

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, 1125 M Street, Nebraska.

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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 Unto a fellow man. This life hath for me Sufficed, wrought by man's antique foe; And who that hath a heart would dare prolong Or add a sorrow to a stricken soul? That seeks a healing balm to make it whole? My bosom 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 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.

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The price of silver is rising.

PAUPERISM is increasing the world around.

The police of Victoria, B. C., refuse to allow the ladies to appear on their bicycles in bloomers.

ALL mankind could be happy were it not for man's inhumanity.

"The time for the singing of birds is come." God is not dead. He cares for the sparrows.

We must suffer together until we are content to love and serve one another. The race is one, whether it wills to be or not.

SENATOR SPEICHER is receiving praise from all sides for his remarkably strong speech he made last week, Thursday, against the Oxnard Sugar bounty bill.

THERE seems to be a general agreement on the part of good citizens that Frank Graham is not a man to trust, or that would reflect credit on the city as its mayor.

The thirsty of soul soon learn to know The moistureless froth of the social show; The vulgar sham of the pompous feast, Where the heaviest curse is the highest praise. —John Boyle O'Reilly.

The Christian collectivist would take away no liberty from the individual that would not be returned to him a hundred-fold in the liberty which association would give.—Herron.

THERE is upon earth room for all; and if each would serve as much as he demands to be served, there would be enough to satisfy the needs of all, enough to cultivate and gratify all right tastes and aspirations.

REV. CHARLES E. LEE, of Grand Rapids, Michigan, has invented an individual communion service and had it patented. A monopoly charge for the use of the Lord's cup, or rather cup! And the churches are going to adopt it!

W. A. HOWARD of Lincoln has published one of the finest gotten up books containing biographical sketches of the present state officers and members of the legislature that we ever saw. It is on the finest paper, the illustrations show up perfectly and the binding is very neat. The mechanical work was done by Jacob North & Co., in cloth and gold, \$1.00 per copy. Morocco binding \$2.00. Send to W. A. Howard, 2222 P St., Lincoln, Neb.

THE Wisconsin Telephone Company will on April 1st reduce telephone rentals in towns outside of Milwaukee 25 per cent. Toll rates will also be given a big slash. The same reduction it is said will be made in other states. The cut is the result of the recent supreme court decisions, and is to prevent the formation of new local telephone companies or municipal plants. With costly plants in the big cities they can keep the monopoly even without reducing rates.

SPEAKING OF LOG ROLLING

Speaking of log-rolling, to get rid of the alleged too heavy (?) load of the Populist party, and the opinions expressed by A and B at the banquet that it might be wise for us to throw off perhaps every log except one—everything except silver—and arrange a demo-pop, ox-mule fusion team to take it, or a part of it, to the top of the hill, leads us to remark, very quietly, that the men who undertake to break up and cast aside the Omaha platform will raise a storm, will be disturbers of harmony, and may only succeed in bringing distrust and political destruction upon themselves. If they do not like Populist principles why are they with us? If they do like them why set them aside, why cut away the ground we stand on and so separate us? Can it be believed we have professed principles we will turn our backs to, or demanded more than is just and necessary?

The Populist party is not stalled. It added to its team over a half million voters last year, and it will not stop for any consideration.

The load-of-logs simile does not illustrate the situation at all. We are not at the foot of the hill. We are not slipping backward. The principles we advocate and the demands that necessarily spring from them are not our load, but our power. They are the steam engine that draws the train. They have drawn us, and must draw all honest and intelligent citizens to join the two million voters that are now abroad.

Dropping figures of speech let us have a little plain dispassionate discussion of the ideas advanced by Senator Allen and Mr. Bryan, which they illustrated by the unloading of logs and the team-splicing example. The Omaha platform is not perfect. Nevertheless it is the grandest political platform ever made. Its unimportant superficial inconsistencies may be pointed out as we increase in intelligence, and improvements made in it. But were we to cut off the transportation demand it would remove nearly a third of its power. Were we to set aside the land plank it would take another third of our strength. And were we to give up our demand for two per cent money and government banks, and ask only for silver and greenbacks merely paid out, as Congress might enact, it would leave us in the state Milton's Satan was in when he fell into hell—completely drained of power.

The men who wish to cut away the socialistic planks of our platform—the principal demands—and fuse with silver Democrats, dividing the offices, consider themselves "practical" politicians. But in a reform movement these self-styled "practical" people are the most impractical possible. The Populist party was created by the principles expressed at our national convention, July 4th, 1892. We have been drawn together by the principles and demands of the platform then made. They are our glory and strength. They must and shall be defended. We can't trade any of them off for votes. We can't tie ourselves up with the putrid carcass of Democracy; nor with an alleged purified portion of it that is still organically connected with its moral rottenness. If there is no essential difference between the demands of the Bryan-led Democrats and the demands of the Populists why do they refuse to be Populists? We say there is, a wide difference. Bryan agreed with Senator Allen at the banquet that it would be well to splice teams, to fuse, and suggested that in '96 it would be our turn to help the Democrats. Now, brethren, what do you say to that?

Shall we cut down our platform to please the leaders of Democracy, and dicker with Bryan for the support of Democrats, trading votes for votes, and so drive back all Republicans as well as Democrats who would come to us and stay if we continue to be a party of unbending principle? Is that practical politics?

THE RICH AND POOR

While a dinner was being given to ex-Governor Flower of New York at the Hotel Waldorf, one night recently by the members of his old staff, where the table was decorated with \$1,500 worth of flowers and the menu cards were covered with lizard skins and decorated with gold, in the center of which were the great man's initials, four deaths from starvation in the streets of the big metropolis were recorded for the very same night. Yet the people who are striving to even down and even up this condition of things are looked upon as only "cranks" in the community, and the exhibitions of luxurious dissipation and the "dance of death" move on apace. This government too is still known as a republic, and sung as of "the land of the free and the home of the brave;" and the fellows who read their bill of fare from lizard skin enameled golden-centered cards are called "democrats." Oh Lord! what a perverted definition of that sacred word!—Massachusetts Populist, March 8th.

The above tells the whole story. Democrats! Liberty! A free country! Christians! What lies are in these words! All around us is unutterable misery. Three-fourths of the people are under tension. Dread of want and actual want are putting a fearful strain upon the masses. And the classes are feasting and dancing and extending, by means of monopoly plunder, their power and oppression.

And the real preachers of righteousness are few and unrecognized. They have not been licensed or ordained, and are therefore despised by the churches. Or here and there one stands who bears the reverend title, he is reckoned an enemy of the church and is called an anarchist,

because he preaches "the gospel to the poor" and the law to the rich. Yet must the world be saved by preaching, by proclaiming the law of God and denouncing the sin of selfishness. "Babylon," the stronghold of covetousness, whose world-wide competition markets have made the buyers and sellers of labor rich and raised up monopoly kings that rule and revel, must fall. "For her sins have reached unto heaven, and God hath remembered her iniquities."

WHEN THERE IS NO PEACE

Under the head of Profitless Debates the Outlook of New York thinks it unfortunate that the hottest debates in the Church take place on the most unimportant topics.

The Congregationalists were divided six years and their pulpits and presses were heated over the question whether a man should be allowed to preach who thought it possible or probable that the heathen who never heard the gospel here might hear it hereafter, and be saved. Since then the Presbyterians have exhausted their energies and passions in a disagreement among themselves over the question whether, in case the original manuscripts could be discovered, they would be found free from error. And now the Episcopal church is plunged in a debate over the question whether Christ was born of a virgin miraculously, or in lawful wedlock.

Why does not the Church take up the unsettled questions of righteousness, the perfect moral standard? A discussion of such questions would purify it, would make it a mighty power if it succeeded in getting itself out of darkness and had faith to go forward in obedience.

Suppose the church should take up the usury question, as it is known in Scripture. By so doing it would get at the dividing line between good and evil, between justice and injustice. But it is afraid of that question. Why, its very schools are built, endowed, and its preachers educated with usury. (Since Calvin's time it has been called interest, so as not to awaken and trouble the conscience.) Its members are usurers for the most part, though few of them are aware of it. It would make a dreadful disturbance to tear open this tender sore and probe the evil to its depths. And faithful preaching on this subject would be sure to divide every church in the world.

Suppose the church should lift up the standard of equalizing love—"Thou shalt love thy neighbor as thyself"—and insist that it be practiced every day in the week, displacing competition. Why it would "turn the world upside down," and the church also, as it is now constituted. It would not answer to preach that men must practice this law to be saved from the evils of selfishness. It would make the preachers unpopular. It would break up the churches. Wait till the millennium comes, and then it will be safe and probably pay to love one another. God ought to have known that a man can't love his neighbor as himself in business, in the everyday practical affairs of life.

Suppose the church should raise the question of its part, its work, in making the lion lie down with the lamb, instead of looking to the clouds for power to suddenly manifest itself and frighten the monopolists who are eating up God's children. But no; it would not answer, for the Lord would not again send an angel to shut the lion's mouths, and if the preachers attacked them they would be the first to be eaten, don't you see?

"Woe unto the foolish prophets [preachers], that follow their own spirit, and have seen nothing! Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. Mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the assembly of My people neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel [the new earth and heaven]. Because, even because they have seduced my people, saying, Peace; and there was no peace."

COMPARING THEIR IMPORTANCE

If you want our individual judgment of the relative importance of the three great questions contained in the Omaha platform it will be as follows:

The land monopoly is the greatest and worst of all. Over half the people (52 per cent by the last census) in this country today are landless, homeless. The rent that is paid for farms to cultivate and for lots to live and do business on measures the magnitude of the land monopoly. Few realize how fast it is growing or how steadily and rapidly the land of the people is being gathered into the hands of the rich minority.

The transportation questions come next in importance, all goods exchanged that must be transported having to pay monopoly charges to the railroad kings. The agricultural class and the people in the cities are all under tribute to the monopolists of transportation.

The money question is the interest question. The problem is to reduce the interest charges until they represent only the economic labor cost of investigating securities and the making out and safe-keeping of the papers. The money question is as great as the drain of interest, therefore it is of vast importance. Nevertheless, the land and transportation questions are greater; their drain (that of each, in fact) is greater. However, the

money question can be most easily acted on, and will therefore receive first attention when the Populist party comes into power.

POSTAL CARD OPINIONS ASKED

Resolved: First, That we declare our unalterable adherence to the principles of the Omaha platform of 1892.

Resolved: Second, That the Populist party has a mission of its own, and its mission is not the reformation of either of the old parties.

Resolved: Third, That we call upon the good men of all parties to abandon both the hopeless task of attempting the reformation of an old party, and the chimerical one of building up a new one upon a single incidental issue.

Resolved: Fourth, That in our judgment, only Populists should be placed on a commission out of the governor's hands.

Resolved: Fifth, That we are opposed to fusion in all its modes and tenes.

The above resolutions were introduced by Judge Wilbur F. Bryant before the Populist State Central Committee of Nebraska. There was a sixth resolution appended which was open to criticism, but it was dropped or withdrawn, so we do not here give it. We however wish to hear from our people throughout the state on the above resolutions. Please write us whether or not they accord with your individual views and political judgment. We address this request to all earnest wide-awake Populists.

The above resolutions were supported by J. V. Wolfe, W. F. Bryant, and others; and they were opposed by W. A. McKeighan, Mr. Morrissey of Chadron and others.

Our readers do not need to be told what we think of them. We urge that every one who has a judgment of his own on the policy expressed in these resolutions write it to us, that we may know the mind of the party. Brief postal card opinions preferred.

PROF. HERRON in his new book says: "As it is now organized, or rather in its present state of disorganization, our railway system is a greater menace to the integrity and perpetuity of the nation than was ever the institution of slavery; it is the strongest enemy of society and the chief danger of anarchy; and it has become such through the manipulation of legislatures and the protection of courts. The command and administration of the railway system by law is the most immediate national problem which demands our legislative and judicial solution. In the unlimited responsibility of the people for the protection of railway and other corporate properties, with the almost absolute irresponsibility of these corporations to the public, our laws permit what is immeasurably more vicious and destructive to liberty than taxation without representation. The people of our nation will not, and ought not, much longer maintain what are practically public corporations privately owned with no responsibility for the public welfare, no accountability to the public will, and virtually not amenable to public justice, yet requiring the national courts for their operation, and the national army for their protection. If the people must be responsible for the operation of these properties, and their courts and army used for this end, while there is no way by which the courts and army can be used to protect the people from corporate oppression and exploitation, then the people should not only own and operate the properties for which they are responsible at such a cost, but should reorganize and reconstitute the laws of the land in the interests of humanity and of the nation."

Indiana challenges the world to show a lot of more venal, corrupt and incompetent political frauds than composed the legislature which died a dog's death here last Monday. This is a sweepstakes offer and takes in every state in the American union. If any Populist thinks he has an aggregation of asses in his state that will show against us, let him trot out his animals. We want to enter ours in the slow mule race of "Republican reform" up to date, or heaved abroad by the tidal wave of 1894.

Don't gamble on it, Matthews. Old party legislators are generally of the same breed, if not the same litter. The rep-dem. dog fight at the wind-up is all you have to brag about.

"Washington! thou shouldst be living at this hour!"

America hath need of thee: she is a fen Of stagnant waters: altar, sword and pen, Fireside, the heroic wealth of hall and bower Have forfeited their Washingtonian dower: Of inward happiness, we are selfish men: Oh raise us up, return to us again, And give us manners, virtue, freedom, power."

ANARCHY is lifting its frightful head all over the land, and nowhere is its appearance so significant and alarming as where it embodied itself in the Indiana legislature, with oaths and threats of pistols and slug shots, with blows and breaking of chairs and benches and doors and ribs, resisting the right of the executive to veto a bill by the lawless lawmakers passed. Another recent example of significant anarchy was the battle in a Roman Catholic church in Omaha, in which clubs, revolvers, knives, and stones were used and several were wounded. The priest himself fired several shots at the sheep of his flock.

EX-SECRETARY GEORGE S. BOUTWELL, Grant's secretary of the treasury a few days ago said: "Before two years have passed, silver will control this country." The opinion is the more significant because Mr. Boutwell is known not to be a free silver man.

Subscribe for THE WEALTH MAKERS.

A DISGRACE TO NEBRASKA

The Republican lawmakers of this state are the most contemptible and foolishly partisan body that ever disgraced Nebraska. They are either absolutely destitute of political sense, or they know that this is their last chance, and so are doing their worst. The senate has passed a bill to take the appointment of oil inspector out of the governor's hands, a purely partisan bill, and a gratuitous insult to Governor Holcomb. Had it been Tom Majors in the gubernatorial chair the bill would never have been thought of. This was a slap on one cheek; the other was hit with the bill which they have passed to take the appointment of the Omaha fire and police commission out of the governor's hands.

The Republican majority are anarchists. They have disregarded and trampled on the law which limits the number of employes of the legislature, by brute force of numbers pushing aside the Populist opposition. They have, by usually suspending the rules in the matter of reading the minutes, left a way open to fix over and politically doctor the journals of the house and senate. They have done what the corporations dictated in not a few important bills; and what they have not done for the people the people will also remember. The Republican party is dead in this state, and the people will get rid of the remains in '95 and '96.

NOT A POET OF THE PEOPLE

James Whitcomb Riley is the sort of poet the powers that be are pleased with. He is not the kind of man Whittier was. He preaches contentment instead of justice; as the following lines show:

It's natural enough, I guess When some gets more and some gets less, For them that's on the slimmest side To claim it ain't a fair divide, And I've known some to lay in wait And get up soon and set up late To catch some fellow they would hate For goin at a faster gait.

The signs is bad when folks commence A-finding fault with Providence And balkin' cause the world don't shake At ev'ry cranny step they take. No man is great till he can see How less than little he would be If stripped to self, and stark and bare He hung his sign out every where.

My doctrin' is to lay aside Contentions and be satisfied; Jest do your best, and praise or blame That follows that counts jest the same. I've alius noticed great success Is mixed with trouble more or less, And it's the man who does the best That git more kicks than all the rest."

—James Whitcomb Riley.

The assumption here is that there is no injustice in distribution, that what each gets is what he produces, be it more or less. The workers should not strike for more wages, but cultivate contentment. If you can't be satisfied any other way observe that the successful have trouble, the rich are unhappy. Therefore don't kick them.

All this sounds old, old, old. And it is hateful reading in this dreadful time. A poet must have heart that bleeds for the suffering, the oppressed, those who have no helper. His verse will live if he loves humanity, if his heart is as Nature's heart.

How many there are who have been hanging on by their eyelids until nerves can scarce stand the tension, until faith fails and the moral fibre weakens and the work of degradation sets in. O, terrible is the sin of society, which fences up the natural opportunities and stands guard at the factory doors and mine entrances, and leaves men with no rights in the earth, or in the laws. They fear to meet the landlord, the grocer, the last friend they could borrow of. They writhe in inward agony and feel disgraced as their pride considers poverty and shame, shame that yet belongs to others who cut them off from their heavenly Father's gifts. And they must bear it silently while loved ones want, and perhaps beg.

In the comptroller's report of banking for 1894 we find that the banks, trust companies and savings banks had on deposit \$4,715,574,368, and had loaned out \$4,125,503,251. More than three times all the money out that is allowed to circulate. Each dollar therefore must have been loaned three times. The banks thus collect at least three interest charges, say twenty-five per cent, on each dollar that they allow to circulate. Government banks would save all this to the people, and would not allow the circulation to be congested and check the wheels of trade and industry through interest charges.

REV. T. H. MALONE of Denver, speaking on "The Catholic Church and the Single Tax" at Orpheus hall, Chicago, among other things is reported as speaking thus:

"And let me say now, and I say it knowing that I may be greeted with the cry of 'Anarchy,' or 'Alarmist,' that while our 5 million unemployed sit tonight holding out the hand of supplication, they will some day rise, and the supplicant's hand will become that of the avenger, and will strike down the oppressor. And yet there are idle lands lying within a stone's throw of the crowded tenements."

The banquet in honor of Senator Allen last week at the Lindell was a success in point of numbers, every seat in the large dining hall being taken; the toasts were happily prepared, by J. V. Wolfe, and interestingly and wittily responded to; the menu was all that an epicurean could desire, and the music, by Prof. Frank's orchestra, was pronounced excellent.

THE WARDENSHIP QUESTION

We understand that there is a great effort being made to induce the governor to appoint a Democrat warden of the penitentiary. In our opinion there can be urged no good reason for so doing, and we can not believe Governor Holcomb will seriously think of such a thing. The Populist party would receive an injury from which it would be hard to recover if our honored governor in any of his appointments appeared to be paying to the Democrats debts contracted before election. The appointment of a Democrat to the important office of warden of the penitentiary would indicate that an obligation was being met, a pre-election contract or understanding carried out; and it would damage our reputation for honesty irremediably, even if not true. But it would show undeniably that the governor recognized an obligation, and it would disgust and dishearten the best element of our party if his appointment of a Democrat warden fixed the shames of a spoils compact or trade upon us as a party. We may have some few uneducated, un delegated, unauthorized fool leaders who, assuming to act for us, have talked with the Democrats, but the party is not bound to accept the shame of such understanding, if there were such.

We trust the governor will use his customary caution and not appoint a man known to be a tippler to the wardenship. One of the candidates carries too much liquor in him to be a safe warden. We want sober men, in all such responsible places, men who can be safely trusted to sustain the character and keep up the good name of the Populist party. And just here we suggest that a candidate should not be appointed for geographical reasons. A man's location does not make him a fit or necessary selection. The best man should be selected. Let us not be governed by the ward politics plan, which allows location to select and elect bad or unfit men and excludes the man who can best serve the public whenever another man from the same locality wants or is wanted for another place. We urge the governor to drop the map of Nebraska and look only at the man he has to select from.

A VERY NOTABLE BOOK

THE PHILOSOPHY OF MIND, by George Trumbull Ladd.

This book is a continuation of the series of works on Psychology by Dr. Ladd, and naturally follows his Elements of Physiological Psychology, and Psychology: Descriptive and Explanatory. The volume before us is in many ways the most important of the series. There has been a crying need for some one with sound sense and sound philosophical ideas, and with sympathy with the more common people in their desire to know in a plain way about these questions, to undertake the task of treating in a speculative manner "certain problems, suggested but not usually discussed in the course of a thorough empirical study of mental phenomena." It is a mistake to suppose that the common man does not to the best of his ability think on these questions which are as broad as life itself, and that his interest in them is not vital. This must be taken into consideration: The common man has no time, neither has he the ability to make the thorough empirical study of mental phenomena. He wants conclusions, and they must be drawn by one who recognizes the intensity of his feeling, difficulties in his mind, who has his confidence and who has the largest, kindest notions of the dignity of the human mind. It is not too much to say, therefore, that this volume will be eagerly received as from one who has stepped forth as the champion of common-sense philosophy and metaphysics that shall give us something besides blank materialism or being per se, without attribute or modes of activity.

It is refreshing to see "psychology without a soul" or "psychology without metaphysics" properly dealt with.

Vast harm has already been done by those who, in their profound investigations to discover the reality or non-reality of mind, assume to start with the non-reality and base all arguments on that assumption. Vast harm has been done, moreover, by those psychologists who, with a great flourish of trumpets, announce "psychology without metaphysics" and yet employ metaphysics, not always of the most approved sort, to the deception and bewilderment of their readers. Such work finds no favor with this author and he announces in the Preface that he has come forth with a treatise on metaphysics and that, too, in the face of the fact that it is now "the scholastic 'fad' of base minds" to denounce the study of metaphysics altogether.

The author then asserts to begin with that some metaphysics is necessarily involved in any proper study of psychology and that, therefore, such metaphysics ought to be "open and undisguised." Inconsistencies of Mr. Huxley, Prof. Höffding, Prof. James and M. Flournoy, who illustrate the fact that those who profess to use no metaphysics do show with much keenness. The chapter on Reality of Mind is a strong one. The Agnostic position in regard to the impossibility of reaching reality by knowledge is shown untenable and the conclusion arrived at is: "The penultimate, the only intelligible and indubitable reality which belongs to mind is its being for itself by actual functioning of self-consciousness, of cognitive memory, and of thought."

The most interesting chapter in the book is, perhaps, Chapter V on The Consciousness of Identity, and So-Called Double Consciousness. Here, too, something "must be borrowed from general metaphysics." It is of course "self-same-ness," or "identity." All idea of envisagement of the self as a being per se must be given up; but so must all such a flow of the "stream of consciousness" as leaves nothing permanent by which to judge of change itself—Identity in its last analysis must be conformity to unchanging law; but law is but the expression for immutable idea; and thus "The reality of anything consists of this, 'that its self-activity manifests itself in all its differ-