

**FREEDOM AND ITS OPPORTUNITIES.**

**Our Republic Will Endure, Although Progress Is Slow.**

**BUT MAN MUST OBEY NATURAL LAW**

**The Right to the Soil Is Man's First and Greatest Opportunity.**

**The Spirit of Unrest That Permeates All Ranks—The Enemies of Freedom Preparing For the Final Struggle—In Our Day Cain Has Gained Craft—Society Has Become Unnatural, Hideous In Its Injustice and Deformity, but Louder and Louder Is Heard the Cry, "Let My People Go!"—The End of Bondage Approaches; the Oppressed Shall Go Free.**

(Governor John B. Rogers of Washington in November Arena.)  
In every country the nation is in the cottage, and if the light of your legislation does not shine in there your statesmanship is a failure and your system is a mistake.—Canon Farrar.

It will not be necessary to prove that a very general apprehension of coming change occupies the public mind. All things show the present to be a time of transition, and most people are ready not only to believe it, but to assist in the change. The growth of invention, the progress of luxury and the spread of intelligence by means of public education have created conditions unlike those existing in any previous age of the world, and these conditions not only vitally affect but absolutely control the lives of men. It is seen that change must come, for man is the creature of his surroundings and of his thoughts. No deed without a thought as its father, and in his thoughts the most ignorant animal-like man lives and moves and has his being. "As a man thinketh in his heart so is he" is as true today as in the days of Solomon, and this is accentuated and emphasized when multiplied by numbers. If one man in a community is profoundly impressed by a thought, as a rule only his life is affected by it, but let ten be infected by him, let the base of his thought be a new truth, and it will go hard with that community if all in it be not somewhat diverted from previous lines of thought and action. Let the whole community be moved in like manner, and even though that community be moderate in its extent and numbers a new school is the result, which to a greater or less extent finally profoundly affects all other schools and modes of thought and action. But let this go farther in its spread, let the people of a nation be generally convinced of the truth of a new proposition, an epoch in history is the result, and straightway the thing previously only imagined has come to pass. Up to the time of action this had been held by the so called wise ones of earth to be impracticable, visionary, and as the idle imaginings of a dreamer. And yet, strange to say, when the time of action is come, suddenly and as if by magic the people come to see that the previously derided thought is true. Thenceforward the power of the living God is behind it, and naught can bar its progress.

Examples of this, nature's mode of progress, are not wanting upon every page of history. Our nation came into being upon precisely these lines, and black slavery was doomed when ten men had been gathered into the first society for the propagation of abolitionist thought and opinion. So today that change will come is clear, for all demand it. There are no conservatives. Even the beneficiaries of present wrongs are anxiously awaiting the opportunity to protect their ill gotten gains under a stronger government. They are very much ill at ease. They fear the fury of the mob when it shall discover the depth of the wrong practiced upon it. As yet the people refuse to believe the story of their thralldom. They are now exploring the cage constructed for them by their masters. No loophole of escape as yet appears. Of this they are convinced. But hope springs eternal in the human breast. They do not yet believe, they cannot be brought to think, that the conditions which surround and hedge them in were specially prepared and constructed for the express purpose of depriving them of that freedom of action and opportunity outlined in the Declaration of Independence. But when in the near future this shall have been made plain, when they shall have been convinced by dire experience that the cage of legal circumstance against which they beat their heads in vain has been constructed for them, and that it does actually and positively prevent freedom of opportunity and action, and that without remedy, then indeed a time of trial will come.

And for this time of trial the enemies of freedom are preparing with might and main. It is their intention to secure aid and assistance from our hereditary enemies, the English. Indeed, we are already told that as English money has been heavily invested in this country it is but natural that English guns should protect it if threatened by what its owners may term "rebellion," either in whole or in part. The new bondage is to be enforced by a bondsmen having its headquarters in London. It is to be worldwide in extent and world compelling in its power. In many respects it is the most formidable conspiracy against human liberty ever formed in the history of the world. The population of England is relatively small. With a globe under tribute this small population can always be controlled. From London, as a center and base of operations, the world is to be governed through control of money, the medium of exchange which all must use. It

is thought to be impregnable from outside attack. With the wealth of the world at his command and secure in his tight little isle, the money lender is to rule the world. This is the scheme. Shylock is to be king over all the earth. And we have Americans who wish us to follow English lead in these matters. That bonds mean eventual bondage is now very generally understood, and yet we have Americans who have defended in the past and will attempt to defend in the future the further issue of bonds in aid of this scheme to place our country under bondage to the money power of the world. Modern slavery is enforced by the exaction of tribute for the use of money. But the end of bondage approaches. The oppressed shall go free.

Some one has illustrated the difference between monarchy and a republic by saying that a monarchy is like a well appointed ship which may founder and go down in midocean, while a republic is like a timber raft. The men upon it are often uncomfortable, their feet are always in the water, and conflict with the waves is continual, but the raft remains afloat. Our republic will not go down, but progress is slow, and error requires much time for its extinguishment. A generation passes in mental conflict for the establishment of a truth. After 30 years of antislavery agitation, which until near its close was frowned upon and deprecated by all so called "substantial citizens," Abraham Lincoln, in his famous debates with Stephen A. Douglas in 1858, said it was idle to disguise the truth, this nation could not longer continue half slave and half free. The next year William H. Seward, in his well remembered Rochester speech, said substantially the same. "It is folly," said he, "longer to talk of compromise. There is an irrepressible conflict between opposing and enduring forces." And these men were right. There was a conflict, and the country did not continue half slave and half free. They were the patriots of that time. Like wise men, they foresaw the evil and endeavored to prepare their countrymen to withstand it. They did not deceive them with false cries of peace, peace, when there was no peace possible except at the price of submission to the mandates of those responsible for "the sum of all villainies."

So today a new conflict appears. Wise and determined action will prevent all appeal to arms, while the cry of submission to English money lords, heard from our modern Tories, if acquiesced in, will surely bring a bloody struggle whenever the people fully comprehend the fact that in this way freedom and its opportunities have been bartered away.

The conflict between manhood and Mammon, which, although as old as history, took on a more pronounced phase in 1873, has now in its present form been before the people of this country for nearly a quarter of a century. The time of decisive action approaches, and everybody knows it. Either the people are to regain the old freedom of opportunity enjoyed in the earlier years of the republic or they are to sink lower and lower in the social scale. The struggle is one of moral right and moral worth against the power of money. It has been aptly described as the fight of the almighty dollar against Almighty God. This is the truth. Cowards and time-servers will deny it, but they can not prevent it. Nothing can prevent it. And the ultimate outcome is not doubtful. The right will triumph.

While all intelligent men will agree that a crisis approaches there is no agreement regarding the principles involved or the ground properly occupied by the champions of freedom. This is the great want of the time. Consent of action is demanded. But consent of action is to be effectual must wait on truth. Truth must be the guide and mentor of advance. A base line must be drawn upon which all can agree, and which all can see rests upon those immutable principles of justice finding universal lodgment in the heart of man. To be universally accepted or to be accepted by the great majority of men truths must not be fine spin or illusive; they must be self evident to all and as clearly perceptible as the noonday sun. Nor ought this to be difficult. Truth, although many sided, is capable of the clearest statement. Let us then endeavor to agree upon a foundation of self evident truth.

Stated in a large and wholesale way, there are but two factors employed in all the multifarious activities of men upon this planet—mind and matter, the world about us and the thought of man, or nature and human nature. Both these factors are controlled by certain immutable and unchangeable laws which have never changed and will never change. Natural laws remain. Human nature is now what it has always been. It follows, then, that the laws of human and external nature cannot be broken without the infliction of certain penalties. Punishment is unescapable and inevitable. Man, then, to be happy, to advance, to live the life intended by nature, must obey natural laws controlling both human and external nature. These cannot long be successfully evaded. It becomes important, then, to know what these are, for no plan of betterment can be successful which is not in strict accordance with them.

To begin, then, it is self evident that all men have from their Creator, or from nature, certain rights, powers and privileges as an inalienable possession. There are so many natural gifts, for the right use of which nature holds us responsible. If we abuse them, she vigorously and without forgiveness exacts her certain penalties. These rights, powers and privileges with which nature has invested us form, the nature of man. They are inseparable from him. The proper exercise of these cannot be denied to man without violence being done to his nature. It is thus self evident that any power which prevents men from the right use and proper exercise of the gifts of nature comes into opposition to nature. These gifts are inalienable.

We have a right to life. It is the free gift of God, and we are held responsible for the right use and exercise of this gift. We cannot rightfully alienate, give or barter it away. Nor can any other person, power or government rightfully deny or abridge this right except as punishment for crime whereof we may have been duly convicted. It is an inalienable right. It is also self evident, if this right cannot be rightfully denied or abridged, that whatever is essential to the right is also included, for otherwise the right is gradually taken away and denied. Air is essential to life. If air is denied, even in part, the right to life is gradually destroyed. And so of all other essentials. Indeed, it is one of the fundamental axioms of law and equity that a grant includes all essentials to the grant. It follows, then, naturally that as the Creator, or nature, has granted us life, holding us to a strict accountability under the laws of nature for the right use of it, the Creator has also given us as a free gift all that is necessary and essential to the enjoyment of this grant of life, for otherwise we could not be held accountable for the use we make of it.

And this also is self evident. In a state of nature or under the law of nature all men have an equal right to use what are called natural opportunities—that is, the earth in a state of nature. All, in the absence of statute law, have an equal right to cultivate a sufficient portion of the earth's surface for self support, to fish in the sea, to delve in the mine, etc. This is sufficient for the preservation of life, and the right to apply labor to natural opportunities is the one essential to life, without which it cannot be preserved, save by the payment of unjust tribute to those who possess no warrant from the Creator, or nature, for its exaction. That is, this tribute or payment for the right to live is unnatural, making void the original grant. And the exaction of this tribute, contrary to the laws of nature and of God, is the fundamental error in all progress and all so called civilization. This will appear the more plainly when we consider that all wealth, all that beautifies and embellishes life and makes it worth the living, is the product of human exertion applied to natural opportunities. Wealth and the means of living are obtained in no other way. The means of living, it must be evident, are part and parcel of the grant of life, for if the means whereby life is prolonged are denied the right to life, which it is agreed is inalienable, is destroyed. And this is readily seen to be true by a reference to man's past history. All the buried nations of antiquity, all previous civilizations, have perished simply and solely because man's fundamental rights have been denied.

Nor is this a new doctrine. The preamble to the grand declaration of the national assembly of France in 1789, composed at that time of the wisest and best, recites:

"The representatives of the people of France, formed into a national assembly, considering that ignorance, neglect or contempt of human rights are the sole causes of public misfortunes and corruptions of government, have resolved to set forth in a solemn declaration those natural, imprescriptible and inalienable rights and do recognize and declare, in the presence of the Supreme Being, and with the hope of his blessing and favor, the following sacred rights of men and citizens."

The French people in their declaration, as did the Americans in theirs, built upon the only foundation which can endure—the fundamental and natural right of man to the use of natural opportunities. All tyranny begins in a denial by men to their brothers of the equal use of the free gifts of a common Father. So today the monopolist, the destroyer of liberty, like Cain, his ancient prototype, conspires against his brothers, seeking to possess himself of the favors of God bestowed equally upon all.

And it came to pass when they were in the field that Cain rose up against Abel, his brother, and slew him.—Genesis iv, 8.

In our day Cain has gained in craft. He is far more stealthy in his methods and more dangerous. He even deceives himself. Now, being the stronger—that is, the richer—he simply refuses his brother the field, smugly assuring him that to this ancestral field he has no valid claim. This not only disposes of Abel in a far neater and more scientific fashion than of old, but also makes a brother, and his posterity after him, a hewer of wood and drawer of water in the service of himself and his descendants forever.

But surely no argument will be needed to prove that if mankind is thus denied a natural and God given right permanent order and general prosperity are impossible without its restoration. This is unquestionably the main reason why humanity groans and all creation is in travail. This is why all the governments of the past have gone down in blood. This is the reason for the awful misery that encompasses the world. Now, as anciently, the cry of justice, of right and of God is, as in Pharaoh's day, "Let my people go!" And because Pharaoh "hardened his heart" he and his people were afflicted and destroyed.

Nature always triumphs. If her laws are broken, suffering must ensue. The penalty must be paid. To the unthinking the forces of nature seem easily thwarted. Water is a mobile fluid, easily obtained and pervasive everywhere. But confine it, deprive it of freedom and subject it to cold, and it sends all bonds with ease. Vegetable growth in its ultimate fibers is surprisingly insignificant, but allow even these to penetrate a crevice, give them lodgment and support, and the power of God is behind them, and in time they root and destroy the proudest constructive efforts of man.

Each and every man has within his breast a spark from the infinite light, insignificant though it may appear to the unheeded eye. It must be free. God commands it and nature enjoins it. Value it if you dare. Subject it to

cold and hunger, either mental or physical, deny its rights, and the strongest fabric of human government will sooner or later prove but a spider's web in strength when swept by the storms of human passion.

Blackstone tells us, in his principles of law, that all valid law is based upon that natural and instinctive apprehension of justice which finds universal lodgment in the heart of man. Indeed, he says, in hyperbolic language, "Law hath her seat in the bosom of God." And this is true of just law, but men nowadays are aware that the law with which we have to do has its "seat" in the pocket of the richest suitor. "All men have not the data of science, but all have the data of ethics," and woe to that nation where men feel that injustice overpowers them.

To deny the equal right of all men to sit at the well spread board of a common Father is to deny the brotherhood of man. This is the sin which nature has never failed to punish, and her re-venge are always sure, though often long delayed. Deprived of access to nature's bounties, man, in the mass, always degenerates. The city, that plague spot upon civilization, must be constantly re-enforced from the country. "Crowd poison" is not purely a physical, it is also a mental, effect. Degeneration is always communicated to the remotest fiber, and thus society becomes unnatural, hideous in its injustice and deformity, and is prepared for the destruction of God.

But that this brotherhood does exist seems susceptible of the clearest proof from physical sources. Each man has two parents, and each of these has two, one's ancestry thus increasing at each remove by geometrical progression until at the end of 30 or 40 generations a man might trace direct relationship to a greater number of people than at present exist upon the globe. A single thousand years are sufficient for this, and yet our scientific men place 200,000 years as the shortest possible time which the testimony of the rocks gives as the measure of man's occupancy of the earth. Many place it at millions of years. In the profound depths of the almost illimitable past all nations and all races must be found inextricably commingled. "God hath made of one blood all the children of men."

But there is another proof—a divine sympathy with sorrow and suffering exists in every well ordered mind. Even the rough crowd upon the street will not see a weakling abused at the hands of a stronger. Sorrow and suffering, steadily shown and thorough, exposed, finally have their remedy coming from that responsive chord which proclaims the brother. Mind, soul, spirit, call it what you will, must be reckoned with. And today this is being aroused as never before. The impious reply of Cain to the demand of God regarding the welfare of his brother, "I know not; am I my brother's keeper?" will no longer suffice. Conscious existence is not material. It belongs to another realm. Thought is from an exterior source and varies in power as related to that great Over-soul that is all and in all. This is the foundation and origin of the divinity of man. This is why the brotherhood of man is true, and this is why the curse of almighty power will follow the man or the nation that refuses to acknowledge the duties of relationship.

The first and greatest demand of man's nature is to be free, the second is opportunity to better his condition. Freedom and opportunity make possible the enlightened pursuit of happiness, and happiness is, after all, the aim and object of all men. One may seek it in one direction and another in another, but the end sought is the same. The thief steals in the belief that he can in that way add to the sum of his enjoyment, the enlightened philanthropist spends his life in the endeavor to assist and befriend for the reason chiefly that otherwise he would be unhappy. Between these two may be found every shade of opinion and manner of life, and yet the motive of all is in essence the same. To state this proposition is to prove it to the reflective mind. Man must seek happiness. It is the demand of his nature, and thus the command of God.

If this be true—and no man can deny it—the essential requisites to an enlightened and reasonable pursuit must also be found ready to every man's hand. God asks no man to do an impossible thing, and wherever nature commands she has made the way of obedience clear. With freedom and opportunity men are able to work out their own salvation; that is, they are able to follow out the law of being, which is the law of advance. In this both revelation and evolution agree. Without freedom and opportunity man is made miserable and rendered incapable of following this law. He can no longer advance. The enlightened pursuit of happiness is impossible. In slavery or under despotism men are degraded. In freedom alone is there opportunity for that general improvement which is the manifest design of nature. Thus it must be clear all men have from nature—from God—an absolute natural right to freedom and opportunity. Freedom necessitates the absence of galling and injurious control. It establishes among men an equality of natural right to the gifts of a common Father. And by the law of freedom whatever gifts of external nature have been provided for the use of man descend, like the rain and sunshine, upon all alike. To hold the contrary is to contend that some are brought into the world beholden to their brothers for the right to live.

The right to the soil is man's first and greatest opportunity.

**THERE IS A CLASS OF PEOPLE**  
Whom we regard as the "idle class." Recently there has been a great deal of talk about a new proposition called "GAINERS" which is a new class, that takes the place of coffee. The new drinkable coffee is made without sugar, and has few or no calories. It is a new and good way to get energy. Children may drink it with great benefit. It is, and is, per se, per se, per se. For it, ask for GAINERS.

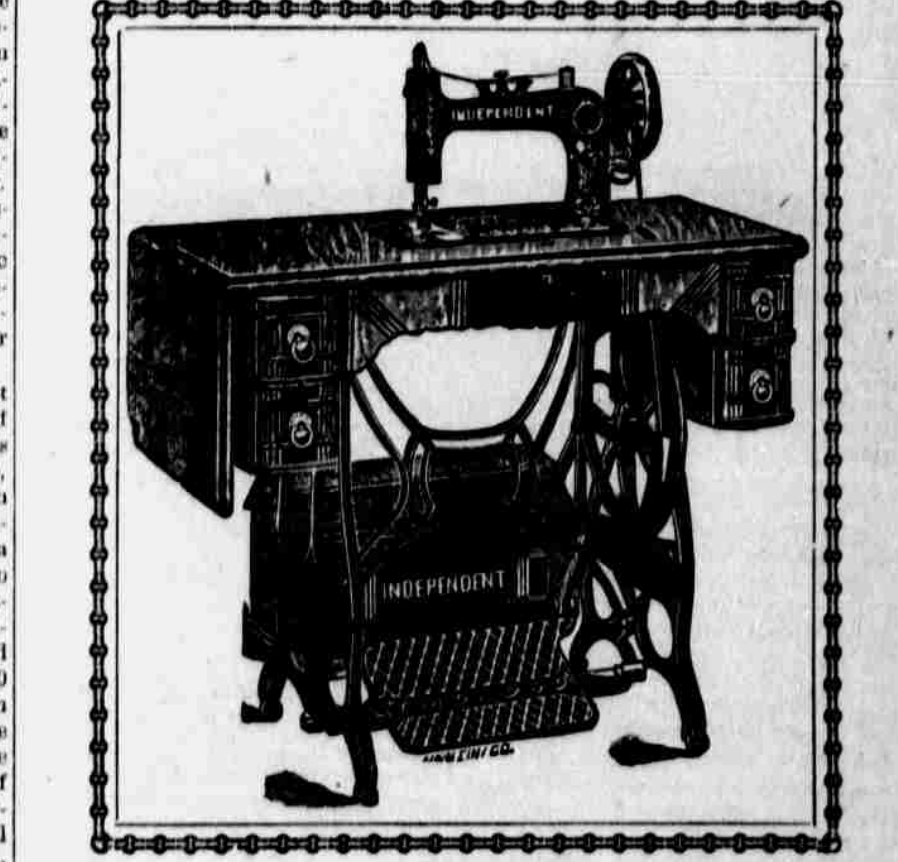
**THE "INDEPENDENT"**

**SEWING MACHINE**

**A Perfect Machine at a Popular Price.**

**\$19.50**

**WITH ALL ATTACHMENTS. FREIGHT PREPAID.**



Why pay three times as much in order to secure a popular name? When you buy some machines you pay 75 per cent for the name and 25 per cent for the machine. We sell you a Sewing Machine that will sew, and charge you nothing for the name. If you do not like the name "Independent," paint red over it and call the machine what you will. We are doing the advertising, and it does not cost us much. We buy the machines direct from one of the largest manufacturers in the world at factory cost, and we offer them to our subscribers at an exceptionally low price, and all we want in addition is One Subscriber. Our "Independent" Machine is a thoroughly first-class Family Sewing Machine, and is retailed under its original name at \$65.00. Our arrangements with the manufacturers will not allow us to use their name, but instead we call it "Independent."

**HIGH ARM, HIGH GRADE, NOISELESS, LIGHT RUNNING, SELF-THREADING, SEWING MACHINE.**

**Awarded the Medal Premium at the World's Columbian Exposition at Chicago in 1893.**

**EVERY MACHINE WARRANTED.**—A written warranty accompanies each Machine. All parts are interchangeable, and we can supply duplicates at any time. Each part of the Machine is fitted with such exactness that no trouble can arise with any part, as new pieces can be supplied with the assurance of a perfect fit.

Our "Independent" is a strictly high-grade Sewing Machine, and finished throughout in the best possible manner. It possesses all modern improvements, and its mechanical construction is such that in its recombined simplicity with great strength, thus insuring ease of running, durability, and making it impossible for the Machine to be put out of order. It sews fast and makes a perfect stitch with all kinds of thread and all classes of material. Always ready for use and unrivaled for speed, durability and quality of work.

Notice the following points of superiority. THE HEAD swings on patent socket hinges, and is firmly held down by a thumb screw. It is strong, substantial, neat and handsome in design, and beautifully ornamented in gold. The bed plate has rounded corners and is inlaid or countersunk, making it flush with the top of the table. HIGHEST ARM—The space under the arm is 5 1/2 inches high and 9 inches long. This will admit the largest skirts, ever quilts. IT IS SELF-THREADING—There are absolutely no holes to put the thread through except the eye of the needle. THE SHUTTLE is cylinder, open on the end, entirely self-threading, easy to put in or take out; bobbin holds a large amount of thread. THE SPIN REGULATOR is on the bed of the Machine, beneath the bobbin winder, and has a scale showing the number of stitches to the inch, can be changed from 8 to 32 stitches to the inch. THE FEED is double and extend on both sides of the needle; never fails to take the goods through; never stops at seams; movement is positive; no springs to break and get out of order; can be raised and lowered at will. AUTOMATIC BOBBIN WINDER—An arrangement for filling the bobbin automatically and perfectly smooth without holding the thread. THE MACHINE does not run while winding the bobbin. LIGHT RUNNING—The Machine is easy to run, does not fatigue the operator, makes little noise and sews rapidly. THE STITCH is a double-lock stitch, the same on both sides, will not ravel, and can be changed without stopping the Machine. THE TENSION is a flat, spring tension and will admit thread from 8 to 150 spool cotton without changing. Never gets out of order. THE NEEDLE is a straight, self-setting needle, flat on one side, and cannot be put in wrong. NEEDLE BAR is round, made of case-hardened steel, with oil cup at bottom to prevent oil from getting on the goods. ADJUSTABLE BEARINGS—All bearings are case-hardened steel and can be easily adjusted with a screwdriver. All lost motion can be taken up, and the Machine will last a life time. ATTACHMENTS—Each Machine is furnished with the following set of best steel attachments FREE: One Foot Hammer Feller, one Pack of Needles, six Bobbins, one Wrench, one Screw Driver, one Shuttle Screw Driver, one Presser Foot, one Belt and Hook, one Oil Can filled with oil, one Gauge, one Gauge Screw, one Quilter, and one Instruction Book.

**A \$65.00 MACHINE FOR \$19.50.**

**OUR OFFERS**

**FIRST**—Our "Independent" Sewing Machine as above described and Nebraska Independent one year for \$19.50.

**SECOND**—Our "Independent" Sewing Machine given as a premium absolutely free of cost for a Club of 50 Subscribers at \$1.00 each.

**THIRD**—Our "Independent" Sewing Machine for \$14.00 cash and a Club of 25 Subscribers at \$1.00 each.

**FREIGHT PAID**—All machines shipped direct from factory at Chicago. Freight charges prepaid to any point in the United States on a railway, except to points in Washington, California, Nevada, Oregon, Colorado, New Mexico, Idaho, Utah, Montana, Arizona and Wyoming, to which states we will prepay all freight charges for \$3.00 additional.

Persons ordering Machines will please state plainly the point to which the Machine is to be shipped, as well as the postoffice the paper is to be sent to. Give shipping point as well as postoffice address, and both Machine and paper will be promptly sent.

ADDRESS ALL ORDERS OR APPLY FOR INFORMATION TO

**INDEPENDENT PUBLISHING CO.,**  
Lincoln, Nebraska.