to meet in Chicago.

SO MOVES THE WORLD.

The Berlin Cabinet is reported shaky. Business is reported not holding its

Alexander Dumas, the French author, Count Von Taffe, the Austrian states

man, is dead. Reed wants the Republican convention

Senator Palmer of Illinois is opposed to Cleveland for a third term.

Fire in St. Louis destroyed \$500,000 worth of property last week

The Cuban insurgents have begun to use dynamite, with terrible effect.

Chicago was cut off from the outside world by a big snow storm last week.

Another terrible massacre is reported at Marash, in Turkey. Hundreds were

Spain has sent another army of 30,000 soldiers to subdue the Cuban fighters for The rag sorters of Great Britain are

paid 2 pence (4 cents) per hour, or \$2.40

The Chicago Gas Trust has been at tacked in court and a perpetual injunc-

A five and a half foot vein of coal has been bored through at Friend, Neb., it s reported. Depth, 250 feet.

The Chicago Grand Jury is after Pinkerton, head of the private detective agency. He will be indicted for sweat

box methods of extorting confessions. Nov. 29, gold to the amount of \$1,-240,000 went out from under us. When it all goes nothing can save us from sinking into perdition, so the gold power

Mining stocks are going up at a sky-rocket rate in Denver. Nov. 29, the mining exchange in Denver, Pueblo, Colorado Springs and Cripple Creek became veritable lunatic asylums, with all the

Mayor Pingree has won the case in the Supreme Court against the Mutual Gas company of Detroit, for exceeding contracts charging for gas from 1887 to 1892. Hundreds of other like cases

hinge on this decision. The Illinois Central Railway is about to adopt electricity as the motive power on suburban trains. The chief engineer of the road says electric motors have been so cheapened that they can now be bought for one-fourth their cost two

Child labor is the confessed foundation of the prosperity of the city of Alton, It is a city of 20,000 inhabitants. The Illinois Glass company furnishes the principal industry. The company evades and resists the state law prohibiting child labor, and the cry of the poor little ones goes up unheeded.

What John Ruskin Said

Of all the wastes, says Ruskin, the greatest waste that you can commit is the waste of labor. * * You, perhaps, think to waste the labor of men is not to kill them. Is it not? I should like to know how you could kill them more utterly-kill them with second death? It is the lightest way of killing to stop a * At the worst you man's breath. * do but shorten his life. But if you put him to base labor, if you bind his thoughts, if you blind his eyes, if you blunt his hopes, if you steal his joys, if you stunt his body and blast his soul, and at last leave him not so much as to reap the poor fruit of his degradation, but gather that for yourself, and dismiss him to the grave when you have done with him, having, so far as in you lay, made the walls of that grave everlasting (though, indeed, I fancy the goodly bricks of some of our family vaults wil hold closer in the resurrection day than the sod over the laborer's head), this you think is no waste and no sin.

Another Coming Nation Special Following up its splendid success with

a Liberty edition, commemorating the release of Eugene Debs from Woodstock, the Coming Nation now promises a special Direct Legislation edition of the paper, Saturday, January 4, 1895. The C. N. reported last week that 140,000 copies of the Liberty edition had already been sold, with orders still coming in.

Dr. Madden, Eye, Ear, Nose, and Throat diseases, over Rock Island ticket office, S. W. cor. 11 and O streets. Glasses accurately adjusted.

New Lincoln-Sioux City Train Service

The Elkhorn Line-Northwestern-now provides additional to the regular afternoon trains to Sioux City a morning train by which passengers reach that place at 1:35 p. m., thus enabling them to reach many points beyond the same day. In the St. Paul service a dining car has been added which serves supper north bound and breakfast south bound. S. A. Mosher, Genl. Agt. S. A. Fielding

City ticket agent, 117 So. 10th St.

For California and Puget Sound points quick get tickets 117 So. 10.

Official Vote of Nebraska

For Supreme Judge. Norval 79,156; Maxwell, 70,566; Mahoney (goldbug Democrat) 18,636; Phelps (silver Democrat 10,214; Wolfenbarger (Prohibitionist) 4.344.

For Regents. Morrill (Rep.), 80,962; Goold (Rep.), 81,847, Mrs. Peattie (Ind), 53,351; Prof. Bayston (Ind.), 53,268.

One of the Best Situated

STODDARD, Neb., Nov. 20, 1895. Editor WEALTH MAKERS:

We would have been glad to renew our subscription to THE WEALTH MAKERS in June, but we did not have the money. We have a good farm, as fine as any in Thayer county, but we are not paying expenses, let alone paying any debts. We owe a little, not much, if crops were good and worth anything after they were raised. We are not worse off than our neighbors. The crops in this vicinity have been almost a failure for three years, and yet corn is only 15 and 12% cents ger bushel. There is positively no sale at all for horses. Hogs are low and cattle are scarce, and yet so low in price that no one wants them. Many have died from eating stalks. There are no cobs, and coal is just as high as when crops were good and money plentiful. There is nothing hopeful in the outlook. Farmers have lost faith.

We are not discouraged by the election. We endorse THE WEALTH MAKERS and find comfort in it every week. The only hope for us is in the principles of the Omaha platform.

We rejoice to note that Francis Willard has not only endorsed the Omaha platform, but goes even farther and says the land should belong to those who till it. She is a great teacher and will spread the new gospel.

We enclose \$1.40 which renews our subscription for one year. May THE WEALTH MAKERS prosper.

Very truly yours,

LEGAL TENDER LAWS.

ome Points of General Information Given an Inquirer.

Will you kindly inform me through your columns as follows: Are silver dollars a legal tender for

ny amount? Is fractional silver a legal tender,

and to what amount each of halves,

quarters and dimes? Are nickels a legal tender?

Can a creditor be made to take bank notes or treasury notes in payment of T. R. H.

Reply: Standard silver dollars are egal tender to unlimited amount. Half-dollars to the extent of ten dollars; quarter-dollars to the same extent, and likewise dimes. The fivecent nickel piece is legal tender for twenty-five cents. Treasury notes are legal tender, but not bank notes .-

American Banker. That Big Corn Crop. A republican informed the writer a few days aga that populism was dying out in Kansas, and this year would finish the party in that state, "because," said he "they have an immense corn crop out there." This caused us to let go a very audible smile, which seemed to perplex our republican friend, who inquired the cause of our hilarity. We then reminded him of the political tidal wave that swept Kansas in 1890-knocked the 85,000 republican majority into smithereens and turned Kansas over to the populists. He remembered that very well, but when we told him that the immense corn crop of 1889, more than one-half of which went into the market at 12 cents or less-millions of bushels being sold for 10 cents and going as low as 8 cents a bushel, and this was the cause of the revolution of 1890, his face assumed a peculiar expression that indicated clearly that big corn crops in Kansas with low prices for the same are not particularly conducive to republican success if the crop of 1889 and results following are to be taken as a sample. - Sound

The Public Business.

Have you ever thought how smoothly the business of public management of the people's business works in the postal department. Just give it a little attention; it won't hurt you. Notice how seldom the people have to complain about its operation. How little friction there is in its working. How free from fluctuation the price of postage stamps. How sure the service; whether in the next block or the next state. Then don't fail to see how genuinely democratic, in a good sense, a department of government is that serves a child or a corporation on the same terms of equality. Why not make all other departments like it? That is what the populists want in the business of transportation and telegraphy and banking. - Coming Nation.

Dr. Madden, Eye, Ear, Nose, and Throat diseases, over Rock Island same class that rejected our Savior 1900 ticket office, S. W. cor. 11 and O streets. years ago. And is our social system in-Glasses accurately adjusted.

REJECTING CHRIST

A Paper Read by Dr. C. Wirth at the Y. P. S. C. E. Bellevue, lowa November 17, 1895

1. We may reject Christ personally. We may do so by denying his existence, by not believing in him. But there is another form of rejection of which, alas, too many of us are unwittingly guilty, viz: (2) We may nominally believe in him, grant his existence, accept him as our Savior but reject his doctrines and refuse to follow his teachings. The first to reject Christ were the Jews and the Romans. The Jews rejected the divinity of his person and his divine mission. But the Jews did not crucify him. He was personally rejected and crucified under the Roman Law and by Roman soldiers-This was clearly a civil question with the Romans as it is known that in the Roman Empire no man was persecuted because of his religious beliefs, for we see in

the city of Jerusalem believers of all kinds dwelling together without molesta-But Jesus was accused of being a disturber of the public peace, of seeking to succeed Roman government by proclaiming himself the King of the Jews. This apparent usurpation of political power and the social eruption in which his teachings and practice resulted were the immediate provocation that led the rulers to take counsel and conspire against him. His denunciation of the rich, his sympathy with the humble, the lowly, the downtrodden, his being a friend of publicans and sinners, all incurred the enmity of the Scribes and Pharisees and they sought for an excuse to bring him before a civil tribunal and have him executed. This they succeeded in doing, But remember that Christ was not crucified because of his religious teachings directly, but because it was apparent at his doctrines if carried out and applied to the social and political life would upset existing conditions. This the Scribes and Pharisees well knew, hence they stirred up the enmity of the people against him. The Romans likewise saw in him a dangerous character and feared the loss of political power over the Jews at the hands of this usurper, as they regarded him. How antagonistic his teachings were to the practices of that age as well as the present one is readily seen. He taught "peace on earth good will toward men" in contradiction to the practice of Roman rule, which was war, conquest and brute force. His teaching was love your enemies," not to hate and persecute! He taught kindness and peace, and hence was called the 'Prince of Peace. Christ taught the equality and brotherhood of man in the sight of a common Father. He taught that we are alike sinners for there is none that doeth good. for all have sinned and come short of the glory of God. He taught the principle of human equality in creation, condition and right. He taught the doctrine of non-resistance to evil, by rewarding or overcoming evil with good. He said if a man smite thee on thy right cheek turn to him also the left. He taught, in essence, that brotherhood was impossible under extreme social conditions, and under a system of society in which the many are held in industrial and physical servitude to the few. He pronounced strongly against the rich, the amassing of riches, and the selfishness, the covetcosness of man which prompts him to overreach his brothers as well with a ong head as with a long arm, to devour widows' houses, and accumulate things, the lack of which keeps millions of fellow beings in poverty and hunger, filling the world with want and crime and human wrecks. Hence, the early disciples and followers of Christ gave up the selfish, competitive mode of life and adopted the mutual, co-operative method, helping one another, by selling what they had and holding all things in common. These are some of the teachings and results of the practice of Christ which aroused the enmity, hatred and persecution of, not the poor, for we read they heard him gladly, but of the rich, the Scribes and Pharisees, the rulers of the people who saw their dominion was on the wane. For Christ did come to earth as a King to reign and he means to reign yet. Not in a personal way but as a Divine principle in the hearts of men which will lead them to give up their barbaric, canniballike, dog eat dog system of living and live like brothers, sons of a common Father. Remembering that life, liberty, and happiness, and the opportunity to get them, which means air, land and water, should be within the reach of all equally, we read in scripture: "The earth is the Lord's and the fulness thereof." His by creation. For whom did he create it? See Genesis. Does it say for a few, a class of men? Or for all mankind. the beast of the field, the fowl of the air, and the fish of the sea. And if he made it for these are they not all equally entit-

led to it by divine right, which is higher

than any human decree, law of conquest,

or law of property? This is the social

ism of the Bible and such were the anar-

chical (?) teachings of Christ for which he

was "despised and rejected of men." And

these teachings are fought and rejected

today just as vehemently and by the

years ago. And is our social system in-

heaven in which all shall be alike free and happy, "shall neither hunger any more nor thirst any more?" Such conditions cannot exist as long as the many lack and the few have mexcess. The same man that wants the earth here will want all of Heaven when he gets there, if he does? And do you for a moment believe he will get as big a share of it as he may have succeeded in accumulating of earth? If the same 10 per cent of earth's inhabi tants who practically own it were given all of Heaven likewise, where would you, I, and Lazarus and the poor whom Christ blessed and of whom he said, "they shall inherit the Kingdom," where would we find a place? This system which converts earth into a bell and man into a beast would do the same in Heaven, and we revolt at the very idea of such an arrangement yonder. Yet we practice, encouragelive in it, and perpetuate it here, while professing to accept Christ's teachings and the Bible for our guide in faith and practice. As a tree falleth so it lieth. Rev. 22, 11 and 12 says, "He that is unjust let him be unjust still; he that is he that is holy let him be holy still. And

filthy let him be filthy still and he that is righteous let him be righteous still and behold I come quickly and my reward is with me, to give every man according as his work shall be." Are we preparing for a life of holiness beyond? If so, some of the characteristics of this life should shine out here on earth. It was so in the case of Christ. And he commanded: "Let your light shine." Unselfishness, kindness, love of neighbor, good will toward men, mutual, helpful co-operation instead of hateful, wasteful competition in social and business affairs should manifest the Christ spirit which is in us, and evidence the fact that we have fully accepted Christ. "For not every one that saith unto me Lord, Lord, but he that doeth the will of the Father, shall enter in." Yes, friends, there is a great and terrible reality in the religiou of Jesus Christ. It means peace on earth instead of violence and war. Arbitration in the settlement of affairs between nations. Peaceful co-operation as between individuals in business affairs, instead of competition, which is war. It means justice (not charity) to the poor and people of the United States own nine tenths of the wealth they should pay nine tenths of the taxes, instead of as now that nine-tenths of the population who only own one-tenth and pay three-fourths of the taxes. It means industrial as well as political democracy. It means that a nation whose God is the Lord should protect the weak against the rapacity of the strong and rich, and see that every creature of God has the necessities of life, and opportunity to maintain life, liberty and the pursuit of happiness. It means, in short, national, social and individual righteousness which would exist if Christ's precepts and example were followed. The consequences of the rejection of Christs' teachings are everywhere apparent. The national and social rejec tion results in millions of unemployed, starving, povertystricken in a land of plenty, criminals and suicides. Mendaily attest by their actions that they prefer to commit suicide and go straight to hell rather than live on an earth covered with church-spires and filled with believers who coolly stand by and see them driven to this resort. Individual rejection of Christ and his teachings results in shutting the bowels of compassion against our fellowmen, in upholding, perpetuat-

tion the present arrangement of society and lay claim to accepting Christ and his teachings. Let us work and pray that "thy kingdom come, thy will be done on earth as it is in Heaven," and act in accordance with our prayer. Our influence if we accept Christ, should ever be in the direction of having his teachings accepted and enacted by society, to the end that poverty and crime may finally disappear from the earth, and the sun of righteousness may rise. Individual, social and national righteousness is the demand of the hour, and will be the final result if we truly accept and apply Christ to our every day life.

ing the present vicious social system by

our votes and voices; in each going mad

in the scramble for wealth, forgetting

tell you frankly I believe no one can sanc-

that we are our "brother's keeper."

Dr. Madden, Eye, Ear, Nose, and Throat diseases, over Rock Island ticket office, S. W. cor. 11 and O streets. Glasses accurately adjusted.

Free Silver Resolutions The Trans-Mississippi Congress, presid-

ed over by Mr. Bryan, passed the following resolutions at Omaha last week:

"Whereas, An appreciating money standard impairs all contracts, bankrupts enterprises, makes idle money profitable by increasing its purchasing power and suspends productive powers of our people, and

"Whereas, The spoliation, consequent upon the outlawry of silver in the interest of the creditor class by constantly increasing the value of gold is undermining all industrial society, therefore

"Resolved, That we demand the immediate restoration of the free and unlimited coinage of gold and silver at the present ratio of 16 to 1, without waiting or the aid or consent of any other nation, such gold and silvercoin to be alike a full legal tender for all debts, public and private.

L. P. Davis, Dentist over Rock Island ticket office, cor. 11 and O streets. Bridge and crown work a specialty deed a preparation for Heaven? A

The Editor of "The Arena" Discusses Mr. Call's Book

INEQUALITY OF OPPORTUNITIES

Plutocracy the Product of Special Privilege-The Pallacy of the Survival of the Pittest Things when Applied to Social Conditions-The Well-springs of Colossal Portunes Found in Privileges Obtained through (1) Inheritance: (2) Monopoly in Land; (3) Monopoly in Money; (4) Monopely in Transportation; (5) Monopoly in Commodities, or Corporate Control of Industry-The Plea of Privilege-The Pruit of Privilege-The Law of Freedom-A Critical Examination of the Main Pactors in the Production of Plutocrat and Proletarint-The New Republic.

(CONTINUED FROM LAST WEEK.)

PRIVILEGE THE CREATOR OF CAPITAL.

In a chapter on "The Fruits of Privilege," the legitimate working of the injustice due to privilege is forced home in a manner at once startling and un answerable. The farmer, the wage-laborer, and those actively engaged in produc. tive work become the victims of the few who hold the earth, the tools of production, the medium of exchange, and the

facilities of transportation. "Not only do these privileges thus press labor in all forms, but in anot sense, and as deeply, they affect every member of society as a consumer. The wages or profits of all productive labor are determined by two conditions; First, the actual money wages or returns received; and secondly, the cost of living. The object of the whole struggle of the masses is for subsistence—for existence; when the manufacturer so much for his goods, the business man so many cents or dollars profits upon his sales, or when the laborer receives his day's wage, the paramount consideration with each is, how much of the necessaries or comforts of life this money will procure. Now these privileges, while they reduce the actual money reward of productive labor also, in turn, increase the price of all articles of use to the consumers; production alone is not able to bear their burden. Sometimes the burden is greater upon production, sometimes upon consumption; but the candle of living is burnt at both ends. The debt-burden entailed upon production by inheritance, its increase by land monopoly, and the interest upon it due to the banking system, compels production of all kinds to raise the price of its products to support these, and it must shift some of these burdens upon the consumer, else it cannot even struggle under their weight. So, too | tem," while exorbitant transportation charges and the plunder of markets reduce the price received by the purchaser, they also enhance the price charged the consumer

"In order to understand how greatly

and vexatiously prices are affected by these privileges, we must follow the history of each article of consumption and see at how many points and from how many directions even the simplest of tortions. Take the coat on the farmer's or the laborer's back; the price of the wool is made higher by the load of debt wealth in the raising of sheep, the price or rent of land, the interest charge upon his debt, taxation levied to build railroads, the exorbitant rates demanded by these for carrying the wool to the manufacturer, and the plunder by speculators or trusts on its way. The manufacturer, too, must add to the price of must incur in its manufacture, together with the interest upon that debt, the rent or price of land upon which his factory is situated, exorbitant transportstion charges for the bringing of the wool to his factory, and the plunder of speculators and trusts. The same process of addition must be continued by the clothing manufacturer, the jobber, the whole sale merchant and the retail dealer, as the cloth or the finished product passes in turn into the hands of each on its way to the consumer; and the greater the plunder or privilege, the more exorbitant must be the price charged at each step The final price paid by the consumer i thus out of all proportion to what it should or would be, were industry not in this manner, at every step, the prey of privilege. Trace any article of food, or clothing, or other use, through its passage from the raw to the final consumable shape, the result will be the same; and it can at once be seen how wide is the field · operation, how fruitful is the field of plunder for privilege.

"Can we, then, wonder why labor fails to procure subsistence, or why vast fortunes are mysteriously accumulated in the midst of growing poverty? Privi-lege stands over all production and robs labor of its money reward; it stands, too, over consumption, and by increasing the cost of living, lessens the value of labor's earnings in procuring subsistence. Thus, and by this means it amasses its fortunes, while labor, with all its grind, is a beggar in the marts of life. The millionaire does not create, but appropriates his millions of wealth. It is, indeed, utterly impossible that any man's services to society, except he be a genius of the rarest order, should procure him a million dollars in a lifetime; much less, then, should the service of those whose sole object is private gain, entitle them to their hundreds of millions. But when these privileges mean to society the ruin of industry and business, the loss of farms and homes under mortgage, and the pauperism of labor, surely the struggling and despoiled masses may be excused for inquiring whether these conditions be necessary and just.

"These conditions constitute the tyranny of capital, so much complained of, and before which labor stands shivering and sullen, in dread and in revolt. Privilege is the creator of capital; it takes the wealth of the world from the body of society where it properly belongs and concentrates this wealth in the hands of the few, depriving labor of its use, thus setting capital and labor in opposite camps, at war with each other,—at war in a contest necessarily, inevitably unequal. Capital owns the world, its machinery, and its material; labor, too, it owns, for it owns the means of labor and of life. And the cry of labor everywhere is that this mastery is too absolute, too oppressive, in that it is a power over life and death, dealing more and more, as capital, selfish and secure, has found a new and more profitable servant in machinery, and can therefore dispense with the commodity, labor, now every-where tramping and begging for charity, for life."

Our author next considers "The Plea of Privilege." This chapter challenges the attention of all thoughtful people who in place of injustice and usury. It means when the farmer receives so many cents set truth and justice above prejudice. It that if, as is the case, one-tenth of the per bushel or per pound for his products, very effectively destroys the cardhouse of the apologists for plutocrary, and will probably call down upon the author a torrent of violent invectives and insulting epithets, as this method is usually employed by the sophists of capitalism when the fallacy of their more or less ingenious theories is mercilessly exposed.

> Equally important is the scholarly chapter on "The Law of Freedom," in which Mr. Call proves the inconsistency of our social theories and conditions.

Indeed we are absolutely without any consistent political doctrines. Theory is opposed to practice, and theory theory. Confusion and antagonism exist upon every political question-so much so, that it is no exaggeration to say that politics as well as society is in a profound anarchical condition.

The chapters dealing with the 'Signs of the Times," "The Struggle for Existence" "The Fruits of Privilege," "The Plea of Privilege," and "The Law of Freedom," form the groundwork of this work, after which the author devotes a chapter to a calm, clear, and able discussion of each of the great feeders of plutocracy, viz., "The Institution of Inheritance, Monopoly of Land," "The Banking System," "The Transportation System." "The Plunder of Trade," and "The Cor-

porate Abuse." I will not attempt to summarize or outline these chapters. They are so strong, clear, and convincing that, could they be read by the industrial millions of America, I believe the doom of industrial slavery would be assured, and that at an early day.

THE NEW REPUBLIC.

Following these thoughtful discussions appears a chapter entitled "The New Republic," in which are discussed the condithese is made to contribute to their ex- tions which would prevail if an equality of opportunity was present.
"When the world shall be the property

of man, and man no longer the subject and servant of property, then will men the grower must incur for the use of be at last free, and a new republic will have been ushered in.

"This new republic, great and sweeping as must be its benefits, will yet be founded on no other or different principle than that upon which our liberties even now rest. It does not, like nihilism, demand the destruction of all institutions, for it holds that government is necessary to establish and determine the relations of men in society, protect their respective the cloth in order to support the debt he | rights, and as a servant to perform services public in their nature. It does not. like military socialism, demand theentire revolution of existing conditions, because it holds these to be a growth as the race itself is, and suited to the ideas and needs of men. Nor does it on the other hand, like so-called individualism, reduce government to a mere police power, for it recognizes government as the whole people acting through their laws, and that the people themselves must first determine their rights before these can be protected. It holds, too, that these rights must be redetermined with every change of conditions that affect them, and with every advance of society to newer and more just standards of conduct. It holds, furthermore, that where (as in present industrial society) the rights of men so require government should be a servant, and the people as a whole perform functions affecting the whole people.
"This New Republic, based upon the

principle of self-government, builds upon

(Continued on 3rd page.)