

# WEALTH MAKERS



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

LINCOLN, NEB., THURSDAY, JULY 12, 1894.

NO. 5

## CHANGE VIEWS.

...between now and ... independent State ... columns will ... of the state to ... and for ... and to show reason for ... We shall not have ... more than names and brief ... choice made, because we wish ... that many. Let no man be ... POR OFFICE WHOSE CHARACTER ... WELL KNOWN QUALIFICATIONS ... HIS NOT PERSONALLY VOICE ... candidates seem to be leading ... cannot conscientiously sup ... let us know why they are ... But let us respect one ... avoid anything tending to ... if it be possible without sacrifice ... and hear willingly those who dif ... "in a multitude of counselors ... But wish many to hear from ... the brief.—Editor WEALTH MAKERS.

## Wants Johnston for Governor.

SILVER CREEK, June 23, 1894.

## WEALTH MAKERS:

to say that I am personally ac ... with Hon. Barney Johnson of ... county, have known him for ... lived by him, worked with ... voted with him. Will say, I ... him to be a true independent ... est in principle. Would like to ... nominated for governor of the ... ate of Nebraska. I would con ... were elected that my inter ... d be safe so far as governor ... rned. He is a People's party ... nd capable of knowing the needs ... Nebraska laboring man.

Yours Resp'y,  
WESLEY BENNETT.

## Wants Johnston for Governor.

GANDY, Neb., June 18, 1894.

## WEALTH MAKERS:

with pleasure, through the col ... THE WEALTH MAKERS, that I ... present the name of that grand old ... veteran, J. H. Powers, for governor. ... This part of the country is a unit for ... Powers to be first on the Populist ticket. ... We are all burned up here, but this is ... our ticket just the same.

For lieutenant governor, W. A. Poynter; treasurer, Hon. Valentine Horn; for auditor, Hon. J. N. Gaffin; for U. S. senator, Judge Helcomb; Hon. O. M. Kem must be his own successor. If we

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Democrats, in the north the Democrats fuse, or want to, with the Populists to defeat the Republicans, while again the combination gets into their proper sphere by a union of Democrats and Republicans to defeat the Populists. In the confusion and chaos each party needs a big brand to identify it. The masses keep divided and—the banks and railroads go on skimming the masses. If the principles of the Populists are good stay by them, if only half-good amend them, but remain with them under defeat as well as in victory. By such a course alone can our people win. Now one word as to the state ticket. Up here in the northwest in the thinnest settled spot of the state we have but little to say. Our delegations are generally small, although we usually carry every county as well as electing the state senator and the congressman. Populists here have the largest ratio of votes of any spot in the state. But with all this our voice cuts but a small figure in the conventions notwithstanding we go solidly together. The other parties of the state most generally place nomination in this locality which goes far towards our defeat every time. So we of the northwest have no choice for the state ticket since we have no means to enforce one. But allow a suggestion given in sincerity. Don't give us any more lawyers or bankers, in spite of the fact that we have quite a sprinkling of them in our ranks up here. No doubt that class are good as any other, but prejudice runs high against them on account of former experiences and they will be hard to elect.

Realizing that I may rob some other of space I close, hoping that our friends will "keep off the grass."

Fraternally,  
ROBERT WILBERT,  
Chairman 51st P. I. P. district, Neb.

## A Voice From Holt.

EWING, NEB., July 2, 1894.

## WEALTH MAKERS:

Having seen nothing from Holt County, in THE WEALTH MAKERS, I take the liberty of presuming on your valuable space for a line or two.

We understand that this planet on which we live did not come into existence by chance. The laws which govern it did not happen in order that it should exist and move in its orbit—and succeed as a world, it must have a law to govern it. The centrifugal and centripetal forces must act, the law of attraction must lose none of its force.

Just the same order must be observed if we would succeed in the reformation which we have so grandly commenced. Have we a clear conception of the work to be done, of its magnitude, of the means to be used to accomplish the desired end? If we wish to obtain a knowledge of astronomy we do not consult a miser who lives mostly underground. Problems in higher mathematics are not solved by those who do not know the multiplication table. It is no less visionary for the farmer to expect relief, or the solving of the problem which is now confronting the commonwealth of Nebraska by nominating at the coming conventions lawyers and bankers to make our laws.—(While we are aware that there are honest men engaged in the profession of law, as, for instance, W. V. Allen. Yet with sixty-five in the senate and 245 in the house, we draw the line. It is high time that a different class of men were at the helm of the old craft. If we want this republic to weather the storm and make much more history as a Republic.) How long is it going to take the people to see that like attracts like, that the banker finds his affinity in Wall Street. In using every opportunity to favor the diabolical single standard gold-bug policy he is obeying a law as fixed as that of the universe. The legislation of the past thirty years ought to be enough to convince the most skeptical that the plough they have been using at Washington and the state legislatures, is out of date, that it don't do the work, that it won't scour. Now I am aware that efforts is being made to nominate Democrats for Congress in some districts. I am sorry for the district in Nebraska that hasn't got good sound timber and well seasoned— that have known where they were for years, and that have followed occupation all their lives that they set Adam, as nature's own, honest to the core. Such men are found by the score in every

district in Nebraska. Men who are not only honest, but have the ability and are able to meet the Democratic outfit in any way shape or manner.

Everything taken into consideration, I think J. N. Gaffin is the strongest man to head the ticket. Wolfe would make an excellent man to wield the gavel in the Senate. The timber is well seasoned and abundant for both State and Congressional offices. For the Third District, Ex-State Lecturer Fairchild; for the big Sixth, O. M. Kem. I am trespassing on your space. Above all let there be no fusion. Yours for the success of the principles of the Omaha platform.

SMITH, OF HOLT.

## Two Things Necessary for Success.

LINCOLN, Neb., July 4, 1894.

## WEALTH MAKERS:

In order to obtain and hold the confidence of the people, two things are necessary for the Populist party of Nebraska to do, viz: First look to the people as the true source of inspiration and not to the men it has elected to office. Such men are always an unsafe guide for any reform party to tie to. They, being well provided for, are too apt to become imbued with the idea that all are in the same boat. Had the Republican and Democratic parties taken their inspiration from the rank and file of their organizations instead of from such men as Harrison, Sherman, Cleveland and Voorhees, the Populist party would never have had an existence. In the past the people of this country have been too proud to make gods of those who did simply what they were elected to do, and too apt to apologize for the misdeeds or mistakes of their officials.

That is one of the chief reasons why the country is in the deplorable condition it is today. Had each and every office holder been held to a strict accountability for every one of his official acts by his party associates, strikes, riots, and almost civil war would not be abroad in the land today.

Senator Allen has done many good things for the people since taking his seat in the U. S. senate nearly one year ago; but no more than any honest man would have tried to do. He has in the main attempted to carry out the pledges of the party who lifted him into prominence, simply done his duty; hence is entitled to no worship and I presume does not expect it. On the contrary, if correctly reported in the congressional record of June 22, he is deserving of censure or at least criticism, for the position taken by him June 21, in the discussion with Senator Hill on the socialistic question. In that speech he does not represent the true Populist sentiment of today, for if there be anything our party stands for, it is government ownership as well as control of the railroad, telegraph and telephone lines, also the establishment of government postal savings banks. He denied that the Populists were in sympathy with the socialist on any question, save the income tax; yet all the above are socialist in every respect.

Senator Allen has been too long absent from his constituents and should return to them for inspiration. Should he do so he will soon be satisfied that Nebraska contains at least 75,000 socialists. In the second place the Populist party in order to secure and hold the confidence of the people, must quit flirting with Madam Democracy and instead keep its platform abreast of the times. The Omaha platform when adopted two years ago today was considered a very radical document; but in the light of subsequent events, it has become a very conservative one. In order to draw the laboring votes in the towns and cities, the coming state convention should declare for government work for the unemployed and the initiative and referendum.

To secure the temperance vote of the state a plank in favor of state control and ownership of the liquor traffic should be incorporated in that platform. We are confident the two following planks would bring thousands of votes to the Populist party of Nebraska.

Resolved, That it is more important for the government to insure to every citizen an opportunity to earn a living, than for it to guarantee a school child (free) a chance to obtain a technical education, and since the latter is considered one of the true functions of government, therefore we insist, that it is the duty of our national representatives to pass such laws (and if necessary

change the constitution of the U. S.) as to make it obligatory on the part of the federal government to furnish work for the unemployed.

We regard the saloon, as conducted at present, as a political evil, used by monopolies to debauch the people, and believing that the element of private gain is responsible for a majority of the evils of the liquor traffic, especially in corrupting elections and the administration of municipal affairs, therefore, we declare ourselves opposed to the present high-license system in this state, and demand the substitution of state control and ownership of said traffic; that all intoxicating beverages shall be in original packages at actual cost through the paid agents, whose salaries shall in no wise be governed by the quantity sold, and that no agency shall be established in any town, ward or precinct unless a majority of the voters of said town, ward or precinct shall favor the establishment of said agency.

With these added to our demands for land, transportation and finance reform, we can sweep the state in the coming November election.

Yours until the fight is won.  
H. S. ALBY, M. D.

## The Church and the Labor Problem

(The following sermon on "The Church and the Labor Question" was recently delivered by Rev. Dr. Chapin, pastor of the Universalist church of Lincoln. Dr. Chapin was on the platform Commencement Day, pronounced the benediction, and was in the most perfect sympathy with Professor Heron's teaching in the address which has been given with wide celebrity.—Editor WEALTH MAKERS.)

St. Matthew, 17: From that time Jesus began to preach and to say, repent, for the kingdom of heaven is at hand.

In these words we have the keynote of the marvelous gospel proclaimed by Jesus—a gospel which has only deepened its hold upon man with the passing of the centuries. In the fewest words possible is announced the presence of a new social order—the kingdom of heaven among men. The manner of entrance into this kingdom is also revealed here; in other words, personal purity and holiness.

You will notice that two of the greatest subjects known to man are here brought into the closest contact with each other, the one is individualism and the other socialism. The appeal is directed to the individual, and he is told what he must be in order to have a part in the larger, the social life of humanity. There can be no doubt that such a teacher as Jesus was vitally interested in the body of mankind. He was intent on teaching and demonstrating through his life those laws which would bind men together. He wanted to see humanity made one. Nothing is clearer than what he believed, nay, that he saw, that individual interests could be merged into the interest of the whole. He saw more than this and the other man, woman and child as separate beings. He saw them in their relationship to one another in the unity or brotherhood which was to be the manifestation of their real salvation and power. Why should he speak so constantly of the kingdom of God and urge his followers to pray that it might come on earth even as it is in heaven if he did not believe in this kingdom? If we are to be consistent with fact at all we must say that Jesus believed in and taught a perfected social state. He believed men not in endless warfare with man; but united in industrial, peaceful and beneficent service. However divided men might then be, the time would come when they would recognize one God, one law, and one "far off divine event." This may be an exceedingly bold prediction, but there can be no doubt that it has been made; and made, too, by one whose foresight and wisdom were never more clearly recognized than they are today. We regard Jesus as the greatest of teachers because none has ever spoken with a truer prophetic insight.

But are there any indications that this larger and truer social state is at hand? Has any progress been made in that direction? It seems to me, that great progress has been and is now being made. Perhaps no time has witnessed or is destined to witness greater socialistic changes than our own. Who can doubt that the old order of things is breaking up and that we are rapidly passing into a new state? What is the meaning of the social unrest all about us? Of course we may refuse to see any great meaning in it. We may attribute

it to the perversity, the total depravity of human nature if we choose, and let the matter rest there.

But this is not what the true students of the world's affairs, those who are most alive to the welfare of humanity are doing. They are giving it their most careful and painstaking attention. They are studying it as any other event under the providence of God ought to be studied, and are making known the great good which must result to all men through it.

A profounder wisdom and peace are to come out of the social unrest and agitation of the hour. If there is greater division now, it is only that it may lead to greater unification in the near future. It is the disintegration and decay of old error that new life may spring up.

I shall attempt to call your attention to only one phase of the social movement this morning. Let this be the labor problem and what should be the attitude of the church towards it?

Briefly stated, the labor problem is the attempt on the part of the laboring people to better their condition. I know it is thought by many that they ought to be content with the treatment they now receive. Attempts have been made in various quarters to show that as a class laboring people were never better paid for their services than they are at the present time. But even granting this to be true, should this stand in the way of these people's striving for a better social state? Who is to say that this and the other class or that this and the other individual must be content to the extent that they will not desire or strive for more than they have? If the world were thoroughly possessed of such a spirit what would its progress be? It is one of the most cheering signs of the times that the spirit of independence is now permeating the whole of society, and that injustice and subservience and inequality are being rebuked everywhere.

This labor question is being regarded to too great an extent as a thing of mere dollars and cents. It seems difficult for some to rise to the conception that because a man labors with his hands he is therefore a man, and is entitled to demand the respectful treatment and just regard of any other man. No mistake could be greater than the assumption that what the laborer chiefly deserves is better pay. What he wants and insists on having is more humane treatment, and if this treatment includes better pay then he demands that. But above everything else does he protest against the too prevalent idea that he is another's tool or chattel merely because he chances to be employed to work for him.

Let us see to what an extent this idea prevails and whether the laborer is not perfectly justified in taking up arms against it. In fact, whether he would be a man at all if he did not do it.

Do we not find on looking into our own lives a tendency to belittle labor and to treat the laborer as something less than humane? This may be an inherited tendency. It may have come down from feudal times, or from times even more remote and primitive than this. But, however this may be, few can resist the temptation when offered to lord it over others. How many we men are there who employ help in their households who do by that help as they would like to be done by? Would they like to perform the exceedingly menial services they require of their help? Would they like to be put away in some badly ventilated and lighted room of the house? Would they like to have every day turned into a day of drudgery, and thus to be deprived of all social, intellectual, and religious privileges? Would they like to have the animal pets of the household more humanely treated in word and act than they were themselves?

We heard of a young man once who took a lady friend quite severely to task upon coming out of a store because she had just thanked the clerk for showing her a piece of goods she was not ready to buy. "Never do such a thing again," he said, and when she enquired the reason he replied, "Why, that is her business. She is paid for it." I have no doubt that this furnishes an explanation why clerking is such trying work for many. It is because their efforts meet with such slight appreciation and friendly regard. They are treated more often

than as beings with flesh and blood like ourselves. I do not wonder that such people grow discouraged and that they even become immoral when those who might do so much to encourage and stimulate them in their work and life do so little.

There can be no doubt that great corporations here again and again stand in the way of the most sacred human interests. When they have employed child labor, when they have required more hours work than they should, when the pay was less than it ought to have been, they have struck a blow not at one class of men, but at all men. They have tended to impoverish and to enslave the race.

The one thing which is doing most to put an end to this old dispensation, and to place the laborer back in the way of self-improvement; to make him the perfect creature physically, intellectually, and morally it was intended he should be; is organization. This has by no means been an easy task. It would seem almost to be a self-evident truth that the laborer had the right to organize, and yet he has met with constant opposition since he began this movement. It was only two or three years ago that I asked an employee of the Western Union Telegraph Company why the operators did not organize for mutual protection and improvement. "Why," she said, "if the company had the least suspicion that we intended doing anything like that they would dismiss us immediately." But in spite of the vigorous measures which have been adopted in certain quarters to discourage and even to stamp out all organized labor it has made very substantial progress in the past few years, and I think we may truthfully say that these organizations have succeeded in commanding themselves more and more to the good will of mankind. They have had much prejudice and no little hostility to live down. They have themselves made great mistakes which have retarded their progress. It could not be expected, however, that errors would be entirely avoided in a new movement of this character. There have been those who were disposed to entirely condemn labor organizations because they did make mistakes. But if such condemnation were made the universal rule who could stand?

Such a conservative writer as Professor Ely in speaking of the labor movement in this country has these appreciative and prophetic words to say in its behalf: "It is the systematic, organized struggle of the masses to attain primarily more leisure and larger economic resources; but that is by no means all, because the end and purpose of all is a richer existence for the toilers, and that with respect to mind, soul, and body. Half conscious though it may be, the labor movement is a force pushing on towards the attainment of humanity; in other words, the end of the growth of mankind, namely, the full and harmonious development in each individual of all human faculties of working, perceiving, knowing, loving—the development, in short, of whatever capabilities of good there may be in us."

Readily speaking labor organizations are a most powerful factor today in the intellectual and moral education of the great masses of mankind. They are "the strongest force outside of the Christian church making for the practical recognition of human brotherhood," says Professor Ely. Not a few labor unions have large libraries selected with the greatest pains and discrimination. In the care they exercise in behalf of their own members during the times of sickness and death, and by their methods of insurance and financial relief in times of distress and need they teach lessons in practical benevolence. And it is a well known fact that intemperance is no where more vigorously condemned than in these organizations. So that they are real and vital forces in the life of the world at the present time making for the well being of man. There is little of mere pretense of friendliness here, but a simple, vigorous, honest regard of man for man which is not only beautiful but encouraging to see.

Now what should be the attitude of the church towards such a state of things as we have here been describing? Or perhaps we had best ask the question first, what is the attitude of the church towards this labor problem?

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