

Dr. Lambert Defends Jefferson.

Rev. L. A. Lambert, defending Jefferson and the Declaration of Independence, said:

We come now to the meaning of the word "equal" as used in the Declaration. That word seems to be the cause of a great deal of confusion in the minds of some people. We see not why it should be, since the Declaration itself indicates clearly its meaning—that the equality asserted is equality to those natural rights of every man as against the encroachments of his fellow man, of society and of government; rights which spring from his nature, his personality, his responsibility to God, and his destiny. These rights belong to him because he is a man, and they are equal in all men because they are men. All are equal in the right of immunity from unjust aggression.

Dr. Brownson, in one of his profound essays, goes down to the theological reason of this equality asserted in the Declaration—a reason which we may well suppose did not enter into Jefferson's mind when he asserted it; which shows that he wrote wiser than he knew. In volume XVIII., pages 45 and 46, Brownson thus speaks of those natural rights which Jefferson sums up in the words "life, liberty and the pursuit of happiness."

"Man lives by communion with God, and he communes with God in the creative act and the incarnation, through his kind, and through nature. This threefold communion gives rise to three institutions—religion or the church, society or the state, and property. The life that man derives from God through religion and property is not derived from him through society, and consequently so much of his life he holds independently of society; and this constitutes his rights as a man as distinguished from his rights as a citizen. In relation to society, as not held from God through her, these are termed his natural rights, which society must hold inviolable, and government protect, for every one, whatever his complexion or social position. These rights—the rights of conscience and the rights of property, with all their necessary implications—are limitations on the rights of society, and the individual has the right to plead them against the state. Society does not confer them and cannot take them away, for they are at least as sacred and as fundamental as her own."

Thus this great man of genius, familiar with Catholic theology, delves to the bottom of the problem. The rights here spoken of as deriving from communion with God through the creative act and through nature are, of course, common to all men and equal in all men who live in that communion through the creative act and through nature. But all men so live. Therefore those rights are equal in all.

Jefferson, therefore, in asserting this equality of natural rights as coming through the creative act, expressed a profound truth of Christian philosophy. Where did he get it? Certainly not from the French infidels. God sometimes uses men as instruments in works they do not fully understand, the import of, in shaping the course of events out of which this republic, with a Providential mission, grew. He used as instruments men who were unconscious of or adverted not to His designs, and yet they did their parts to the consummation of the result as surely as Moses did his in obedience to the voice from the burning bush. Jefferson and the other fathers of this republic were near that fire and received more reflected light from it than they wot of. They were Providential men who, aside from their own personal motives, did their part in the unfolding of a divine plan, as Constantine did in his time and Charlemagne did in his.

The rights that we have seen have their root in communion with God, cannot be violated with impunity, whether by the individual, society or government. Retribution follows their violation as

the night the day. These birthrights of man must not be invaded, while he invades not the same rights in others. When they are so invaded a wrong is done, the natural dignity of man is outraged, the circle that the Creator has drawn round about his manhood is raised; a crime is committed not only against the human victim, but against his Maker, and against the order of His providence.

It is needless, or should be, to say that the Declaration, by the word of "equal," does not refer to adventitious differences, such as height, weight, strength, degrees of intelligence, wealth, poverty, etc. No particular height, weight, wealth, poverty or degree of intelligence is essential to man in order to be a man. The four-foot man is no less a man than the eight-foot man. The infant weeping on its mother's breast is, so far as natural rights are concerned, no less a man than he who, crumpling and trembling with age, stumbles towards the grave. The starving beggar, thin as a lath, is no less a man than the ponderous statesman, the fat politician, or the sleek and juicy alderman. And the man with only sense enough to earn an honest living in the sweat of his face is as much a man as the great ones who, for better or for worse, ploughed deep furrows in the world's history. No, children, it was not ephemeral differences—all of which are plus man, and as unimportant as the difference between length of noses—that Jefferson denied. He was not a humorist, nor an idiot.

It is claimed that the rights of the Declaration belong to the abstract, not to the concrete man. Such a claim is groundless, for those rights belong only to men who live in communion with God through the creative act and through nature. Such men are created and therefore real or concrete men. That which is not real and cannot have real rights. The rights of nonexistence are non-existent. The rights that a man cannot enjoy till he becomes an abstract are like Counselor Curran's definition of nothing—a footless boot without a leg, or a bodiless shirt without neck or sleeves; or, we might add, a soup made from the shadow of a bone in the abstract.

Governments do not deal with men in the abstract. They can neither sue nor be sued, hanged nor sent to congress. Be a right ever so patent and ample, the abstract man cannot enjoy it. An essential condition to the enjoyment of rights in concreteness, real existence. When the Declaration speaks of rights it has reference to real, live men of flesh and blood. The dead part has no practical use for mundane rights, and the potential or abstract man can enjoy them only when he ceases to be potential or abstract and takes a cognizable place in the procession from the cradle to the grave. When Jefferson wrote the Declaration he wisely refrained from dealing with metaphysical potentials.

We would remind Father Sheahan that inequality of glory of the saints in heaven does not prove that he quotes St. Paul to prove, namely, the inequality of the saints themselves. They may be unequal, but his argument does not prove it; it only proves the inequality of glory. Nor does inequality of torments prove inequality in the damned. He confounds the conditions with the conditioned—a serious lapse from close thinking. "The equality of men is a creation of our minds."

No, it is, as we have seen, an apprehension or judgment of the mind corresponding with objective reality.

"Jefferson's preamble contains the principles of anarchy."

This, we presume, refers to the principle that the just powers of governments are derived from the consent of the governed. If this principle be anarchic, then Bellarmine, Suarez and the theologians generally are anarchists, for they held and taught that the authority to rule comes directly from the people to the ruler; that the people,

though not the creators of the authority, their consent is the medium through which it comes to the ruler. It is important to observe here that the Declaration does not say that the people are the creators or ultimate source of authority. It simply states that "the just power to govern comes from the consent of the governed," without considering further its ultimate source. The statement, then, is true, according to the theologians we have named.

We will now quote a few extracts from some well known and weighty theologians on how the power comes to the ruler.

Bellarmin: "The divine right has not given this power (of ruling) to any man in particular, for it has given it to the multitude; besides the positive law being taken away, there is no reason why one man should rule rather than another, among a great number of equal men (mark 'equal men'); therefore power belongs to the whole multitude." Having pointed out where this power exists as in its subject, the great cardinal goes on to show how it passes from the multitude to the ruler or body of rulers, thus: "In the third place, observe that the multitude transfers this power to one person or more by natural right. Observe, in the fourth place, that particular forms of governments are by the law of nations, and not by divine law, since it depends on the consent of the multitude to place over themselves a king, consuls or other magistrates, as is clear; and for a legitimate reason, they can change royalty into aristocracy, or into democracy, or vice versa, as it was done in Rome."

Suarez: "In the second place, it follows from what has been said that the civil power, whenever it is found in a man or prince, has emanated according to usual and legitimate law from the people and the community, either directly or remotely, and that it cannot otherwise be justly possessed."

Concina: "It is evident therefore that the power existing in the prince, the king, or in many persons, whether nobles or plebeians, emanates from the community itself, directly or indirectly."

We will conclude these quotations with an extract from Compendium Salmaticense, a text book on ethics in its time in Catholic colleges and universities: "It is universally admitted that princes receive this power (of ruling) from God; but, at the same time, it is maintained with more truth that they do not receive it directly, but through the medium of the people's consent; for all men are naturally equal, and there is no natural distinction of superiority or inferiority. Since nature has not given any individual power over another, God has conferred this power upon the community, which, as it may think proper, to be ruled by one or by many appointed persons."

We submit that in view of these vigorous and exact statements, the proposition of Jefferson in the Declaration seems tame.

Were all these Catholic theologians anarchists, and did they teach the principles of anarchy? If not, then Jefferson did not.

If we have devoted more time and space than the article we have commented on calls for, it is because we are in times when the public mind, inflamed by commercial success and successful criminal aggression, is on a common drunk, and under the Malay impulse to run amuck with swagging disregard to the time-honored principles imbedded in the Declaration and constitution; principles that should be to us what the compass is to the mariner when his ship is in the fog; principles that stand as a bar to anarchy on the one hand, and government absolutism on the other. At such a time to weaken those pillars on which the grand structure of the republic rests is to play blind Samson over again, and invite his fate.

Poor Human Nature.

"What would you do if you had a million dollars?" said one plain, everyday man.

"Oh," replied the other, "I suppose I'd put in most of my time comparing myself with some one who had a billion and feeling discontented."—Washington Star.

of justice, of kindness and of mercy, without oppression, without suffering and without cruelty, that consumed as food by men, the way to, and the environments of the sacrificial altar shall be divested of all unnecessary suffering and of every needless terror. Men are coming to realize that the obligation is upon them to treat with consideration kindness, justice and mercy, sentient life wherever it is found.

"Not less than 100,000 humane societies, including branches, exist on earth today. They are arresting the spirit of cruelty, breathing the spirit of justice into law, and teaching humanity to the coming generations. The consciences of men, to whom are given dominion over the fish of the sea, the fowl of the air, the cattle and every living thing that moveth upon the earth, are waking to the fact that in man's dominion over the lower animals mean government of justice, mercy and truth."

"Human societies wherever established and maintained, have not only discovered great necessity for their existence, but are slowly constructing foundations for future usefulness. Where societies are led by men and women interested in the work, and not overshadowed by timid, inert, fossilized, charitable ornaments, the work has made commendable progress."

"Cruelty abounds everywhere, and not one-third of our land is under the influence of humane societies. In many sections of our country there are no laws preventing cruelty to animals and in many communities where good laws appear on the statute books they are not enforced. What is needed in each and every community, no matter how select and cultured it may be, is an organization, composed of virtuous, intelligent, courageous men and women to secure and enforce laws that will insure justice and mercy to every living creature. Were the teachings of this society incorporated into the lives of our children the next generation would put an end forever to the bloody wars between civilized nations. I sincerely hope we may organize at least a dozen societies in this state within the next six weeks, to the credit of each community and the welfare of the state."

PHILIPPINE CLIMATE

Captain Perry, a Physical Giant Returns Having 105 Pounds—Sixty Thousand Troops There

Capt. Alexander W. Perry, who is well known in Omaha, having been stationed there for some time as a member of the staff of the commanding general, had a little talk with a reporter, which is very interesting reading.

He is now wearing a beard that is liberally sprinkled with gray, and he is but a shadow of his former self. That he is very much attenuated may be understood from the fact that although he is six feet tall he weighs but 105 pounds.

"I lost it all from an attack of malaria," said the captain. "I weighed 183 pounds, but when this took hold of me I lost eighty pounds in about that many days. I was taken sick about the middle of February, and I went down to fast that I was unable to get away from there. I left Manila June 20, and stopped in San Francisco a couple of weeks. I am on the mend now, and expect to get along all right."

"The Philippines? Oh, the climate there is not so bad, but I am inclined to think a white man can stand only about so much of it. I was all over the provinces in connection with my duties in the quartermaster's department during the three years I was in the islands. You see, I went over with one of the first expeditions. We were at Tampa, expecting to shortly go to Cuba, when the order came to go to San Francisco. So it happened that I was there through the whole of the trouble."

"The islands," Captain Perry added, "are practically pacified now, so far as organized resistance is concerned, but the trouble is not over. They do not take kindly to our occupancy of the islands, and they are not at all like us. Of course, we have the strength to crowd our ways down their throats, but they are liable to die of indigestion. Revolution is born and bred in them, and it can't be gotten out in a day or a year. It will be necessary to raise another generation. Individually they are intelligent enough to run their own government."

"We have a lot of troops in the islands. The last roster I saw was about the time I was taken sick, and then there were about 66,000. Since then a lot have come home, and some have gone over, but we must have between 50,000 and 60,000 troops there now. Personally, I don't believe we can get along with very much less than that."

From my observation, we will accomplish better results with a lot of small posts scattered all over the islands than with a greater concentration. The moral effect of the mere presence of the soldiers will be more salutary than the actual force of a larger body. Individually the people there haven't had a chance to express themselves, and probably would not if they had the chance. They are afraid to say their souls are their own, and their leaders do the talking. The great middle class can read and write, and they are an intelligent people.

"Luzon is about half the size of the state of Nebraska, and there, as well as throughout the islands, the cities and towns are on the coast. The only railroad on Luzon is about 140 miles long. The only other means of communication is by wagon and on the navigable rivers."

"We have quite an American colony of civilians in Manila, and large numbers are constantly going in. You can get almost anything there that you can here. One big concern can furnish you with anything from a needle to an anchor."

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There is nothing like Asthmalene. It brings instant relief, even in the worst cases. It cures when all else fails.

The Rev. C. F. Wells, of Villa Ridge, Ill., says: "Your trial bottle of Asthmalene received in good condition. I cannot tell you how thankful I feel for the good derived from it. I was a slave, chained with putrid sore throat and Asthma for ten years. I despaired of ever being cured. I saw your advertisement for the cure of this dreadful and tormenting disease, Asthma, and thought you had overspoken yourselves, but resolved to give it a trial. To my astonishment, the trial acted like a charm. Send me a full-size bottle."

REV. DR. MORRIS WECHSLER, Rabbi of the Cong. Bnai Israel, New York, Jan. 3, 1901.

Gentlemen: Your Asthmalene is an excellent remedy for Asthma and Hay Fever, and its composition alleviates all troubles which combine with Asthma. Its success is astonishing and wonderful.

After having it carefully analyzed, we can state that Asthmalene contains no opium, morphine, chloroform or ether. Very truly yours,

REV. DR. MORRIS WECHSLER.

Avon Springs, N. Y., Feb. 1, 1901.

Dr. Taft Bros' Medicine Co. Gentlemen: I write this testimonial from a sense of duty, having tested the wonderful effect of your Asthmalene for the cure of Asthma. My wife has been afflicted with spasmodic asthma for the past 12 years. Having exhausted my own skill as well as many others, I chanced to see your sign upon your windows on 130th street, New York, I at once obtained a bottle of Asthmalene. My wife commenced taking it about the first of November. I very soon noticed a radical improvement. After using one bottle her Asthma has disappeared and she is entirely free from all symptoms. I feel that I can consistently recommend the medicine to all who are afflicted with this distressing disease. Yours respectfully,

O. D. PHELPS, M. D.

Dr. Taft Bros' Medicine Co. Feb. 5, 1901. Gentlemen: I was troubled with Asthma for 22 years. I have tried numerous remedies, but they have all failed. I ran across your advertisement and started with a trial bottle. I found relief at once. I have since purchased your full-size bottle, and I am ever grateful. I have family of four children, and for six years was unable to work. I am now in the best of health and am doing business every day. This testimony you can make such use of as you see fit. Home address, 235 Livingston street. S. RAPHAEL, 67 East 129th st., City.

TRIAL BOTTLE SENT ABSOLUTELY FREE ON RECEIPT OF POSTAL. Do not delay. Write at once, addressing DR. TAFT BROS' MEDICINE CO., 79 East 130th St. N. Y. City.

LADIES' FRIEND. TURKISH T. & P. PILLS brings monthly menstruation sure to the day—never disappoints you. \$1 per box. 2 boxes will help any case. By mail, plain wrapper. (Sold by B.O. Koutka, Lincoln, Neb.)

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We Cut Drug Prices NOTICE OF PUBLICATION.

In the Supreme Court of the State of Nebraska, Mary C. Magruder, Appellee, vs. Robert Kittle, et al., Appellants.

The Appellee Mary C. Magruder will take notice that on the 14th day of August, 1901, M. Adelaide Kittle, deceased, one of said appellants, filed her Bill of Revivor in the Supreme Court, against Mary C. Magruder, alias released said cause was appealed from the District Court of Dodge County, Nebraska, to this court by Robert Kittle, said said cause was removed to the County of Dodge County, Nebraska. Said action was to foreclose a certain mortgage dated on the 15th day of July, 1898, which mortgage was given to secure a note of \$3,000 of the same date, and due on August 1, 1891. Said note and mortgage securing said note covered lots one (1), two (2), three (3), four (4), five (5), six (6), seven (7), and eight (8), in block two (2), in R. Kittle's addition to the City of Fremont, Dodge County, Nebraska. Defendants Robert Kittle and wife in said action alleged that they never received said \$3,000, nor any part thereof; that they signed only as sureties; that said real estate was described as owned by said defendants, Robert Kittle and wife, and given to secure their liability as sureties only and for no other purpose; that said action was a nullity, and that the holder of said note and mortgage, for a valuable consideration extended the time of payment for a time certain to said principal, without the knowledge or consent of the defendants, and that said defendants, in reliance upon said releases and complete releases said real estate from the lien of said mortgage, that on the 10th day of November, 1898, said Robert Kittle, did institute, in Oklahoma City in the territory of Oklahoma, that afterwards on the 24th day of December, 1898, in Oklahoma County in the territory of Oklahoma, M. Adelaide Kittle was duly appointed administratrix of the estate of Robert Kittle, deceased; that she did, and qualified as such, and is now the sole and only qualified and acting administratrix of said estate.

Said administratrix in said Bill of Revivor, asks that said cause be revived in the name of said administratrix, and for such other relief as may be just and equitable. You are required to answer said bill on or before the 23rd day of September, 1901.

M. ADELAIDE KITTLE, Administratrix of the estate of Robert Kittle, deceased. By Doyle & Borge, her attorneys.

A VALUED TESTIMONIAL

Oliver Waite of Lyons Gives Unqualified Indorsement to

THE BANKERS RESERVE LIFE Prompt Payment—\$5,000 for Children. Check Sent on Very Day Proofs of Death Were Received.

The Bankers Reserve Life Association has just paid \$5,000 in cash to Oliver Waite, of Lyons, Neb., guardian of the minor children of the late John A. Douglas of Laurel, Neb. Mr. Douglas is the first of the Bankers Reserve Life Association board of four hundred called from earth. His brief illness and sudden death saddened the community where he had resided so many years, but the little ones he left behind are amply provided for through a \$5,000 policy in the Bankers Reserve Life Association.

THE FLATTERING TESTIMONIAL which Mr. Waite gives without suggestion or solicitation is a strong argument for the home company and its management.

Lyons, Neb., Aug. 7, 1901.—Bankers Reserve Life Association, Omaha, Neb.—Gentlemen: I desire to convey to the officers of your worthy company, the sincere thanks of the many friends of the late John A. Douglas of Laurel, Neb., for the prompt payment in full of the \$5,000 policy carried by him. The proofs of this claim being received by you August 7, inst., the immediate approval and sending of check in settlement in full, the same date through your Mr. John A. Dempster for delivery to me as guardian on surrender of the policy, is evidence of your promptness in the payment of claims.

I have known President Robinson and Vice President and Treasurer Latta for more than a quarter of a century. I know these gentlemen to be able, responsible, honest business men and worthy citizens of our state. The interest of policy holders will be safe when entrusted to their watchful care. I bespeak for your worthy company a liberal patronage and have no doubt that it will become a large financial institution of Nebraska.

(Signed) OLIVER WAITE, Mr. Waite is a prominent, well known, wealthy pioneer of Nebraska. He has resided for a generation in

Burt county. His words of commendation are a sufficient reply to the carping alien critics who would destroy the home life companies to build up outside institutions.

THE ADVISORY BOARD of the Bankers Reserve Life Association, made up of four hundred of the best citizens and business men of Nebraska, is a power for the upbuilding of this home institution. The members of the board not only watch over the local interests of the company, but protect it from imposters and frauds. Mr. Douglas was a valued member of the board and is the first of the 400 to be taken away. He gave the company his hearty approval while living and his friends commend it for PROMPT PAYMENT OF LOSSES. The Bankers Reserve Life Association is one of Nebraska's reliable institutions. Its place in the insurance history of the state is fixed. The flattering testimonials of business men, beneficiaries and state officials all combine to show it is the most vigorous, determined, successful and promising life company ever organized in the state.

B. H. ROBINSON, PRESIDENT. Is eager for additional help to push forward the good work. He wants 100 experienced underwriters to contract for territory immediately. Write him at Omaha.

Life in the Philippines

When Admiral Dewey sent the pride of the Spanish navy in the east to the bottom of Manila bay, very few American citizens knew anything of the Philippines. They save that these islands were on the other side of the globe and that for years Spain had been vainly trying to suppress an insurrection there. When the news flashed over the United States that the American navy had again demonstrated its superiority and prowess by winning in the far away East India one of the greatest naval battles of the past century, people everywhere consulted atlases, geographies and cyclopedias to find out something about the Philippine Islands. The information given was fragmentary and incomplete. To furnish definite, reliable and complete information of these gems of the sea to the American public, an enterprising firm conceived the idea of sending a corps of competent artists and writers to these distant isles, to thoroughly

investigate the length and breadth of the whole archipelago and reproduce the islands on printed pages so that the people of the United States could form a correct opinion of the various tribes, their habits, social and business life, together with a correct description of the climatic conditions, resources of the islands, possible developments, etc. This gigantic undertaking has resulted in producing the greatest and most popular illustrated book ever presented to the public.

This fact is emphasized by Governor Johnson of Alabama when he declares so emphatically that it is not to be compared with any other work on the subject to which it relates. At the same time these investigations were in progress in the Philippines, similar expeditions were engaged in like work in Porto Rico, Cuba, Isle of Pines, the Samoan and Hawaiian Islands. The labors of these talented corps of artists and descriptive writers have all been embodied in two large volumes of surpassing interest, covering every phase of life in these islands, profusely illustrated with 24 full page colored photographs and over 250,000 square inches of half-tone nickel type engravings, embracing 300 photographs from Cuba, 300 photographs from Porto Rico, 300 photographs from the Hawaiian Islands, 300 photographs from the Philippines. The whole work be-

CONSTIPATION

"I have gone 14 days at a time without a movement of the bowels, not being able to move them except by using hot water injections. Chronic constipation for seven years, placed me in this terrible condition; during that time I did everything I could, but never found any relief. I was my case until I began using CASCARET. I now have from one to three passages a day, and I feel rich! I would give \$100.00 for each movement; it is such a relief."

ATYMER L. HUNT, 100 Russell St., Detroit, Mich.

CANDY CATHARTIC **Cascarets** TRADE MARK REGISTERED REGULATE THE LIVER Pleasant, Palatable, Potent, Taste Good. Do Good. Never Sickens. Weakens, or Grips. 10c, 25c, 50c. CURE CONSTIPATION. Suffering Sensitive Company, Chicago, Montreal, New York.