## VANITY OF VANITIES.

ELOQUENT PLEA FOR JUSTICE, RIGHT-EOUSNESS AND MERCY.

Too Many "Bobs" In Uncle Sam's Family Who "Sop Too Fast"-Nor Land Nor Money Should Be Menopolised and Withheld From Use.

Take this from the sermon on the mount as a rule. "Lay not up treasure on earth." But few make that law a sule of action.

Is it for man's good to lay up treasure on earth? Does it add to man's happimens? I think the testimony of the world through all the ages has been that wealth does not make men happy. The millionaire is not happier than the man who has only what he needs. When men have more, it is only a source of anxiety and vexation. Solomon had all that heart could wish of wealth, fame and honor, and the wiedom to enjoy them, yet in his old age he cried, "All is vanity, vexation of spirit." "Van-ity of vanities." Not only a shadow, but the shadow of a shadow.

And Solomon's experience is the exrience of every man of every age who ays up earthly treasures, and is not "rich toward God." Paul said, "Having food and raiment, let us be content." What more does a man need? What more can be use? When he goes out of the world, he takes nothing. If men were certain that they would never lack any necessary thing, it seems reasonable to believe that this struggle to lay up treasure on earth would cease. But under our competitive system, wherein every one is trying as hard as he can to undermine, overreach and "beat" his fellow, it begets fear in men that they may be "left" and come

Everybody wants to be happy. Most men believe in a future life. Few be-lieve that "death ends all." Heaven is believed to be a place of happiness; bence everybody wants to be there after leaving this world. My text contains, as in a nutsbell, all that is required of man to secure happiness and heaven. "Do justly, love mercy and walk humbly." There it is in a few words, all that God requires of man.

First, man is a social being. He has a social nature. He must and will have society. If he can't have good society, he will seek bad. If he was placed where there were no human beings, he would associate with animals as Selkirk did. If he was placed in solitary confinement, where he could never see a human face or hear a human voice, his reason would give way, and he would die a maniac. In every land—on the islands of the sea, among the painted savages, or in the jungles of Africa, everywhere-buman beings are found in so

This being the case, they must necesearly deal with each other. What God instructs man to do for his own good is to "deal justly." Justice is an exchange of equivalents. Give an equivalent for what you receive—that is justice. To give less is unjust, or robbery. "Every an equivalent is robbery." All the wrangling, all the trouble between cap ital and labor, is produced by injustice. What the world needs and what labor demands is justice. There is enough wealth produced every year to satisfy every want of every human being on earth, but by an unjust system of exchange of the wealth produced some receive more than they need and millions less than they need. I will give an illustration, a homely one; my own taste condemns it, but it illustrates the case so correctly that I am constrained to give it: In the early settlement of Illi-nois the pioneers had none of the conveniences of our day. They used such as they brought from the far east. When these wore out, there were no sources from which to replenish. There were no stores west of the Alleghany mountains. Hence they had very few

shes, used pewter plates, and knives and forks were scarce. They pounded their corn in wooden mortars and made their bread out of it. They boiled in an fron pot wild game, venison, bear or wild turkey and poured the contents in-to wooden trays made for this purpose. Around this large trough or tray the children would gather and use their fingers for knives and forks, as the Turks do, dipping their bread in the soup, and make their frugal meal. In one family that I knew, after they grew to be old men, there were quite a number of boys. The oldest boy was named Bob. My mother used to tell for our amprement that when these boys were cating around the big tray the little boys would cry out vehemently, "Mam-me, Bob sops too fast!" repeating it over

In Uncle Sam's big family we have too many Bobs. Here are the railroad Bobs, who have sopped up over 200,000,000 of scree of Uncle Sam's big farm. What do they want with land smough to make five or six large states? They don't used it to cultivate and make a support on. That is what God make land for. Not one in a hundred of those railread kings ever plowed a furrow or made the ground produce a hill of beans. They want the land to rent and by that gather in the products of other men's labor, giving no equivalent for it, and that is unjust, or they hold it until the increase of society around for it, and that is unjust, or they hold is until the increase of society around it makes it more valuable, so they can operate on it; sell it for vacily more than it cost. All the increase in value cames from emisty and belongs to society, but emisty doesn't get it, and that is injustice. In fact, this great land cop, like the up of Judes, is a desuence, like the up of Judes, is a desuenced when it treases. The mp of Judes decrease when the treases the injustice is treases. The mp of Judes decrease who have beimped their God and committed treases against him.

Grader made the earth, the land For the ca much as any other, sold one man or company of militard surperation to allowed between mt and my God and

## RAILWAY QUESTION.

ARGUMENTS THAT ARE NOT NEW. BUT THEY ARE FULL OF MEAT.

The Difference Between Private and Public Ownership - Who Is to Blame For Present Conditions? How Russia Does It.

We are accustomed to think of Russia as only half civilized, and perhaps that may be true in some respects, according to our views. But let us take a look at the Land of the Bear and see if we can't learn something. The government is opening up that vast and but little known region called Siberia. How? Not by giving a vast empire of land to a private syndicate and then guaranteeing its bonds for a sum nearly or quite sufficient to build the railroad a la our congress when the first Pacific railroad was built. No. The Russian govern-ment is constructing the railroad itself, and to encourage the immigration of peasants into the new country the passenger and freight rates will be extremely low. For example, 1,200 miles for \$1.50; 2,000 miles, \$2.10; 4,000 miles, \$3.60; peasants' household goods and farming implements, 1,200 miles for 25 cents per 100 pounds; 2,000 miles, 48 cents; 4,000 miles, 83 cents. As a consequence the country will be settled up rapidly, and our great wheat sections in the west and northwest will have to beware of competition with Siberia. The arteries of commerce are the life of a country. Siberia, with its government owned railroads, low fares, constant rates and no discrimination, will have a great advantage over our wheat sections with high freight rates, subject to change at any moment without notice, according to the whim, caprice or private interest of those in control, and with discriminations in favor of favored shippers. Reflect and see if you don't conclude that this is worth thinking about. In this connection read the following clipping from The Railway

Notwithstanding we of the United States boast of our Fourth of July and other liberty ponst of our Fourth of July and other liberty promoting institutions, there are other lands where the bird of freedom soars as high and screams as loud in matters pertaining to the well being of the people. For instance, the New Orleans Picayune says: "In Australia you can ride 1,000 miles across country for \$6.50 first class, while workingmen can ride 6 miles for 2 cents, 12 miles for 4 cents, 30 miles for 10 cents, and railroad men receive from 25 for 10 cents, and railroad men receive from 25 to 20 per cent more wages for eight hours of labor than they are paid in this country for ten hours. In Victoria, where these rates preten hours. In Victoria, where these rates prevail, the net income from the roads is sufficient to pay all the faderal taxes. In Hungary, where the roads are state owned, you can ride six miles for I cent, and since the roads were bought by the government the men's wages have doubled. Belgium tells the same story—fare and freight cut down one half and wages doubled, yet the road pays yearly revenus to the government of \$4,000.

OO. In Germany you can ride four miles for I cent over the government owned lines, yet wages are over 125 per cent higher than they were when the corporations owned them, and during the last ten years the net profits have increased 41 per cent. Last year the roads paid the German government a net profit of \$25,000,000. People who favor the government ownership of railroads claim that if our government owned the ratiroids we could go to San Francisco from Beston for \$10. Here is proof: The United States pays the railroads not quite \$275 to transport a loaded postal car from Boston to San Francisco. A passenger from Boston to San Francisco. A passenger car will carry 50 passengers, which, at \$10 each, would be \$500, or a clear profit of \$225 per car, and this, too, after paying 514 per cent on watered stock, which is fully 100 per cent on the cost of the road. These quoted figures are taken from a reliable source."

Writers on the transportation question frequently rail at the railroad corporations for the many evils that private ownership of this public function bring upon us. I wish it distinctly understood that I have no quarrel with the railroads except when they break the law, which they frequently do. My complaint and my quarrel, if you please, is with the man who is now reading these lines. You want a "government of, by and for the people," and then you neglect your business!

The private corporations—the railroads, telegraph companies, express companies, etc. -have rendered a great service to the people of this country because the people were too busy with their little affairs to give attention to their great affairs-too busy with private interests, with personal selfishness as the motive, to give attention to publie interests, with desire for the general good as the motive.

Yet, as the selfish man usually finds (and deserves to find), our greatest personal interests lie in the direction of the great public utilities that we have so unwisely neglected for smaller affairs. The following quotation from highest

authority, with accompanying com-ment by The Public, is of interest in connection with the railroad question:

Judge Peckham of the United States supreme court, in the opinion of that court in the rail road pool case, delivered by him this week and assented to by a majority of the court uses an expression that should be kept constantly before the public. He says "The business of the railroad carrier is of a public mature, and in performing it the carrier is also performing, to a certain extent, a function of government which requires it to perform the service upon equal terms to all." This concession from the highest court in the hand that the business of a railroad is, to a certain extent, "a function of government," is of an attent, "a function of government," is of su preme importance. Let that idea—and it is mund to the occe—ence take held of the public mind, such we shall have the people serious ly asking themselves why business, to the catent that it is a function of government about he farmed out to private corporations.

You why doesn't the government exconnection with the railroad question:

Yes, why doesn't the government exsoute its own functions? We are the government, and we should be able to answer this question. The answer is that we have simply neglected our business in this respect and have given im-portant privileges and functions to pri-vate corporations, which have used these privileges and all the accompanying op-portunities to surioh themselves at the

portunities to enrich themselves at the public angenes. Our neglect has cont us dens. Shall we continue it?

I have great faith in the Anglo-Saxon otech. This steek almost dominates the world at present, and I believe it will dominate more and more in the future. We Americans were for a long time its most hopeful branch, but we have neglected our public duties to sach an extent that the disease of corporationism has get a fearful hold on our vitals.— De. O. F. Taylor in Medical World.

bold me off a spot of vacant land that I need to cultivate to get a support? Tell me, ye wise statesmen, where did you get your authority to sell land? God anid to Moses, "the land is mine, thou shalt not sell it forever." The great injustice of land selling manifests itself in robbing the great majority of our

race of homes. Land has no place in commerce. Commerce is the exchange of the prod ucts of man's labor. Land is not produced by man's labor. Great injustice is produced by this false system of land tenure. The only just tenure of land is occupancy and use.

Foreigners who don't live in our country own 65,000,000 of sores. This would furnish homes for 1,625,000 families, of 40 acres to each family. The 200,000,000 of scres owned by the railroads would furnish homes for 5,000, 000 of families of 40 acres each. This is only one of the sops of injustice.

Every fiber of the body politic is permested with injustice. The transports tion system is a huge system of robbery. There is not a railroad of a. , age but fares. Don't they in justice belong to the people? After paying just salaries to all who operate them and expenses in keeping them in good condition at the so called profits belong to the people. Why not? What equivalent do they give for the \$1,000,000 a day profit? can see none.

So of the money of our country. It is made by all for all to use. It is not property. It has no business in commerce. It is not made by the labor of man. Buying and selling money is a tation is J. W. Edgerton. monstrous injustice to society. Twothirds of all the money in our country is hoarded-kept out of circulationkept from doing the very thing it was made to do. Can we wonder that society boils like the sea in a storm?

A very few men can precipitate a panic and paralyze the business of the whole country any time they want to. And they do it, too, when it is to their interest. The monopoly of money is the greatest of all monopolies. All other monopolies are branches of this upas tree. Loop off all other monopolies and leave the tree and they would soon grow out again. The single tax advocates think their theory put in practice would bring peace on earth. The prohibition advocates think probibition would usher in the millennium. I once thought so, too. Made prohibition speeches 50 years ago, but it is all folly to think we can ever secure the overthrow of the rum traffic so long as money is our business god and esteemed of more value than men. The rum traffic is one of the monopolies, and will have to be destroyed like every other monopoly. Let the government take control of it and manufacture and sell at cost all that is necessary. Knock the money out of it and it dies at once. There is no other

Justice demands the destruction of all monopolies. Nothing else will secure equality among mankind. There can never be permanent peace in the world until this is accomplished. Mammon worship is the Pandora's box out of which all monopolies have come. This upas tree must be rooted up. We may monkey around with interstate railroad commissions as a remedy for railroad monopoly, or single tax as a remedy for landlordism, or local prohibition in any form as a remedy for the evils of the rum traffic, until the crack of doom and fail unless we first abolish mammon worship.

We have been showing so far in this investigation of the subject the duty of government and wherein it falls short of its duty. We will now ascertain as far as we can the duty of the individual. We are to "love mercy" as well as "do justly." It is the duty and the only duty of government to secure justice to all its citizens. There is no mercy in law. Mercy is the act of individuals. They are to do justly and more. There comes across the path of every man in life's journey when for him to exact justice in full rigidly would work hardship on his fellow man. He must not always demand of his fellow man all that justice would allow. Suppose I loan money to a man; take his note secured by a mortgage on his home. Before the note comes due he dies. The widow, with a family of children to support, can't pay the note. The law would allow me to close the mortgage and evict the widow from her home. But it would be a wicked, cruel act. How many thousands or perhaps millions of families have been turned out of their homes after toiling early and late to make them comfortable and after paying perhaps half their value in money? The law allows such things, but Christianity doesn't. The men who steal on that line may plead justice and business and think they are Christians, but they are deceived. The essence of Christian-ity is love. The work of the Christian is to make men happy, not to distress and worry them. In order to do so he must not only be merciful, but he must "love mercy." He must love to "raise the fallen." "cheer the faint," "scatter seeds of kindness," "feed the hungry, clothe the naked," "visit the sick" and "keep himself unspetted from the world."—Sermon of Rev. D. Oglesby in Norton's Monthly.

How the Trust Crushes.

This is an age of economical competition. The trust is the outgrowth of the system. It is its fruit and blossom. Centralization is the master spirit of the age. Laws will not affect trusts. There has been an antitrust law on the statute books since 1890, but it has never enused the suppression of a single trust. There are 200 of them today. Two hundred doors of enterprise are barred to you and your little capital. The man with \$1,000 or \$2,000 cannot successfully compete with a firm with \$100,000 or \$200,000. The trusts are peaching out. Finally the whole field will be severed; then there will be no profitchle place for you to invest your little capital. Tou will live on it till you use it up, then finally sink into the raphs of the unemployed.—Eugene V. Deba.

## **OUEER MISSIONARIES**

Republican Thieves and Bribers Sent to Cubs and Porto Rico to Christianise Them,

Tom Cook, we are told has been appointed to a deputy revenue collectorship in Porto Rico. But who is Tom Cook? Ah you are behind the times. True Tom has not been heard much of of late, but he is a typical Nebraska republican of the ringster, boodler brand. There are thousands like him all over the United States-men too rotten for even the republican party to carry about home. But these are the men who are to be sent to carry the blessings of our christian civilization to Porto Rico. Cuba and the Philippine islands! ("If ye have tears to shed" now is a good time to shed 'em.) And then there is that other typical Nebraska republican, Brad Slaughter. He is slated for Cuba. (Brad, if anything, is just a little more typical than Tom.) They tell us Spanish rev-enue collectors habitually stole about half what they got. About what, then, will be the profits of this brace of Ameri-

There was a typographical error in the INDEPETDENT in the names given as cretaries of the board of transportation, J. A. Edgerton is the populist poet and deputy in the Labor Bureau. The secretary of the board of transpor-

#### Another Fake.

A'great many papers have printed paragraphs lately about a socialistic victory in Haverhill, Mass. The People, the leading socialistic paper of the United States, has the following to say about that affair:

"The official name of the victorious Haverhill party, as well as its socialist platform, is a piracy committed by a few political adventurers, who have for some time been trying to be wafted into notoriety and office. They used every "reform" movement that had come along and finally appeared in the paint and feathers of populism, preaching all the absurdities and indulging in all the tinsel of that movement.

"That the leaders of the misled Haverhill workingmen who voted them into office, are no socialists; that they have only caught a few phrases with which they strut about like the Jackdaw in the fable with the stolen peacock feathers; that, indeed, they are of the common genius of "reform" adventurers,—all that is now made clear enough by their post-election utterances, and will be made still clearer in the near future to those who yet\_cannot see."

NDEPENDENT'S advertisers.

#### A NEW CHICAGO ANARCHIST.

A Newspaper Forced to Be Honest When the "Pap" Was Cut Off.

Mr. C. T. Yerkes, who controls most of the street railways in Chicago, has been having a tilt with the Chicago Tribune on the subject of street railway fares. Let it be remembered, however, that till Mr. Yerkes bought up a rival newspaper plant (Inter Ocean) in order to have an "organ" instead of buying up (bribing) the whole city press piecemeal, The Tribune had no quarrel with Mr. Yerkes and bis street railways, but when the Yerkes "pap" was cut off the "old Trib" began to squeal. In course of its attack on the Yerkes outfit The Tribune says:

"The Tribune contends that the city should have at least one-fifth of the gross receipts of the traction companies, because they can well afford to pay that much for a monopoly of the streets. Those streets belong to the city as a corporation. They do not belong to the aldermen, who have been in the habit of disposing of them to the traction companies for bribes.

The Tribune figures are altogether too low. Even a 8 cent fare would pay a big profit. But allowing the 4 cept rate, and giving the city I cent, let us see what it would amount to.

During a single day (jubilee week) the street cars carried over 1,250,000 passengers. If 1 cent on each fare had gone into the city treasury, it would have amounted to the snug little sum of \$12,500. Let us say that the average is just half the amount. This would mean during the year \$2,281,250.

This would go a long way toward paying the expense of running the city. Yes, "the streets belong to the city" -and not to boodle aldermen.

But if any party or organization not duly labeled "Republican" or "Democratic" should suggest municipal own ership, or even the taxation of 1 cent, the "old Trib" would get black in the face and sit up nights to howl "confiscation," "vested rights," "revolution," "blood" and "anarchy." - Norton's Monthly.

Arena and New Time.

New Time, which has done so much for the cause of reform and attained to unusual prominence under the editorship of Frederick Upham Adams, has been absorbed by The Arena, which was recently revived by Paul Tyner. The Arena will fill the contracts made with subscribers by New Time, and Mr. Adams asks that all communications relating to the magazine be sent to The Arena, Boston.

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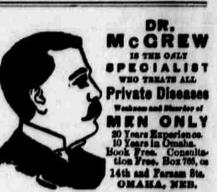
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