

WEALTH MAKERS



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

VOL. VII.

LINCOLN, NEB., THURSDAY, AUGUST 1, 1895.

NO. 8

SO MOVES THE WORLD.

"We sleep and wake and sleep, but all things move."

The Sun flies forward to his brother Sun; The dark Earth follows, wheeled in her ellipse; And human things, returning on themselves, Move onward, leading up the golden year.

Cleveland is said to be a London idol.

There are 75,000 sewing girls in New York and Brooklyn.

148 Italians drowned by collision between steamers Mariop and Ordegia.

The express car of a Lake Shore train was robbed at Reese Siding, Ohio, July 24.

A national association of wire goods manufacturers was formed in Cincinnati July 23d.

Seventeen gold mines in Colorado have been purchased by the Portland Mining Company.

Chicago claims to be the manufacturing center of this country, excelling New York in present production.

The Pullman Company has again paid its dividend as usual. In other words, it has collected its plunder from the public.

The earth in the region of Brue, Bohemia, is sinking. 1800 houses have collapsed, causing a damage of 1,500,000 crowns.

Chicago is putting in free public baths. New York provides some free, on the river in summer, and others at cost in the tenement district.

Carl Seitz, a Swedish aeronaut, is having a balloon built to carry him to the North Pole. It will have an inflated sail or rudder to steer it.

Bank crash in Canada. Six and a half millions of deposits gone. The Banque du Peuple closes its doors and the people are swindled of their hard earnings.

A Massachusetts judge has decided a right of way suit in favor of a bicyclist, whose machine was damaged by being run into, he having done his best to avoid collision.

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The directors of the defunct Union Bank of Newfoundland are accused of appropriating nearly \$5,000,000 of the people's deposits. They have been indicted, but are out on bail.

The village of Kirkwood, Illinois seems to be in danger of sinking into the earth. A ten foot well which was being dug caved in and the earth keeps falling in about it, and seems loose and shaky.

The wheat crop in the Red river valley region of Minnesota and Dakota has been very badly damaged by smut and rust. The wheat crop of the three states, the Dakotas and Minnesota, is now estimated at only 100,000,000 bushels.

The Philadelphia street railway companies with country branches are to be consolidated with alleged capital of \$40,000,000, on which the public must forever pay dividends if it does not decide on the Populist measure of public ownership.

A society for the suppression of scandal has been started in Insterburg, in East Prussia. Every scandalous story spread in the town will be traced, and the originator prosecuted by the society. A fine thing this. Let such societies be multiplied. Let them cover the earth.

The price of wheat has fallen in the last few years below the cost of production, and the class who control prices assert that it is caused by over-production. But the statistician of the Orange Judd Farmer declares that we consume yearly on the average only 4.77 bushels to the individual.

Ontario, Canada, farmers are threatened with failure. Dry weather has destroyed their hay crop and railroad freights are so high that hay cannot be shipped in by them. In some parts of the province farmers are shooting their cows. The condition of the farming class is most deplorable and daily getting worse. Government aid is asked for.

A new bicycle has been invented by a Chicago man, which dispenses with the sprocket wheels, chain and forty per cent of the frame, and the ordinary pedals and pedal cranks. The driving levers are nearly double the length of the present pedal cranks of the chain bicycle and it is claimed an increase of power and speed is obtained. The frame will be constructed of bamboo, a process to prevent splitting having been discovered.

The new coal trust south includes nearly all the mines of Virginia, Kentucky, Tennessee, Georgia and Alabama. The total value is about \$500,000,000 and this is to be the capital stock of the trust. The first action of the trust is to advance the price of coal 25 per cent. And there is nothing to hinder another 25 per cent, and another, and another, except the fear that the people may demand the nationalization of the coal mines.

To Close Out Ladies' Waists.

50c. Waists for 34c.
72c. Waists for 49c.
\$1.00 Waists for 69c. at
FRED SCHMIDT & BRO'S,
921 O St.

811

Make Platform Contracts in Law

HAZARD, Neb., July 24, 1895.

Editor WEALTH MAKERS:

* We have caucused by law, and without said caucus we have no ticket at the conventions. We make platforms and nominate a ticket and the candidate accepts his nomination and accepts the platform which is a contract between him and the people; and the law should be that he carry out the contract or step down and out. If this were the law we would take more pains in making the platform (or contract), and we would take more pains in getting capable men instead of looking for honest men who are as scarce as hen's teeth, especially when millions are chucked under their noses. "This said that man is in the market and one of the following things will fetch him, viz: money, whisky or women. No matter whether this be true or not, there can be no harm in compelling an office holder to live up to his contract with the people, and the people will know just what to look for. As it is there is no use in making a platform. This should be the law for all parties, and no election without this contract with the candidate.

S. G. SWIGART.

Interest Laws Violate Nature

PALMYRA, Neb., July 21, 1885.

Editor WEALTH MAKERS:

The general tenor of the Jewish writings known to us as the old testament denounces usury. Shakespeare portrays its workings in a very unfavorable light in his celebrated play, "The Merchant of Venice," but in recent times the term has almost become obsolete. Now is there no way by which we can assign a scientific reason for this word, usury? Methinks we can. The arithmetical law of interest, known in our schools, shows that compounded interest is in itself an impossibility, because there are forces in nature that clearly declare such principles to be beyond the power of nature to meet. Let us take the well known law of compound interest on \$1.00 for 1 per cent for 100 years, and it increases to \$2.75, but the same principal for 24 per cent amounts to the fabulous sum of \$2,555,799,400. Any one of plain comprehension can see that it is impossible to be carried out, and rational reasons can be assigned for its non-fulfillment, as follows:

It is a well known law in nature that all plants and animals have an immense power of production under favorable conditions, such as the rabbits in New Zealand, herrings in the ocean often choke out all other fish; but nature has another force we play and that is the law of destruction, and between these two forces nature keeps an equilibrium. Therefore it can clearly be seen that compound interest as a factor in our labor world must keep, or more properly speaking, be kept, in line with these two forces; therefore the law of our land ought to regulate the use of our properties or monies by these two laws, production and destruction. For it is well known that monies cannot of themselves increase without a labor attachment. And for men to demand of one another a use (the basic word of usury) for monies and properties that cannot be fulfilled is doing an injury to the labor element of society. Therefore our states and general government ought to enact laws in accordance with the economic forces of nature, and to do so effectively they ought to create a Bureau of Exchange. Lending and dispensing with monies at as low a rate of interest in keeping with these above named forces. It seems to me that the idea meets the business requirements of all our mercantile, agricultural, and manufacturing classes. That the loaning fraternity may complain of this I take it for granted, on the same principle that Demetrius objected to the Apostle, preaching, for "Sirs ye know that by this craft (of Banking) we have our wealth." "for the Shriners of Diana brought no small gain unto the craftsman."

Trusting that these suggestions may give a start to our people, I remain an enemy to the craftsman.

JOHN S. MAIBEN.

The Burlington has been chosen the official route for Louisville G. A. R. Encampment. Special train with Commander C. E. Adams and staff also Woman's Relief Corps will leave Lincoln 2:15 p. m. Sept. 9th, leave Omaha 4:35 p. m., and arrive in Chicago early next morning and at Louisville via Pennsylvania Line at 4 p. m. Sleeping car accommodations without charge, double berth \$4.50, Omaha to Louisville. Reservations for berths should be made early so that ample accommodations can be arranged for.

For full information and tickets apply at B. & M. Depot or city office corner 10 and O streets. Geo. W. Bonnell, C. P. & T. A.

G A R National Encampment at Louisville, Ky

The Burlington will on September 8th to 10th sell round trip tickets, via St. Louis, at \$18.35; via Peoria, \$19.35; via Chicago, \$20.40, good to return until September 25th. For full information apply at B. & M. depot or city office, corner 10th and O streets. G. W. BONNELL, C. P. & T. A.

Coffax County Convention Resolutions.

Editor WEALTH MAKERS:

I write hurriedly to inform your readers that the Populists of Coffax county know the difference between the getting together of two reform elements on some grounds common to both, and the stupidity of a young and prosperous party with a splendid chance in full sight to carry the citadel of power and plant the flag of freedom far outside its present environments hooking itself up with a kicking minority of an old party filled with the hallucination of getting a crumb from the table presided over by Cleveland and Carlisle. Herewith I send you a copy of some resolutions adopted by our county convention at Howells, last Saturday.

J. A. GRIMMON.

Resolved, That we, the People's Independent party of Coffax county, in convention assembled, do hereby again desire to express our continued adherence to the Omaha platform in all its demands for reform on the questions of land, transportation, and money.

We further desire to express our increasing admiration of and confidence in the sagacity and foresight of the patriots who framed that second Declaration of Independence at a time when the purblind hacks of existing political parties and the mercenary hirelings of lawless greed were shouting America's grand prosperity from every housetop.

That while we readily concede the great benefit to be derived from the free and unlimited coinage of silver at the ratio of 16 to 1, and feel grateful to all good citizens who are disposed to assist in this very desirable move in the right direction, yet we recognize the Populist party, at this time, as the only true and loyal exponent of money reform, because its platform and purposes are broad enough to finally emancipate the toiling millions of earth from the fatal grasp of the modern Shylocks, and in which the rehabilitation of silver is but a primary move.

That we deplore and regret the effort which has been made, without authority from any convention, assembly, or committee of Populists, to make unnatural and damaging alliances with factions of those parties whose policies we were organized to overthrow; and we denounce as unworthy of support all those who seem to place an election to some lucrative office above that many adherence to principle without which no new party can ever gain the confidence of the American people.

That the recent mongrel, grab-bug disposition of state patronage, under a hybrid name, unauthorized and irregular in every particular, should be disowned and repudiated by every manly and true Populist as an unwarranted departure from the established line of policy of the party in this state.

As Populists we are not willing to concede that men among us, who have been honored by us with places in the halls of congress, with corresponding salaries, should have any greater influence or power in our councils than many others of equal or greater ability who have carried our banners and preached the industrial redemption of the great common people, amid the jeerings of couched ignorance, when there was no office or emolument in sight. It is not populism to worship position or favor in the face of power.

Recognizing the deplorable condition of servitude which our beloved country is hastening and the magnitude of the battle to be fought for its redemption and the ever increasing hopelessness of getting anything of any value out of either of the two old political parties, or any scion thereof who has not proceeded far enough from the swaddling clothes of the new birth to forget the charm of his party name; we conjure our fellow workers in the name of humanity, in the interest of success, to be men, to get out of the brush, to stop bushwhacking, to expurgate all combinations and arrangements which seem to place the office above the principle involved, and to get into the middle of the road where they can at least be consistent and command respect.

A nice line of Gingham's and Duckings, former price 12 1/2c. per yard, reduced to 8 1/2c. FRED SCHMIDT & BRO'S, 921 O St.

For cash, 1/4 off on boots and shoes. Webster & Rogers, 1043 O St.

The Bank of Salisbury Closed. SALISBURY, Mo., July 30.—The Bank of Salisbury closed its doors this morning. Its condition is unknown. J. H. Finks was cashier, P. B. Branham, assistant.

An Official Killed by Appendicitis. WASHINGTON, July 30.—Robert K. Gillespie of Gallatin, Tenn., chief of the public land division in the general land office, died last night of appendicitis.

One Fifth Off

on all Shoes. Foot-Form Store, 1213 O St.

For cash, 1/4 off on boots and shoes. Webster & Rogers, 1043 O St.

IMPORTANCE OF SOCIOLOGY

Parallel to Theology and Forming Its Basis

I will set forth the following as truths according to my conception.

1. You cannot sin against God directly! You cannot commit an evil except through the medium, by the agency or instrumentality of a human being, yourself or some one else.

2. Thus the direct object of man's sin is humanity, himself or some other human being.

3. On the other hand, you cannot obey, serve God, or do good except through the medium of man; by doing good to, or serving your fellowmen. Hence the good that we do in this world we do to our fellowmen; and thus through these human media we serve Christ, for he accounts these good deeds to us as done unto Him! "For inasmuch as ye did it unto the least of these my brethren, ye did it unto me!"

4. We sin against God (in most every instance) by doing wrong to our fellowmen. We bear false witness, we covet, we steal, we dishonor parents, we commit adultery, all directly against others, yet thereby violating God's commandments. We fail to do good, to serve our fellowmen, to clothe the naked, feed the hungry, visit the sick and imprisoned, and it is accounted to us by Christ in the judgment day as evil against us. "For inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me!"

5. To see how all the possibilities of man for obeying or violating the laws of God, rest on the presence and medium of his fellowmen, let us suppose that there were but one man on the earth. What evil could he do or sin could he commit? Could he covet? What? Could he steal? From whom? Could he bear false witness? Against whom? Could he kill? Whom? But as soon as a brother man appears upon the scene, he can violate God's law by doing wrong to his brother. So that his brother's blood cries to the Lord from the earth. And so if one man alone existed, what service could he render to God? Whom could he feed, clothe, comfort and assist? Nerily God hath not need of these things from weak, impotent man! Yet Christ says that in doing these very things to our fellowmen it is accounted and credited to us as done unto Him! Not that God needs any kind of assistance directly, from man; the creator from the creature; but it is by God's law due from man to man. And God commands us to do justly, righteously, yet liberally to our fellowmen, if we wish to merit his blessing and approval and finally enter His Kingdom. Remember then that man has no sin apart from his fellowmen, and alone with God and apart from his fellowmen. These opposite varieties of character develop and appear only in man as he contracts and behaves toward his fellowmen. Take him out of his human association and man is neutral in character innocent!

Thus sociology, man's relation to man is parallel in importance with, and underlies theology, man's relation to God! Bellevue, Ia., C. WIRTH, M. D.

Obituary Notice

A good man in the person of William Quick of Emerald, Neb., passed from earth last Friday, July 26. Mr. Quick was 71 years old and had retired from the most active work of life. He was a native of New Jersey and had been a resident of Lancaster county about eighteen years. He was a prominent member of the Farmers Alliance and was a man of most sympathetic nature, instinctively taking the side of the oppressed. He was to the close of his life intensely interested in the great un settled questions of justice, and threw his vote and utmost influence to help the cause of the common people. For more than thirty-five years he had been an exemplary Christian and impressed all who knew him with his sincerity and love of his fellowmen.

He leaves a wife and two married sons, who live in this county. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Humphrey Bros., Hardware Co., are agents for the Deering Binders and Mowers. We keep a full stock of repairs, and were still increasing our stock of Studebaker and Moline Carriages, Buggies, Phatons and spring wagons: New goods and new prices. The largest stock in the state; 4 floors, power-elevator. We have some bargains in second-hand Buggies, Surries, Phatons and Carriages. Call and see our stock. "X. B." grade full leather top buggies, warranted at \$65 cash.

Special sale for the next thirty days on all lines of dry goods, shoes, etc. H. R. Nissley & Co., Department Store 1028 O Street.

1-5 off

on underwear, shirt waists, wrappers, dress gingham, lawns, challies and pongees at Fred Schmidt & Bros., 921 O St.

The Mission of The Pulpit

BY MAYNARD L. DAGGY.

NUMBER II.

When Dr. Charles H. Parkhurst began his crusade against sin in high places he at once became the target at which was aimed the arrows of two allied classes. The braves of Tammany, the saloons of the metropolis, the proprietors of dives and dens, the blackmailers of officialism were sure that the unconventional Doctor was invading the sacred field of individual liberty, and hence, united with the great free press and the aristocratic churches in a demand that the Doctor should confine himself to the "simple gospel of Christ."

True, they regretted the evil, but they realized that "vested rights" might find it inconvenient, if coming in contact with the practical side of religion, they should be forced to cry for quarter. Then, too, religion was made for Sunday, and not for every day. Their ideal allowed a man to make long prayers on the Sabbath day, while he practiced scientific rascality from Monday morning until Saturday night. Such an innovation as the New York reformer was about to inaugurate, was looked upon as dangerous to the social parasites and they at once united to oppose the rising waves of public indignation.

This circumstance clearly illustrates conventional thought upon the subject in hand. For centuries the church has held to the belief that its mission is primarily concerned with a future existence. The result has been the undue emphasis of creed and dogma, while its duty in this world has been sadly neglected. This theory is manifest in the sermons which so frequently come from our pulpits, musty with the accumulations of ages. Too often the pulpit looks at the venality of political life, the inequalities of industrial life, the corruption of social life and then declares that the church has naught to do with temporalities. The pulpit has yet to comprehend the reality of Christ's teachings; it has yet to realize that man was made for this world first and that religion was instituted that he might realize his potentialities in a life of full-orbed manhood.

What then is the true mission of the pulpit? Fundamentally, Christianity is concerned with this world. Its purpose is to lead men into closer fraternal relations; to harmonize the conflicting interests of life; to preach and live the Golden Rule. Christianity knows no race, recognizes no class. The brotherhood of the human family is its corner-stone. It seeks to establish the reign of Christ—a reign not of dogmas, not of creed, not of ceremonies, not of bigotry, but a reign of love—a reign made possible by the actualization in social life of the mutualistic principle implanted in the heart of man by his Creator.

The pulpit should be the friend and counselor of the weak, the unfortunate and the oppressed. This requires that the minister should be able to adapt himself to all classes of people. This democratic spirit, the legitimate offspring of Altruism, arises from a heart that is filled with sympathy for all mankind. To the unfortunates whose lives

are worse than wasted in the slums, he should be the earnest counselor, whose efforts in their behalf would lead the world to eradicate this crowning evil of the nineteenth century. Through the pulpit should be proclaimed the new charity which would give justice to all and thus help every man to assist himself. Every movement which seeks to uplift these unfortunate victims should find in the pulpit an earnest, courageous and conscientious ally. If the pulpit realized that its duty toward the laboring classes is just as binding as its duty to its prosperous peer-holder, the sum of human happiness would be greatly increased and the church would soon regain the affections of the masses. As long as the unfortunate class can find more sympathy out of the church than it can within the magnificent interiors, just so long will churches decrease and saloons multiply. "The pulpit," says Prof. Ely, "is so far away from the toiling masses that they fail to understand their desires and motives to action."

That this is true, is evidenced in the sickly dissertations on "dispensations of providence," which are sometimes heard after some conflict between capital and labor has been compromised. The average minister preaches as if it were possible for a man reared in the environment of poverty and vice, to reach the same pinnacle as his parishioner whose culture and refinement largely arise from the ennobling tendencies inherited from sturdy ancestry and nurtured amid the vitalizing air of a pleasant Christian home. The ignorance of human affairs as they exist in the various classes of society greatly curtails the usefulness of pulpits and largely increases the mutual hatred of social classes. Thus, the pulpit, as the leader and moulder of public opinion, becomes to a great degree responsible for the delinquencies of church members. Sociology will receive its greatest impetus when the ministry endeavors by scientific methods to put in practical operation the Christian motto: "Look up; Lift up!"

It is to the pulpit that we must look for the greatest agency in creating an active public sentiment that shall assist itself in the practical efforts to increase

human welfare. The present offers every opportunity to the pulpit. A meeting is called to consider the sweat shop curse; to conciliate contending industrial factors; to agitate some social problem of common interest, but in such assemblies are seldom heard the voice of the ministry. Thus forgetting that every problem that concerns human welfare is a moral problem, the most influential element disregards the demand of civic life, while the Almighty Dollar continues to raise a standard based upon wealth, which sanctions hypocrisy and rewards the intrigues of the powers that be, while genuine merit too often becomes the prey of greed and avarice. The negative attitude discourages the leaders in reformatory movements and widens the chasm between the church and the masses. The pulpit is able to see at once the wrongs committed by some poor striker whose sense of injustice has overpowered his sense of social duty, but when the offender is a Gould or Rockefeller, who has levied legal tribute upon the wealth producers, the sin is seldom so apparent. Verily, a big pile of gold covers a multitude of sins. To these there are many noble exceptions, and to the influence of these exceptions may we look for the factors that will arouse the church from her lethargy. If in every city there could be a Parkhurst an Abbott, or a Reed the church would awake from her slumbers and Avarice would fall before a christianized conscience. The pulpit should repudiate that paganistic doctrine which would confine its influence to a favored few, and thus make it, often unconsciously, the apologist for wickedness in high places. It should ever remain the courageous defender of the right, the sturdy supporter of the weak, the unflinching enemy of the wrong.

When the pulpit is baptised with that Spirit which inspired Christ to drive the money changers from the temple, regardless of the taunts of conventionalism, then will the church become fired with a zeal for righteousness that will irresistibly storm the forts of wrong.

Those who advocate a broader sphere of usefulness for the pulpit are often misunderstood. The purpose is not to make the preacher the champion of any particular sect or the advocate of any specific principle. Nor would we lessen its traditional dignity. The entire contention is based upon the conviction that Christianity is able to cope with the problems of the hour, and that its ethical principles should be the standard to which human affairs should conform.

How may life be made better? How may the conditions of all classes be improved? How may the institutions of the world be christianized? are questions which should be discussed in every pulpit, although it might in many cases lessen the contributions of influential parishes. A quotation from Prof. J. K. Commons, of Indiana State University, might not be inappropriate at this point. "If the minister should take a hearty interest in social questions, if he should bear the bitter cry of the home heathen, if he should take it upon himself to present their cause, soon the church would follow in his steps, and no longer could the blame for social ills be laid at the door of Christians."

"There are two things which the minister must do at present. The first is to show the facts. This is the urgent need of the hour. His congregation must learn that there are ominous social wrongs to be righted. The preacher should be a student of social science."

"The second thing for the preacher to do is to show the responsibility of Christians for these conditions. We have got beyond that age of materialism which ascribes social conditions to the workings of so-called natural laws which man cannot modify. Social conditions are the result of the human will. The human will finds expression in two ways—in the every day activities of individuals and in legislation. These two facts are causes of social conditions, and they are simply the manifestations of the human will acting individually or collectively. In our country this means the Christian human will; for it is the Christians whose wealth and intelligence control legislation, and whose wealth and intelligence in all private affairs outweigh all other private influences."

"The preacher should do as Jesus did; work on the hearts of men, give them right purposes, show them the evils to be overcome and the end to be reached and leave to them the ways and means for bringing about needed legislation."

While this paper is purely sociological in its aspect, I do not wish to belittle the importance or necessity of theology. We would simply emphasize the fact that the pulpit is primarily concerned with this world in its political, industrial and social life; that its mission is to realize a heaven upon earth as well as in the world to come. The church of today has reached a crisis; she stands at the parting of the ways. For centuries the masses have bowed before the fetish of ignorance; today they are groping in semi-darkness, seeking the truth. Old theories, ancient creeds, time-worn systems, have fulfilled their mission and are passing away. New conceptions, rational creeds, higher ideals, are ready to take the place of the old, when an enlightened people shall bid them enter. The church stands with a latent energy which only needs the inspiration of an awakened pulpit to urge it forward to regain lost territory and win the world for right. Greencastle, Ind.

For cash, 1/4 off on boots and shoes. Webster & Rogers, 1043 O St.