THE DANGERS OF DOMESTICS.

Rev. Savidge's Startling Words From His Pulpit.

HELL HURLED AT DEBAUCHEES.

Awful Sins in Homes of Refinement and Palaces of Wealth and Supposed Purity — Rev. Harsha on Labor.

A Sermon to Employers.

Rev. C. W. Savidge addressed his last evening's discourse at the Seward street M. E. Church to the employers of domestic servants. The text was taken from Collosians, 4: 1: "Masters give unto your servants that which is just and equal; knowing also that ye have a master in heaven." God here speaks in behalf of the lowly and needy. He speaks for those who cannot speak for themselves. He said his mission to earth was to heal broken hearts and to open prison doors. And we know he has a great field even in our midst. God speaks these words to you. People are so liberal of the gospel. They give it all away. Let every person here who has a servant, weigh these words of the Great Teacher well. God looks down on this city to-night and sees that the servants are mistreated and wronged.

The moat of our servants come from across the water, and when they land at Castle Garden their trouble begins. Many a runner and agent at this gateway for strangers will have to account for the wrongs done to the ignorant and helpless. Remember, God keeps a record. Again, they are made to feel that they are servants in your homes. That idea is forced upon them at every turn. They are made to know what a stinging thing it is to be poor and utterly dependent. The mistress of the house has her place, and the servant has her proper place, but the difference of position gives no one the right to enslave the human soul. It is our mission here to help and lift up, rather than to sadden, degrade. Some are made to do unnecessary work. Many feel that the servant girl must work fifteen hours a day seven days in a week, or she will not earn the paltry sum she gets. When she finishes the long round of daily work she is told "to wash the doors or windows," or something of that sort, though the work is not needed.

A weakly girl said to one of our ladies the other day: "I want to come to your house and rest." Take it to yourself. How would you enjoy life if it were one eternal grind. Your work would be done better if your servant had an hour or two to rest every day.

Others have poor and insufficient food. The servants wait till the second table, but often the first table eats up all the food. I know of one family in this town who cannot keep servants from this one fact, that they won't give them enough to eat. And these are folks who put on lots of style, too. It seems to me, if I were a brass-collared dog, I would try to carry it out in better shape than that. Many a poor girl in this town has been cheated out of her pay—cheated out of money she earned over a cook stove and a wash tub. A man who will cheat his washerwoman or his servant is getting pretty low. But this is a thing which many society and church people do in this city. If some of you are surprised that church members should do such a thing as this, I would say that the man who only makes a profession of religion will do as mean things as the devil wants him to.

Again, as the servants work is now arranged, in many cases she has no time to go to worship God. The majority of the servant girls have no Sabbath. The people whom they serve sleep late on Sabbath morning, so that they are of necessity late in beginning their work. And the Sunday dinner is the affair of the week. Hundreds of girls in our hotels and private homes never go to church, and many cannot go. The employers go in some cases, and are apparently very devout, but a piety which will allow its possessor to sleep so late that the servant is kept from the house of prayer, is of precious little worth.

And last, but not least, the servant often has her good name and character taken from her by her employer. If you doubt what I say on this point, come to me and I will prove it to you. God knows it is true, and so do you know it. Some of you know that it has gotten out among the neighbors that the reason your wife has to change girls so often is that her husband is such a low bred cur. The servants won't stay in the house with you.

Not very far from this church is a beautiful residence. For a few weeks within the past year, a trusty servant girl had charge of the house, and a man had charge of the grounds and the stables. This man offered one insult after another, till she finally told her employer, and he said to her, as he handed her a pistol: "Blow the top of his head off." The man in the stable had nothing more to say.

I would to God it were only stable men I had to charge with the moral ruin of poor servant girls. Let me give you a typical case of the way this devilitry is carried on in many homes. A most respectable and excellent servant girl unites with one of the city churches. She is employed in a home of wealth and so-called refinement. The occupants of that home have a place and a name in the church of Jesus. They are highly respected people. The girl attends the services faithfully, but seems to get no rest of heart. Two years have passed since she united with God's people. She can stand it no longer. She tells her pastor that for two years she has been compelled to be the mistress of her employer, and asks in the name of God what she shall do? He tells her to bring her trunk to his house and he will find her a good place. This minister takes her to a place which he believes to be above reproach. The owner of that home stands well in society and in the church. At the end of two years that servant girl is sent to Chicago to give birth to his child. And do you know that this awful wickedness is going on all through our society and our churches? I know now what Josh Billings meant when he said, "The more business I have to do with men, the better opinion I have of dogs."

These two reasons are given for the moral ruin of servants: They are dependent and they are ignorant. But I add a third and it is the supreme reason: The awful depravity of the employers.

Looking again into the text we see plainly the way they should be treated. "Masters, give unto your servants that which is just and equal." That means humane, honest, Christian treatment and God expects this at our hands. They should look upon our servants as our equals before God, however unequal they may be in education and intelligence. We should treat them as having immortal souls, and as those who will stand at the judgment with us. And to bring this about let the preachers and churches speak out. In the name of God is this state of things right or wrong? If it is right, let us applaud it, but if it is wrong, let us cry aloud and spare not. Many a soul is going down to hell, and the preachers are as still as the grave as to the real causes. They tell us, "The people are refined and delicate on these points, we cannot touch upon them." Let men stop these sins and I will shut my mouth, but not till then. The devil just laughs when a preacher takes up some old, dead issue, but when he strikes at the living, awful sins, he is frightened.

Then, too, your homes must be converted. God says to-day, "Come thou and all thy house into the ark." And this invitation is addressed to the man of the house. This world will go to hell if the men are not saved. Only pure religion bestowed by Jesus, can root out this supreme selfishness in the sinful heart. God send us a mighty revival in our churches.

In conclusion this text tells us the reason which God gave for treating the servants well. "Ye have a master in heaven." The recording angel has been writing. You will stand before the Judge and the poor servant you have cheated or degraded will stand by your side, and with infinite shame and remorse you will hear the awful word "Depart," and you will take your way to the regions of the "damned." In the name of Jesus I ask you to turn your back on sin and set your face as a flint toward heaven.

Sermon to Workingmen.

Rev. W. J. Harsha preached last night the second discourse in his series to working men and women. After acknowledging his obligation to certain books, whose facts and figures he would refer to freely, he took for his text Exodus 2:15: "He sat down by the well." These words refer to Moses. One day he walked out from the Palace of the Pharaohs, where was his home, and saw one of his Hebrew brethren grievously afflicted and abused by an Egyptian. The labor question then was as pressing as it is to-day. Moses looked about him cautiously to see that no one was looking and then he rose against the oppressor and slew him. He hid the body in the sand and thought no one would know of the occurrence. But it was discovered and Moses was compelled to flee for his life. He came to a cool, shady spot, beside one of those wells which are such a blessing in a hot country, and there he rested himself. No doubt he was deeply pondering the burdens of toil, the complications between capital and labor, and all the dark problems which have engaged the minds of men from Homer to Henry George. It was a very delightful place for rest and meditation. Our Lord afterwards found it so when he talked with the woman of Sychar at the rim of Jacob's well.

Let us go a little more minutely into the labor question to-night. We are interested in the moral aspects of it just as Moses was. That hour's meditation at the well may have prepared him for understanding God's wise provisions for the good of laborers afterwards given from Mount Sinai. And we may be profitted by our study to-night.

I intimated to you last Sabbath evening that one of the causes of the present difficulty between capital and labor, one of the reasons why we have such a large unemployed class, is found in the remarkable growth of cities. Undoubtedly the building of a city calls for a large amount of skilled and unskilled labor, yet such vast multitudes flock to the modern cities that it is impossible to supply them all with work. This is an age unlike any that has gone before. Upon the Nineteenth century have fallen certain changes in the social and industrial conditions of mankind that almost amount a revolution. We live in the age of great cities. In olden times Rome was the only great center of population in the world. Now that city is left quite in the shade by London and Paris and Canton, while our own metropolis is fully her equal. Look more closely at London, for example. Three hundred years ago she was considerably smaller than the present Boston; 200 years ago she had about the population that is now claimed for Chicago; to-day you must pile together New York, Philadelphia, Brooklyn, Chicago, Boston, St. Louis, Baltimore, Cincinnati and San Francisco to make a London. It has been said: "More people live in London alone than in the whole of Holland; more than in Sweden; more than in Portugal; more than in Ireland or Canada; more by 1,000,000 than in Scotland." What an immense concourse of people in an area of a few square miles. Maccaulay boasted that in his day he walked through every street in the city, but to do that now it would be necessary to walk 2,500 miles. Three hundred and fifty more persons may be expected to sleep in London to-night than slept there last night, 2,500 more than a week ago to-night. Every month adds a city of 10,000 inhabitants; Every year one of 125,000 inhabitants.

This may be taken as a fair sample of what is going on in a small scale on the continent of Europe and in the new republic of America. The great drift of population is toward the cities. And it will be more and more so. Man attracts man. Ten men have a stronger attraction than one man, and a crowd of men more than ten. So the larger a city becomes the more will it draw men into its busy vortex. Thomas Jefferson called cities "great sores on the body politic," and they are sores that will never be healed.

Machinery has lessened the number of men needed in the country, and consequently we have flocks of laborers in the cities. What shall we do with them? What do they demand to have done? Now among the unemployed there are some who are pure anarchists, and these simply demand that capital shall be destroyed and capitalists killed. Such persons set fire to Paris in May, 1871, and destroyed immense amounts of railway property in Pittsburg and other places in 1877, and threw the bomb a year ago that caused such death in Chicago. Every respectable workman is opposed to such methods, and we may simply say of anarchists that they are to be relegated to the police.

Then there are some who demand that all governments shall be changed so that in some way workingmen shall be on a par with capitalists. These are called communists. They would have all things in common. They agree to this extent, though they differ greatly as to the means of accomplishing this end. Communism abroad has sometimes taken the assassin's knife or pistol in its hand. On the 11th of May, 1878, it attempted to take the life of the emperor of Germany. Now it is possible for governmental enactments to remove a portion of the burdens upon the working classes. The enormous armies abroad might be lessened, for example; and so the taxation of the poor might be reduced. In our own country certain wise measures of money circulation might be devised to help the needy and give employment to the unemployed.

Then there is the anti-poverty society, which claims that there is something radically wrong with the fundamental principle of property. Henry George would have the use of the soil as free as the use of the atmosphere and claims that it can be. His views are brilliant and plausible, but it seems to me they can never be realized in any state of society less than the angelic.

Then there are the various guilds and labor associations and for many of them I have the warmest admiration. The Engineer's union and the Knights of Labor seem to me very worthy associations. If we had more men like Mr. Powderly and more of a disposition to heed his wise directions and requests, the labor problem would not be so dark as now it is.

But I haven't time to attempt a solution of the problem to-night. That will come up in the course of our discussion. But meanwhile there are two or three things which workingmen need to know. The first is, just what labor is. Briefly it is the employment of the strength and ingenuity of man to make the things and conditions of nature better. Then they need to know that a man has an absolute right to the fruits of his toil, whether it be a silver dollar or a piece of land or what not. This gives labor as the foundation of capital and property as it undoubtedly is. Then they need to be disabused of the old notion that labor is the creator of all values. Labor would never make thistle-down as valuable as cotton. There must be an inherent value in a thing before labor can bring it out and increase it. Even in the clay which the potter uses there is an antecedent possibility of hardening under fire that makes the clay with the trouble of moulding it into a jar. Labor augments but does not create all values.

Above all, the laborer needs to know and practice Christ's command, "Love thy neighbor as thyself." This will go far to solve the labor problem.

Diebold Safes.

Call and see the large stock Meagher & Beach, Gen'l Agt's. have on hand at 1415 Farnam st., Omaha.

DEPENDS ON THE MAYOR.

The Board of Public Works Will Wait For Mr. Broatch.

Mr. Balcombe, chairman of the board of public works, was seen last night by a BEE reporter.

"What have you to say regarding the action of the city council in re-awarding the contract to Regan Brothers to finish the work on the city hall basement?" was the first interrogation.

"By the terms of the new contract," replied Mr. Balcombe, "the mayor, contractors and board of public works must consider before anything more can be done."

"Do you think that the board of public works will concur?"

"As to that I cannot say. I have made no canvass of the members and therefore don't know. Besides I am not prepared to speak regarding what my own action may be."

"Possibly the conduct of the mayor in the matter may have a great deal to do with that of the board," suggested the reporter.

"Yes, that may be possible. The board are but creatures in a legal sense to the mayor and council, and by law are bound to conform to the wishes and acts of the latter."

It is understood that the mayor will take immediate cognizance of the action of the council Saturday night, and that the annoying and vexatious subject will be ended forthwith and forever.

Seidenberg's Figaro, the only 10c cigar for 5c. Ask your dealer for them. Max Meyer & Co., wholesale depot.

Young People's Society.

The union meeting of the Young People's Society of Christian Endeavor will be held at the First Poesbyterian church on the 13th of December. It is expected that an interesting session will be held.

SENSIBLE PRESENTS.

Recognizing the special inquiry which is always made at this season of the year for Boys' Suits and Overcoats suitable for Christmas and New Year's Gifts, we have decided to meet this want in a manner which must be highly gratifying to economical parents by offering special inducements in our Boys' and Childrens' Department. The large and pleasant room devoted to this department and the excellent light makes selection easy. We have an unusually attractive assortment and our prices will leave all competition out of sight. We offer for this week

Childrens' Good Overcoats, sizes 4 to 10, at $1.35, for which other dealers ask $2.50.

Very nice Childrens' Ulsters, brown plaid, neatly made, sizes 4 to 10, at $2.25.

A splendid Cassimere Overcoat, with adjustable cape of same material, at $2.50.

Another good Overcoat, similar to the above, is with Astrachan cape and cuffs, a very stylish looking garment, also, at $2.50. It would be excellent value for $5.00.

In finer grades we have a few small lots of very choice styles which we offer at marvelously low prices. The brief season left for the disposal of hese goods compels us to mark them at less than one-half their actual value.

One lot of little Ulsters made of fine Chinchilla and beautifully trimmed with braid, sizes 4 to 10, at $5.75.

One lot of very fine Astrachans, with satin lined cape, a beautiful garment, for $7,50.

Another very fine little Kersey Coat, with beautiful fur trimming, for $7.25.

No more and appropriate and useful Holiday present for Boys can be suggested than one of these garments, and we guarantee that these styles could not be duplicated in any first-class establishment for less than double the price.

A large variety of Boys' Overcoats and Ulster sizes, from 12 to 18, at equally low prices.

In Boys' and Childrens' suits we have an immense variety of styles and qualities from $1.60 up. Some of the finer grades we have reduced considerable. The figures were seeming low enough before, but we want to sell them out before the season closes.

There are also some splendid suggestions for presents in other departments in our large establishment. We carry the most complete Stock of Mens' Furnishing Goods and at lowest prices. An inspection will prove more forcibly than ever before that we are the leading Mens' Furnishers of Omaha, and we guarantee our prices lower than asked in any other house for like qualities. Among the many articles which we carry and which would make useful presents for gentlemen, we enumerate a few

All Silk Suspenders at 75c, usually sold at $1.50.

Silk Mufflers, in elegant patterns, at 75c, worth double.

Wool Mufflers in great varieties.

Japanese Silk Handkerchiefs, at 25c, 35c and 50c.

Silk Umbrellas at all prices.

Fine Jersey and Cardigan Jackets.

In Neckwear we have already won a wide reputation for selling high grade and choice styles at most popular prices. The Prince Teck Scarfs, which we sell at 15c, 25c and 50c can not be bought for less than 50c, 75c and $1.00. For the Holidays we have made extraordinary preparations in this department.

All goods marked in plain figures and at strictly one price.

Nebraska Clothing Company,

Corner Douglas and 14th, Streets, Omaha.

Caught a Confidence Man.

Tom Lacy, a confidence man and crook, who has been making his headquarters at the City hotel, was arrested last night while trying to work a young country fellow out of a large roll of money. Lacy had made his boast that on the night before he had "done a greeny for $200," and asked "Big Fan," a bawdy house keeper, to help him in the present job, his scheme being to drug the liquor he gave his victim. Fan refused to help him and Officer McCarty getting wind of the affair, nipped it in the bud and lodged Lacy in jail.

Death of Alexander Cruickshank.

Alexander Cruickshank, aged fifty-five years, died at Pasadena, Cal., on the 3d inst. He was at one time a resident of Omaha, and was actively engaged in the dry goods business. About five years ago he went to Pasadena, where he leaves a wife and two sons.

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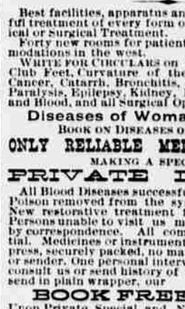

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SPECIAL NOTICES.

Continued from the seventh page.

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FARMS and wild lands to trade for city property. W. M. Harris, over 230 S. 15th st. 873 10*

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SUFFERERS FROM NERVOUSNESS Lack of Vigor, Body or Mind, result of over-Work, indiscretion, etc., address above.

A MAN

WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY WILL SEE BY EXAMINING THIS MAP THAT THE

CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position, close relation to lines East of Chicago, and continuous lines at terminal points West, Northwest and South, is the true middle link in that transcontinental system which invites and facilitates travel and traffic between the Atlantic and Pacific.

The Rock Island main line and branches include Chicago, Joliet, Ottawa, La Salle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oskaloosa, West Liberty, Iowa City, Des Moines, Indianola, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Bluffs, in Iowa; Gallatin, Trenton, St. Joseph, Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown and Sioux Falls, in Dakota, and hundreds of intermediate cities and towns.

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