

THE WEALTH MAKERS.

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Editor: GEORGE HOWARD GIBSON. Business Manager: J. S. HYATT.



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 woe Sufficient, wrought by man's satanic 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.

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People's Independent Ticket. For District Judge: A. S. TIMBETTS. For County Treasurer: A. H. WEIN. For County Commissioner: R. E. RICHARDSON.

A GENTLE woman, a noble man, of Christian impulses and perfect manners, how attractive such are!

How much do you suppose the diamonds owned by the people of Chicago are assessed at? Only \$27,000.

EVERY village and neighborhood should have a single or double quartette organized to sing the songs in Armageddon, "the songs of the world's workers who go forth to battle with the kings and captains and mighty men"—the monopolists.

PARENTS, despise not the small things which go to make up perfect manners. See that your children are taught courtesy, and be yourselves their patterns in politeness.

The second edition of Armageddon, the Populist song book, is just off the press. It is a beauty and reduced in price from 35 to 30 cents. Three dollars a dozen.

The liquor dealers of New York city who have long been a law unto themselves, are now in the toils. They have got hold of a new class of executive officers and have been forced to close up on Sunday.

THE refusal of Comptroller of the Treasury Bowler to pay the sugar bounty, on the ground that the act, taxing one class to give to another class, is unconstitutional, is all right. The law has been so decided by the Court of Appeals, of the District of Columbia, and Judge Cooley of Michigan, the leading authority on constitutional limitations.

A MINISTER of our acquaintance was some time ago working weekdays as cashier of a bank in the town where he did his preaching. A widow wanted to borrow some money at the bank and the stipulations were twofold: to the note. When pleasantly spoken to about the condemnation of usury by Jehovah the banker-minister answered that he did not have to obey the law of the Old Testament. That which was classed with murder and adultery and punished with death under the law, he regarded as permissible and profitable "under grace." What a conception of grace!

It was the grand old party, both varieties, and they have been conducting the Cook county (Chicago) Illinois institutions on what may be called political principles. They are now to be investigated, the charges being that murder, boodle and appointment of criminals to office has been the order of exercises. A mild patient by the name of Puck, a small man, lately taken to the Insane Asylum was kicked to death by two of the brute attendants, seventeen of his ribs and his breast bone being smashed in, according to evidence of the examining physician at the coroner's inquest. Coal contracts, meat contracts, and painting contracts are to be overhauled. Everything touched by the old party political

THE PEOPLE'S WILL DESPISED

The Republican Board of Public Lands and Buildings seem to think it is the state, and that it can set aside the law, the expressed will of the people at its pleasure. It is just now bent on the job of leasing the labor of the state convicts and this in the face of the action of the legislature and governor to annul the Dorgan contract and put a stop to the lease system. The evil of that system had become unendurable. Even a Republican legislature was ready to put an end to it at considerable cost to the state. But the Churchill-Russell combine cares nothing for the law, or the state's interests and duties to its criminals. The board seems to have taken an inexplicable interest in rushing through a contract by which one or two or three men can be enriched by the labor of 340 convicts. The act of last winter, as Governor Holcomb plainly points out, provides for the state to maintain the prisoners, the appropriation covering the estimated cost, and there is no need, no call, no occasion for a return to the old unjust, injurious, most deluding method of selling the prisoners for stated periods to a ring of speculators whose one purpose is to sweat profit out of them.

The state having abolished the system by law and provided means to care for and employ the prisoners itself, it shows an amazing disregard of the people's will for four Republican officials to advertise for bids to restore the condemned system. And it has been done in a way to shut out competition, the necessary knowledge needed to bid intelligently being withheld, or being ungetatable. Mr. L. H. Lawton of this city, a Populist, who would put in a bid, seeing the board has determined to assume the responsibility of leasing the convicts, has filed a protest against being obliged to put in bids with insufficient time and means allowed to inform oneself regarding the sub-contracts, etc., which have to be accepted. In his protest he asks for twenty days time before the bids shall be shut off, in order that those not hitherto connected with the penitentiary may make thorough investigation of the subject matter to be considered, and he asks that copies of sub-contracts which must be accepted and the principal or direct contract containing stipulations shall be filed for examination in the office of the board. Whether this reasonable time and filed information needed by men who would intelligently compete will be granted remains to be seen.

The Governor has sent a letter of protest to the board, a strong reasonable document, showing that the leasing system is detrimental to both the taxpayers of the state and the convicts, that there is no good reason for it, that the legislature passed the present law to end it and made adequate provision to maintain the prisoners. He cites section 8 of the report of the committee appointed to investigate the workings of the lease system, which found it "demoralizing to the discipline of the institution" and expressed their belief "that the convict labor system should be done away with at the earliest possible moment." The committee found that the prisoners were aware that they were not working for the state but for the profit of contractors and had to be punished by the warden for slacking off in faithfulness to the contracting outside exploiters. As a result of such punishment they "become sour, gloomy and dispirited" and the discipline which should exist is made impossible.

THE MINISTERS PARTY

Rev. Charles M. Sheldon, the author, of Topeka, Kansas, has an article in The Kingdom of last week entitled, "The Ministers' Party," which is certain to start in many new trains of thought. The minister referred to in the article was represented as proposing a new party, and in his sermon, which was based on the Sermon on the Mount, he made the following points, to wit:

- 1. "The following are Christian axioms which necessarily belong to a real belief in the Sermon on the Mount." (a) "Everything belongs to God—gold, silver, mines, water power, electricity, steam, forests, oceans, rivers, plains, mountains, and all that these produce of energy or life." (b) "Human beings, also, are his." (c) "There is only one true object in life, therefore, that the human beings who are God's shall use the things that are God's as he would have them used." (d) "Furthermore, organized life, that is, what is called society, is under the same divine law to do all things to the glory of God as the individual man. For organized society is nothing but a number of individuals living together under certain agreements." (e) "It follows, therefore, that all governments of men should be organized and carried on to the glory of God just as much as an individual life." (f) "Jesus Christ has shown how this can be done." 2. "These axioms lead up logically to the statements I am about to make." (a) "All Christians should unite politically." (b) "That is to say, they should all be working together in accordance with the teachings of Jesus to do the will of God in the political life of the nation." (c) "All political questions are moral questions because they are political." (d) "This nation will never prosper in righteousness until all the Christian men in it unite to vote and act as citizens instead of as partisans." (e) "If prohibition is Christian in Kansas it is Christian in New York or Massachusetts." (f) "There ought to be no political division between disciples of Jesus." (g) "All the Christianity of the world ought to be arrayed definitely and unitedly against all the unchristianity of the world."

- (h) "This is not the fact in our own country or any other." 3. "I propose therefore as a practical and necessary act that all the Christian disciples in this church unite politically on national as well as municipal issues and that we begin, in the name of Jesus Christ, to apply his teachings to the affairs of government in detail. This will mean the following. (a) "A new party will come into existence." (b) "It need not have any name except Christian." (c) "All members of it would have to be disciples of Jesus." (d) "They would necessarily be a unit in acting politically to build up the kingdom of God as the first business of every human being." (e) "The platform of this new party could not be anything less than the Sermon on the Mount." (f) "The organizer and leader of this Christian political party would have to be the Holy Spirit. No man would be wise enough to lead such a party into all the truth. But the Spirit would, because Jesus said so."

The minister then went on to say that personally he had been voting with the prohibitionists, but that he was ready to unite with Christians of all other parties who would agree to move in matters of citizenship, not on partisan lines, but entirely on the lines laid down by Jesus for daily conduct. He said that if the Christian people in his own church would unite politically they would take steps to form a National Christian party. The minister's church was stirred to its depths. It had not been so excited since he married the organist simply because he loved her. Groups of men stood around gesturing and getting red in the face. A crowd gathered around the minister. The Sunday school, which met after the morning service, could not be called to order. For an hour or more the minister answered questions and replied to arguments. Then his wife, who had been waiting for him, came up quietly but firmly and insisted that he go home to dinner. The wives of all the other men also made the same demand and the aftermeeting broke up. The Sunday school was postponed a week. On the way home the minister's wife said, "How many members are going into the new party, John?" The minister did not answer for a minute. He said slowly, "Only one, so far." "Who?" "I." "Then you will be the National Christian party, won't you John? You can nominate yourself for president, can't you?" He minister looked at his wife sadly. He did not smile. Then she laid her hand on his arm. "John," she said gently, "you expect too much. A Christian political party is impossible." "But didn't Jesus teach it?" "That is another question." "But didn't he?" "Yes, I suppose he did." "Why, then, should Christians refuse to unite politically?" "Because—because"—said the minister's wife. And that was all the people behind the minister and his wife could hear as they reached the parsonage door and opened it and went in.

We have printed above Mr. Sheldon's axioms, the conclusions he draws from them, and the supposed effect of the described sermon in the record and dialogue appended. Now let us do a little analyzing. Is Christ divided? No. Is that Christianity which is divided? Impossible. Is the church, any branch of it, united? It is not; therefore it is not the body of Christ? Why are not church members and churches, or the church, united and voting together as a Christian party? Because church members actually believe that their interests are measured by property, are divided, and must be individually secured by selfish conflict, by opposing one another, by each caring for what he considers his own interest. "Am I my brother's keeper?" Professedly, Yes, say the churches; but not in the week-day battle of life, of which politics and voting is a part. We can be politically one only when we are industrially one. We can be industrially one only when we recognize the great truth that our interests are one and indivisible. Consider for a moment the reason why church members (!) are found in all parties and taking opposite sides of all questions. The bankers, church members and non-professors, always oppose a party which has any plan to reduce usury or interest, notwithstanding the fact that God specifically condemns it, and that they are living and heaping up wealth by the sweat of others. The borrowers, if they were sufficiently intelligent, would all be in a party which contains no landlords, bankers, or private usurers. The few who own the gold, and the rich, fight politically to have gold alone monetized, or given full legal tender power. The railroad corporations, street railways, etc., are in politics not to serve the people, but to obtain gifts from the representative lawmakers, who care not for the interests of their constituents, and to defend their monopoly privileges. The manufacturers, coal monopolists, etc., are fierce for protection and demand it from the party in power—not in the people's interest, but that they may charge the people monopoly prices. The daily papers are in politics not to serve the people, but for private revenue. The weekly press, for the most part, takes its cue from the daily press, and both get a living by deceiving and dividing the people. The pulpit is not in politics, much of any, because the preachers rarely have clear conceptions of the moral nature of political questions, and for the farther reason that they are selfishly afraid of politics. The rank and file are divided politically because they lack honest, unselfish leaders, and for the reason that they are

themselves too selfish to sacrifice labor or the means required to inform themselves as to what the common interest requires. There can be no political union which does not rest on a recognized common interest. With recognized common interests to unite we must have common property and labor equality,—an industrial democracy, which is organized Christianity.

THE "MORE MONEY" ANSWER

What is needed to make your farm pay? More money, says the farmer. What would restore prosperity to commerce? More money, replies the merchant. Why are not things booming in this marvelously rich country? There is no money, answers the man amidst the unoccupied acres in the rich west. The common millions answer thus. But the lone banker, sitting in his richly upholstered chair, waiting for his victim, as the spider waits for the fly, knows more in his own estimation than all the rest, and tells us that our whole trouble is over-production and natural reaction from a great prosperity.—Farmers Voice.

Clear thinking is extremely rare. Confusion of thought is the rule, with few exceptions. The above paragraph well illustrates superficial thought and errors which perpetuate injustice, poverty and suffering. There is a semblance of truth in both statements, that more money is needed, and that over-production is the cause of hard times. The man who makes the last statement supports his explanation by what he calls the great law (?) of supply and demand. The lack of demand, he says, indicates an over-supply, and supply and demand regulate prices, commerce, production and employment. Each gets all he is entitled to, according to this fine theory, and each must be contented in that condition in which his abilities place him. This is the prevailing belief among all people except reformers and revolutionists.

The first statement, that more money would make everything right, is no less superficial and false. The volume of money once issued has comparatively little to do with hard times—because the bankers and bond-holders and owners of notes and mortgages and landlords and capitalists get control of it. What we are in need of is not more money, but justice, the power to equitably exchange our products and services. With that power there could be no interference with exchange, no lack of money in the hands of those who produce the goods to buy back as much as they produce, which would keep demand exactly equal to the supply, and there would be no enforced destitution and no real or apparent over-production. Not more money, but less monopoly, in all lines, is the great need. Any volume of money will adjust itself to the needs of commerce. But there is an injustice in contracting the currency volume and so appreciating the power of the dollar, whether that contraction be produced by destroying the currency, or simply hoarding it, or charging a monopoly price (interest) for it.

IS HOARDING A VIRTUE?

The editor of the Ladies' Home Journal in the September number devotes a third of his space to inculcating the supposed virtue of saving and building up a bank account. He commends the French practice of giving as prizes in the schools savings' bank books with a small sum to the credit of the prize winner. "The result is that early in youth the French child is taught the lesson of saving money. The girl or boy takes a pride in his bank book, and his greatest desire is to 'see it grow.'" No doubt that is the result, but is it a good result, good for the individual and good for all? In our mind the love of "mine," of property held apart from others and the spirit of selfishness which it enthrones, is "the root of all evil." Better would it be for a child to die in its innocence than to become controlled by this "greatest desire" to see his bank account, or private property grow. No doubt Mr. Bok, the Journal editor, takes it for granted that this "greatest desire" for ones private property to increase, is a private matter which harms neither its holder nor others. But a little reflection will show that property cannot be held privately and be made to grow without destroying unselfish relations, establishing a selfish individualism and dividing society into the rich and poor, into a class called the proletariat, whose defrauded labor is what must make the bank accounts of another class grow, a tribute commanding class who have secured titles to all the means of subsistence. We cannot have private property without making selfishness the supreme wisdom, the ruling spirit in the every day business life. Individual strength and selfishness. And so business has come to be the sum of all wickedness, because the sum and substance of all selfishness; and religion, in consequence, has come to be either conscious hypocrisy, or unconscious ignorance and formality—to a great degree.

It was our fortune in some respects and misfortune in others to be brought up in New England and to have given us when four or five years old a bank book and a small account. The selfish love of private property was crowded into us from earliest years. In New England they can't believe that Christ really meant it when he said, "Lay not up for yourselves treasures upon earth," "for where your treasure is there will your heart be also." Well, for that matter, there are

only a few "crazy communists" who believe it is wrong to lay up private property. But let us see how it works. Suppose, instead of buying needed goods out of the market, a great number more of our people should go without what they really need and put the money in the bank. With less demand, corresponding to increased hoarding, the glut of goods in the market would show itself sooner and last longer; there would be also a corresponding reduction in the demand for labor that would extend to almost every field of industry. So it is plain that that hoarding which is incalculated as the highest individual wisdom and virtue, carries with it a worldwide train of evils. The hoarding of the poor would increase the market glut, but it is the accumulations of the rich which accomplish most harm. All this, however, is beyond remedy so long as the each-for-himself unchristian struggle continues.

THERE is one church in this city that we will not name, that takes high rank in the present system. Its pastor is faithful and spiritually minded. Its services are all remarkably well attended and it does an unusually large amount of praying and talking and almsgiving and missionary work, one man being supported by it in the missionary field. It is probable, too, that its members allow some of the Sunday sacrificial spirit to interfere in some small ways with their week-day pursuit of mammon. The preacher last Sunday took occasion to discourse concerning the church, and thought perhaps some might squeeze in to heaven who stay outside the church, but they could not be developed working Christians. They might be babes, unworked, weak, useless; but all the workers are in the church. By workers in the church he meant evidently regular attendants at church, Sunday school, Eudeavor meetings, prayer meetings, missionary meetings and socials, and those who also give liberally to keep the church machinery running. Of doing business, the business of daily life, in a Christian way, he had no true conception. He did not know that the church must come out from the world and be separate, distinct, different in the matter of laying up treasure and buying and selling. The present each-for-himself method he did not think of as sinful, and that men must be saved from it by coming out of it. Church members give talk and aims now, but they should give their whole property, time, talents, strength and skill to serve the people whom they wish to save.

GEN. COXEY surprised a good many people who came to hear him. They came, if not to laugh, expecting at least something of a circus. This conception of Mr. Coxeys has somehow got abroad, from the fact that he did a singular thing in leading an army of unemployed to Washington, a walking petition to congress. People of little careful thought jumped to the conclusion that so strange a proceeding would only be thought of and carried out by an ill-balanced, mentally lacking man: But those who came to smile were astonished to find themselves listening to a remarkably close reasoner and able speaker. The Funke Opera house was filled Tuesday evening of last week and the audience went away impressed with the belief that Mr. Coxeys plans to help the unemployed and cut off the bondage of interest Mr. Coxeys' two bills, are reasonable, are practical. Not a flaw can be found in them, not an objection raised against them. One intelligent Republican who went to hear Coxeys at the Funke told the friend who was with him that the General's speech had knocked the republicanism all out of him.

The Ireland building which collapsed in New York a few days ago, with loss of life, illustrates well the murderous character of the each-for-himself struggle Ireland, the owner of the building, according to sworn testimony of Architect Behrens, said he was going to put up a building as cheap as possible. By cheapening the cost, putting in insufficient and unsafe material, he could add to his percent profit from it, and lives were in consequent sacrificed upon the altar of his greed. The coroner has issued a warrant for Ireland's arrest and it will be served on him at his summer home on Long Island. But who expects to see a rich man punished for killing off a few of the despised working class?

HON. KEIR HARDIE, M. P., president of the Independent Labor party of England and editor of the "Labour Leader" of London, is now in the United States. In expressing himself in New York the other day he said: "The very existence of the party implies that we intend to attain our end by peaceful and constitutional means. Every wrong is protected by law, and what Parliament has done, Parliament can undo. In a free and constitutional country there is no excuse for conspiracy or underhand work. What cannot be done in the open should not be done at all. I claim that the socialist movement resembles that of the early Christians. We are aiming after that human brotherhood preached by them, without which life is not worth living."

SOME of the best songs in Armageddon are "Sons of America," "We Have the Tariff Yet," "Hayseed in His Hair," "The Weakest must go to the Wall," "Get Off the Earth," "Sunrise on the Hills," "Handwriting on the Wall," "Hark! the Battle Cry is Ringing," "The Flag of Liberty," "God Save the Pec-

ple," "Truth's Approaching Triumph," "The Engine of Reform," "The Alarm Bell," "A Drowning Cry," "That Honest Dollar," "Our Line of Defense," "The Home of Liberty," "The Taxpayers Settle the Bills," "If I Were a Voice," "Plenty of Room," etc., etc. This is indeed a remarkable collection of songs. Send thirty cents for sample copy.

ARMAGEDDON, our popular song book, copyrighted in the United States and Great Britain, has run through the first edition and a second edition is now ready. This is a book that should be in every home, as well as in every Alliance, Legion, trade union and reform club. It is a book that, used in this campaign and that of next year, will be a great power in arousing the people and educating them. There is nothing like good songs to get the truth into prejudiced hearts and minds. Send to this office for a sample copy of the book.

In Maryland the Democratic party is split up by the Civil Service Reform and anti-monopoly element, and the Republicans think they see a chance to win. So there was a desperate scramble for the gubernatorial nomination at the recent Republican convention and all political art was resorted to to catch the divided Democrats. Even a half-and-half tariff plank was ruled out, so as not to repel them.

AMONG OUR EXCHANGES

The subject of proportional representation is one that deserves consideration from the people who believe in equal rights. It is a just way and one that none can denounce as unfair. Take Nebraska for instance, she has six representatives out of a total vote of 210,000, or 35,000 votes for every representative. Of the congressmen, the Republicans have five and Populists one. By proportional representation, the Populists according to their vote should have had two, the Democrats one and the Republicans three. The way we have of electing at present gives the reform element one representative for about 100,000 votes while the Republicans have five for the rest. Nor would it be hard to secure a representation on these plans. A voter could cast his ballot for the representative and then vote his preference for the other candidates, taking 1st, 2nd, and 3rd choice and so on. The man receiving the most votes would be the first elected, and the second could take his first preference vote and the one having the highest would be the second one elected and so on until all were elected. True, the Republicans would lose by so doing in this state, but they would gain in other states. The minority certainly should be represented and by a system of proportional representation they would have a representative. Proportional representation is one of the coming reforms and should be enacted in the laws of the land as soon as possible.—Howells Journal.

This is the deadly foe to Populism. Fusion has more lives than fifty cats. The theory is so captivating, so easy to succeed. Why, see, it is like this: Here are 10,000 Republicans, 5,000 Democrats, and 7,000 Populists. Now, all there is to do for the Pops and Dems to combine and they have 2,000 majority. Why, it is just as easy as to roll off a log. Last fall the state convention declared against fusion; the state committee ignored the action of the state convention, and compelled, despite the opposition of the governor, one-half of the Arapahoe county Populist ticket to withdraw to give place to an equal number of Democrats. The fight which before that had been one of principle, was reduced to a scramble for the offices, and the Pops and Dems got left as they ought. And yet, this next fall, the same set of fools will insist on fusion, as our only and sure hope of success.—Our Nation's Crisis.

Populism, as a principle, demands that all class distinctions be leveled; that no special privileges shall exist; that no industry be favored at the expense of another; that all shall have a voice in the government, and that all shall rule for the good of all; that no chosen few shall arrogate to themselves all the powers and the benefits of government; that no monopoly shall live; that trade shall be free and taxes equal; justice be prompt and rigidly impartial; that the wealth of nature and industry shall remain open to competition—not walled in by class laws; that the avenues of social, industrial and political advancement shall forever be kept open to merit—not closed up for the exclusive benefit of those who have heretofore succeeded.—New Era Standard.

Prosperity may be visible to the naked eye of the goldbug monopolists in the east, but it would require a powerful telescope to observe it in this country, with oats selling at 12 cents a bushel and mortgage holders camping on the neck of the farmers for back interest.—New Era Standard.

Fusion Means Death

OMAHA, Neb., August, 1895. Editor WEALTH MAKERS: Through your columns, under the above head, I wish to appeal to all People's party men, whether they have heretofore affiliated with the party or not, to stop and think. For I have good reason to believe that the principles of reform enunciated and prayed for in our platform, must have early adoption that the agricultural and business interests of this and all states may be saved from absolute destruction. This has become fully apparent to thousands of good citizens who deplore the dying present and view with dismay the dead future in all branches of business enterprise, unless the proper remedies are administered. And one of those remedies