POPULIST FLY

"The way into my party is across the single You can take it from your platform, the rest can

go to-blank. think to bring your whole platform, it shocks my old-time soul-Twould kill my friend, monopoly, and put me in

Just help us back to where we stood ere dumped in '78. Then you can go to blitzen, we've no further use for thee; fare not go much farther than a larger

Indeed, not any farther, as our chums decide the

You might have 'em for your chams, if only not no poor.)

drop all for silver, as your leading men we've told, Enlarge the specie basis, making silver same as gold; Drop government loans and railroads, (there's

method in our game) railroads promise money for a single plank campaign. -Southern Mercury.

THE GOLD-BUG

FOR THE WEALTH MAKERS.

(Tune-"The Bowery.") There once was a man who lived in New York, Constructed somewhat in the fashion of pork: He was not very long, but was awfully fat. There was nothing about him was small-but his

He possessed the features that mark a tough; Was mostly composed of beef, belly, and bluff. He didn't look brilliant, but seemed well-fed; And these were the words that he said: "I'm a gold-bug, a gold-bug. My name is Grover, And that I'm all over

A gold-bug, a gold-bug. You can tell from the size of my head." He was pachydermatous—thick of hide. For his country (by substitute) bied and died. He rose to be sheriff and hung two men, (But didn't require any substitute then;) Became a mayor by howling reform;

And when, by the same means, he chanced Agovernor's chair and a president's next. He suddenly took a new text: "I'm a gold-bug, a gold-bug, Free silver ain't in it. Because I'm agin' it. A gold-bug, I'm a gold-bug,"

Ry this cry the country was vexed. He vetoed pensions by the job-lot; He talked about tariff and similar rot; He tried to hand over the rebel flags; Went hunting and fishing and got on jags; He sported and raved o'er the Gorman bill: Got muddled with Gresham and stuck on Lil: On congress his patronage used as a string;

And still be continued to sing: "I'm a gold-bug, a gold-bug, Wall street has bought me. And so has got me. A gold-bug, a gold-bug, And a mighty good figure I bring."

When first he was running, he made the bluff: 'One term for a president is enough;' But see, how poorly he keeps his word; He now is fishing around for a third. He writes long letters and talks through his hat But, old 'stuffed prophet,' we know 'where you'r;

You are not in it, you're on the wrong side, And the people will soon let you slide. You're a gold-bug, a gold-bug; And so, dear Grover, We'll throw you over; For a gold-bug, a gold-bug, Is something we cannot abide.

J. A. EDGERTON. AWAKE

FOR THE WEALTH MAKERS:

Awake, my brothers, wakel The night of bondage wanes; The signs of morning tinge the Eastern sky. The toils that bind you, break; Rend from your limbs the chains The hour of your redemption draweth nigh.

You are but serfs to-day. Unto your master's greed, With golden shackles, bound in slavery; And will you bear it, say, You of that noble bread Of patriots who died to make you free?

Awaken, then, arise. Go forth in all your might. Strike for your little ones, and wife, and home Strike for the glorious prize Of Justice and of Right. Bequeath it to the age that is to come

Not in the tented field. Nor in the battle's brunt, Strike; but with hallots and with tongue and

Go nobly to the front With those who battle for their fellowmen Sweet as the break of morn;

Sweet as the earliest song Of bird, that tells the coming of the day: Are noble actions, born 'Mid selfishness and wrong, To ald the cause of Freedom marching on.

J. A. EDGERTON

Says Amen to It BEEMER, Neb., April, 1895.

Editor WEALTH MAKERS: I say amen! to your editorial of last week on "Re-organize the Farmers," and at random pen a few thoughts as to this important matter.

The farmers (and I have been one of them ever since 1866) have been "organized to death," as S. M. Davis says, by requiring the payment of fixed dues as a condition of membership without any cash resulting therefrom. We need to co-operate for profit to ourselves on the lines of controlling (owning) the means of production, until such time as the "public ownership of all monopolies" shall be practiced by us as a nation.

It seems to me that the time has come for all people-farmers and others-who believe in the principles of the Omaha platform, to take immediate steps to put said principles into practice among them-

selves by co-operation. Let farmers unite to fix their own (reasonable) prices on their own products as is their just right, and all reformers, who have it, place their funds together in their own banks, incorporated under the laws, requiring only a low rate of interest from their indigent brothers, until "public ownership of all monopolies" prevails. Also let us, who now number a million and a half voters, demand trans-

SINGLE-PLANK SPIDER TO THE work and build our own means of transportation, etc., and patronize no other until "the good time coming" is here. So also with all the demands of the Omaha platform. It seems to me no other mode of procedure will bring the common peo-ple of the land to their senses and cause them to vote together "as one man" for their own interests. Let us go to work and commence putting the principles of the Omaha platform into practice.

J. E. SPENCER.

> Hard Facts For Consideration Say, you farmer, who fixes the price of what you have to sell? Do you? Not much. You can keep your stuff if you like, and the pressure of debt and taxes don't force you to sell; but if you do sell how precious little you have to say about the price. You humbly and thankfully take what is offered, and the grain gamblers and packing houses in Chicago and Kansas City make the prices for you. When it comes to buying, are you any better off? Is it a plow or a cultivator that you want? Go to Independence or Coffeyville, Havana or Caney, Jefferson or Bolton, and you will find that it is all the same price, fixed by the manufacturer and which the agent who sells dare not vary. Or is it the transportation rates to market you have to buy? When you have a carload of stock to ship do you go to the railroad and say, "I will give you so many dollars to haul my steers to Kansas City?" Not by a long ways. You ask for terms; you don't dictate them. Buying or selling, you take the prices fixed by others, and you never fix any yourselves. Do you ever stop to any yourselves. Do you ever stop to think that you are working for others on their own terms; and that the men who fix all these prices virtually own you and all you have? And if you get that far, do you ever go on and question whether it is possible to make a change so that you will have as much to say as any one in fixing prices? As it is now you produce the food that all men must have to live, and the fellows who never produced an ounce of food in their lives fix the price at which you must sell it. Strange, isn't it, that the men who furnish the world with food should have nothing to say about their own wages, while the men who furnish nothing, but who gamble and executate on the precessaries of life. and speculate on the necessaries of life, should have all to say about what they sell for? Am I wrong; is it entirely a matter of demand and supply? The supply is in your hands; the demand comes in greatest measure from the millions of day laborers and their families. And neither of you have any more to do with fixing the price than the man in the moon. It is the grain gamblers and the millionaire packers who fix the prices of wheat and pork and beef, both for you who sell and those who buy. They are few and you are many. You can render them powerless if you will. But you will never do it while part of you "belong" to one political party and a part of you to another. Standing together, the world's laborers, the producers of wealth would be invincible. Divided they are an

> > The Law of Service (Continued from 1st page.)

easy prey to the scheming idlers.—Star and Kansan.

of the world. If we are ever to have justice in the world; if we are ever to have peace and order; if Christianity is anything more than a dream, a delusion, a tale that has come to the minds of the world to leave them to a blacker despair than before; then the law of the kingdom of God must be wrought into the actual

affairs of men. The delusion that is causing our danger of revolution and anarchy is that false notion that there are different kinds of right; that we can practice a kind of right as individuals, which is utterly impracticable when we enter into the institutional and economic life of men. The notion that there are different kinds of right is really the kingdom of hell on the earth. Here one thing is right for me as an individual and something else when I enter the politics of the world, or the markets, or the commercial life of the world, or the social life of the world-that is anarchy. If there is a law of benificence, a law of service it is for all time, for all life,

Then supposing I can get a man to acknowledge the Christian law as the essential law of service: it means an entire deliverance from self-interest and an investment of the whole life in the common life, for the common good. We can get men to acknowledge that, but we deny it at once when we say we cannot do the business of the world on that basis. It is not the law that prevails in the business world. Now, to begin with, the actual life of the world as associated, organ-ized life needs that law. That life suffers when I limit that law to mere individual action. There is no such a thing as mere individual action. I cannot practice that law in what I may call charity, and then go into social or business life and practise the opposite. When I profess to be Christ's disciple, Christ, whose whole life, death, sacrifice were God's condemnation of the law of self-interest as being the destruction of human life; when I profess a Christ who came to disclose that law as being the darkness of the world: I am offering incense unto idols just as truly as the early Christians who offered incense unto the Roman Emperers. We have far less reason than the early Christians who sometimes gave up Christianity to save their lives. The man who calls him-self a disciple of Christ and then goes out into the world to declare that the Sermon on the Mount and Christ's law of love are impracticable in the world, has repudiated Christianity. He is just as truly an idolater as if he had fallen down and worshiped an idol. Hedid it to save his life; we do it to save a few dollars. The whole theory of human life, economic, commercial, or political, as being grounded upon self-interest, is a repudiation of Christianity, an acceptance of pa-gan conceptions of life. It is something worse than that; it is a practical confession to the world that selfishness, that wrong in its various manifestations, is stronger than right. When I declare self-interest to be the law of life I declare that selfishness is mightier than love, mightier than the laws that God has

comes a confession of faith in selfishness as being organic in the life of the world. The law that we profess in our institutions is what we call the law of competition. The law of self-interest and the law of competition are one. Competition has been given forth as the law of the universe. I believe it is a lie. If it is true then man is not the son of God, Christianity is a delusion. The two are absolutely inconsistent with each other. The two cannot stay together in the same world. It is portation at cost, or nearly so, or go to | idle, wicked, dishonest. Men know it is

given for men. My actual life then be-

dishonest to try to reconcile the two to each other. Men know there is no shadow of a standing ground for any competitive theory of life in a true society. The law of the kingdom of God and the law of competition are fundamentally opposed to each other. These mentally opposed to each other. They are the antipodes of each other. Compe tition means even at its best the equal balancing of self-interests, of rights. When the idea of competition rose, it served its place in the social development of the world. You have learned in political or the served in t cal economy the history of the rise of the competitive, economic theory. It began in feudal days in the market. In the early market if a man were to attempt to profit by buying and selling it was considered criminal. The market was as sacred as a church. It was the common meeting place in which neighbors met to exchange with each other. The man who raised cabbages and pumpkins met with the man who made shoes or cloth. It was a mutual exchange all the way around. The market was a sacred place; there were very strict and stern laws against men buying or selling anything for profit. Men have been hung, even, for attempting to get all of one product for profit. One can conceive right of that if competition were limited to that where the purest economic theory tries to limit it, a theory of life grounded in that would not be reprehensible. But it has never been put into practice since that time. That primitive competition was not competition at all. It was pure socialism. The primitive, or feudal competition, where men met together and ex-changed products was really fellowship. The whole place was sacred. It is a mis-placement of the word to urge that that makes competition a right law. To begin with it never was competition.

A man who was ordered by his superior to do something gave nineteen reasons why he did not want to do it, and then said he did not want to do it anyhow. So we might do the same with this competition. It never was competition. We know that that is not the prevalent conception in the world. No such theory, no such practice, of competition has pre-

vailed in modern civilization. I am speaking of a theory of society. The whole social organism, the whole structure, must be dominated by one of the two theories of life. We have no choice in that matter. The competitive theory based upon self-interest, or the service theory, or social theory, based upon the theory of sacrifice, which is the law of the kingdom of God. One of the two we must recognize. One of the two must prevail. Yet the two are fundamentally opposed to each other. We cannot have a theory of sacrifice for the individual and a theory of competition for society. Christianity is essentially a revelation, a doctrine, a theory of human life based upon the entire elimination of self-interest and competition, based upon the unity of all interests, the communism of life. I do not mean any dividing up, but a mutuality of interests. The Roman theory is exactly the opposite of this, so when we begin to talk about any order of society, we must choose between these two. One of these two theories of society must give way. Christianity must be abandoned, or competition; the law of the kingdom of God, or the law of self-

What is actually the result of the competitive theory of life as we find it in the world? We call it an equal balancing of human rights. But where every man's mind is set upon his own rights rather than the rights of others his own rights will blind him to the rights of others. According to that theory the property, or things that a man has, measures his rights. Still further the more property a man has the more rights he has, therefore the stronger he becomes. Therefore it becomes a struggle for property. Therefore legislation is in the interests of property instead of human beings. So egislation has increasingly tended to adjust the balance of corporate interests. Attorneys are sent to legislate for the interests of property. That is the practi-cal outgrowth of that law based upon self-interest. The struggle of life, for life will always be a struggle of a certain kind, instead of being a united effort of man to achieve a common good, a common freedom, becomes a struggle to wrest from each other the utmost service. In competition all becomes a waste of human life. The great strength of our human life is wasted in the struggle with each other and in uncertain strife and anxiety, when it might be conserved, utilized, made fruitful in the united struggle in which we might all progress toward perfection. In its actual workings, in the great strife and scramble, the weakest are going down all the time before the strong. The competitive theory is the attempt to keep man under the dominion of his brute inheritance, the attempt to make prevail in the world that theory of life which denies virtue. Low qualities of human life are fostered. The animal instincts of character are put over against righteousness. Who dominates? I do not wish to bring any man to judgment, but let us look and see who controls. Who are they and by what methods are they in that place? The cunning and the strong have triumphed over the industrious. It is not a triumph of the fittest. Our competitive theory is the triumph or a survival of the unfittest. In our competitive civilization the lost, the most depraved order of human beings, triumph. It cannot be any other way. The man who undertakes to put into practice the teaching of Jesus-can he meet the man who with the instinct of the tiger triumphs over his fellow men and puts them down? In the competitive order, the men or institutions who undertake to practice Jesus' teachings must for the time being go down in the struggle of life before the cunning and the strong. Our great commercial succes instead of being our national prosperity has been the degradation of our nation Our great private monopolies have been the triumph of cunning men who have been utterly regardless of the rights of their fellow men. No man can do justice to another man in competition with him. No man can do justice to another whom he is not serving nor except through love for that man. Justice is nothing in the world but love having accomplished its

man except through love to that man. The theory of competition is essentially the theory of war. It carries with it al the horrors of war. It closes mines and factories; it shuts up millions in tenement houses. It puts the control of millions in the hands of a few. The weapons are not the weapons of sword or gun, but they are weapons that are far more destructive than all the weapons of war. Here are men infinitely increasing their power and their strength. We find the absolutism of the past we thought we had gotten rid of centuries ago in the Protestant Reformation and French Revolution, but the old absolut

isms are coming down to us in a deformed,

end. No man ever did justice to another



Blood Poison

THE BANE OF HUMAN LIFE. Driven Out of the System by

the Use of

Ayer's Sarsaparilla

"For five years, I was a great sufferer from a most persistent blood disease, none of the various medicines I took being of any help whatever. Hoping that change of climate would benefit me, I went to Cuba, to Florida, and then to Saratoga Springs, where I remained some time drinking the waters. But all was no use. At last, being advised by several friends to try Ayer's Sarsaparilla, I began taking it, and very soon favorable results were manifest. To-day I consider myself a perfectly healthy man, with a good appetite and not the least trace of my former complaint. To all my friends, and especially young men like myself, I recommend Ayer's Sarsaparilla, if in need of a perfectly reliable blood-purifier." — Jose A. Escobar, proprietor Hotel Victoria, Key West, Fla.; residence, 352 W. 16th St., New York.

Ayer's The Sarsaparilla

Admitted for Exhibition AT THE WORLD'S FAIR

a horrible social system; a system which is cursing, which is devastating, human life; a social system which is today more destructive than the wars of Napoleon. We trust it is the last refuge of absolutism, that we have reached a new epoch and turned over a new leaf. Christianity comes with a theory of human life which

has in it peace, justice, unity.

The crisis of the ages is close at hand. The next hundred years will be a battle field between the true theories and false theories that have existed through the centuries. The crisis of the world is at hand just as truly as it was two thousand years ago. Now is the judgment, the trisis of the world. These two great theories of life in the next fifty years are simply going to fight each other unto the death. Whether the law of the kingdom of God, or the law of self-interest, one of the two must go down.

Be Sure You're Right Then go Ahead

Editor WEALTH MAKERS. Time flies, and public feeling widens with its flight. The public mind is more awake today than ever. The many are sinking under the outrageous burd the shrewd and heartless few, while that burden is forcing the millions to ask themselves, why so few are rich and so many poor, in a land whose varied stores yield enough to supply the nations? They are finding that question is leading them to discover the infamous ways in which the few are crawling for public robbery too long hidden from the public eye by the low cunning of greed and power. These ways they should have seen and known years ago. And this they would, had it not been for the blackest double-dealing. The scheme of robbery that has been working for years in extorting the hard earnings from the toiling millions, is being seen, examined and exposed by them. They see the wealth produced by them, and in justice theirs, in the hands and under the control of these-the few-who earned but little of it, and gained nearly all by fraud, deceit and cunning. This view of our public condition is rising before them its colors are becoming deeper yet clearer; in it scorn of the people burns in red; in it change from freedom to slavery is visible; in it the wily tongue and the crafty hand of wealth stand out in hard relief in their decoy of venal souls to serve them; in it is seen the disgrace of the American name, the doom of the American institutions, and the sinking of the hope of man into the gulf of des pair. This view of things is burning into the souls of men and rousing their attention to the fearful danger before us. The public duty of the hour is becoming clearer to the public mind. Nearly all admit something is wrong, while millions are beginning to see that something must be done to make that wrong right, or that wrong will be extremely worse, and soon, with the people sacrificed on the altar of the unscrupulous and greedy

This is the vital problem before us; and the millions must rise in their might and solve it, or its solution by others will solve them. Then free government will be no more, and the blackest waters man has known will submerge the world. The millions are rising to scorn the situation and will pass judgment on it, from what they see and learn. If those who now see things as they are, are true to their convictions, and move with active firmness in support of their cause, striking with the sledge of reason edged with truth, tempered with justice and the love of man, there can be no question as to who shall carry the flag of victory. Then let us put on our armor and draw our weapons and press to the front. Be sure we are right, then go ahead. W. B. LYNDS.

Excursions to Hot Springs, South Dakota.

On May 24th, June 7th & 19th the Great Burlington Route will sell tickets to Hot Springs and return at one fare for round trip tickets good thirty
days. For full information apply at B.
& M. depot or city office, corner 10th &
O Street, G. W. BONNELL, C. P. & T. A.

Headache bedl Get Dr. Mitter Pain Pills.

The Baltimore Plan,

now practically endorsed by President Cleveland, is attracting universal attention because it is based on the evident fact that the currency and banking systems of the country must be re-

But is the Baltimore plan a reform? It gives the associated banks the power to expand the currency and relieve the country. It also gives them the power to contract it at will and create universal distress for their own private gain.

It puts the credit of the government behind every bank note. It donates all but half of one per cent of the profit on the note issue to the banks, and it leaves plenty of opportunities for a Napoleon of Finance to wreck a bank and leave the government to pay the notes.

It leaves the banks free to demand the highest interest that the several states will allow, and affords no relief to farmers and business men of moderate capital.

Contrast with this

The Hill Banking System.

In "Money Found," an exceedingly valuable and instructive book published by Charles H. Kerr & Company of Chicago, and for sale at the office of this paper at 25 cents, Hon. Thos. E. Hill proposes that the government open its own bank in every large town or county seat in the United States, pay 3 per cent on long time deposits, receive deposits subject to check without interest, and loan money at the uniform rate of 4 per cent to every one offering security worth double the amount of the loan.

This plan is not an expense to the government, but a source of large revenue.

It secures the government amply, which the Baltimore plan

It relieves the distress of the common people, which the Baltimore plan does not.

It protects not only note-holders but depositors, who are unsecured now and under the Baltimore plan would be still

In a word, the Baltimore plan is in the interest of the bankers, the Hill Banking System is in the interest of the people.

Consider them both, and ask your congressman to vote for the ene you believe in.

And send us 25c. immediately for the book. "Money Found" has no equal in its line. Address,

Wealth Makers Pub. Co.,

Lincoln, Neb.

IRRIGATED * FARMS--\$1,000.

Out of a thousand farms in Southwest Kansas, of 100 acres each, we are selling a limited number equipped with an independent and permanent irrigation plant sufficient for at least ten acres on each farm. The price at which these 160 acre farms are selling is merely about what the ten acres and irrigation plant are worth.

Before buying a farm investigate this. Special terms made for Colonies.

THE SYNDICATE LANDS & IRRIGATING CORPORATION.

Room 412 New England Life Building, 9th & Wyandotte Sts., KANSAS CITY, MO.

REFORM BOOKS We have the following books for sale. You ought to have them:

The Railroad Problem...
Money Found...
Jason Edwards...
Richard's Crown...
Hill's Political History...
Beneath the Dome...
Ten Men of Money Island...
Seven Financial Conspiraci All these are excellent reform books

and should be read by everyone. Address all orders to this paper.

California and Utah Excursions The Burlington runs on every Thursday a tourist sleeper, leaving Lincoln at 12:15 p. m. for Salt Lake, San Francisco and Los Angeles. Only \$5 for a double berth, Lincoln to Los Angeles. These excursions have proved very encessful excursions have proved very successful from the fact that they are conducted personally by a Burlington employe. For full information regarding tickets, apply at B. & M. depot or city ticket office, corner Tenth and O Streets.

WONDERFUL OFFER.

Our grand catalogue, over 350 fliustrations agent's latest goods and novelties, I writing pen. fountain attachment, 1 elegant gentleman's watch chain and charm, guaranteed 20 years, Your name in agent's directory 1 year, all sent for 10 cts. Postage 2 cents. EMPIRE NOVELTY CO., 157 Tremont St., Boston, Mass.

CAMERON'S Home Grown Seeds.

SEND POR CATALOGUE Beaver City,

Per 1,000.

Nebraska

100 APPLE \$3.50 Box Elder All the Leading Varieties.

100 Choice Concord Grapevines
\$2; 1,000 Rus. Mulberry, \$1.15.

Shade and Ornamentals. A
complete Price-List free.

Address. and Black Locust \$1.25

Jansen Nursery. Jefferson Co. Jansen, Neb

At State Fair 1894, my corn won 1st in State on white, 2nd on yellow; Sweepstakes in Lau county. Have won 1st or 2nd place 3 years in succession. I will sell in lots of 5 bushels or over at \$1.10 per bushel—either Armstrong's white or Sam's yellow. Sacked F. O. B. cars at Greenwood. Bend of the server of the

J. M. ARMSTRONG,

ARMAGEDDON.

The new industrial and political song It contains 150 pages 7x9 inches size. Splendid new words and new music. Pro-nounced by all incomparably superior to

any book that has yet appeared. H. E. Taubeneck says of it: "It is the best song book yet published..." Introduce it into every household in the land. Our local campaign speakers and committees ought to see that it has the widest circulation."

Hartford City Arena: "Any glee club supplied with it will command the crowds." Rocky Mountain News: "Best of anything is the line that we have seen."

Missouri World: "It fills a long felt want,"
Gen. Van Dervoort: "I congratulate you on
your greet work. The whole country will sing
this mush." New York Voice: "A collection of songs for the times, with bright, catchy words and good stir-ring music."

Marshalltown (Iowa) Populist: "Should be in the bands of everyone who wishes to make a his during the campaign."

Prof. George D. Herron: "I believe your book of songs will be of immeasurable and divine service in quickening and pervading the great movement for the social change which is manifesting itself everywhere among the common people. It will inspire the people with courage and cheer and fellowship in the great struggle that is before them,"

Prof. W. M. Ross of Indiana, the great solo singer of "The Van Bennett Nationals Team," says: "Have taken pains to run through the work and pronounce it a grand collection of words and a high order of music."

words and a high order of music."

The Farm Field and Fireside says: "It has been left to Mr. George Howard Gibson to introduce a new tone into the songs of the party, and to write a series of patriotic songs which are hardly surpassed by any in our literature for lottiness of motive and real merit from a literary point of view, while at the same time they are not at all lacking in the musical quality which must necessarily be present before any song touches the chord of popularity. They are remarkable for their fervid patriotism and broad humanity. In fact, if the People's party rises to the patriotic level of these songs, we have little doubt of its ultimate success as a party. The songs atrike the whole octave of human sympathy. Sparkling humor, keen wit and biting sarcasm, as well as the loftler patriotic themee, are touched in turn by the talented author." Single copies of Armageddon, 35cts.

\$3.60 per dozen. Address, Wealth Makers Pub. Co.,

Lincoln, Neb.

"Among the Ozarks"

The Land of Big Red Apples, is an attra and interesting book, handsomely illust with views of Bouth Missouri scenery, incit the fameus Olden Fruit Farm of 2,000 acr Howell county. It pertains to fruit raisit that great fruit belt of America, the sour slope of the Ozarka, and will prove of great vact only to fruit growers, but to every he and homesceber looking for a farm and a Mailed free. Address,

J. R. LOCKWOOD.