

WEALTH MAKERS



State Historical Society
Box 1531

By A.W. Woods, Des.

SO MOVES THE WORLD.

Colorado gold mining stock is having a boom.
George Augustus Sala, the great journalist, is dead.
There is an Apache uprising on the Arizona frontier.
They are talking of raising the level of Lake Erie by means of a dam at Buffalo.
Lord Dunraven is coming over to prove his charges against the American yachtmen.
Boston is the only part of New England that is represented in congress by a Democrat.
There are about one million pensioners on the rolls drawing support from the government.
Prof. Herron last month delivered a large number of addresses in Boston and adjacent towns.
Chicago and New York are now linked together and within speaking distance of each other by telephone.
Twenty-five states out of forty-five have not one Democrat representative in the lower house of congress.
The Chicago Gas Trust won a victory, Judge Showalter deciding that companies can combine when and where they please.
It is estimated that 250,000 Armenians whose homes have been plundered and destroyed by their Mohammedan neighbors will die of starvation this winter, unless kept alive by charity.

St. Augustine Peak in New Mexico, is in a state of eruption. The bursting forth of the crater thought long since to have become extinct, has produced great excitement in the territory.

Nearly all the rich strikes or finds in gold or other mines are now made by hired men in the employ of the corporations. So the poor have less and less chance to become enriched by the mining lottery.

A visitor in the gallery of the national House of Deputies, France, fired two shots across toward the diplomatic gallery last week. No one hurt. The man, Gilbert Lenoir, was apprehended, but no explanation is given.

In the Times-Herald motorcycle contest Thanksgiving day the carriage of the Duryea Motor Wagon company of Springfield, Mass., won the first prize of 2,000. H. Mueller's carriage, a Decatur Ill., inventor, won second prize.

Dr. Ahlwardt, the Austrian anti-semitic agitator, is in America on a lecturing tour against the Jews. A Christian (falsely so-called) who takes usury, or interest as it is now called, is no whit better than the Jew who does the same.

The situation at Constantinople has changed for the worse during the past week. In twenty-five days preceding Nov. 15 it is estimated that 15,000 Armenians were massacred and 200,000 robbed and rendered homeless. The Sultan is thought to have investigated the lawlessness and massacres.

A negro named Ieom Kearse and his aged mother were beaten to death in Colleton county, S. C., by a mob Dec. 2d. The alleged crime of Kearse was the stealing of a Bible and some pulpit furniture from the church. The mother was killed because she could not testify against her son. The charge was not proven. It must be the people of South Carolina greatly appreciate their Bibles.

There were 272 bills and 16 resolutions introduced in Congress Dec. 3d. Among them are free coinage bills by Senators Peffer and Stewart and a resolution by Senator Allen for the immediate recognition of the Cuban insurgents, the annexation of all islands proximate to the United States, the upholding of the Munroe doctrine and a firmer foreign policy respecting the protection of American citizens abroad. Senators Cullom and Lodge also offered resolutions enunciating and supporting the Munroe doctrine.

A Curious Transformation.

A fashionable audience in Paris recently listened to a lecture on chemistry by a celebrated chemist. At the conclusion of the lecture a lady and gentleman who were among the first to leave the hall had reached the open air, when the lady caught her escort staring at her. "What is the matter?" asked the madame, in surprise. "Pardon me, but you are quite blue!" The lady returned to the hall and approached a mirror. She started back in horror. The rouge upon her cheeks had been converted into a beautiful blue by the chemical decomposition which had taken place under the influence of the gases which had been generated during the lecture. The majority of the women in the audience had suffered in a similar manner. There were all sorts of colors—blue, yellow, violet and black. Some whose vanity had induced them to put ivory on the skin, coral on the lips, rouge on the cheeks and black on the eye-brows had undergone a ludicrous transformation.—New York Tribune.
Love labor, for, if thou dost not wait for food, thou mayst for physic.

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NEBRASKA CITY, Neb., Dec. 2, 1895.
G. H. GIBSON,
Lincoln, Neb.,
DEAR FRIEND:—You have asked me so often to send you some news, and I so often have failed to do so, that I am ashamed to offer you this article by another; but the novelty of an article by one of our blind girls will I hope induce you to give it space in THE WEALTH MAKERS.
I gave the subject, "Duties of a Citizen," to the class in political economy and got this result from Clara Owens, a blind girl from Fillmore county.
It seems to me that the sentiment is most excellent, and remarkable when you know that the State Journal has been heretofore the text book on this subject. We are getting along nicely, have lots of work to do, but you know that I like to work.
Mrs. Dawes joins me in sending regards to yourself and family. I shall try to give you the history of the condition of things when we came here as soon as I can find time to do so.
In Prof. Johnson we have a most superior head to the administration of affairs here, and a man that does his work with the single purpose of doing good to those in his care; the pupils all respect and love him for the interest he takes in them.
The governor should be complimented on his wise choice for the head of this institution.
Yours,
H. E. DAWES.

THE DOCTORS' BILLS.

In Sweden the Price of Service is Left with the Patient.
Sweden has doctors, but no doctors' bills. If you have occasion to call on physician you will find him not only skillful in his profession but a highly educated and most honorable gentleman. You will also have another proof of the honesty of the Swedes and their friendly confidence in each other. Swedish doctors send no bills to their patients. What you shall pay your physician is left entirely to your own choice. The rich pay him liberally whether they have need of his services or not, if he has been once retained by them. The poor pay him a small sum and the very poor pay him nothing. Yet he visits the poor as faithfully as he does the rich. On the last day of the year you put into an envelope, addressed to your physician, a sum of money which you think not only sufficient to compensate him, but in accordance with your position in life, and inclosing your card with the money, send the envelope by a servant to your doctor. The servant returns with the card of the doctor in a sealed envelope directed to you. This shows that he has received your money and no word about the matter ever passes between you. Should you send him nothing he will come and prescribe for you all the next year and as long as you live, and he is too dignified ever to say a word about it.

VERY SAD.

Royal Brothers Who Played to a Tragical End.

New York World: There is something particularly sad about the news that a villa has been leased in Nice for the use of the Russian czarowitz during the coming winter. For if he lives to make a trip to the south of France it is well nigh certain that he will return thence a corpse, in the same way as that other czarowitz, the elder brother of Alexander III, who was likewise taken to Nice only to die. By a strange coincidence both czarowitzes will have succumbed to the same malady—consumption, produced by the same cause—namely, a blow in the chest inflicted during a rough and tumble play by a brother.
In the case of the Czarowitz Nicholas, the blow was struck by his younger brother, Alexander, who not only took his place as heir to the throne, but also married his betrothed, the now widowed czarina; while in the case of Czarowitz George, the blow was delivered by the present czar and not, as has been stated, by that young Anak, Prince George of Greece. Only a few months have elapsed since another Russian grand duke, Alexis by name, the 21-year-old son of old Grand Duke Michael, breathed his last at Nice, a victim of consumption, and the consort of Alexander II, likewise succumbed at Nice to the same fell disease, which had been permitted to progress beyond all remedy owing to her absolute refusal on the score of prudery to permit the physicians to examine her chest and back. When Dr. Botkine, the father of the young diplomat, recently secretary of the Russian legation at Washington, finally induced her to submit to a proper examination, it was already too late to do anything else than merely retard the fatal issue.

Brother Maiben's Last Words

The following letter was written only a few days before Mr. Maiben met with the sad accident which caused his death.
EDITOR WEALTH MAKERS.
In walking through the state fair held in Lincoln in 1891, I saw a beautiful showing of the bee industry, and in examining into the forms of the hives, it amused me to see how nicely the bee fancier got an insight into the working of those industrious little insects; for by placing a small glass in the hive box, he could see how they were progressing in the manufacture of honey, so that he would know whether he could rob them and leave them enough to just winter over. It reminds me of some members of the human family who travel over our grand prairie states, such as Illinois, Iowa, Nebraska and Kansas, and they report to their wholesale firms and board of trade men, how the industrious farmers are doing in their labor to raise big crops, so that these gentle, kindhearted members of the board of trade can speculate on our labor, and fix the prices up or down just enough to winter over. If a good rain falls on our corn, it is overproduction; if the winds are a little scorching, why it must raise the price a little, so on it goes.
Now it does seem to me we farmers ought to learn another lesson of these industrious little insects. It is described as follows, by a writer in the last century. He says:
"About autumn the indolent drones, (lawyers, bankers, usurers and board of trade men, etc.) who have not added anything to the common stock, either wax or honey, are led out from the hives and deprived of their wings to prevent them from returning to the hives, lest they should consume the stored up provisions which working bees have taken pains and labor to collect."
Now is not this a good lesson to the farming community, to enter into their alliances and devise some scheme to clip the wings of these parasites who just feast and live by the toil of our farming community?
This may sound rather anarchical, but it does seem to me ridiculous to see our farmers going up to these grain men, and asking the price of grain that they have toiled to raise. Why not ascertain their own prices, and do as other members of society do, say, our goods are so and so, and not be dependent on a gang of gamblers? Yours for equivalency.
Palmyra, Neb.,
JOHN S. MAIBEN.

Dr. Madden, Eye, Ear, Nose, and Throat diseases, over Rock Island ticket office, S. W. cor. 11 and O streets. Glasses accurately adjusted.

MISTOOK HIS MAN.

How the President of Switzerland Camped Out.

An amusing story is told of the late ex-President Schenk of Switzerland. Unlike other potentates of Europe, he has been known for years past to spend his annual vacations in tramping among the Alps with one or more of his sons. Thus during the year of his last presidency (1893) he started off with two sons upon a tramp through one of the adjacent mountain provinces of France, and, as he was wont to do, took along the requisite camping material, such as is used by the army of Switzerland when engaged in annual maneuvers.

Arriving late one evening in the suburbs of a village, they proceeded to put up their tent and prepare for supper, when the gendarme of the place came up and ordered them away, or first proceed to the mayor under arrest and secure a permit. President Schenk, although somewhat fatigued, at once strapped on his knapsack and accompanied the officer to the mayor, rather amused than vexed by the turn things had taken. Upon being confronted by the mayor, President Schenk presented his passport, signed by himself, and duly authenticated by the French ambassador at Berne, Count Laurey, which referred to the bearer as "his excellency, the president of the Swiss Confederation."

At first the mayor seemed quite dumfounded, but recovering himself, at once, in the most obsequious manner, begged the president to excuse the action of the police officer, and fairly pleaded to have him accept the hospitality of the town, lest it might be said his corporation had failed to becomeingly honor so distinguished a guest. But President Schenk, in his habitual good humor, soon quieted the agitated mayor, and assured the highest honor that could be offered to him would be to let him do as he pleased, and it would please him most to be allowed to camp out with his party, as had all along been his practice, when upon his annual vacation tramps. President Schenk, as usual, slept in his tent that night upon an open field.

L. P. Davis, Dentist over Rock Island ticket office, cor. 11th and O streets. Bridge and crown work a specialty.
Dr. Madden, Eye, Ear, Nose and Throat diseases, over Rock Island ticket office, S. W. cor. 11 and O streets. Glasses accurately adjusted.

THY KINGDOM COME

Synopsis of a Practical Sermon by the Rev. R. O. Hardin

THE PRESENT SYSTEM SELFISH

The Divine Lawgiver Commands Repentance and That We by Repentance Change the Selfish System

All Good Depends on Obedience

Text:—Thy will be done on earth as it is in heaven.

The first word that Jesus uttered when he began his public ministry is positive proof of the evil of the then existing social and moral conditions, and of the necessity of reform. He says to his hearers—"Repent!" "Turn your back upon the existing order that has brought you to the very verge of political, social and moral ruin, and accept the new order, for the kingdom of heaven is at hand." We do not need to go to the dusty records of profane history to learn that the social and moral conditions of the people at that day were at war with the social and moral welfare of society and had incurred the displeasure of God. The words of the greatest of all reformers will convince you of that.

Neither do we need to search the dusty records of the past to understand the nature of the reformation introduced by Jesus and carried forward by his apostles. Now he has told us in language not to be misunderstood—"The kingdom of heaven is at hand." A new sociology, of divine origin and birth, was to take the place of the old order—a sociology wherein the will of the Father might be done in earth as in heaven.

But, the objector to our view of the meaning of Christ in his announcement of the near approach of the coming kingdom will say: "Ah, this was wholly a spiritual kingdom and would be set up in the hearts and would affect only the spiritual and religious life of the nation, and would have nothing whatever to do with the political and social life of the people."

I answer: Certainly the kingdom of heaven set up in the earth, would, doubtless, greatly affect the religious or spiritual life of the people, but can a people be morally right and at the same time politically and socially wrong? To my way of thinking there can be but one kind of right, and a people cannot be right and wrong both at the same time. You cannot be socially wrong, or in wrong social relations with your fellows, and at the same time be religiously right in your relations with God. You must not only love God, but you must love your neighbor as yourself. Neither can you be politically wrong and be socially right. There is so close a relation existing between our political duties that we dare not say we may go on from day to day in a life of political wrong doing, and yet have the approval of our social conscience. Hence, I agree that the coming kingdom of heaven whose near approach Jesus has heralded forth, calling upon the people to repent and turn away from present customs and environment, was to affect and completely change not alone the religious life of that nation, but the social and political life as well. That, in its effects, the kingdom of heaven in earth was to do away, forever, with the industrial, political, social and moral conditions that had robbed the nation of its life and brought it to poverty and ruin, and was to build up such political, industrial, social and moral conditions as are named, "the kingdom of heaven," in which the will of God should be done in earth as in heaven.

But what are we to understand by the "will" of God? Why the mind or intention of God expressed in the form of law. We call the ten commandments the law of God, but the real law existed before the writing of the commandments, the writing being simply the expression of His will or intent. Really God has but one law. As there is only one kind of right, so, also, there is but one law. All other statutes are but precepts of the one great law, and that is the law of love. Thou shalt love God. Thou shalt love thy neighbor. Hence, His will done in earth means nothing more nor less than that his love should rule on earth as in heaven.

Not much has been revealed to us of conditions in heaven, but enough to show us that all is harmony there; that there is no sorrow nor tears, no breaking up of families, no wounded hearts, no weary and aching heads; that its inhabitants live in perfect accord. And their principal occupation might be described in the sentence: "They are constantly doing the will of God."
Now His will, done in earth as in heaven, was to be replacing our present social and moral relations in which we are prompted by a spirit of individualism, with those social and moral relations prompt-

ed and emphasized by the spirit or law of love. And this was what was in the mind of Jesus to accomplish when he began his public ministry.

The angelic announcement of his advent into our world was "Peace on earth and good will, or God's will—love—to man;" hence when we pray, "Thy will be done in earth as in heaven," we pray for the accomplishment of God's purpose toward men in the establishment of those social, political, industrial and moral conditions expressed in Jesus' words, "The kingdom of heaven is at hand." It is praying for the abolition of those self-seeking conditions that have bred our present competitive strife, strife that has brought us as a nation to the verge of political, social and moral ruin, and for the establishment of that divine civilization based on God's one and only law of love.

Are the conditions under which we continue to exist as a nation in accord with this great law of God. Are we, socially, morally or politically, actuated in our conduct toward each other by the law of love? If so, we do not need to pray this prayer. But it is not so. Take up any department of our national or social life, and the spirit of competitive individualism will be found to be the inspiration of our national or social actions. In one form or another the same selfish, competitive, industrial system under which we at present live, has existed since the history of men began. We have never had any other system, and whatever of industrial wrong exists, and what ever is socially wrong must be charged to that same industrial system which it was the mission of Jesus to overthrow. Since there is but one kind of right, and lacking the principal of moral right, or, in other words, living in disobedience to the one great law, our moral sense must pronounce against the civilization of the past and present the verdict—wholly wrong. It is a part of the same system that destroyed the national life of the Jews, that overthrew the Roman government, that brought forth the terrors of the French revolution; that twice drenched our own land in blood, and that furnished the incentive for the crucifixion of the Son of God.

I have no sympathy with that class of preachers who counsel submission to the evils from which we today are suffering, with our only hope of reward in the life eternal. Jesus exhorted his disciples to say, "The kingdom of heaven is at hand"—not a far away thing, to the view of which distance lends enchantment, but close by, near at hand. And he tells them, "When you pray, say, 'Our Father, thy will be done in earth'—not elsewhere—as it is done in heaven."

It is evident to me that the only thing that stands in the way of the coming in of that time is our own wills. He said to the Jew, Repent. He says to us, Repent; the kingdom of heaven is at hand. But why must our present industrial and social system be abolished before we can expect the will of God to be done in earth as in heaven?

For the reason that there is but one kind of right. Before men will obey the law—the will of God—they must repent, must turn away from that which is wholly selfish and which arrays brother against brother. As individuals and as a nation we are socially and industrially wrong and therefore morally wrong. We stand upon the verge of ruin. Being socially and industrially wrong we cannot be morally right; and being morally wrong we are in no condition to yield up ourself love—the love of the Ego—to the unselfish love or will of God. Before the coming of the kingdom of heaven to earth, there must be a great moral and social awakening. There must be a national revival of religion on lines that embrace the material welfare of the human race in this world, as well as its spiritual welfare in the next. There must be born within us a desire to see the will of God done in the earth as in heaven, that expresses itself not only in the form of words, but in social actions as well.

To little purpose do we pray, "Thy will be done on earth as in heaven," unless we also work for that end. Our part of the work that must be done before that much desired time shall come, is as important as God's part. God works through human instrumentalities, and if the human part fails, His part will not be done.

What part have we to perform in ushering in the new heaven and the new earth. Looking back along the stream of our own time, we can see the agencies that have been at work in solving the problem of national ruin. We can discover those political policies that have brought the curse of bankruptcy upon our nation and extreme poverty and destitution upon those who have always been its brain and brawn. We can trace the bearing of these policies upon our nation's progress and prosperity. We can search out those policies that have dethroned the rights of a large class of our citizens to life, liberty and the pursuit of happiness. And we can declare solemnly in the sight of God that we will no longer support these policies. If each of us who are here today would begin to do the will of God here as it is done in heaven, we would soon see such a revival of the religion of love as would transform our part of the earth into a garden of Eden. And the influence of the Spirit would not stop with us, but would spread its benign and life giving power to other communities until our state and nation might be set on fire with a zeal whose outcome would be a new heaven and a new earth.

For California and Puget Sound points quick get tickets 117 So. 10.

The Duties of a Citizen

[The following excellent composition by Clara Owens of the Nebraska Institute for the Blind, a member of Mr. Dawes' political economy class, was gladly published.—EDITOR WEALTH MAKERS.]

It is the duty of every citizen to abide by the laws that govern the country in which he resides; to do this he must make a careful study of the constitution and everything pertaining to the laws. If he lives in the United States, where all men have a voice in the government, he, at time of election, should be well informed as to the character and ability of all the candidates and cast his vote for the one who is the most likely to work for the upbuilding of the nation.

With our system of public schools, it is the duty of every true, loyal citizen to send his children where they can obtain the education which is necessary to make them fit for the time when they shall have the right to vote.

If a man is in office, it is his duty not to work alone for the interests of his particular party which secured for him the office, but for all those who are in any way connected with his line of work. He should be honest with himself, loyal to his country, maintain the principle right in all his dealings, and above all, love his neighbor as himself.

Prof. Johnson, the Superintendent of the Blind Institute is making a most excellent official and endearing himself to the students and their friends. The governor made an excellent choice in placing him in charge of the school.

CONVERSATIONAL QUOTATIONS

Origin of Some of These Most Commonly Used.

Sam Weller did not originate the expression "wheels within wheels," as many supposed; he used it, truly, but the idea is from the Bible (Ezekiel x. 10), says Chambers' Journal. Another Biblical expression, which would hardly be recognized as such at first sight is "the skin of my teeth" (Job xix. 20). We are indebted to Cervantes for the proverb "Honesty is the best policy," while the familiar phrase "diamond cut diamond" is due to Ford, the author of "The Lover's Melancholy." Although Sheridan's well-known character Mrs. Malaprop did "own the soft impeachment," we must credit Shakespeare with the origin of the saying that "comparisons are odorous" (so frequently attributed to that estimable lady), as he puts these words in the mouth of Dogberry. Ben Jonson ("The Tale of a Tub," act iv., scene iii.) and Butler ("Hudibras," part 1, canto 1, line 821) both "smell a rat," and to Tassier, the author of "Five Hundred Points of Good Husbandry," the truism, "Better late than never," is due. The great Napoleon may sneeringly have called us a "nation of shopkeepers" ("une nation boutique"), and have expressed the opinion that Providence is on the side of the big battalions; but the first is borrowed from Adam Smith ("Wealth of Nations," Vol. 2, published in 1775, when Napoleon was a child), and the second is a plagiarism from Voltaire's letter to M. le Riche, dated Feb. 6, 1770. ("Dieu est toujours pour les gros bataillons.") "Though I say it as shouldn't," is used in slightly altered form by Beaumont and Fletcher and afterward quoted by Colley Cibber and Fielding. King Charles II. was of opinion that a parliamentary debate in his time was "as good as a play." For "murder will out" we must turn to Geoffrey Chaucer, who, in his quaint spelling, tells us "Mordre wol out" ("The Nonnes Preestes Tale," line 15,058). When we say we will "leave no stone unturned," we are quoting the answer of the Delphic oracle to the inquiry of Polykrates as to the best means of discovering the treasure buried on the field of Plataea by Mardonius. To "make a virtue of necessity" is from Chaucer ("Knight's Tale"), but the phrase is used also in Rabelais, Shakespeare and Dryden.

Done at Ocean Grove.

The tabulated results of Rev. C. H. Yatman's Ocean Grove meetings during the summer, so far as figures can represent spiritual work, are as follows: Conversions, upward of 500; backsliders reclaimed, 350; persons in spiritual difficulty specially helped, over 2,000. Mr. Yatman received a cordial welcome on his arrival at Honolulu.

What an admirable recipe for happiness to know how to do without things.

Holiday Excursion Rates via the Burlington.

On Dec. 24 and 25, and also on Dec. 31 and January 1, 1896, the Burlington will sell Round Trip Excursion Tickets at one and one-third fare to points not over 200 miles distant on its own lines. All tickets good for return until January 1, 1896. For further information and tickets apply at B. & M. depot or city office, cor 10th and O St.

G. W. BONNELL, C. P. & T. A.

L. P. Davis, Dentist over Rock Island ticket office, cor. 11 and O streets. Bridge and crown work a specialty.