

has given Mr. Cleveland most of his popularity. But Mr. Hill's support, dangerous as it is, is not so detrimental to Judge Parker as the corporate support, which is gradually gathering about him." Ideal number two.

"There is no doubt that the corporate interests have an understanding with Judge Parker." * * * "Can the democratic party afford to lend itself to a movement to so make up the supreme court as to nullify the efforts of the people at reform?" * * *

"As president, Judge Parker, might appoint one, two, or even three supreme justices, and his appointments might bar the way to relief for ten or fifteen years." Ideal number three.

In the Commoner of April 15, 1904, under the title of "Parker, Alias Belmont," Mr. Bryan had an editorial in which he referred to Belmont in this fashion: "That he should be selected as the diplomatic representative of Judge Parker is sufficient proof that the judge's nomination would put the democratic party back in the Cleveland rut, and make the administration a co-partner with the Wall street syndicates." Ideal number four.

Again: "But if the party had not had its bitter experience with Cleveland it would have ample reason to avoid a 'syndicated president,' but with the experience of 1892 and 1896 fresh in the memory, it would be inexcusable, nay, even criminal folly, to put the destinies of the party and the country in the hands of a man mortgaged in advance to men of the Belmont type." Ideal number five.

But why enumerate further? The files of the Commoner teem with just such characterizations of Parker. So the election of Parker means the triumph of Mr. Bryan's ideals, we must look to the files of the Commoner for a statement of Mr. Bryan's ideals. These are the ideals of Judge Parker as set forth by Mr. Bryan, and Mr. Bryan says his triumph will be a victory for his ideals. Is it possible?

But those who really know Mr. Bryan better than, in this campaign, he seems to know himself, will appeal from Phillip drunk to Phillip sober. They will prefer to take his characterizations of Parker as odious opposites of Mr. Bryan's ideals. They will prefer to believe what Mr. Bryan said before the St. Louis convention than what he may say since. They will prefer to believe that he meant what he said when he said that Parker's nomination was "secured by crooked and indefensible means," and that "if the democratic party were so unfortunate as to elect Parker, it would be disastrous to it, because it would be only another record of Clevelandism."—Q.

He Does Not Dare to Answer

The World-Herald repeatedly calls upon the "Standard Oil" governor to make answer to some pointed questions. The World-Herald is cruel. It should remember that there are some questions that people do not wish to answer; some they can not answer, and some they dare not answer. The following questions are some that the World-Herald has asked repeatedly, and which the governor of the great state of Nebraska does not either desire or dare to answer:

"Is it not true that Governor Mickey called into his office James H. Hays, the chief oil inspector, and requested him, in the presence of a representative of the Standard Oil company, to approve several carloads of oil which Mr. Hays had previously condemned?"

"Is it not true that Mr. Hays declined to comply with Governor Mickey's request?"

"Is it not true that within one hour after Mr. Hays had declined to accede to Mr. Mickey's request Mr. Hays was removed from office?"

"Is it not true that Mr. Hays' successor was Ed A. Church, the favored candidate of the Standard Oil trust?"

"Is it not also true that among the early acts of Mr. Church's administration was the approval of the oil which Mr. Hays had condemned and which condemnation he had, in response to the governor's request, refused to cancel?"

General Barry

In their desperation to hunt up and discover somewhere or somehow, some discrepancies in the accounts of fusion officials in the past, the "redeemers" attempted to besmirch the record of Gen. Patrick H. Barry, than whom no more honest man has ever occupied any position of public trust in all the history of Nebraska.

It will be recalled that General Barry was adjutant general of the state during the Spanish war and subsequent military movements. He had the handling of hundreds of thousands of dollars. Expert Examiner Wiggins, in going over the accounts of General Barry, found an item apparently showing a discrepancy of some \$75.04. The

"redeemers" gleefully took up the cry that at last they had discovered a shortage in the account of a fusion official. They thought this shortage might offset that of more than had a million of a previous republican official. So they rejoiced, but somehow their expert later discovered that the apparent shortage was fully accounted for in the fact that the item of apparent shortage instead of having been charged as premiums on state warrants should have been entered as money received from the government in a settlement of accounts. So this error being discovered and rectified it proves a clean bill for General Barry's administration.

So the lie had gone out over the state that a shortage of \$75.04 had been found in General Barry's accounts. An attempt was thereby made to blacken the record of the old veteran. But every one who knew him knew that the report was a lie. And now the "redeemers" themselves acknowledge that it was a lie. But, after all, this occurrence redounds to the credit of General Barry. It shows almost a remarkable record. More money passed through his hands during these war days than has ever passed through the hands of any other adjutant general, in fact more than all others combined have handled, and not one cent of shortage is found. All honor to General Barry, the upright and true.

Shifting Responsibility

The matter of personal responsibility for our acts is a subject that seldom interests many of us. How we do so face ourselves with the idea that whatever we may do, the responsibility may be shifted to other shoulders! But no greater error was ever entertained by man. Ecclesiasticism originally promulgated this false doctrine. It was thought that the sins of man could be shifted to the goat to be sacrificed, and that the spilling of its blood would be complete atonement with God for the sins of man. But experience raised a doubt in the minds of thinking men about the truth of the proposition that smoking fesh could appease the wrath of God. And so out of that superstition grew another—that one complete sacrifice might be made of an innocent being, upon whose guiltless shoulders might be laid the sins of the world. Vain hope.

So in our day men defend actions they are ashamed of by a futile attempt to shift responsibility. Corporations are organized to shift responsibility from the shoulders of a single man to that of the corporation. Men organize a corporation, because as a member of such they are not liable in law for the debts of the corporation, and because they as individuals in a corporation are by law exempt from many criminal statutes that a private business would make them liable to.

Men become soldiers. They learn the art of murdering their fellow beings in a scientific way. When they carry out their instructions, and make widows and orphans in conflict with men with whom they have no quarrel, they console themselves that they are not responsible, but that government is, forgetful of the truth expressed by Lowell that

"If you take a sword and dror it And go stick a feller through, Gov'ment ain't to answer for it— God'll send the bill to you."

Business men will teach their agents to misrepresent goods and think that when it comes to the lying, the responsibility for that lying will rest upon the head of the agent, and the agent in the lying and fraud will think that the responsibility for the act rests upon the head of the employer.

The minister of the Meek and Lowly will preach what he knows is false or fail to express what he knows is true, and he thinks that upon him rests not the responsibility for the deception; that his flock demands certain things that he proposes to supply, because his bread depends upon it. Or he fails to ascertain the truth regarding a superstition, and he thinks that his failure to ascertain its truth is excusable.

Murder is the taking of human life after deliberation. Almost every state in the union is guilty, then, of murder, because they send men to death after deliberation. Individual citizens of the state console themselves that they are not guilty of murder, because the state has committed the crime, and the state—what is it?

Members of political parties vote their tickets without questioning either the merits of the candidates upon them or the virtues of the issues at stake, and then they console themselves with the thought that if they have made a mistake, their leaders are to blame and not themselves. On the other hand the leaders console themselves with the sweet solace that they have

Insured in Four Companies THE Bankers Reserve Life Company OF OMAHA, NEB., Are The First To Pay

Cedar Rapids, Nebr., Oct. 10, 1904.

Bankers Reserve Life Company, Omaha, Neb.

Gentlemen: Your agent, Mr. Schaffnit, has just called upon me, giving me your check, No. 6006, drawn on the Union National Bank of Omaha, Nebraska, payable to my order for \$2500.00, being in full settlement of policy No. 1858 on the life of my late husband, Frank W. Coll, said policy having been surrendered on delivery of the check.

You will please accept my most sincere thanks for paying the amount in full so promptly. As I understand it, the check was made out immediately on receipt and verification of the proofs and handed to Mr. Schaffnit for delivery to me, it having reached me within two weeks of Mr. Coll's death.

Hoping that I may be of service to the Company, and wishing it every success, I am,

Yours sincerely, U. H. COLL.

All policies secured by deposits of approved securities with the State of Nebraska.

B. H. ROBISON, President.

only given the people what they demanded.

And so throughout our whole society we see men and women forever unmindful of the fact that every act of their lives contributes to the making or unmaking of themselves. They console themselves that if their acts are errors they are not to blame and that they are not to suffer, because environment or other influences force upon them the performance of acts at which their natures would otherwise rebel.

Vain hopes—all of them. Nature and Nature's God do not work after that fashion. Nature's sure and fixed law is that upon every head rests the absolute responsibility for every act. She has entrusted to every creature the building of its eternity. She fixes the sure and inevitable compensation for every act, good or ill. Her balance is absolute and sure. She makes no compromises. She accepts no excuses. She offers no atonement. Upon every nature rests the responsibility for its advancement or retrogression. She allows no shifting.

Nature's law is that every quality of your nature shall be added to, if you use it, and shall be subtracted from if you fail to use it. "To them that hath shall be given, and from them that hath not shall be taken that which they have." The member of a corporation who fails to perform his full duty as he understands it, fails to exercise those qualities with which nature has endowed him. Not permitting her fine qualities to be in possession of those who fail to use them, she takes from them the benefit of them, and to that extent are they impoverished.

The soldier who goes into battle for no other reason than that his government commands it, and kills and murders his fellow being, by that act cultivates the baser element of his nature, and by that cultivation it grows, and being base it finally consumes him.

The man or woman, minister of the gospel, legislator, governor or judge, who fails to give expression to the great truths, the power to see which he has accumulated in experiences of the past, fails to give expression to that much of his very life, and his failure to so express himself causes him the loss of that much of himself. For life is expression, and there is no life outside of it.

Why is it that today thoughtful men everywhere refuse to be influenced by the editorials of many daily papers?

is it not because the editorial writers are no longer allowed the freedom to think and express their thoughts? Is it possible for any writer to inspire the thought and interest of men if his utterances are dictated by the counting room receipts or by the policy of the paper for which he writes? And to the extent that he is handicapped and restrained, just to that extent is his work impoverished. Just to the extent to which he fails to express himself, just to such extent does he fail to increase the store of those virtues with which nature, by the recognition of her beneficent laws, would endow him.

Just to the extent that men submit to leaders and allow others to do their thinking for them, just to that extent do they become incapable of thought and independent action. It is only a question of time when they must become helpless victims to the environment about them. They cease to grow, and as nature allows no inertia they cease to exist at all. Life is expression, and failure to express oneself is a failure to live.

So there can be no such thing in nature as the shifting of responsibility. -- we fail to act, we secure not the quality, the possession of which we desire. Having by effort and action secured it, we will lose it if we fail to keep eternally at it. Forever upward, onward and forward, or forever backward and downward, is nature's law. She brooks no stationary point, and upon every atom of her universe rests the responsibility of its perpetuity. Upon every mind rests the task of deciding its eternity and everlasting power for good.—Q.

Divorce Laws

Real students of sociology can but be amused at the cheap talk indulged in by ecclesiastical councils, regarding the divorce question. Because there is an undoubted prevalence of divorce suits, these councils would make divorce practically impossible.

There can be no question but that there are too many divorces. There can be no question that these entail upon society a burden in looking after children whose homes have been destroyed. There can be no doubt of the fact that little children are left without proper care as a result of separation of their parents. But does the remedy lie in any provision that forces a couple to maintain the relationship of husband and wife, when that rela-