

THE WEALTH MAKERS.

New Series of THE ALLIANCE-INDEPENDENT. Consolidation of the Farmers Alliance and Neb. Independent. PUBLISHED EVERY THURSDAY BY Wealth Makers Publishing Company, 1128 M Street, Nebraska.

Editor: HOWARD GIBSON. Business Manager: J. H. HYATT.



Every man must fall for me to rise, hee seek I not to climb. Another's pain shoes not for my good. A golden chain, robe of honor, is too good a prize tempt my hasty hand to do a wrong to a fellow man. This life hath woe sufficient, wrought by man's satanic foe: I who that hath a heart would dare prolong to add a sorrow to a stricken soul that seeks a healing balm to make it whole? hecom owns the brotherhood of man."

Publishers' Announcement. The subscription price of THE WEALTH MAKERS is \$1.00 per year, in advance. Agents in soliciting subscriptions should be careful that all names are correctly spelled, proper postoffice given. Blanks for return addresses, return envelopes, etc., can be had upon 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 incorrect addresses or without signatures and it is sometimes difficult to locate them. Editors of America. Subscribers wishing to change their postoffice address must always give us 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 all 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. (Notary Public.)

ADVERTISING RATES.

10¢ per inch. 5 cents per Agate line. 14 lines the inch. Liberal discount on large space or time contracts. Address all advertising communications to WEALTH MAKERS PUBLISHING CO., J. S. HYATT, Bus. Mgr.

The American Straw Board Trust is to be reorganized within a few weeks.

See on page 8 several interesting original articles; also on page 6 our serial, "A Modern Martha," a valuable article by resident Gates, of Iowa College, and other matter of interest.

Another railroad consolidation has been arranged. The Louisiana and Missouri River Railway have ratified an agreement to turn over their stock to the Chicago and Alton Railroad.

The Strike Commission's report is invaluable as an educator. It shows that the twenty-four great railroads centering in Chicago are practically one organization, with interests pooled and almost all-powerful.

The Democratic power is wiped out in the east, west and northeast, and broken down largely in the south. It must go the way of the old Whig party. The end of slavery party is driving the end of monopoly all together for the final battle for liberty.

What we have called a landslide, in the popular vote was scarcely any gain for the Republicans. But the Democrats got nearly a million and a half of votes. The Populist party was the only party that made gains, and its gain throughout the nation was great.

John H. Powers received within a few votes of 70,000, and being unopposed by the Democrats this figure indicates the number of Populist votes cast. The Democrats who went to Republicans, and railroad passes, boodle and paid for, scrounge labors to get all they could vote out of the polls, was what beat us this time, in part.

The Populists of Idaho refused to fuse with the Democrats. Then the Democrats, whose only object is to get the offices, fused with the Republicans. The Populists were beaten, but there is left no smell of brimstone on their garments. They are therefore in fine shape to enter the next campaign, having stood up squarely for their principles and refused to trade them for offices.

The Populists in Kansas, in spite of all, made a gain of over 15,000 votes this year. They were defeated by the Democrats going over to the Republicans. In the big Republican ratification at Topeka was one conspicuous banner, "All Glory to the Gallant Democracy That Stood by Its Principles and Helped Save the Business Interests of Kansas."

The railroads are vigorously objecting to and denouncing the United States Strike Commission's report, because it condemns their usurpations of power not given them in their charters, their effort to crush out labor organizations by forcing employees to withdraw from the union, and because it unanimously demands and encourages labor organization.

CALL A NATIONAL CONFERENCE

"There is a tide in affairs of men which taken at its flood, leads on to fortune." That tide which has just swept the Democratic party well-nigh to destruction having left it wrecked upon the shore in many states and broken the solid South provides our opportunity. Let us hasten to make use of it.

What was it that overwhelmed the Democratic party in the strongholds of its power?

The universal discontent, the needs and distress of the people.

Will the Republican party do anything to relieve that distress? Will it do away with one single monopoly, or reduce the tribute we pay them? The banks, the railroads, the millionaires with big incomes, do not fear the Republican party. It has done everything they have asked it to do. It does not propose any legislation to check them in their robbery and enslavement of the people. It will do nothing to change conditions, nothing to increase the purchasing power of the producers or to limit wealth concentration. Therefore, in two years the long suffering people will be ready to hurl it, also, from power, and will give the law-making power to the Populist party, if, in the mean time, we prove by definiteness of program and apparent wisdom and adequacy of our proposed legislation that we can restore to the people their equal rights, and the reign of justice.

Just now the Populist party must see its opportunity and rise to make use of the occasion. The Democratic party is badly down. The Populist party exceeds it in numbers, if not in count of the ballots, in several southern states. The entire south is honeycombed with Populist ideas. In the west and northwest the Populist party has secured either the first or second place. In spite of the tidal wave which elected Republicans the Populists cast this year nearly double their 1892 vote. But we greatly need to hold a council of war and rally all our forces for the coming battle. This is the more necessary because we are a young party and have not met in national convention for more than two years. Therefore, we say, let Chairman Taubeneck and the executive committee call a national conference, to be held, say, about the middle of December, a conference of all the leaders of the party and the labor movement, including the members of our national committee, the chairmen of the state committees, the principal officers of all the farmers' and labor organizations, the editors of all Populist papers, all our standard bearers whether elected to office or not, and especially such men as Lyman Trumbull, John Clark Ridpath, B. O. Flower, Hamlin Garland and others.

We ought to get together and after exchanging views map out a definite policy for our party both in congress and out. We ought to inaugurate at once (after consulting together) an educational campaign for '95 and '96, to bring us up to our next national convention. A definite program is what we need. Without it, we cannot advance. We also need the advertisement of a national conference, the inspiration of strong, aggressive leadership and a vigorous plan of action. To keep our forces from weakening set them at work, give them something effective to do and show them the way to victory. Now is the time for our supreme effort.

THE CROWNING ACT OF INFAMY

It is reported from New York, in the Associated Press dispatches that "the President is considering the idea of submitting to the country a plan for currency reform,"—and we believe it. The American Bankers' Association and the Rothschilds placed Cleveland on the throne to serve them, and he has done it from the start. They elected him to, first, call an extra session of Congress to repeal the silver coinage law and, by pressure and patronage in his party, close the mints against silver; second, to force more bonds upon the people, by undesignated despotic power, and he is hard at it; one hundred millions being already sold and ordered sold; third, to recommend and help through the passage of a banking bill that would bind us to a gold basis and take from the people their sovereign power to issue needed paper money without usury charge, in the interest of all. The Bankers' Association which recently met at Baltimore called for a law which would allow the bankers alone to exercise this sovereign power, to issue paper currency, currency which would cost them nothing beyond the labor of printing it. They ask that the government endorse their notes, to make them good, to the extent of fifty per cent on their paid up capital, and allow them to issue twenty-five per cent more paper, which they could loan when crops were being moved. This would be a virtual gift to the banking class alone of loanable capital equal to three-fourths of what they now have, a gift to a class who are loudest in their condemnation of paternalism, a gift to the rich, which would increase their power to oppress the poor. And Cleveland is said to favor the Baltimore plan.

Without doubt during the next two years this Associated Bankers' plan, or one very much like it, will be enacted into law, because Cleveland and the big Wall Street end of the Democratic party in Congress will favor it, and the Republicans nearly all can be counted on to legislate for the bankers' and corporations. It is the bankers' opportunity, the Congress and President they need to give them what they want, and they will surely improve it.

The people are yet mostly such willful idiots and blind misinformed partisans that they deserve bondage, a more and more grinding servitude to the Shylock class. They have brought it all on themselves by refusing to read and listen to anything except the demagogical utterances of their own party. But it seems a pity that those who see the Shylock schemes, and with much labor and sacrifice warn the people, should be dragged down with them into the slavery they refuse to see.

The Shylock legislation called for at Baltimore is provided for, and as good as granted already. It will be the crowning and closing work of the thirty years enthroned Shylock class, an enactment that will bring on a crisis, a political uprising which will probably precipitate armed resistance to the people's will, as the slaveholders of '61 resisted.

BOTH OLD PARTIES DID IT

The New York Press accounts for the landslide which buried the Democratic party thus:

"Twas the accumulated ill, The smokeless chimneys of the mills, The spindles hushed, the silent looms, The life in cold and cheerless rooms, The fireless hearths, the tables bare, The lack of decent clothes to wear, The silent misery and the tears That marked the Democratic years,— These were the things that did it."

Yes, these are indeed the conditions and facts of the Democratic years, but the causes of present destitution and distress extend back through the last third of a century of Democratic and Republican (chiefly Republican) rule.

Not tariff high, nor tariff low, Has brought us all this weight of woe; But chartered powers and kings' decrees, The tribute paid monopolies, The wage unjust, the rent we've met, The interest on the loads of debt, And dividends, which left us poor, Unable to buy back the store Our labor piled in market place,— To these our poverty we trace. These various plundering per cents Reduce our call for goods,—and hence The wheels must stop and work must cease, And people starve while stocks decrease. In cycles thus the evils sweep, And men despair, and women weep. "The silent misery and the tears" Are found in each decade of years. O, long defrauded, understand: Both parties old have had a hand In laws which desolate the land.

THE REQUIREMENTS OF LOVE

About a year ago I wrote an article for this paper, using the title, "Lead Us Out of Temptation." The response to what I have in the last two months proposed,—the massing of our wisdom, energies, skill and resources in a new kind of corporation to embody and give action to the spirit of love, the Christ spirit,—shows us that the entangling labyrinth and "wilderness of Sin" may soon be placed behind us. We can see the way out, and the means. We have simply to combine and cross over Jordan, so to speak. It will be remembered that the Israelites might have entered the land of promise a generation before if that generation had had faith in God and courage to go forward. It requires faith in God now, as then.

Since the last issue of THE WEALTH MAKERS a brother having a fine farm seven miles from Lincoln, a property worth \$12,000 to \$15,000, proposes that a beginning in love and its labors be made on his place, and a neighbor offers his smaller but excellent farm also, he tells us. The owners of these farms offer the use only, the proposition being that all that can be produced by all working be equally divided.

Use of natural resources and capital is really all we want, but we want that secured in perpetuity. If we do not have the legal title in the name of all, in the corporation we are to organize, we shall not be legally protected. We might go on to these lands with money and labor and erect buildings and make other valuable improvements, and the holder of the deed of the land would have legal claim to it all; and though the best man in the world he might die at any time and his heirs come in and take everything from us and break up the community, driving us forth by the power of his recorded parchment. No, it will not answer to invest money and labor on merely borrowed land. If the brothers who have offered the free use of their land, generous as this appears when measured by the world's standard, cannot let go their land titles for a company title we cannot use their capital. But a man does not become propertyless and unprotected for by joining a corporation and putting all his property into it. His shares are worth more to him than his property apart would be. Much more will this be true in a Christian corporation where not selfishness but love will rule.

Many of those with the best intentions and desires are still struggling with an indistinct, imperfect conception of what love requires, and they have what seems a necessary distrust of the professed unselfishness of every other man. It is not safe to trust each other to be unselfish in the market place now, it matters not what our Sunday professions may be. The market code is a selfish one. But when we organize to love and serve one another in all our work and recreation, living as brothers, what have we to fear? We are not going to, as in the church, profess to love our neighbors as ourselves; we are going to do it. Our religion is to

be love in action. Our worship is to be work, the natural infinite energies freely joined with ours in producing all things useful and enjoyable revealing to us the heart of the Infinite, the God of love. Producing all useful, beautiful and enjoyable things freely, lovingly, for each other, we shall bind ourselves together and to God in most delightful fellowship, interpreting God to each other and bringing Him home to one another in all the labor of our hands and thoughts.

How may we make a beginning? How may we bring ourselves into the kingdom of love?

I, for one, feel that the present each-for-himself struggle of life is sinful, that it is the source of all evils, and I feel conscience driven to get out of it. I see that the way to live is to join ourselves together, to do each what he can for all, and all to care for each. And if that is the right way to like, now is the right time to begin to so live. Therefore I am ready and eager to give up all separate self-interest in what property I have and join hand, head and heart and power to labor with anyone and every one of like mind. Brothers, sisters, you who know that I have been describing the right way to live, will you join with me to start this new, divine, God-ordered organization, which in its growth will cover and transform the whole earth, making it as heaven itself? We shall not in brief time do all this; but with a beginning made, a necessary beginning, it will be like planting anew the garden of Eden which shall in love and helpfulness and wealth and beauty extend its borders and increase to each individual its benefits until it shall include all nations, all lands, and all conceivable good.

We must incorporate in order to perpetuate the good of collective ownership of land and capital; in order to save ourselves and children from the evils which flow from private property and the selfish struggle which it entails; in order to escape the necessity of hoarding a present surplus of capital while our brothers are unable to borrow it and must be idle and suffer in consequence. We might each retain what property we have and adopt a standard of living such as we as Christians or brothers must adopt, viz., using an equal share of the whole yearly product of all our labor; and some of us who must find our employment for a time where we now are, with and for men in the selfish world, must begin our connection with the Christian body (corporation) that way. But so living the temptations to be selfish largely remain, and we can not introduce the labor economies much into such unchanged, selfishly patterned methods of work. In manufacturing it requires investment in buildings and other capital to employ men together. The first thing is to add ourselves and means together by incorporating, each turning into the incorporation treasury property or labor for a share of the stock. Money, or horses, or land, or stock and implements,—whatever we have that is not being by us put to the most economic use,—should be immediately put into such form as to employ most economically and effectively the labor of our members. Of the first Christian body it is written:

"And all that believed were together and had all things common; and sold their possessions and goods and parted them to all, as every man had need."

"Neither was there any among them that lacked: for as many as were possessors of land or houses sold them and brought the prices of the things that were sold and laid them at the apostles' feet, and distribution was made as everyone had need."

But persecution scattered them; and scattered, dependent each on his single arm and mind in the world's selfish struggle to live, they fell at last entirely into the world's way; and the church, though now free to communise its capital and obey the requirements of love, has come to believe that the selfish individualism it has sanctioned by practice for so many centuries is necessary and right.

Our articles of incorporation must be drawn up under the law, of the state, enabling us to hold property and do all forms of business as a body. Our by-laws must state our brotherhood agreements, which all who join us accept; provide for the elections of overseers for the different departments of productive labor, public service in distribution, moral, mental and physical education, and for health, recreation, etc.; also for the support of those whose work it shall be to teach the outside world the good news of the way of salvation from want and anxiety, from selfishness and tyranny.

The first step to be taken is the sending in of your names who wish to be incorporated in the Christian brotherhood, which is to hold and manage the common so as to provide work for all, and abundance to satisfy all present and future needs. Those who feel a deep interest, but who have questions to ask before they are ready to give in their names, we shall be glad to hear from. The necessity of recognizing our equality as brothers, and of sharing all our resources, energies, skill and wisdom with one another, is fundamental. It is obedience to the law, "Thou shalt love thy neighbor as thyself." All other questions are then simple questions of how we may most economically produce for all and serve all. They are questions of detail that require knowledge and further study and invention in applying labor with the means at command.

"Thrice is he arm'd, that hath his quarrel just; And he but naked, though lock'd up in steel, Whose conscience with injustice is corrupted."

Subscribe for THE WEALTH MAKERS.

"HE SHALL RISE AGAIN"

Miss Elsie Buckman, ex-Secretary Nebraska F. A. & I. U., writing from Topeka to a lady friend in Lincoln under date of November 16 says:

Tell Brother Gibson that I should like to live in just such a "Paradise" as he gives us a "vision" of in the last paper. I would just like to join some co-operative colony. I think it would be a sort of little heaven on earth almost.

All right, Sister Elsie, your name is down as one of the first to register. It was a woman who was first at the sepulchre of the risen Christ. And it is a like event that you will be called to witness. The body of Christ, by which alone He can be known, has been broken and buried from sight nearly eighteen centuries, its so-called members being selfishly severed, divided in their interests and dead to the voice of love. His separated members, which, divided, cannot contain His spirit, "shall be gathered limb to limb, and moulded with every joint and member into an immortal feature of loveliness and perfection." And by thus re-forming the corporation or body of Christ we shall be answering His prayer: "That they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

MOST GLORIOUS HOPES AWAKENED

Another most interesting letter, called out by our recent editorials, we should like to print entire, but it is marked "private." We think, however, the writer will not object if we clip some paragraphs from it, as follows:

BROTHER GIBSON: Though not personally acquainted with you I am sure, after reading you right along since your connection with our state paper, that I may call you brother.

I have just read your "Vision of Paradise" in your issue of the 8th. And it raises within me the most glorious hopes for the future of those who want to follow Jesus.

I have devoted about twenty years of my life to preaching in one of the orthodox churches and the past three years have been given almost exclusively to the effort of building up a Christian Sociology—applying, so far as possible under our competitive system, the teaching of Jesus to the every day life. All this last work has been done not as a pastor, but in a local way. One result has been that nearly all of the religious people in the community are also Christian Socialists. So, while reading your "Vision" and your answer to Brother Doty, the thought occurred to me that here would be a good place to get recruits for the new society.

It is evident to me, that the orthodox church has loaded to the money power so long that it will never tear itself loose; and that out of the old order must be established a new, upon principles of a universal brotherhood. Your plan strikes me as being in line with Christ's teachings in every way worthy.

There is one thing, however, that troubles me somewhat. And that is: I can see no place for men like myself who are no longer able to do manual labor, by reason of advancing age and general breaking up of health incident to a number of years' service in the last war. But that will not deter me from giving the enterprise my cordial support and whatever of influence I may have in inducing others to join in with you, and I hope and pray that the plan may begin to materialize soon.

A WHOLE SOCIETY INTERESTED

BELVIDERE, Neb., Nov. 12, 1894. Editor WEALTH MAKERS:

There are several of us here who are very much interested in your efforts to establish an industrial colony wherein the second great command of Christ, "Thou shalt love thy neighbor as thyself," will have a practical application. We are all Christians, but have come to believe that the church has utterly failed of its duty, and through the centuries have been teaching the first part of the gospel, entirely ignoring the second and most important part for the conversion of the world. The most of humanity would soon be enlisted on the side of Christ if the sermons preached by the conduct of professed Christians were in perfect accord with His teachings. Christ is not in the greed and grind to which our modern life is almost exclusively devoted; nor will long prayers, sanctimonious conduct and devout airs cause Him to bless our merciless competition. Before Christ's presence can be hoped for we must return to the simple communism of the primitive church.

In one of your recent issues you asked for opinions as to the name the colony should bear. We suggest BELVIDERE. There is much in a name for an enterprise. It is as a banner under which the people fight, and efforts are likely to be according to its suggestion. For instance, a colony named Devilia would probably be given to all corruption and rapidly sink into a worthy home for the prince of liars.

None should be accepted as members of this colony who are not thoroughly converted to the belief that it is a person's divine privilege to love his neighbor as himself, and really desire to give expression to that belief in conduct worthy of a follower of Christ. The rule being adopted the question of monetary interest would not be a troublesome one, as so many anticipate.

If the colony becomes an established, success, and even permanency, will depend upon so many conditions that no one can now confidently say what the outcome will be.

and his proportionate share to the remainder. It is wisdom to foresee and prepare for emergencies, in this case, that under any circumstances perfect justice may flow to all. THE NATIONALIST SOCIETY OF BELVIDERE.

I do not have a single fear of a time coming when dissolution will be necessary, when "the body of Christ" (our Christian corporation) will die, overcome by the powers of evil. What, is wisdom folly, and love unsafe? Will not love in action always bind us together, and is not the strength of many united greater than their strength as ununited, self-centered individuals? Is it to be reckoned a risk to take God's law and spirit as the labor-directing, life-controlling, society-organizing supreme will and wisdom?

But we cannot serve God and mammon. Dear brothers and sisters, let us read together Matthew 6: 24—34. Then, if we still think it is better to keep a string on all the mammon we have lest God and God's people fail us, we may grapple with the problem of trusting God without trusting Him, of giving up to Him and getting the benefit of giving up without giving up.

I say I have no fear of the body of the resurrected Christ dying. But in conveying our property to the organization we may state for what purpose it is conveyed, and introduce a reversion contingent clause that shall return it to us if the stated objects of the organization are not carried out. There is another contingency, that of health, which should be considered. If at any time it becomes necessary for any of our members to go to a milder climate and it seems desirable for such to join a similar organization elsewhere, or even for a time to do as best they can as a separate individual or family, they should have the benefit of a provision which would allow them to draw out as much as they put in.

To those who feel that dissensions may arise among those who must needs practice love, sufficient to make farther practice of love impossible, the present common law offers security. In the event of a majority of us agreeing to crucify Christ afresh, or rather to tear Him limb from limb, we can get our thirty or more pieces of silver for so doing. But we shall never do it. I have spoken thus strongly not because the good brother writing the above needs to have his faith increased (he evidently has the faith), but to help others, who cannot separate their imaginations from the present anarchic, Ishmaelish environment, to think clearly of the infinite, all conquering power of love in action, such as our organization is to provide for. Shall expect to hear more from this Belvidere Nationalist Society.

"And the dark shall be light, And the wrong be made right"

TWO NOTEWORTHY BOOKS

MEDIAEVAL EUROPE, by Ephraim Emerton.

Many a general reader as well as many a student has been often thankful for Prof. Emerton's former book, "Introduction to Study of Middle Ages." The intricacy of events, the rapidly shifting scenes, and, to the reader, the unnatural relation between the individual and the state, make the study in detail of mediaeval times very confusing to the general reader.

This confusion was removed by the introduction of "Mediaeval Europe" which builds on the foundation laid by the former book and gives a more extended and precise view of those wonderful centuries when the world seemed to be travelling in pain that she might give birth in due time to the achievements of modern civilization.

This book is written with care and much learning, has a marginal index, bibliographies, a good general index, and is written in a style that does not in the least obscure the main drift of events. It, with the former book, will be welcome to teachers and others who wish to get some correct notion of the middle ages. Published by Ginn & Co., Chicago & Boston.

AN INTRODUCTION TO THE STUDY OF SOCIETY, by Albion W. Small and George E. Vincent.

The growth of interest in Sociology is remarkable. It has been difficult for beginners, however, to follow any systematic study of sociology for want of a guide. This book, therefore, will be welcomed by many people who, though disclaiming any notion of being scientists in any sense, have been close and startled observers of social events.

The authors very properly point out the fact that there is the greatest danger from pure destructive criticism of existing social conditions. He who tries to pull down only will leave society worse off than before. But, as is indicated in this "Manual," there is just as much danger in constructive methods without a knowledge of the facts and principles of sociology. He who attempts successfully to apply a remedy must first make a correct diagnosis. A concise and interesting history of the beginnings of the science is given, and the changes in the views of Mr. Spencer and the short comings of his methods are clearly shown. The book is short, is well calculated to give the very assistance now most needed. Every teacher ought to be a student of social questions, as ought every lover of his country, and this guide to a proper view of the facts and methods of the science can be conscientiously recommended.

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