

abundance may be a supply for their want, that their abundance may be a supply for your want; that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

Democratic industrial equality, communal organization and an association of Christian communes to equalize conditions and allow none to lack, that each an every individual may be nourished, developed, perfected, and the power of all increased beyond present imagination in the taking hold and making use of God's forces which are waiting to serve us, is undoubtedly the Divine will and plan for the human race. It is the method and means of individual and social redemption.

It was a long time before Christ's teaching regarding common property, industrial equality and community of interest became obscured. Clement, who died in 102, said:

"The use of all things in this world should be common. It is the greatest wrong to say this is mine, or that is yours. From that moment date all our troubles."

Bishop Ambrose, who died in 397, said: "Nature gives all things to be used by mankind, for God made those things for all to enjoy in common, and wanted the earth to be property in common to all mankind. Nature has created that law, and it is usurpation which creates private property."

Chrysostom, the "golden mouthed," who died in A.D. 407, said: "Nobody ever shall call anything his own; it all comes from God for common use for all mankind, and the words mine and thine are lies."

But the law of God and the real meaning of the lifelong and complete sacrifice of Christ have been long hidden beneath the formal, ceremonial-substitution rubbish of the temple. The meaning of the law has been lost, the example of Christ has been long unknown, because the inspired words in which each were revealed have been misused by revered teachers for many generations. The command, "Thou shalt love thy neighbor as thyself," to the great majority of church members conveys no idea of God's will. The professed disciples of Christ practice unbribed the everyday selfishness of the business world, and money seems to stand for all things. The entire commercial world is pictured as "Babylon the great," seen in the apocalypse, and the church walks naked in the midst of it.

It is true that "Babylon is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird." Her rulers, her kings, monarchs and mighty men, in all their ranks of power have glorified self-interest, and gratifying lust, covetousness and pride have lived deliciously. Her merchandise has been every thing purchasable, including "slaves and souls of men." The slavery of the masses and the soul destruction of the classes are her work. The fruits of unpaid labor, "all things dainty and goodly," and the insatiable lust of power, have spread through the world "death, mourning and famine." "Her merchants are the great men of the earth; and by their sorceries have all nations been deceived. And in her is found the blood of prophets and saints, and of all that have been slain upon the earth."

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities."

I believe that voice is sounding to-day: "Come out of her!"

"Come out of her." How? A few families in Nebraska, Missouri and Iowa, having come to see the truth which I have tried to make plain, felt conscience driven to give up family as well as individual selfishness and serve one another as brethren. We felt that the world could never be saved by talking, that the most eloquent words are of no value without sacrificing deeds, and that sacrificing deeds are for the most part wasted without organization. Sacrifice must meet sacrifice, love must meet love in a recognized bond of brotherhood. The pursuit of private property for each family by each family, arraying family against family must cease. Running social hospitals and nursing some of the wounded and mutilated, while permitting the fratricidal war to continue and forcing all into it to wound or be wounded, to kill or be killed, seemed folly. We therefore called a meeting of those who believed in the brotherhood relation and Christ's example, and organized ourselves into a new kind of corporation, an unselfish or Christian business body. If a selfish corporation is wise, in the economic sense, an unselfish corporation is wiser, and only through such a body made up of individual members, can Christ's Spirit be revealed in society. Only by uniting families in a corporate Christian community can family-separating selfishness be avoided.

Under the recognized divine law by which we come together the law of the social world to be created, our corporation is given a power of unlimited growth. We are like other corporations in wanting the earth, but unlike them in wanting all men with it, that they may all be free and equal and helpful and happy. We would unite the hitherto divided interests of families, organizing them into industrial corporate communities, and these communities growing, multiplying and attracting the majority about them by their love and labor economies, may become the Christian state and universal, world-wide Kingdom of God. Following is a statement of what we conceive to be the universal faith and philosophy, the necessary conclusions of all minds. It is a statement of the faith and truth which we think must gather and organize men into a perfectly fraternal economic industrial body.

OUR FAITH. "We believe in God, our infinite Father, in Christ our perfect brother, and in the law of equalizing love, expressed in the command, 'Thou shalt love thy neighbor as thyself.'"

OUR PHILOSOPHY. "We hold these truths to be self-evident; that all men created have a right to live and to share equally the abundant natural provisions for a happy existence; that the earth is theirs by common inheritance, for use only, and not for speculation; that because it is the inexhaustible source of values no equal value can be offered for it, or a part of it, and that therefore no just title of absolute ownership can be acquired in it; that it must belong without possible alienation of title to all individuals of all generations. We hold that the individuals of the race are interdependent, each needing all and having the power to serve all; that each individual differs in his wants and capa-

bilities from all others, differs not simply in degree, and that he is as much needed by the body politic and industrial, as is each member of the human body, to constitute a perfect whole; we hold that self-interest, the good of the individual, is so bound up with society interests, or the interests of all other individuals, that it cannot be preserved apart; that individuals cannot look out for their own interests only, as in the present commercial and political struggle, without insecurity and immense loss; we hold that there can be no clashing of interests between members of a healthy naturally organized society, and that in proportion to its numbers, through organic unity, will be the measure of individual service, benefits and enjoyments. We hold that each member of society should be equally nourished, equally exercised according to his ability, and receive equal honor for equal exertion."

The Christian Corporation provides for equal product sharing and is obtaining land (near Lincoln, Neb.) and capital, and organizing industry that all its members may have permanent employment, to create wealth and provide leisure to satisfy their needs. The land and capital is held in common. Farming, fruit-growing, market gardening, stock-raising, pisciculture, manufacturing, etc., will be carried on under direction of managers selected from the membership, men of special knowledge and experience. Each adult able-bodied member will be given work at tasks he is accustomed to or educated for. In the mercantile line we shall do business on some slight modification of the Rochdale plan, which gives all profits to customers, and through this medium we shall keep in constant Christian relation with the outside world, drawing it to us. We shall be able to economize much by buying all we have to buy at wholesale, but our constant study will be to directly supply as large a percentage of our wants as possible by the labor of our own people. We shall do all our laundry work by machinery, and much of our cooking at a common bakery. Machinery and the forces of steam and electricity will be utilized as far as possible to save labor and increase wealth. Economy or increased effectiveness of labor and perfection of products will be our study and aim. To serve to the utmost, will be the one line of ambition we shall have room for. He that would be greatest, must be the greatest servant. (Luke 22:24-27.) We shall show how the common interest includes the highest interest of each, and we shall provide for increasing manual skill, mental training, and the perfection of individual culture, in order that each and every one of us may have greater power to give and to enjoy. We shall also show that while combination and labor fellowship is the way of salvation from selfishness and temptation, we must work to save, that is, to combine, all men; for only as we increase our number organized to fraternally serve, can we decrease oppression, the power of the competitive and monopoly system, and finally completely displace it.

Our Christian Corporation can work side by side with selfish enterprises and our members be in the world, in a sense, and yet not of it. We accept members who believe in the teachings of Christ and indicate that they have the social spirit (which is the Holy Spirit), and when we have not their particular line of industry organized, so as to provide them work we have them continue working where they are, and they turn in their surplus if they have any until we can provide work for them. There is nothing unbusinesslike, uneconomic, or that tries to fit square pegs into round holes in our Christian organization of industry. There is nothing unreasonable or arbitrarily unwise in our way of conducting it. Under the present system every farmer plans as best he can with limited means, plans and worries, and not one in ten knows how and has the means to be a good, successful farmer. We shall select the very best farmers to plan and direct all farm work; and so in other industries. Industrial democracy is not, can not be, industrial despotism for the individual. It is, in fact, real Christianity, the Christian system of individual and social service.

The Christian Corporation, as the foregoing indicates, is not communally and selfishly ascetic, as some religious societies have been. Its members will not be less interested in the land, transportation, money and other social-political-moral questions because of being organized to help one another. It has the breadth of vision which sees that all men must be saved from selfishness before the individual under more Christian conditions can be fully saved.

Are we perfect people? Not one of us. Neither were the disciples of Christ who gathered about given to angels, but to men. They were not given to be broken, but to be kept, to save us from evil. It is only necessary that we better understand what they require and surrender ourselves to the leadings of the social Spirit, the Spirit of the whole. The rest is only a matter of labor and education. Imperfect life in the body of Christ we must expect, made up as it must be of undeveloped and imperfect individual members, but an imperfect relation and life of love is infinitely better than the separation and death of the selfish. And organized love by inter-communication will tend to strengthen, purify and perfect all parts, all members, besides having power to throw off what is beyond the power of assimilation, that which is selfishly foreign and inharmoniously alien.

Brethren, if this doctrine of labor communion, binding us to one another and to God, taught by Christ and his apostles and practiced by the early church, be indeed the gospel, it must be both preached and practiced now. The fratricidal commercial struggle must cease. The idols of the market place must be not simply talked about, but thrown down. The market place itself, where love is killed and all the fires of hell are kindled, must be closed by God's people for themselves at once. In its place there must be, by our labor prepared and opened, a fountain so full of all good gifts that we may say: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money, and without price" (Isaiah 55:1-13).

The social democracy where all shall equally exert their energies to serve is a divine idea, but it must be realized. It must have a concrete beginning, and it must grow from some small band of brothers by attraction, by spiritual selection, till it displaces all else and becomes the Christian nation and kingdom of God. Our need now is men who will preach the gospel of labor communion in its simplicity and power. It is God's answer to our moral questionings; it is His remedy for all earth's evils.

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The Land Question.

(Continued from 1st page.)

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Equal access to natural opportunities to produce wealth, which can alone be obtained by the single tax, is basic to equality in other things.

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Yes, honest worth is unrewarded now. The fairest laurel deck the nabob's brow: No more where Lincoln lived in manhood proud, Wealth wins its way where patriots are deposed. No more on Freedom's soil is freedom found, The man with money is a king unfrowned.

The favored few, in selfish bliss secure, Behold, unmoved, the miseries of the poor; Nor can distasteful tales disturb their ease; Or rouse to life their drowsy sympathies.

Where lies the fault (if fault we wish to find)? Not with one's self, nor wholly with mankind, Nor yet with fate. There must be want and woe While man is forced to be man's fiercest foe. The social structure needs a sober base, Unjust conditions fetter half the race. 'Oeity alone must bear the blame, No child in misery is a nation's shame.

At the Schwab mortgage sale they are selling \$8, \$12 and \$13 Mcintoshes for \$3.25 to \$6.60. This stock is sure going to sell. You can buy the choice of 600 pairs of wool pants at the Schwab mortgage sale at 90 cents per pair.

Our 20 per Cent Discount Sale On shoes will be continued until Saturday, July 20th. Fred Schmidt & Bros.

The False Lawyer

BY JOHN SWINTON.

In the business of subverting the liberties of our beloved country, I do not dread the soldier with his rifle nor the conspirator with his mask, nor the fool, fanatic, or the demagogue, nor the king in his regalia, nor the cleric with his tongue, nor the editor with his quill, nor Satan with his horns, nor yet the millionaire with his millions, if they have but a fair field. The man to be dreaded in this republic is the slystering lawyer; legal machination is the thing of menace and danger. It is in this country especially that the people need to be on the alert against legal quibblers; here they swarm as they do nowhere else on the globe, not only in the courts, but in legislatures and their lobbies and every place of power and greatness.

How often in searching amid the ruins of popular properties in other countries that once enjoyed them, do we come upon the tracks of the false lawyer! For what oppressor has he not found a legal subterfuge? For what deed of guilt has he not been ready to erect a legal bulwark? Do we not find him with a legal justification for an invasion of every birthright of man; with a legal quibble over every great popular franchise; with a legal gloss for every clear word of freedom; with legal pettifoggery against every establishment of right; with a legal weapon for nullifying every victory of progress; with a legal jimmy, as Major Haggerty lately said in the Assembly, to pry open every man's safe; with legal mechanism for tearing out every stone in the fabric of justice, and for rearing every pillar in the edifice of wrong?

Not a guilty deed has ever been perpetrated by power; not a base treason has ever been hatched against the Commonwealth, not a device has ever been set for subversion of any popular right—but the false lawyer has stood ready to uphold it with the armament of false legality. He battered the Twelve Tables of Rome, he made of no effect the Ten Commandments of Moses, he stifled the genius of Magna Charta, and he is now scuttling the Constitution of the United States.

Dyspeptics, take comfort! Ayer's Sarsaparilla has cured worse cases than yours.

THE MAN SUGGER PAID. OSCOLA, Neb., July 16.—S. F. Comfort is a gentleman who gathers cream from the Osceola creamery, and the other day while attending to his work at the house of a Polande on the valley he was charged by the lady of the house with cheating in the measuring of the cream. She came at Mr. Comfort with a c. u. b. They had a regular Kilkenny fight. The lady came to town with a pretty good sized scalp wound, and Mr. Comfort was sent for. When he came in before Judge Hurst it was hard to determine whose head had been battered the worst. However, he pleaded guilty and contributed \$5 toward educating the youth.

The mortgage sale at Schwab's old stand is now in full bloom and the natives are carrying away \$22, \$25 and \$28 overcoats for \$8.50, \$9.50 and \$10.50. This is surely the greatest slaughter of clothing our city has ever known.

The Financial Chronicle of New York City is suggesting that money should be sent into the south to secure the election of several "sound money" United States senators. It says: "The question we want to ask is, why should not the sound money candidate in each state, the one who appears to offer the best promise of success, be furnished the means for conducting his canvass?"

Make Cows Pay.

Twenty cows and one LITTLE GIANT Separator will make more butter than 25 cows. Five cows will bring \$200 to \$300 and one separator will cost \$125. Five cows will eat a lot of feed; a separator eats nothing. Moral: Make the cow business pay by using a separator. Send for circulars. F. M. SHARPLES, Elgin, Ill.

Pay up your subscription and get a few new subscribers for THE WEALTH MAKERS. Only 30c. from now till November 1st.

14th Judicial District Call

The People's Independent electors of the 14th Judicial District of the State of Nebraska are hereby requested to elect and send delegates from their respective counties to meet in the city of McCook, on Saturday September 7, 1895, at 2 o'clock p. m., for the purpose of placing in nomination one candidate for judge of the district court of the 14th Judicial district, and to transact such other business as may properly come before the convention. The basis of representation will be one delegate at large from each county and one additional delegate for each one hundred voters or major fraction thereof, cast at the general election of 1894 for Hon. H. W. McFadden for Secretary of State, which gives the following vote by counties:

Table with 2 columns: County, Votes. Includes Furnas (12), Dawes (12), Kearney (12), etc.

Would recommend that the delegates present cast full vote of their respective counties. Chairman 14th Judicial District.

People's Independent State Convention

The People's Independent electors of the state of Nebraska are hereby requested to elect and send delegates from their respective counties, to meet in convention in the city of Lincoln on Wednesday, August 28, at 2 p. m., for the purpose of nominating one candidate for judge of the supreme court, two candidates for regent of the State University, and to transact such other business as may properly come before the convention.

The basis of representation will be one delegate at large for each county and one additional delegate for each one hundred voters or major fraction thereof, cast at the general election of 1894 for Hon. H. W. McFadden for secretary of state, which gives the following representation by counties:

Table with 2 columns: County, Votes. Includes Adams (10), Johnson (8), Kearney (10), etc.

We would recommend that no proxies be allowed, but that the delegates present cast the full vote of their respective counties as entitled.

We would also recommend that in the counties candidates for the various county offices be nominated by the same convention which selects delegates to the state convention. J. A. EDGERTON, Secretary. J. H. EDMISTEY, Chairman.

Peoples' Independent County Convention

The Peoples' Independent party of Lancaster county are hereby called to meet in county convention, at Babanan's hall in the city of Lincoln on Wednesday, July 31, 1895, at 10 a. m.

The purpose of this convention will be the selection of thirty-three delegates to represent this county in the state convention called to meet at Lincoln on August 28, 1895, and to nominate candidates for the various judicial and county offices to be filed at the next general election, viz: Three delegates for the Third judicial district, clerk of the district court, sheriff, treasurer, county clerk, county judge, superintendent of public instruction, coroner, surveyor, county commissioner. The representation in said convention will consist of two delegates at large from each ward and precinct in the county, and one delegate for each one hundred votes, or major fraction thereof, cast in the last general election for the Hon. H. W. McFadden for secretary of state, and such representation will be as follows:

Table with 2 columns: Ward/Precinct, Votes. Includes First ward (11), Middle Creek (6), etc.

It is recommended that the primaries for the selection of delegates in the various wards and precincts be held on Thursday, July 27th, the hour for holding each primary to be fixed by the central committee, and that proper notice of each primary be given to the electors. It is also recommended that a list of the delegates elected, with alternates if any are chosen be mailed or delivered to the secretary of the county central committee as soon as possible after their selection. J. M. THOMPSON, Secretary. J. C. MCNEENEY, Chairman.

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\*Once a week. Latin is optional in this course. You can get in addition to the above the Preparatory, Pedagogic, Scientific, Literary, Classic, Business, Shorthand, Music, Band, Orchestra, Oratory, Telegraphy, Kindergarten, Fine Art, or Pen Art Course.

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Summer School. Mr. C. D. Griffin, who is well known to our students as a teacher of Mathematics for five years at the Lincoln Business College, until a year ago, has again associated himself with us, and will conduct a Summer School, devoting his time to special instruction in Arithmetic and other studies taught in the public schools. Tuition, \$1 per week. The tuition in the Business, Shorthand, and Penmanship is reduced for the months of June, July and August to \$15 for ten weeks.

Call at the College, Corner 11th & O, or address, The Lincoln Business College, D. R. LILLIBRIDGE, Pres.

The Lincoln Business College, D. R. LILLIBRIDGE, Pres.

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