

THE WEALTH MAKERS.

New Series of THE ALLIANCE-INDEPENDENT. Consolidation of the Farmers Alliance and Neb. Independent. PUBLISHED EVERY THURSDAY BY The Wealth Makers Publishing Company, 1138 M Street, Nebraska.

GEO. HOWARD SIMON, Editor J. S. HYATT, Business Manager



N. I. P. A.

"If any man must fall for me to rise, Then seek I not to climb. Another's pain I choose not for my good. A golden chain, A robe of honor, is too good a prize To tempt my hasty hand to do a wrong. Drove a fellow man. This life hath we Sufficed, wrought by man's avarice; For And who that hath a heart would dare prolong Or add a sorrow to a striken soul That seeks a healing balm to make it whole? My boom owns the brotherhood of man."

Publishers' Announcement. The subscription price of THE WEALTH MAKERS is \$1.50 per year, in advance. Agents in soliciting subscriptions should be very careful that all names are correctly spelled and proper postage given. Blanks for return subscriptions, return envelopes, etc., can be had on application to this office. ALWAYS sign your name. No matter how often you write us do not neglect this important matter. Every week we receive letters with incomplete addresses or without signatures and it is sometimes difficult to locate them. CHANGES OF ADDRESS. Subscribers wishing to change their post-office address must always give their former as well as their present address when change will be promptly made.

STATEMENT OF CIRCULATION

J. S. Hyatt, Business Manager of The Wealth Makers Publishing Company, being duly sworn, says that the actual number of full and complete copies of THE WEALTH MAKERS printed during the six months ending October 11, 1894, was 211,200. Weekly average, 8,123. Sworn to before me and subscribed in my presence this 11th day of October, 1894. E. J. BURKETT, Notary Public.

ADVERTISING RATES.

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"We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He lives most who thinks most, feels the noblest, acts the best."

Five years more in this century. And the shadows of coming events, new and startling, may be seen.

He who thinks the men on top can keep the world from moving forward and turning them under, has not reckoned on the relentless progress of truth.

The right to work, for every man that is willing, is the next great human right to be defined and enforced by the law," says Prof. John R. Commons.

E. H. SORENSON, business manager of the Danneberg Lumber Company, at Danneberg, Neb., is one of the men who has no use for the Business Men's Association. And he is therefore the man for Populists to stand by.

The American Bankers Association which held its annual meeting in Baltimore a few weeks ago, got a preacher to pray to open the meeting, and he prayed that they might "act in unselfishness." This is considered in hades the greatest joke of the season.

If the Populist party gains in this election enough to give it general impetus forward look out for a tremendous political battle to follow. If it does not gain, as we expect it will, oppression will increase and the volcanic fires will be smothered by force, till the whole lid blows off.

The Populist candidate for governor of Minnesota, Hon. S. M. Owen, editor of the "Farm, Stock and Home" in a recent speech well said:

No political party ought to outlive more than four presidential terms, three would be as well or better, because parties are very much like men after all, are only pure and innocent when they are very young.

The difference between the rich and the poor is chiefly a difference caused by legislation. The rich are made rich not by a difference in what they have produced, but in what they have commanded through unjust laws. The rich are the class who cannot be fooled by political liars and demagogues; those who lack means to live are the class who are deceived by party leaders. Votes are the means by which wealth is distributed.

A FRIEND dropped into the office election day and related a fact bearing on the practices of the old Rep party in this election. A man whom we can name was wanting to go to Texas and expected to leave some time ago, but had been forced to wait for his transportation. On the morning of election day the R. R. agent let him know he could get his transportation that evening. Knowing him to be a Major Republican the R. R. had held back his transportation and kept him in the state to vote.

"80 FALLEN, 80 LOST"

The spectacle of the leaders of the Republican party, the head and ruling power of it, hiring steam whistles and hoodlums to disturb the meeting of their political opponents in Funk's opera house the night before election, was enough to disgust and drive out from its ranks all fair-minded people. We have nothing more to fear from a party that has sunk so low and that makes a public shameless display of itself. The same vulgar and contemptible intolerance was shown at Topeka, we learn from a friend living there. Here, as there, it can not be excused as the work of irresponsible toughs. They were brought together by the Republican committee for the work which they did. When corrupt politicians see that their candidates are threatened with defeat and that their hold of power is slipping, in their desperate resorts they give themselves away and hasten or increase their own overthrow.

Another public showing of the fallen spirit of the Republican party and the goldbug Democrat bolters in the campaign, was the exercise of autocratic power in preparing the ballots to confuse and mislead the people and so prevent a fair election. Instead of sending out the sample ballots in their customary form, as they have heretofore been printed, placing each party's name in a separate line and joining with a brace when two or more parties nominated the same man, Secretary of State Allen assumed power to run upon one line Democrat and People's Independent, connecting them with a hyphen, making a new compound name of his own, which was contrary to fact, and he placed the name of the bolters, who came on by petition, as "Straight Democrats." This arbitrary act was to confuse and mislead voters so that they would not vote as they desired and intended to vote, the end in view being to so continue the Republican party in power by fraud, by deception, if it should lack the needed votes. The action of our committee serving a writ of mandamus in the district court in part prevented this game to practically disfranchise thousands and steal the state government. By order of the court, Judges Tibbets and Hall, the clerk of Lancaster county was compelled to reprint the tickets for this county and some others of the Republican clerks were restrained, the Douglas county for one. But these decisions from fair-minded judges (not Populists, either) the Rep leaders could not abide, so they hustled the Supreme court judges together, sending a special train after one of them, and these men being notoriously corporation judges, the railroad having turned down Reese and Maxwell to get their sort of men where they were needed, the higher court to its shame reversed the decision of Hall, Tibbets and Ferguson and declared on technical grounds that the clerks were empowered to print the ballots as they first started out to, to mislead, and so thwart and overthrow the sovereign will of the voters of Nebraska. And so anxious were the railroad Majors-headed machine to mislead a few thousand voters and to grasp the offices that in Douglas county where all the ballots (60,000) had been printed and sent out that at 11 o'clock Saturday night they scurried up typesetters and pressmen and worked them all day Sunday to replace the half-way fair ballots with grossly misleading ones which the Supreme court sanctioned. The waste of the 60,000 printed ballots was nothing when others more misleading would be allowed.

The Evening News of this city, a Republican paper, has warned its party that this game to mislead voters would react upon the party. But it was anything to get the offices, with the old party leaders, and the corporations must down the Populists, who persist in passing railway monopoly-limiting laws. The methods of the Republican leaders publicly laid bare in this year's election ought to make all self-respecting, fair-minded men leave its ranks never to return.

A VISION OF PARADISE

A picture not of what has been, but of what may be, is in our mind. It is drawn by reason, with all facts and forces of good and evil considered—at least, such is our intent. We see that love is the law of the universe, the law of life, the law of production and distribution, the creative, conservative, economic, organizing law. We can see that it is wiser than selfishness. By giving all we shall gain all. By serving all we shall be served by all. By caring for all we shall be cared for and guarded by all. By trusting and obeying God we shall be able to trust ourselves and all we have to our brethren, and they will be able to equally trust and obey us. What another has created is what has locked men out of paradise. But today the doors of Eden stand open to all who will enter. Paradise may be regained by simple obedience. Self love is not forbidden, provided it be not selfish or separate love. "Thou shalt love thy neighbor as thyself." This is the whole law.

Now a company of us wish to live by this law. What, then, does it require us to do? We are some of us possessed of a considerable surplus, and others lack means to work and live. We therefore are led to communise our capital and divide equally our product. We cannot enjoy hoarding while our brothers, equally willing to work, are suffering. That all may have work always and

freely serve one another and abundantly supplied with good things, and be set free from anxiety and strain and temptation to be selfish and mean, we see that we must be organized into a body of workers with natural resources, capital and the most economic plans for producing for all. We therefore propose selling our detached, widely separated property and purchasing land in a body near Lincoln upon which we can come together and plant and build a farming, stock-raising, fruit-growing, manufacturing and love-educating paradise. We shall be able to cast the devil of anxiety and covetousness from our minds and homes at once. We shall make use of the wisdom of the best farmers, stockraisers and others to plan and direct all the labor of production, and shall thus save what now goes to waste through the incompetency of less wise individuals of our number. We shall economize greatly in labor cost of production by using the best tools and machinery and working to much better advantage by working together. We shall build much more economically by having our capital common property. We shall furnish our best thinkers and students of economic production a common library, placing in it all the latest works that will increase the knowledge and ideas of our farmers, breeders, fruit-raisers, manufacturers, builders, machinists, inventors, teachers and the rest. We shall provide inventive genius with means to experiment in the common interest. We shall plant every tree and shrub and flower that is pleasant to the sight and useful, which this soil and climate will produce. We shall lay out beautiful grounds, an encircling park and orchards, and build with taste in their center, with an eye to combinations and most pleasing effects. We shall each and all be interested in all that is being done and shall meet often all together to learn of each other what love is doing, and to discuss labor economies, improvements in methods of production, invention, discoveries of value, enlargement and improvement of plans, moral and physical questions, the training of our children in love and in the care of their bodies, and to discuss the condition of the selfish world outside and how to most quickly save it, and ourselves more perfectly with it.

We shall not work to exceed eight hours a day on the average and shall devote the rest of the time to reading and all sorts of enjoyable recreation.

All this which we have been picturing will not come in a moment, but will be built with labor year by year, and grow perfect with education. The first generation in our paradise will find the force of lifelong selfish habits strong, and it will require patience and forbearance one with another until kindness and gentleness and unselfishness become equally habitual. The greater love we give to those who serve most will be their only additional, yet most blessed and satisfying, reward.

SOME QUESTIONS AND SUGGESTIONS

VALENTINE, Neb., Oct. 19, 1894.

Editor WEALTH MAKERS:

I have seen a few articles in your paper on the subject of co-operative societies. I would like to ask a few questions on some points and make a few suggestions on others.

I didn't make out from your editorial of Sept. 6th whether your intention was to form a local corporation at Lincoln or to form a state corporation and begin at Lincoln. If it was to be local it seems to me it should be located where a good water power could be secured. In order to succeed a co-operative society should manufacture their clothes, boots and shoes, harness, and some of their implements. To depend on steam would place them in the power of the coal barons, who are non-residents and out of our reach. It seems to me Crete or Grand Island (the island,) or some such point would be the place. If it were a state corporation, however, to organize at different points, each to be a part of the whole, of course Lincoln would be as good a central point as any.

I believe co-operative enterprise is the only thorough solution of our present social evils. Of course no thorough reform can come short of government ownership of the means of production, but it seems to me if we could organize throughout the state and aim to produce mainly for our own consumption, we might defeat the power the trusts have over us, in a measure at least. There are two things which would make it difficult to organize: one is that if we should organize in such a way as to allow every one to draw out in proportion to the capital invested the time would come when the greater investments would consume the smaller ones, the same as the power of interest consumes; yet to organize differently those of considerable means are apt to stay out; the other difficulty is, that a large share of farm property is under mortgage and it would be difficult, if possible at all, for the owners to lift them or dispose of their interest in such a way as to save it under the present system of foreclosure.

I am inclined to the belief that a state corporation would be best, provided our capital should take hold of it in sufficient numbers to make a working force at the different points. It would be an insurance against hail, for one thing.

I should like to know whether the corporation would expect to set up a creed, or whether the living under the principle of universal brotherhood, each for the other's good, is considered as defining Christian character without subscribing to articles of faith.

I should like to know whether there would be opportunity for those living in different parts of the state to join in such an organization where cash sales were out of the question.

There are some places in the state better adapted for raising cattle for beef, than for anything else, other places would be better for creameries. Some localities are better for raising fruit, and grain, some places have good water power that are not very practical for anything else. So we might perhaps outline other phases of production, where one

point would possess an advantage over another. Why could not all these local advantages be joined in such a way, as to serve the interests of the whole. There is perhaps not one in 500 who has read the editorials in THE WEALTH MAKERS, and is in accord with their sentiments who will feel like declaring his views, or inclinations, from an unborn fear of verging upon new ground. Let me urge upon all those who are disposed to entertain such a belief to express themselves through THE WEALTH MAKERS (if our editor has space) because the question is vital. Time was when national laws might have defeated national trusts. But national laws, will not defeat international trusts. I see no way but to produce our own wants, and thus cut off their market. CHARLES E. DOTY.

Brother Doty has set us to thinking on a new line, and I am glad he has given us his mind. No one man can think out all that is wise and good. It needs us all to do it. My thinking has been chiefly confined to a beginning, my object of desire being to conceive the natural, wise, right way of living, and to so clearly grasp the right way as to be able with it to capture the reason and conscience of any and every man and woman to whom it should be presented. I would "preach the gospel" (of this way of living) "to the poor" in truth so plain that its means of salvation from present want, anxiety, temptation and evil would be seen by them. I would propose a union of hearts for "the brokenhearted," a union of hands and heads for the captives in debt, and for the blind and the bruised who have been trampled beneath the heel of monopoly oppressors. I would carry the good news of the restoration of men and women and children to their equal natural rights in the earth and to all its forces, and to the accumulated wisdom and knowledge of all the ages.

Creeds, statements of faith, now divide individuals and churches. Deeds of love are all that is necessary, are the heaven-ordained means, to unite men. Therefore, all we need to believe in, is the supreme law of love, of service, of sacrifice. Our conception of duty should be expressed in an agreement to "by-love serve one another," an agreement that could not be a mere profession, for the plan of giving up lands and capital, and of joint production, and equal sharing of the common labor product, would make its fulfillment both necessary and easy. I am convinced that co-operative societies must have a stronger bond than self-interest on the part of the members, i. e., a dollar or commodity interest. The ordinary corporation is composed of selfish men. Some of the co-operative societies are organized by the same spirit, by individuals who think only of bettering their own individual condition. The cross of love, service, sacrifice, they are not ready for. They have in them none of the spirit of Christ. They are ready to lead, but not to be led, to freely receive, but not to freely give, to be served, but not to lovingly serve. I consider the Christ spirit of vital importance, the necessary bond of our proposed corporate organization. I would therefore refuse membership to any who refuse to be for all time to come governed by it. I would ask all men who desire to unite with us these questions:

Do you believe in God, our infinite father, in Christ our perfect brother, and in the law of equalizing love, expressed in the command, "Thou shalt love thy neighbor as thyself?"

Those answering in the affirmative; if not already professed disciples of Christ, I think should be (by any form which satisfies them) publicly baptized into the name of the Father, Son and Spirit, the divine fatherhood, the human brotherhood, the spirit of uniting love.

As the philosophical basis of our industrial enterprise and social organization I propose the following declaration of inter-dependence, which we published a year ago and also three years ago, to-wit:

We hold these truths to be self-evident; that all men created have a right to live, and to share equally the abundant natural provisions for a happy existence; that the earth is theirs by a common inheritance, for use only, and not for speculation; that because it is the inexhaustible source of values no equal value can be offered for it, or a part of it, and that therefore no just title of absolute ownership is acquired in it; that it must belong without possible alienation of title to all individuals of all generations. We hold that the individuals of the race are inter-dependent, each needing all and having the power to serve all; that each individual differs in his wants and capabilities from all others, differs not simply in degree, and that he is as much needed by the body politic, as is each member of the human body, to constitute a perfect whole; we hold that self-interest, the good of the individual, is so bound up with society interests, or the interests of all other individuals, that it can not be re-looked out for their own interests only, as in the present business and political struggle, without insecurity and immense loss; we hold that there can be no clashing of interests between members of a healthful, naturally organized society, and that in proportion to its numbers, through organic unity, will be the measure of individual service, benefits and enjoyments. We hold that each member of society should be equally nourished, equally exercised, and receive equal honor for equal exertion.

I am convinced that these are the truths and principles of social science, the basis and lines of harmony on which and according to which the society of the future, the society which is to remain, must rise.

Now in answer to Brother Doty I think there should be local, state, national and world-wide industrial organization of those who have in them or who accept the spirit of Christ. Organize locally wherever two or three individuals or families will come together in a Christian

corporation to help one another. ("Two are better than one; because they have a good reward for their labor. If they fall the one will lift up his fellow. And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.") The greater the number joining hands and means of production and exchange the greater the individual benefit. If a man cannot convince his neighbors that the way we are proposing is the right, moral, necessary way to live, then he should sell out where he is and join himself to those who are determined to so live.

We are determined to organize a Christian corporation at Lincoln. Let others organize elsewhere if they can; if not, come to us. It is not necessary to hunt the state or the nation over to find some favored spot where people can live as God commands, or as they ought to live. We are somehow living now. We can make our resources, land, capital, labor and wisdom, and live better than on the average we live now, and we can do this anywhere, in any place where there are resources to work with.

As to the fear that men of means will not join us, that takes it for granted that all men are and are determined to be selfish. If it is true, this world belongs to the strong and cunning and devilish.

No, we will not admit that there is not a spirit in men stronger than that of greed, mammon worship. Only show men that the selfish struggle of the business world is sinful and self destructive, that there is no salvation in this world or the next for those who continue in its selfishness, and vastly more men will be ready to join a truly Christian body, such as we are conceiving, than are now in or attracted to the churches. We must organize as equals. "Every valley (of poverty) shall be exalted, and every mountain (of wealth, riches, power) and hill shall be made low; and the crooked (ways of business) shall be made straight and the rough places plain." The wisdom of the wise was not given him to prey upon the ignorant, the strength of the strong is his to bear burdens, not to heap burdens upon others. The wealth of the rich is not theirs to collect usury or monopoly tribute on forever; instead, it is capital which should economize labor for all.

Men under mortgage could join us by selling their property themselves for all it is worth, subject to the incumbrance, and bringing whatever they could to the "new corporation." Among those who have declared themselves ready to join are men who possess \$10,000, and others, younger, who have nothing but a good trade and willing hands; and the \$10,000 brother asks no advantage over the others who have less or nothing at all. It is understood, of course, that we shall from the start consume only what we together produce, that what is put in to work with will be permanent capital, which will with wear and tear be constantly replaced, and even added to, out of the common product.

As to the question whether our members may live in different parts of the state, scattered as individuals, or separated families here and there, it is my opinion that it will be necessary for all who join a Christian corporation to live within assembling distance of each other. Local corporations should be organized everywhere, wherever the truth is grasped, and growth into state, national and world-wide organization should be made by organizing together the local bodies.

Will Brothers Evestone, Quigley, Neil, Doty, Crane, Ingham, Ross, Seighman, Keene, Humphrey, Dawes, and all others interested in this "new kind of corporation" proposed, write us what they think of the above ideas and other editorials we have written upon the general subject of practical Christian co-operation for all. Let us exchange our thoughts freely, fully, in order to get all possible light on the subject.

PROMETHEUS, according to mythology, stole and gave us fire from heaven. Greed has, in actual fact, stolen the divine gift from us, and now dictates the price we shall pay for its every form. Matches, to begin with, are all made and the price controlled by the match trust. Coal, both hard and soft, is owned and the prices are agreed upon by the coal barons. "Stoves, furnaces and steam and hot water heaters; the governors on steam-boilers and the boilers; gas and gas-fixture; natural gas and gas-pipes; electric lighting and all the appurtenances;" all these, and the railway locomotives, are controlled by a few men, says Henry D. Lloyd, after years of thorough and perfectly trustworthy investigation. Kerosene and candles are also in the clutch of monopoly.

"The czar is dead"—"long live the czar." So the Russians exclaim. But Americans seem to prefer the more ancient address, "O king, live forever!" This is what we virtually decree, and practically abdicate the throne, when we allow all public lands of value to be turned over with fee simple titles to private ownership. Already less than half of the people own all of the United States. More than half are homeless, landless, living by sufferance in a country that others own and paying tribute to them. Again, we say to the corporations, in effect, "live forever." And we pay them per-putual tribute. Great country, this, where monopolies rule. But we propose to dethrone them.

CLARENCE SMITH, a member of the British Parliament, has been elected to represent the stockholders of Central Pacific Electric, shares amounting to \$53,000,000. Is it not strange that we are so slow to realize that this represents a foreign power levying perpetual tribute upon our people? A commercial monarchy is more costly and oppressive than a political monarchy, and for the tribute it demands it returns no service whatever. Let the government own the railroads, and if we allow it to tax us in transportation tariffs more than the labor cost, as we are now paying, it will furnish a vast revenue and save us other present taxes.

REPLY TO A SUBSCRIBER

G. A. Van Derveen of Coolington, Neb., writes:

I had a dispute with a gentleman this week about you, Brother Gibson. He said you advocated co-operation, which of course we all approve of; but he said you even went so far as to want to take the wealth from one man and divide it with the man who had none. And that you want to see the farms rented without rent and let the landlord pay the taxes for the privilege of the reder working his land.

Now I had never seen anything of this theory advocated by you and I could not get the paper in which he said it appeared, as the gentleman had accidentally mislaid the paper. I have looked over all my old papers and have failed to find anything so absurd as that. Now you could oblige me very much if you would kindly inform me in the matter. I am a socialist, but not an anarchist, and I do not believe you are, although the gentleman (and he is very prominent here) said you was.

Just what the gentleman referred to by Brother Van Derveen, found in THE WEALTH MAKERS to base his opinion of me on I am unable to say. But the editor of this paper is not an anarchist. He does not believe in or accept as right the anarchy of the present each-for-himself system. Those who do believe in the selfish struggle for gain are anarchists, properly speaking. I most emphatically do not believe in taking by force property which one man has earned and giving it to another man.

On page 11 of Armageddon is a song by me written which expresses my mind. It is as follows:

"An equal division of unequal earnings." You say, with mock laughter, we're after today But not for the wealth of the rich have we yearning. Use up the last dollar you've gathered, we say, Consume what you have when no longer you're tolling. And no one will question you earned it for you The things we denounce is the work of despoiling. It's eating your sponge cake and keeping it, too. By usury's magic, while thousands are working, Producing and wasting, your wealth grows it self; As kings and as princes you tax us while shirk ing; You conquer the workers by means of your pelf It's equal division of work we're demanding. And laws which compel every enter to sweat: 'The justice we'd force on your dull understanding. Who think that the shirkers may hold us in debt.

I have never advocated impossible things, such as, compelling the non-producer to let others have the land and live on air alone, and pay the taxes besides. I do recognize that all men have a right, a natural, inalienable right, to land, God's gift in equal, ample measure to all. But land having been made by bad statutes a thing to buy and sell, to gain and lose, it does not follow that he who has saved the product of a lifetime and paid for a farm or house should, when he is no longer able to work, get off the earth and have nothing for his lifelong labor. It is also true that land monopoly is measured by rent. W. W. Astor draws \$9,000,000 a year net rent tribute after repairs and replacements and cost of collecting and taxes have been met. Now he does not charge a higher rent than the small landlord who owns but one surplus house or piece of other rentable real estate; but it is plain to be seen that a man who takes from the workers \$9,000,000 a year and does not work himself is an oppressor most grievous. But if it is wrong to oppress a great deal it is wrong to oppress a little. If it is wrong to take \$9,000,000 of others labor product, it is wrong to take \$9,000, or \$90, or \$9, or any sum, in fact. Therefore to save the product of our labor, without either oppressing or being oppressed, it is necessary for us to love and care for one another. Love will lose nothing if it is reciprocated. "Thou shalt love thy neighbors thyself." Does that mean anything? What does it mean? The important word is the little word "as"—"as thyself." What also is the simple meaning of the command, "The land shall not be sold forever?"

Our critic has failed to read us understandingly. The present system is a selfish system, therefore an evil system. It must be changed to an unselfish system, and it is the duty of those who see the pathway of the just "to follow it" unto the perfect day.

The Republican party once believed in majority rule. The Democratic party didn't believe in it notwithstanding its name, and took up arms against the majority. Now the Republican party is just as bad. It has not yet started a rebellion, but it has used all possible means in this state to deceive the voters and prevent a fair election by its scheme of printing the ballots. And also by its effort to bulldoze the people with its "Business Men's" address. It is prepared to overthrow popular government by any means at its command.

CLARENCE SMITH, a member of the British Parliament, has been elected to represent the stockholders of Central Pacific Electric, shares amounting to \$53,000,000. Is it not strange that we are so slow to realize that this represents a foreign power levying perpetual tribute upon our people? A commercial monarchy is more costly and oppressive than a political monarchy, and for the tribute it demands it returns no service whatever. Let the government own the railroads, and if we allow it to tax us in transportation tariffs more than the labor cost, as we are now paying, it will furnish a vast revenue and save us other present taxes.