven 66 miles an hour Saturday, between Chicago and Omaha, a record breaking feat.

The Wine, Liquor and Beer Dealers' Association has given in to Commissioner Roosevelt, and the saloons in New York will all be closed on Sunday.

Boston is not quite so heathenish as she was. Within two years the amount of rum sent by her to Africa has decreased from 1,025,226 gallons to 561,265.

The jailor at New Brunswick, N. J., received last week a dynamite tube by mail. It had fallen an explosion would have occurred.

George Law, New York street railway millionaire, patron of pugilism and sport, has been sued for \$150,000 by Miss Mack for breach of promise.

J. W. Mathews of Monmouth, Illinois, has invented a new sprocket wheel gearing which increases speed on the bicycle about 15 per cent, without increase of labor.

Madame Modjeska says in Paris the lady bicyclists all wear trousers, and she thinks that while they should be full-necked and modest, there should be no skirt over them.

The secret tapping of gas mains in Chicago, now being discovered in the stock yards district, indicates a \$250,000 steal from the city. The Civic Federation started the investigation.

The Methodists of the nation have raised \$800,000 to build and endow an M. E. University at Washington, D. C. One million will be raised. Ground will be broken in a few weeks.

A new Irish movement will aid in securing Ireland's independence, and a call has been signed to convene a conference of Irish Americans at Chicago, September 24th, 25th and 26th, to see what can be done.

Two original manuscripts of Burns' poems containing only three folio pages recently sold for £40. When the poet was alive he was forced to support his family of seven members four years on £50 to £61 a year.

Two rival gas companies in Terre Haute have consolidated, and doubled the price of gas. A fair sample of monopoly work and convincing showing in favor of municipal ownership of lighting and water supply business.

The name of Theodore Roosevelt has been mentioned for the presidential candidacy. He is the only honest brave worthy man not a member of the People's party that has yet been named. And he is no more likely to be named by the ruling politicians than an alien at the antipodes.

New York city was severely shaken with an earthquake September 1st. Three shocks were felt, the first being followed by a rumbling noise like thunder. The two following shocks are reported by many to have died away in a low, grating tone. A hotel is safer than a palace when earthquakes come, and the laundries become conscious of a Lord he, too, must bow to. Jehovah is still ruler, in spite of title deeds and marble walls.

A Mr. Christy of St. Louis has invented a bicycle which contrives bearings so that the weight of the rider is a propelling force. Much increase of speed is

claimed for the new wheel. The front wheel contains as its center a three-armed spider with ball bearing pulleys at the ends which rest upon an inner rim which is connected by the spokes to tire rim. The rider can propel the Christy bicycle with the same energy required to run other wheels geared from six to twelve inches lower.

VIEWS OF DR. HERRON

The Iowa Professor Thinks Great Social Changes Are Soon to Come

This morning, August 28th, at the Chicago Commons school of economics, 140 North Union street, Professor George D. Herron lectured on "Social Christianity." Professor Herron is a preacher whose advanced views and radical speech on social and economic questions have attracted much criticism, and also praise. He was formerly a Congregational pastor at Lake City, Minn. Then he went to Burlington, Iowa. Mr. Rand, a member of his congregation, endowed a chair in the Iowa College at Grinnell, and Professor Herron was put in charge as professor of applied Christianity. A feature of the endowment is that should he go to some other college it follows him.

In an interview Professor Herron, while talking of recent works on sociological subjects, declared that he considered Kidd's "Social Evolution" a much overrated book, but he considered Henry D. Lloyd's "Wealth Against Common-wealth" as one of the greatest of his kind.

"I think great changes are coming in our social conditions," said the professor, "and they are coming soon. Did the church only do its part the changes might all be through evolution. As it is I think the church is becoming a tool of the capitalist classes; it will be repudiated by the masses, and revolution will be a part of what should come through evolution only."

"I believe the social settlement to be an institution of merit and value. Rapid transit and cheap fares I do not think will have any permanent or marked effect in diffusing the population crowded into the poverty stricken districts."

Speaking of his college work Professor Herron said there was a tremendous capitalist pressure at work to secure his dismissal, but whatever happened he believed he would manage to be heard. On the whole he took an optimistic view of the social development, but suffering, he thought, must be endured before the happy end came. He did not believe the present social and political order would last much longer.—Chicago Times-Herald.

Open Letter to Debs.

Eugene V. Debs, Esq.: Dear Sir and Brother—Accept my deepest sympathy in your lonely cell of infamous injustice.

Do not forget in your unjust confinement that though you, by the hired slaves of a heartless power, were cast in jail, your spirit, like the martyrs of old, moves on in the van of eternal progress. Slow, but as tireless as the endless march of time.

Do not despond, noble soul; for grand principle your noble spirit still leads where millions follow—millions in whose generous beings burn with brighter light the indistinguishable fires of justice, love, and humanity.

Do they think they can crush out, once and for all, those flames of human passion? Was it ever done? Look back upon the past. See how apparently absolute were the conquests of might. See the last terrible struggles of justice. See the lifeless forms as they lay in the pools of blood. Hear the last agonizing groans of death as they pass forever from this beautiful world—because they loved liberty! See the few who are left mercilessly cut to the earth or marched off to the block or the guillotine.

Was justice crushed and her memory blotted from the earth? Let history attest.

Men may be imprisoned or burned at the stake, but the principles of truth and justice can never die.

Yes, brother, your trial and conviction was without parallel, and the injustice of the crime against liberty defies all description; but the cause has not lost a noble champion by that act of infamy, but it has gained a thousand others and an impetus that shall yet crush all before it.

You have the love and undying gratitude of a grateful people. Fraternally yours,
R. LEE HAMON.

Bingham, Neb., August 31st.

Convention Dates

The Otse county Populist convention for the purpose of nominating candidates for county offices will be held at Syracuse Oct. 1st.

L. P. Davis, Dentist over Rock Island ticket office, cor. 11 and O streets. Bridge and crown work a specialty.

Dr. P. Reed Madden, diseases of the Eye, Ear, Nose, and Throat, 1041 O street, over R. I. ticket office.

Ayer's Sarsaparilla has rescued many from chronic blood diseases. Try a few bottles.

SOCIALISM

Is It Right, Or Is It Wrong?

Lecture delivered by Rev. J. E. Scott before the American section of socialist labor party, at Metropolitan Temple (the largest hall in San Francisco) June 30, 1895.

MR. PRESIDENT, LADIES AND GENTLEMEN: No attempt to change the institutions of the people can be successful and abiding unless the fundamental principles of the proposed change are morally right. In the past ages men have endured wrong, often blindly and hopelessly, under the impression that it was a part of nature or the necessary order of things. At last, however, humanity has learned that the wrongs from which it suffers do not come from the ground, nor from the stars, but from the human source of man's inhumanity to man. But a growing intelligence and a quickened moral sense are making it more and more difficult to hide the real source of the oppression. Socialism has an aim, and is looking to the permanent betterment of social conditions, and it must stand or fall with the answer it can give to the question, "Is it right, or is it wrong?" To consider this question intelligently we must first fix in our mind the essential fundamental meaning of socialism. No definition can be given that will bring to light all possible details. Details will be met and adjusted to meet emergencies as they arise. There are several definitions that will state the fundamental principles of socialism. For instance, it may be defined as social, industrial and economic righteousness, or may be called a system of society in which labor and the products of labor, are justly distributed, or more briefly,

"DISTRIBUTIVE JUSTICE."

It is all the people sharing justly in the burdens, opportunities and privileges of life. It is each for all and all for each. Socialism commands you to love thy neighbor as thyself. It is the golden rule put into practical operation. All of these are more or less accurate definitions of socialism. On the ethical side is socialism right, or is it wrong? To me there seems to be but one great answer; but all do not see it as I do, so we must reason together. However, in these my definitions I have given you the quintessence of socialism, but there is another word that we need to look to; perhaps you understand its meaning as well as I do. Let us define what we can by the word "right." Men have differed and still differ as to what right is. Now I have had experience during my travels in Turkey with

MEN WHO BELIEVED THAT ROBBERY WAS RIGHT.

I am not referring to any of the legalized forms of business in the civilized world, but what I have actually experienced in my relations with men.

The Kurdish robber has his own idea of right and wrong. It is different from that of most of American citizens, that is true, but he will maintain that his own ideas are correct. In fact, when we come to look back, every cruelty and iniquity under the sun has been considered right sometime. Some think it is right for every man to do what is right in his own eyes. From the fact of such diversity of opinion it is the belief of ours that socialism is right. We want to know what is the standard "right." Is it that kind of right that every man should do what is right in his own eyes? You would then have to ask every man on the face of the earth to get the standard, and then you would have no standard. We must understand just what we mean when we are talking about what is right, morally right.

LOVE IS THE FOUNDATION OF ALL RIGHT and justice. Love worketh no evil to his neighbor. Christ's law of love is the most perfect standard of right known among men. Right and justice are essentially one. Both are expressions of love that worketh no ill. Now we know it is important for us to consider this question. I heard Miss Susan Anthony speak on the woman's suffrage question. Her first utterance was this: "I believe in and advocate the suffrage for women, because it is right, eternally right." She knew what she was talking about. Most of us know that to be successful we must at least aim to appear to be right. No speaker who undertakes a political campaign tries to make his party seem to be in the wrong. When the railroads found that it was necessary for them to bring the most powerful tactics known against the strikers into overt acts of wrong and injustice and charged such acts to the strikers. Now, is socialism right, or is it wrong? I don't mean to say that every man who believes in socialism is right; that every socialist is right, or that every idea is right. I don't mean that, but socialism itself, in its fundamental principles, right or wrong? Let us look at it from several different stand points. The first is this: Socialism is right, because it is based upon a correct idea of society. Socialists assert that society is not made up of an aggregation of individuals that are and can be independent of each other. Society is one in all the fundamental needs of life. We are one when the cord of sympathy is

struck. When the ship goes down all humanity is touched, and sorrow runs through the land. When in far-off America a great wrong is perpetrated the civilized world shudders and cries out in indignation and horror.

NO MAN LIVETH UNTO HIMSELF ALONE.

Socialism is right, philosophically right, morally right, in maintaining the solidarity of the race. Again, socialism is right in its teachings as to property and man's right to property. It teaches that, apart from the common bounties of nature, that which we call property is the product of industry, and that in all right and justice it belongs to the producers. Apart from what others in the past have done, or others in the present are doing, what capital, an one man by himself alone produce? Not as much as Robinson Crusoe did, for he had his stores of a ship and his man Friday to help him. Socialism takes into account the very fundamental economic truth that every item of wealth and capital is the product of the thought and the toil of all the ages; that capital as a product is traceable only to society, and therefore by right and justice belongs to society. A man of sound thought does not believe that statement at once, but if he traces back the manufacture of that shade (pointing to an electric light shade in the hall) he will have to trace it back through the ages to the time of the discovery of the process of making glass, and take into consideration the thoughts and the skill of so many men to make that shade as we find it here. Capital as a product is only traceable to society as its producer, and therefore, as the product belongs by right to the producer, by right and justice

CAPITAL BELONGS TO SOCIETY.

Socialists are sometimes accused of trampling under foot the sacred right of property. On the contrary they are the greatest sticklers for the sacred right of property. Socialism is right because it would do away with the iniquities of competition. As I was going down to a fire the other night I heard the remark made "Well, we will be likely to get a job now; this will give us lots of work for the next six months." I felt glad they were going to get a job, but it was a sad thing to think that

IT TAKES A CALAMITY TO PROVIDE MEN WITH WORK

in this land. Sad to think that under this terrible competitive life men are glad at the destruction of valuable property, because it will furnish them the means of making a livelihood. We must make a distinction between competition and emulation. Emulation is right. But competition, on the other hand, is the devil's own method of perpetuating the meanest and most brutal elements in human nature. Competition is the meanest method conceivable by which rational beings could undertake to provide themselves the necessities, comforts and luxuries of life. It is wasteful of energy, of labor, of material production and of life itself as a perpetual war, and far more demoralizing in its direct and incidental effects than the mere conflict of armies in battle. It is the element of discord which makes absolutely impossible a state of peace on earth and good-will among men. It puts man against his fellow-man in perpetual strife for bread. It fosters the cunning by which tyrants rule. It breeds crime, and its results are beggarly lives, blasted hopes and pauper graves. It is the trick by which the sordid and the selfish thrive, and the generous and noble go down. Socialism is right in seeking to overthrow this monstrous madness and trying to substitute a system by which men may strive together and not against each other. Socialism is right, because it aims at justice in the distribution of the necessary labor of our lives.

At our midwinter fair we saw the jiriksha in operation. For the aged and infirm it provided a comfortable means of enjoying the fair, but often a heavy-built man would ride around for hours. He could afford to do so. The man that pulled the carriage was glad to get work. For him it meant money to pay rent and get bread, and it also meant

THE SENSE OF BEING A MENIAL.

Under the present social conditions it is right, but the socialist in thinking of this subject asks the question, "Is this a just and right condition of things among men?" Is it right for one man to ride all day, while another must consent to be ridden all day? How would the golden rule manage the jiriksha business. The golden rule is a very unbusiness like proposition. It doesn't stop to consider bank stock, bonds, etc., when it decides how men shall act toward each other. By that rule, what would those two men do? I suppose they would take turns at the riding and pulling. The one man would not be obliged to do all the pulling or starve. I do not say that all men are born equal. Our characteristics are different. Mentally and physically we are different. But I do say that all men should have equal opportunities for developing the best and highest in them, and an equal chance for securing the necessary comforts and luxuries of life. Socialism is right because it would tend to eliminate merely animal and essentially degrading incentives to effort, and

EXALT MAN'S NOBLE QUALITIES.

It is charged that socialism would destroy the chief motives of progress. It is urged, it seems, that selfishness and avarice are the only motives for progression in this world. I cannot conceive that such a poor opinion of humanity is

true. Can it be that man will cease to do right unless impelled by dishonorable motives? Selfishness and greed are the survival of the brute instinct, favored by our present competitive system. Christ told the people to take no thought for the morrow. We can make it possible for this to be. Will there be less love because the love for money, that root of all evil, has ceased to be the absorbing passion? Will there be no love or honor of country, for the sake of honor, for the sake of friendship, but no man dies for selfish gold unless he be insane. Socialism will not paralyze progress, but will introduce higher motives in the lives of men. Some people are sure that socialism is anarchy. They call it so, at least, because they know nothing about it. Socialism is true democracy.

[Mr. Scott concluded by saying that socialism is right because it is the people managing their own business, and we thus have a government of the people, by the people, and for the people.]

PUNGENT POINTS

The Assemblage of Young People at Boston Prophetic of the New Time

BY MAYNARD L. DAGGY.

The greatest weakness of the reform press of America is its failure to see the straws, which, filling our national atmosphere, indicate which way the wind blows. Notwithstanding the unceasing activity of the organized forces of Hades, never was there such an awakening of the spirit of altruism as now—never was there such a determination of earth's noblest souls to enlist in the struggle for the life of others as there is today. Altruism permeates the atmosphere. Thousands of pulpits are sweeping away the cobwebs of theology and letting in the divine light of love. Thousands of ministers are lifting their voices against the saloon, against political rascality, against the evils of competitive-throatism, against wickedness in high places. The recent meeting of the teachers of the land at Denver, Colorado, was distinguished by the eloquent pleas for a nobler consecration on the part of teachers—a consecration that will live the golden rule and hold before the young the law of service as the law of life.

But it was at Boston that the new crusade received its greatest impetus. Here were gathered seventy thousand young men and women, representing the life of the church—or at least representing two million and a half of its members. These young peoples' societies have taken upon themselves the pledge to carry the ethics of Christ into all the relations of life and consequently they are engaged in a holy warfare against unrighteousness, and as they enter the arena of life their energies will be hurled against conventional wrong.

Following we append some extracts from various speakers, which will serve to illustrate the spirit of tens of thousands of zealous young men and women who believe that Christianity should be a life and not a lie.

Rev. Geo. A. Gates, President of the Iowa College and well known and much loved by readers of THE WEALTH MAKERS said in his address, "The Consecration of an Educated Life:

"It is evident to those who in a fair measure competently read the signs of the times that we are just now entering upon an era which ought to mark a somewhat new and immeasurably greater forward movement than the church has ever known. There is no one word that so defines it as the word social. All civilization seems entering upon a similar movement. The church of Christ as a whole has not yet come to realize its importance, but is beginning to perceive it. If the church can speedily come to realize its opportunities of leadership in this socialization, the whole of Christendom, and hence the world, under the inspiration of such leadership, may in the very early future take a longer step forward than the world has ever seen before, with the single exception of the period at the beginning of our Christian time, when Christ was born in Bethlehem."

Mayor E. U. Curtis, of Boston, said:

"I have said that the bane of our political life is indifference. Let not this indifference operate to prevent your own candidacy for public office. Too often the man whose service would be the most valuable in municipal affairs pleads his absorption in his own business. He shrinks from possible criticism. He leaves the vacant seat in the councils of the city to be filled by one far less worthy. Public office is not merely a public trust. It is a public duty as well. See to it that you shrink not from it, but perform it as a Christian duty. Courts of justice have become a mockery. The ballot box has been dishonored and debased. Our laws have been made, or executed, not in the interest of the orderly, but of the criminal classes. But the new birth is at hand. We of the United States are approaching our political renaissance."

Hon. A. B. Capen said:

"We believe in the sacredness of citizenship and in the new 'Civic Reform,' which declares that there can be no party without patriotism. Patriotism which leaves out God lacks the highest inspiration, and a religion, which, in the care of the individual, does not give its best thoughts to purifying the state, needs to have a new birth."

Rev. D. D. McLaurin, of Detroit, said:

"Just to be an American citizen is the loftiest honor that can come to anyone on this globe; and to be an intelligent American citizen is the highest duty of modern civilization. Ignorance of any sort, in these days is a crime. Ignorance of our civic duties certainly must be a high treason. Lessons in citizenship should be given at the knee of the mother, and continue through an entire educational scheme, which should culminate in the training of men and women to be patriots."

Bishop Arnett, of the African M. E. Church:

"Every heart and soul should throb for liberty. A death blow should be dealt to oppression. Religion and patriotism are handmaidens."

Rev. Henrietta G. Moore, said:

"American citizenship should mean better financial conditions, better treatment of the tramp and the unemployed, a proper attitude toward the few who grow rich through the sufferings of the many. The money power has this nation by the throat. We must lose its grasp quickly or be strangled to death. The establishment of a plutocracy upon the foundations of a democracy means despotism, subjugation, convulsions and revolution. You may denounce me if you will but I am here to declare that he who fails to exercise the privilege of his citizenship against the centralization of wealth on the one hand and the robbery of the toilers on the other is no American."

Space forbids us a longer article. The above are typical. They are significant. They sound the death knell of Phariseism. They are prophetic of the better day and should inspire every patriot to buckle on the armour and march against the combined hosts of organized wrong, Greencastle, Indiana.

Fifteenth Judicial District Convention

O'NEIL, Neb., Aug. 26, 1895.

The People's Independent party of the 15th judicial district met in convention at O'Neill, Nebraska, August 26, 1895.

Chairman H. M. Bullock being absent, the meeting was called to order by Mr. Starks, of Cherry county.

E. L. Heath of Sheridan county was chosen temporary chairman.

W. R. Butler of Holt county was selected as temporary secretary.

The following resolutions were adopted:

The People's Independent party of the 15th judicial district re-affirms its faith in the principles of equal rights to all, set forth at Omaha, July 4, 1892.

We urge the people of this district to the instant urgency and need of placing the courts of our state and nation in the hands of friends of the common people.

We cite the cases of Justices Reese and Maxwell as instances of capable lawyers who were the friends of the common people, and the treatment they received at the hands of the dominant party in this state.

We charge the present judges of this judicial district with needless and vexatious delay in the trial of cases, thereby in many cases depriving the people of this district of justice and piling up a vast burden of taxation.

We charge them with long, wearisome and needlessly holding cases under advisement.

We charge them with willful maladministration of the law, with using their offices for political purposes and with the retaining in office of thieves and public plunderers by unjust decisions.

We pledge the nominees of the convention to a course of speedy and fair adjudication of all cases brought before them.

We condemn the practice of accepting free transportation or passes and we distinctly pledge the nominees of this convention, and make it a condition of their acceptance, that under no circumstance shall they accept free transportation or other valuable gifts from any railroad or other corporation.

Moved that the convention proceed to a formal ballot. Carried. The first formal ballot resulted as follows:

H. E. Murphy, 30; T. V. Golden, 34; E. S. Ricker, 19; W. H. Westover, 45.

Westover and Golden having received a majority of all votes cast, the chair declared these two the nominees for district judges of the People's Independent party for the 15th judicial district.

Moved that Dr. Trueblood of O'Neill be selected as chairman of the 15th judicial district. Carried.

Central committees were chosen by the respective counties as follows:

G. M. Sullivan, of Alliance; Charles Tienken, of Grand Island; Geo. Miles, of Ainsworth; Chas. Doty, of Valentine; A. Morrissey, of Chadron; Thos. Carlson, of O'Neill; R. H. Clopton, of Springfield; W. T. Phillips, of Bassett; M. J. Weber, of Fort Robinson; A. McKinney, of Hay Springs.

All druggists sell Dr. Miles' Pain Pills.