

From Our Esteemed Friend, Mr. Gilbert.

Editor WEALTH MAKERS: In The Eagle was published a few weeks ago a short story, in which was fairly brought out the facts of the case of a man who had taken rent, interest and net profits and had accumulated capital and wealth. Mr. Gibson of THE WEALTH MAKERS was asked to point out the instances in which this man had violated the principles of sound finance, morality or the golden rule.

Mr. Gibson did not answer these questions explicitly, but he did answer them in a frank and manly way. He says, "Interest, rent and net profit questions are one and the same." In substance, that they are not in accordance with sound finance, morality, or the golden rule.

To this answer my first response is, all honor to the man who has the courage of his convictions. My second, that the answer is erroneous. I go farther and claim that rent, interest and net profit are not only right, but necessary to the progress and uplifting of the human race as now constituted. Brother Gibson has appealed to Moses and the prophets as a precedent and authority by which the answer is to stand justified. It is admitted that so far as Moses and the prophets are concerned he has established a prima facie case.

For 400 years the inhabitants of Europe and North and South America have been struggling to establish and maintain the doctrine theoretically and practically, that man has a right to himself, also the consequent, that he has a right to the product of his own industry. Theoretically the victory was won, the doctrine established, at Appomattox.

Is it possible that all the prayers to God, the pleadings with man, for the last 400 years have been for naught? That all the treasure and blood that have been poured out to establish this doctrine have been wasted for a delusion and a lie? Assuredly if the doctrine of rent, interest and net profit is sinful. If a man owns himself and the product of his labor, it follows that he may exchange it for the product of his neighbor's labor on terms that are mutually beneficial. If he may make the exchange for all time it follows that he may exchange for a period, a short period. The greater always includes the less. Whatever is secured for a period of time is rent, interest or profit.

On the other hand there are certain to be net losses. The question arises, who is to bear these losses? You have a fine name for your paper, THE WEALTH MAKERS. How is it possible to make wealth without net profits? What are wealth and capital but an accumulation of net profits?

To illustrate our subject let us state an hypothetical case: Here is a colony of people located in a wilderness. They need dwellings. Lumber is impossible to get. They agree among themselves that two dollars is equitable pay for a day's work and that all trade shall be upon that basis and no net profits allowed in business transactions.

They use whip-saws to make what lumber is indispensable. Then comes a man who has some money. With it and his own labor he builds a sawmill, dams a creek, drives the mill with the power he derives from the water of the creek. Logs are supplied; the mill cuts them into lumber. Enough is sold at the price of whip sawed lumber to pay all expenses. The law of "no rents, interest or net profits," limits competition. For every two men employed in the mill, the mill cuts one hundred times as much as the two men that work the whip-saw. Soon a large lot of lumber is stacked in the yard. That pile of lumber is rent for the mill, interest on the investment, or net profit of the business. And so it will continue. Wherever labor is applied to nature's resources, with skill and ingenuity, there will be rent, interest and net profits. Production, distribution and consumption cannot go on without. It is the law of production, distribution, consumption, and of God.

ELIAS S. GILBERT.

Commenting On the Crusaders.

NEBRASKA CITY, April 17, 1894.

Editor WEALTH MAKERS:

General Kelley has made his bow and his men have given us their enthusiastic cheer, and their peaceful demeanor successfully checkmated and mollified the governor of Iowa and his blue coats and brass buttons.

Is it not funny how people differ so much? Some smile, and consider this pilgrim movement now going on in various directions, only as a huge practical joke. Some denounce it as a dangerous, rovenant and predict, thereby, damage to life and property. These men are, by some, said to be largely cranks, for the reason assigned, that no sensible man would take part in such movement. They are pronounced to be tramps, vagabonds and a dangerous set.

If these armies are dominated by a vicious, lawless element results may be had. If they are well-meaning men, subject to intelligent control, are we not only safe from danger at their hands, but if wisely managed, may not real benefit possibly come out of this crusade to the capital of our nation?

Idlers without good purpose may be dangerous, but these men seem to stand and move in solid form, committed to-

gether by an honest purpose, possibly a noble purpose. And they command aid, respect and sympathy along their route.

We, ourselves, may idly talk, yet seriously we must admit a grand power in hundreds and thousands of intelligent men banded together with a consecrated purpose in their hearts, their souls baptized in patriotic enthusiasm, on a long hard pilgrimage across this great continent in behalf of the suffering millions, and to demand justice and equity not only de jure, but de facto for all.

Can we in justice to our own intelligence hastily denounce these American pilgrims as visionary cranks?

These men in General Kelley's army are evidently rustlers of no common kind. They plainly have the courage to face, grapple with and endure privation and hardship. We have all yet to learn and know that the greatest and best kind of courage is required to suffer and endure the privations and hardships of common life and experience, and that the real heroes are generally unknown and unnamed.

Will not this pilgrimage, in striking manner, challenge attention throughout the length and breadth of the land in a marked degree, in consequence of its novelty? And if the purpose of the participants proves to be earnest and sincere, shall not we as American citizens take off our hats and say, amen! to the movement, and watch the outcome with interest? There is no question but American citizens have a perfect right to convene, and march to the capitol of the nation and present in person their petition in the open councils of the nation.

Surely Mr. Cleveland and our government at Washington can no: afford to slight these men and thereby insult the common people of this nation. We will see. J. T. GREENWOOD.

To the land of Red Apples via the Missouri Pacific route Feb. 1st, for one fare for the round trip good 30 days. Call on Phil Daniels, C. P. & T. A. 1201 O street Lincoln, Neb.

A School of the Kingdom.

A summer school of Applied Christianity will be held at Iowa College, beginning the morning of the 27th of June, and closing the evening of July 4, under the auspices of the department of Applied Christianity in Iowa College and the American Institute of Christian Sociology. It will be a school for study concerning the kingdom of God, and the ways and forces for realizing that kingdom in a christian social order.

The school differs from the popular summer assembly. It aims to bring together only such as are deeply and righteously interested, or are seeking to be interested, in the study and solution of social and political problems in the light of the gospel of Christ. It offers and would have no other attraction than the best thoughts and divine messages of a group of earnest men whose lives are dedicated to procuring for society the righteousness of the kingdom of God. The school means to attract only serious men and women, who are willing to give strict and faithful attention to the lectures and conferences. The brevity of time, eight days, and the number and importance of the themes discussed demand purpose and concentration from those who attend. It is the idea of its conductors that this conference be a school of the social disciples of Jesus. It is their hope that many will come together who believe that Jesus is the Redeemer of society and the nation. This thought can be no more clearly expressed than by the following statement of "objects," taken from the constitution of the American Institute of Christian Sociology.

The objects of this Institute are the following:

1. The claim for the Christian law the ultimate authority to social practice.
2. To study in common how to apply the principles of Christianity to the social and economic difficulties of the present time.
3. To present Christ as the Living Master and King of men, and his kingdom as the complete ideal of human society, to be realized on earth.

To all who would unite in a week of

Revelations and Movements in Christianity.

Rev. Charles James Wood, of the Protestant Episcopal Church of Pennsylvania, and author of "Survivals in Christianity," will preach the sermon before the school on Sunday morning. In the evening a platform meeting, "Concerning the Kingdom of God," will be held in the Congregational church.

The lectures and conferences will be held in the college chapel, where the work of each day will begin with chapel worship at nine o'clock.

There will be no charge for attendance at this School of the Kingdom. Board can be obtained at low rates in the various boarding houses, owing to the college vacation. To accommodate those who wish to attend, a committee of students from the Department of Applied Christianity will secure board and rooms for those who send in their names to the chairman of the committee, Mr. W. R. Raymond, to whom all communications concerning such matter should be addressed.

It is urgent that engagements for board and room be made as early as possible, because (1) there will be some limitation as to the number who can be accommodated; and because (2) all the time of those attending will be needed for attention to the work of the school. Those engaging places before coming will be assigned and receive cards directing them to their homes when arriving.

All inquiries regarding the school should be directed to the principal, from whom they will receive prompt attention either from his hand or that of his co-workers. GEORGE D. HERRON, GEORGE A. GATES, Principal, President of Iowa College.

JOHN R. COMMONS, Secretary of the American Institute of Christian Sociology.

All on Account of the Tariff.

At Bay City, Michigan, wages have been cut almost in two, and men forced to attend two machines instead of one, making a reduction equal of almost 75

interesting comparisons can be made on the results of the canvass in various parts of the city. The line is very clearly drawn. It is parallel with the line of culture and intelligence. In the central Capitol Hill precincts, in the better part of Highlands, and in the best other residence districts of the city, the proportion of ladies who are registering is very large. Among the middle classes the proportion is good—better, in fact, than any other. Below these classes it grows less and less till the bottoms are reached, with their miseries and dirt. Here women know nothing of registration, and only a meagre percentage are induced by persuasive canvassers to become voters. The negro women, as a class, will have nothing to do with registration. The male population in black does not encourage it. Among the Italians the same tendency is manifest—very few of them are registered. And, finally, the shadow women, the women of Market Street and of the block on Lawrence and Larimer, refuse to give their names for registration. From an estimated ninety per cent in the central district, the proportion decreased to probably seventy per cent in certain places around the edges. There are two or three little negro settlements in this fringe. Less than half a dozen colored women registered in all these places; they knew nothing about it, and would not be convinced. On the other hand, there was an increase in the percentage among the middle classes, so called, where intelligent faces greeted the canvassers. The line is very clearly drawn parallel with that dreadful line of ignorance. The brighter the faces, the greater the proportion of registrations. —Woman's Tribune.

Millionaires and Their Methods.

[The following article addressed to an eastern paper was left on our desk we suppose to be printed, but no word accompanied it and we are not acquainted with the author.—EDITOR WEALTH MAKERS.] Editor New York World:

It is a boast of many thoughtless people that the laws and advantages of our country are such as to enable a poor man to rise from obscurity and poverty and become a millionaire.

These conditions instead of being a subject for boast should bring to the cheek of every true American the blush of shame—yes, shame—that the world

aristocracy, men who will keep in view the best interests of the lowly as well as the wealthy and more favored portion of the people. If we will choose such men as legislators the problem will soon be solved and the making of one hundred millionaires each year by the workers of the country will soon be a condition of the dark past.

If we look around us with eyes cleared of political party chaff, and also unobscured by the veil of long endured customs we will see many outlets to the incomes of labor that ought to be closed, and must be closed before our country will attain that stability and prosperity which will give us that sense of security that is not now felt by thinking men.

We must quit the making of so many colossal fortunes each year, and we must quit supporting the great army of vampire idlers who are constantly growing larger and more arrogant and have come to believe that they are really a necessity and are of some use in the world.

I mean those fellows who sit by a desk in a dingy room which they call their office over our business houses, claiming to be real estate or loan or insurance agents, which may or may not be true; but be this as it may we have no use for them, and have a perfect right to demand of them whether or not they give value for the money they receive, and if it is found that they do not, and that the community does not need them in their position, they should be invited to shut up shop and make themselves useful.

Itinerant vagabonds calling themselves sewing machine agents, life and fire insurance agents, and all such traveling tramps are of no use to society and should be invited to do something or return something for the money they receive.

Traveling vendors of spurious articles self-constituted and uneducated street preachers of the bread and butter variety, should be classed where they belong, with the professional tramp and invited to move on.

The professional politician who by downright lying is always able to keep in line a train of sycophants, should be quietly notified that society does not need his services and that he will no longer be allowed to eat the bread that he has not earned.

Turn which way we may we are confronted by those professional idlers living on the cream of the land, while they who produce the cream must take what is left, the skimmed milk.

Those idlers are to society what the parasite is to a plant, and should receive the same treatment. But while the people of our country submit to the impositions of such men and support monopolies and trusts without an effort to repress them, so long must they remain under the imputation that they are not fully capable of self government; or government of any form, as a misnomer if it does not protect the weak and unwary from unscrupulous tricksters, respectable idlers and demagogues. P. McFADDEN.

People's Party Campaign Literature.

We have received from Headquarters at Washington the following list of campaign literature which can be obtained at prices given by writing to Headquarters for it:

	Price single copy	50 copies	100 copies	500 copies	1000 copies
"Analysis of the Money Question"—By Sena for John P. Jones.	.25	5	10	50	100
The Science of Money—By Senator Wm. M. Stewart.	.06	30	60	300	600
Coining the Seniors—By Senator Stewart.	.02	40	80	400	800
Issue and Sale of Bonds—By Senator Wm. V. Allen.	.03	60	120	600	1200
Money Question from a Legal Standpoint—By Senator Wm. V. Allen.	.03	60	120	600	1200
The Money Question—By Senator Wm. A. Peffer.	.04	80	160	800	1600
The Income Tax—By Late Pence, M. C.	.04	80	160	800	1600
Free Coinage of Silver by Late Pence, M. C.	.02	40	80	400	800
Sound and Stable Money—By John Davis, M. C.	.04	80	160	800	1600
The Money Question—By Jerry Simpson, M. C.	.02	40	80	400	800

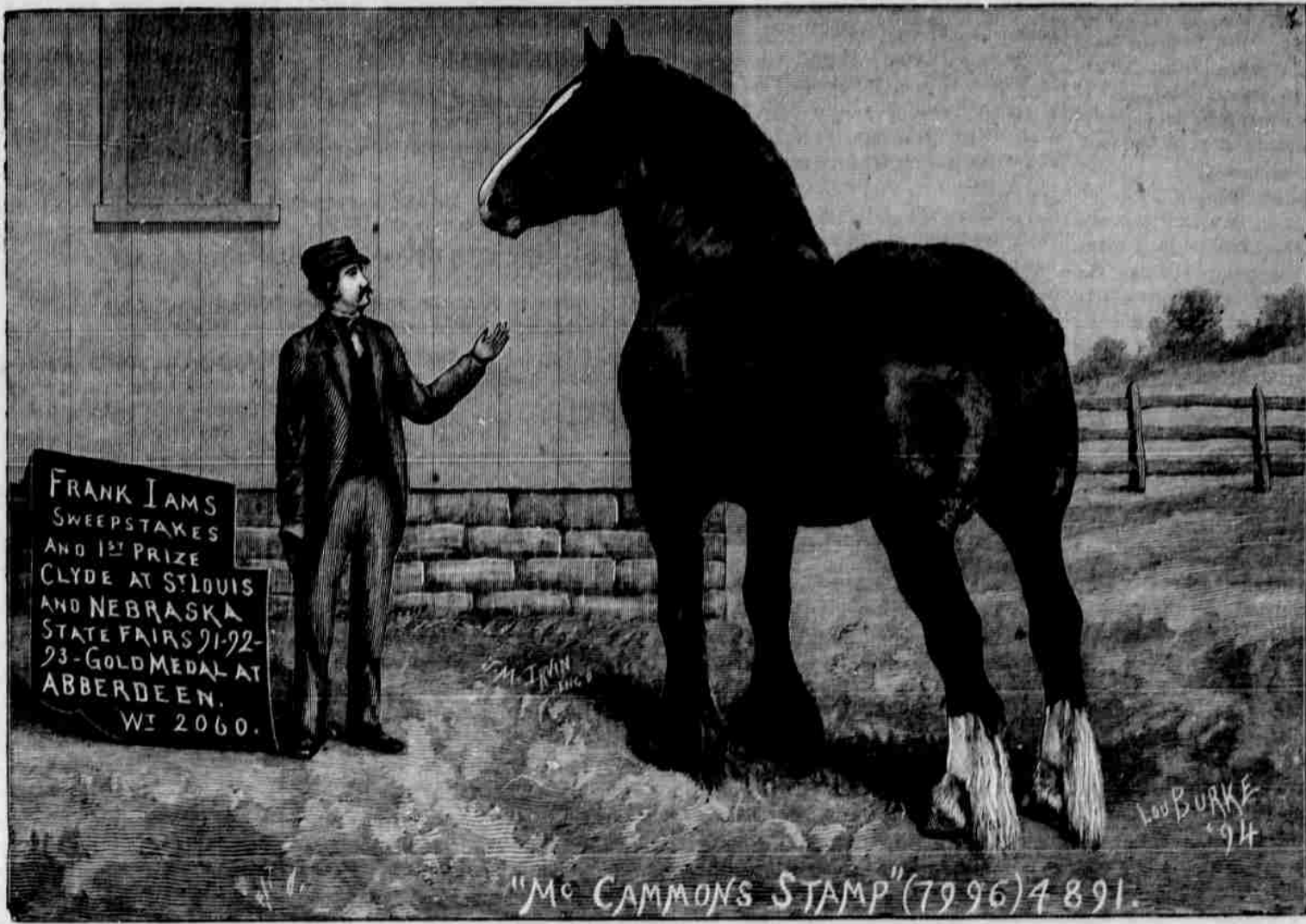
The above is only a partial list. Others will be added as soon as out. These speeches are furnished at cost, and we earnestly request that all state, county and local committees, also all People's Party Clubs, Legions, and People's party voters assist in circulating this literature. It is the best plan to advance our cause yet adopted.

A catalogue containing a complete list of reform books, pamphlets, newspapers, etc., will be sent out from headquarters at an early day. Send one cent stamp for same. Send all orders to: Signed: J. H. TURNER, 450 Penn. Ave.

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Our Illustration.

The above illustration is the noted 6-year-old dapple bay Clyde stallion, weight 2160 pounds, "McCammons' Stamp," and was drawn from the "Sweepstakes Stud" of Frank Iams of St. Paul, Neb. He is by the great prize-winning Clyde "McCammon" (3818), one of Scotland's "big guns." He is bred to the queen's taste. He is a big, smooth, thick one, "the wide-as-a-wagon" kind, with a grand top on him, and, as the Scotchman says, "He is a grand guide 'ud with twa guide ends and a middle," well set on a pair of broad flat legs of the right sort and fine silky feather. He is a big flash styled fellow, and he has a dashing way of going, and is the center of all eyes in the show yard. He is a noted prize-winner, having won all the prizes on the plate and many more. His two yearling fillies won 1st and 2nd prize at our late Nebraska State Fair. This is the third sweepstakes winner of Mr. Iams' that has appeared on this page during '91 and still Iams has many more as he handles only the good ones. He is making low prices to buyers who visit his barns, as he has no salesmen on the road to sell you old white horses and second rate ones that have to be peddled to be sold. He guarantees more state prize winners, more black horses of the various breeds than all other importers in Nebraska and no reasonable price will be refused in '91 on one two or three years time at 5 per cent interest with 40 to 60 per cent of a breeding guarantee, and Iams pays the freight. Clydes, Shires and Dark grays come cheapest. Visit Iams—his latch string is always out.

Call on Geo. Natterman & Co. for carriages, wagons, binders, and all farm implements. We'll see you right.

study and prayer, to the end that God's Kingdom may come and his will be done through Jesus Christ, an urgent invitation is given to attend this Summer School of Applied Christianity.

Prof. Richard T. Ely, of the University of Wisconsin, will give a course of lectures on the subject, "Private Property a Social Trust."

Rev. B. Fay Mills, the evangelist, will give a course of lectures on the subject, "The Kingdom of Heaven upon the Earth."

Prof. George A. Gates, of Iowa College, will give a course of lectures on the subject, "The Church and the Kingdom of God."

Rev. Dr. Josiah Strong, of New York, will give addresses on "Methods on the New Era."

Rev. Dr. Thomas C. Hall, of Chicago, will give a course of lectures on the subject, "The Four Laws of the Kingdom."

Rev. Dr. John P. Coyie, of Massachusetts, will give a course of lectures on the subject, "The Holy Ghost the Socializer."

Prof. John R. Commons, of Indiana University, will give a course of lectures on the subject, "The Church and Problems of Politics."

Dr. Wm. Howe Tolman, of the City Vigilance League, New York City, will lecture on "Problems of Municipal Righteousness."

Edward M. Neally, Burlington, Iowa, will lecture on "The Relation of the Ethics of Jesus to the Legal Profession."

Prof. Isaac Macy, of the Department of Political Economy of Iowa College, will lecture on "History from a Democratic Standpoint."

Prof. George D. Herron, of the Department of Applied Christianity of Iowa College, will give a course of lecture-sermons on the subject, "New

percent, while those who are displaced by the men doing double duty are in want. "All on account of the tariff!" Wages have been coming down ever since 1867. "All on account of the tariff." Every time a trust gets control of some article you have to buy, the price goes up. "All on account of the tariff." If the tariff is high or the tariff is low, the wages go down, "all on account of the tariff." To remedy the evils, I would advise the wage-slaves to keep on voting for the Cleveland-John Sherman-Carlisle combine "all on account of the tariff." Can you see something green?—Coming Nation.

How Colorado Women Vote. The Colorado legislature, at its extra session, provided for a house-to-house registration of women who wish to vote. The city of Denver has just been making this registration, and the Denver papers devote columns to reports of the amusing experiences of the registrars. The most noteworthy thing, and the one upon which all reports seem to be agreed, was the unwillingness, and in most cases the flat refusal, of the more ignorant women to register.

There has been a popular superstition that the ignorant and vicious women would be the first to rush to the polls, and would every one of them vote at every possible opportunity, while the intelligent and respectable women would generally stay away. In Denver the experience has been exactly the reverse.

The Denver Republican, after the canvass had proceeded far enough to show how things were going, summed up the situation as follows:

The registration will be large—larger, in fact, than has been anticipated by the most sanguine of the equal suffrage leaders. In the best localities the percentage will be from ninety to a hundred, while it will decrease gradually down the social scale. Some in-

should know that the laws and moral standard of a self-governing people are so lax as to allow a man to accumulate one million dollars, when all know that this immense wealth cannot be honestly accumulated.

By cunning, by well planned business schemes and speculation he, the millionaire, has become possessed of one million dollars, each of which represents at least six hours labor done by some man's hands, and I deny that it is a possibility for him to have returned to those hands a full equivalent for the products of their labor which he possesses.

But he has a legal right for this wealth, for he neither violated the laws of his country nor the rules of society in accumulating it,—notwithstanding it is well known that his wealth has made three thousand men poor.

These things ought not to be and among a self-governing people may not be if we would but lose sight of the belief that a man is justly entitled to all that he can grasp without making himself amenable to the criminal code of the district in which he may operate.

A man endowed by nature with keen business foresight and great executive ability is enabled without other resources to prey upon the unsophisticated and less able portion of his fellow beings and draw to himself the products of their toil, leaving them in penury.

But the superficial observer will answer, what are you going to do about it? I say, the people of the United States are the government, and the government of the United States can do anything that is or ever was possible for any people to do, and it is a moral obligation on the community to prevent a few individuals from enjoying the fruits of the toil of millions, and to do this it is not necessary to use violence or confiscation, but simply elect as lawmakers men who are not the tools of wealth and