

citizen a reward commensurate with his contribution to the welfare of society; if the government fails to do this the individual instead of being discouraged should apply himself more diligently to his work.

The individual should learn self-denial. A self-denial voluntarily practiced is quite different from a self-denial forced upon one by unjust laws or by an unjust administration of the government. If the trusts are permitted to extort a higher price than they should; if the railroads are allowed to collect dividends on watered stock and upon fictitious capitalization; if manufacturers are invited to enrich themselves by prohibitive duties on imports; if the expenses of the government are constantly increased because the taxpayer has more influence than the tax-payer—the individual, while waiting for a chance to correct these evils, can to some extent fortify himself against them. He can cut off unnecessary expenditures and so arrange his work as to give it the maximum of productiveness.

Young men, especially, can with profit cultivate economy. Take for instance the amount of money spent for liquor and tobacco. These expenditures are not only not necessary for health or happiness, but they are apt to invite disease. The habits grow and too often not only dissipate one's income but sap the strength and lessen his productive power. The young man who spends his money treating his friends does not treat them as well as he would if he set them an example of temperance and self-restraint. Many young men spend on tobacco leaves money which if put into the leaves of books would not only give them better health but would supply a fund of information that would contribute both to their happiness and their usefulness.

Young men often spend in society money that they can ill afford to spare. It is much better that a young man should be frank with his associates—whether they be male or female—and let them know that he is not only determined to live within his income but to put aside something each year and lay the foundation for a competency. The young man who spends all his spare money in having a good time with the boys does not make friends worth having, and the young man who spends all his money on the girls with whom he keeps company does not inspire the respect that he would if by his conduct he gave the promise of being able to furnish a home and supply the needs of a family.

It is no disgrace to be poor; in fact, the boy who has to make his own way has, as a rule, an advantage over the boy who is content to spend what some one else earned, but it is a reproach to a young man to squander even a small income on things that bring no substantial advantage. One of the first lessons that the young man must learn is to deny himself today in order that he may have more of the comfort of life tomorrow. He who lives up his earnings from day to day will be an object of charity when his strength fails.

No governmental reforms can bring prosperity to the idler or security to the spendthrift. The individual has his part to play; he can not shift the responsibility or blame the government if he fails to make the most of his opportunities.

### Rev. Hillis Attacks Plutocracy

Rev. Newel Dwight Hillis, who occupies the pulpit of the late Mr. Beecher's church at Brooklyn, N. Y., recently administered a stinging rebuke to the idle and luxurious rich of that great metropolis. He contrasts the city life with country life, and points out the advantage that the boys of the west enjoy. He says: "The boy who is nourished in the city, who all his life has breathed only the tainted air of the city and has been cramped by

his surroundings, has no chance. It is the boy who has been reared far from the complexity of city life that does things. Here a man loses his individuality. The men who will make themselves known forty years hence are now husking corn in Nebraska."

This is not only a recognition of the broadening and educating influence of country life, but it is complimentary to the state of Nebraska that it should have been selected as a typical place for this best development of young men. Dr. Hillis goes on to contrast his work with the work of western preachers, and he does this to the advantage of the west. He says:

"The real preachers are those whose work is done in the west. I am a man who spends his time mixing tonics to try to get up an appetite in you who are gorged to the point of gluttony."

What an indictment of his congregation; what a compliment to the freer and larger field in the west. It is a pity that more ministers have not the courage to speak out against the demoralizing influence of what is called "high life," and to warn the people who are rushing headlong down-grade and carrying their families and their communities with them.

The following is another extract:

"Here you are eating many kinds of foods, pouring wines down your throats, saturating yourselves with all kinds of ease and luxury, and then preparing to die out of life, when God has put you here for something better. You are not happy, but in seven days I could make you happy. Organize the resources of life in the interest of the poor and weak, and for misery you will have happiness, for selfishness that corrodes, you will have a blade that flashes more and more, and then you will know real luxury—the luxury of service."

A Daniel come to judgment! He is talking to the men who stand at the apex of our commercial system. Instead of reconizing life as an opportunity for doing good, too many of them look upon life only as a means of accumulating—not what they need for happiness and comfort, but an amount that makes them weary to carry it. Their expenditures expand with their income, and those expenditures are generally selfish and destructive of real enjoyment. They ruin their stomachs with excessive food; they sap their strength with dissipation and they wear themselves out trying to clutch that illusive thing called happiness, which, while it can not be overtaken by those who pursue it, comes silently and unbidden to those who forget themselves in the discharge of duty and in the service of their fellows.

Dr. Hillis' sermon is but another evidence of a moral awakening that is destined to substitute the sentiment of brotherhood for the sensual and soul-destroying ideas that have followed in the wake of material prosperity.

### The Pass Evil

More and more the people are coming to realize the enormity of the pass evil. A number of bills have been introduced at various sessions of the Nebraska legislature intending to prohibit the giving of railroad passes, but these measures were not adopted. One of these bills provided that any justice or judge who used transportation in any form should be ineligible to sit in a railroad case. Another bill made similar provisions as to jurors. Judge Munger of the United States supreme court, for the district of Nebraska, has held it cause for challenge in a suit to which a railroad was a party that a juror who was drawn and summoned asked and received from such railroad a pass. The principles embodied in the bills referred to and the rule laid down by Judge Munger are undoubtedly sound. That a pass has a pecuniary value is recog-

nized by both the donor and the donee, and that a pass may have an influence upon the mind and decision of a juror or judge is understood by the railroad if not by the recipient of the pass. Corporations do not give away things of value without expecting a return in some form, and they would not continue to give passes unless they felt that this expectation had been realized in the past.

The parties to a suit are entitled to a fair and impartial trial, and a trial can not be fair or impartial if the judge or juror is under pecuniary obligations to one of the parties to the suit. As long as men can be influenced by "zeal born of benefits received and fostered by the hope of favors yet to come," as Mr. Cleveland once felicitously expressed it, they will be tempted to lean toward the side from which the benefit comes. It can not be stated as a universal or invariable rule that a pass is a bribe, nor can it be said that it always influences the person who receives it, but until a passometer is invented which will measure the influence of free transportation upon the judicial mind, the only safe plan is to prohibit the use of passes by those who are to decide controversies to which a railroad is a party. If a judge is required to travel in the discharge of official duties his expenses are provided for; if he has occasion to travel on private business he can better afford to buy a ticket than the average man. If any one will observe he will find that those who need free transportation most are unable to secure it, and that those best able to pay their fare are the ones who have the influence necessary to secure passes.

Johnson, the democratic candidate for governor in Minnesota, and Douglas, the democratic candidate for governor in Massachusetts, were elected in spite of the tremendous majorities cast against the head of the ticket.

### Special Offer

Those who agree with *The Commoner* may find in the special subscription offer an opportunity to help in the great educational campaign now at hand.

According to the terms of this offer, cards, each good for one year's subscription to the *Commoner* will be furnished in lots of five, at the rate of \$3 per lot. This places the yearly subscription rate at 60 cents.

Anyone ordering these cards may sell them for \$1.00 each, thus earning a commission of \$2.00 on each lot sold, or he may sell them at the cost price and find compensation in the fact that he has contributed to the educational campaign.

These cards may be paid for when ordered, or they may be ordered and remittance made after they have been sold. A coupon is printed below for the convenience of those who desire to participate in this effort to increase the *Commoner's* circulation.

THE COMMONER'S SPECIAL OFFER		
Application for Subscription Cards		
5	Publisher <i>Commoner</i> ; I am interested in increasing <i>The Commoner's</i> circulation, and desire you to send me a supply of subscription cards. I agree to use my utmost endeavor to sell the cards, and will remit for them at the rate of 60 cents each, when sold. Name _____ Box, or Street No. _____ P. O. _____ State _____ Indicate the number of cards wanted by marking X opposite one of the numbers printed on end of this blank.	
10		
15		
20		
25		
50		
75		
100		
If you believe the paper is doing a work that merits encouragement, fill out the above coupon and mail it to <b>The Commoner, Lincoln, Neb.</b>		