

WEALTH MAKERS.

New Series of THE ALLIANCE-INDEPENDENT. Consolidation of the Farmers Alliance Nebraska Independent PUBLISHED EVERY THURSDAY BY The Wealth Makers Publishing Company, 1120 M Street, Lincoln, Neb.

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"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 beam owns the brotherhood of man."

N. I. P. A.



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. CHANGE OF ADDRESS. Subscribers wishing to change their postoffice address must always give their former as well as their present address when change will be promptly made.

ON our inside pages this week will be found over the signature of Hon. J. H. Darnor of Cozad a most reasonable and timely "Talk with Business Men." Judge Wilson of Keith county writes on matters of great concern to the old soldiers. We call particular attention, also, to the resolutions found on page three, sent us by the Buffalo county Alliance, where they pledge themselves to resist firmly any possible, though unlooked for, attempt at fusion, and to see that a straight Populist ticket is put in the field if fusion is successfully attempted.—One of the most interesting articles that has ever appeared in this paper will be found on page three, an extract, with interpretations by Mr. B. O. Flower, from Olive Schreiner's "Dreams." Sickness in the editor's family has made it impossible to furnish as good a variety for the editorial pages as is usually found upon them.—In our next issue will appear a strong article on the fusion question by "Jackson Democrat," and other articles. We are pleased to announce, also, a series of articles from the pen of Editor J. A. Baird of Cedar Rapids Nebraska.—Be sure to read on page eight the letter and appeal of our national committee.—Attention is also called to a communication by Mr. Edgerton who has been appointed by Gen. Van Dervoort state organizer of the Industrial Legion for Nebraska. We earnestly endorse this Legion organization work, and shall say more about it in our succeeding issue.—At the very last we find it necessary to place an interesting article entitled, "All This in America," on the first instead of the fifth page. Which see.

The Georgia Populist convention is to be held in May.

OUR Populist exchanges are with scarcely an exception sitting down hard on the Democratic fusion proposal.

THE Buzz Saw of Hardy, Arkansas, says, "In 1896 the two old parties can console each other and unite on this one plank: 'Dad gum the dad gummed Populists.'"

THE rich have a hard time of it pursuing pleasure. But that furnishes no reason why the poor should be content while being defrauded and impoverished by them.

A GOOD, honest name is rather to be chosen than great riches obtained by monopoly oppression; and the loving favor which equal favor begets, than the compulsory service of a hired or commanded multitude.

THE time has been when the proudest men on earth were ashamed to work, or to be known as workers. The time is coming when no man who obtains property without giving an honest labor equivalent, will hold up his head or dare to be discovered.

REV. W. D. P. BLISS of Boston, pastor of the Church of the Carpenter, says, "Christian Individualism is a contradiction." Dr. Parkhurst of New York says "God and one man could make any other religion, but it requires God and two men to make Christianity."

CONCERNING OUR NEW NAME.

Our regular readers have, before turning to the editorial page, taken notice of our new name. There were several reasons which induced us to change the name. We are of those who recognize that "the interests of rural and civic labor are the same; their enemies are identical." And we wish to do what we can to unite the producing classes of town and country at the ballot box. We wish to reason with all classes of workers, all who labor productively or usefully with hand or brain. Our efforts to reach these classes of wealth makers were handicapped by the old name.

The new name was chosen because of its comprehensiveness, because all men who respect themselves and who are entitled to respect must be classed as wealth makers and would never object to being so classed and addressed, no matter in what political party they align themselves. We thus avoid all prejudice till we can get a hearing.

Our paper has the equal interest of every worker at heart. To make plain their natural and equal rights, and to show clearly how these rights may be secured, must be secured, is our first great object. In discussing these questions we lay bare the basis of morals which has been long covered, the outline of eternal justice which has been for ages obscured, that justice which is the harmony of the world. We are therefore not, as some at first glance at our name might fancy, narrowing our teaching to the question how wealth is or may be procured, but are showing how the greatest amount of good, equitable exchange of services, peace and happiness may be secured by all the workers of the world.

THE QUESTION OF QUESTIONS.

The question of just distribution in production which necessarily combines individual labor, uses past labor, and turns out an undivided product, is the question of questions at the present day. All social strife springs from it. Its settlement must therefore be the foundation of social order, the basis on which society in its permanent form can begin to build.

The former foundation of society, chattel slavery, has been removed, and the spirit of freedom, manifesting itself among all workers, is asking why one man is still more free than another, why one class works needlessly hard in order that another class not working may enjoy the fruits of work. Somehow the worker cannot help feeling and reasoning that working and enjoying should go together, that the man who works most should be the man who has most to enjoy, and that the man who produces nothing should have nothing to enjoy. The workers see that their wages are kept down by "profits," "interest," "rent," "dividends," which are said to belong to the non-working money and land-owners, "their heirs and assigns forever." They see that by means of these annual slices from the common product the rich grow richer, while buying everything they desire, and that the poor have no future but that of wage slavery and want, if these slices must continue to be taken. So they ask, by what natural law is the division made? Whose labor of hand or brain produced what the money-lender takes? Over this part, that which is given in annual or more frequent division, the world-wide battle rages. The workers are organizing; and in proportion to their power increase their demands. The capitalists are also combining for offensive and defensive war.

Laveleye says: "Masters and men are in a state of constant warfare, having their battles, their victories and their defeats. It is a dark and bitter civil war, wherein he wins who can hold out the longest without earning; a struggle far more cruel and keen than that decided by bullets from a barricade; one where all the furniture is pawned or sold, where the savings of their times are gradually devoured, and where at last famine and misery beset the home and oblige the wife and little ones to cry for mercy."

It is said by some, including the British statistician Giffen, that labor is, on the average better paid than it was fifty years ago. (Wages were below the cost of supporting the paupers in England then.) And if this be so, people think the laborer should be contented. But for good reasons he is not: statistical averages do not lessen his misery, do not feed and clothe his family, or weaken his growing determination to claim and obtain if possible the share that he thinks belongs to him. The strikes he has intelligently organized have been the principal cause, the first potent lever, in raising wages and lessening the hours of work. And discovering by the victories he has gained that his case is not hopeless, he has studied his rights from his own standpoint, and will not be contented till he is as free as anybody and can demand and obtain as much from the common stock as his labor turned in produces.

What are his rights? How should the product of combined labor be divided? What are the rights of capital? Jones is a capitalist. He owns a

dozen farms near the city and rents them; he has money in the bank and collects interest; he has shares of railroad stock which pays dividends; and he hires an experienced manager to conduct a manufacturing enterprise for which he furnished the funds. He has enough to live on and is taking his ease. His investments bring him in \$50,000 a year without labor of either hand or brain, without diminution of principal, each investment yielding about the same percentage of "profit." He may spend his summers by the sea, or amid the clouds of the mountains. He may follow the birds to the tropics, and go and come when he pleases. He may feast upon the choicest delicacies, and lavish wealth upon dress. He may surround himself with beauty and luxury, and educate his children to live in the same princely fashion. He does all this. But he is shrewder and better situated than the rich man in the parable, who stored up goods for his consumption. Jones gets society to do the storing for him, gives her an endless task, and instead of paying her for it demands that she add regularly to his pile. The more she adds and the larger it grows, the more she must add, and by the addition from others' labor he year by year is made richer.

Now why should society take care of his property and be obliged to add to it? Does not he owe society as much as she owes him? Why must others be compelled to add to his store? Does not society owe to the poor laborer as much protection and benefit as she does to the rich idler?

If social laws have made property safe and its owners free, if they have removed the limits and multiplied the facilities of commerce, if they have enabled the prudent producer (or rascal) to accumulate wealth, why, when he stops work, must others be forced to accumulate for him, and their children ever after be compelled to sweat for his children? Does it not seem reasonable and just that when a man stops work he should be compelled to live out of his past earnings?

Let us examine closely the ground of the capitalist's claim. His money, we will assume, is just pay for his own past labor, his individual product. He ought to be able to buy back with it, then, as much productive labor, or labor product, as he gave for it, no more, no less. Labor is worth what it produces, not what produces it. God produces the laborer, the mind and body, and enduing all men with equal and inalienable rights, and providing ample means would have each given equal opportunity to produce by his labor and be secured in the possession and enjoyment of all that he produces. All labor has the same rights. One's labor can have no just claim on another's labor, except as it gives its equivalent. The capitalist's past labor has no value beyond that of product. It is congregated labor of a fixed amount, an amount that cannot be altered, even as the past cannot be altered. (He who says capital plus time is worth more, is mistaken: Labor must be added to it to preserve it from the tooth of time, from rust and mold and rot, from chemical decomposition. He who borrows capital, cares for it without charge, and pays back as much as he borrows, does the one who has no present use for it a greater favor than he receives from the man who lends it.) It is in the market exchangeable for any other product, for food, tools or machinery, but it cannot increase its own value by such exchanges and if an exchange is made for something of greater value, the value gained by one man is lost by the other. It cannot under any circumstances increase itself, therefore should not yield to its owner the increase of another's labor. Its owner should not be permitted to buy with it, because of another's necessities or ignorance, more labor or labor product than it contains. Exchanges of labor for labor, or commodity for labor, should be on the basis of justice, things equal for things equal. The rewards of present labor cannot, therefore, be justly obtained by those who cease to labor except as they give in exchange, and so lose, the products of their past labor. The wealth of the man who has ceased work should be diminished by just the amount that he consumes.

"But the capitalist has power, the poor are dependent on him."

Yes, but "Money at Cost" will emancipate the workers, and force the non-workers to consume their past product, or pile. All workers should therefore range themselves at once in the ranks of the People's party, which will give them money at cost, transportation at cost, and eventually everything at cost. Then labor of hand and brain, all work that is needed in society, will obtain its just reward.

THE teller of a national bank in Minneapolis has been sentenced seven years for robbing the bank of \$125,000. The bank apparently did not discover the shortage, and the regular dividend was declared. The bank examiner also reported only \$18,000 shortage in cash. Under the present banking system there is absolutely no security provided for depositors. Government banks, which the Populist party demand, will furnish perfect security, and at the same time cut out of the grip of the Shylocks. Prosperity and permanent good times depend on a government banking system which would serve all without loss or injury to any.

MR. BRYAN IS TO REMAIN A DEMOCRAT.

"Is it true that you contemplate changing your political complexion?" ventured the reporter. "Absolutely unwarranted," replied the silver-tongued Nebraskan. "I am still a Democrat and will remain with the party."—Omaha Bee.

The above report of an interview with Congressman Bryan, published in the March 5th, Omaha Bee, has not been contradicted. Bryan, therefore, must have declared himself in the above language. And this, if true, ought to dispose of the question of giving Mr. Bryan Populist support. If we have any good reason for being Populists at all, we cannot support men who belong to the Republican or Democratic party.

It is not a question of honest men so much as it is a question of remedies.

We did not as honest men leave the old parties for nothing. The Omaha platform and preamble show the reasons and state the principles which forced us out of the old parties and bound us together. Neither of the two old parties has endorsed the principles or joined us in our demands for a government banking system; the government ownership and operation of the railroads, telegraphs and telephones; and that land monopoly and speculation shall be restricted. These are our principal remedies. We firmly and unflinchingly hold to them, believing that it is not a question of electing honest men to office, but a question of electing honest men who stand solidly on the three principal planks of the Omaha platform.

Mr. Bryan says, "I am still a Democrat and will remain with the party." It is not altogether easy to discover what is meant by being "a Democrat;" but this is settled, he is not a Populist and does not intend to be one. He is bound to the Democratic party, and that party proposes to reform nothing but the tariff, and that not very much.

Mr. Bryan will not come into the People's party. But he is said to be able to see no reason why the Populist party should not come to him. Mr. Bryan's friends cannot agree with us, but they can't believe there is any reason why we cannot agree with them.

THE SOCIAL REMEDY.

Workers, the earth was given you as yours to have and hold forever, and your toil should bring abundant treasures to your doors, to each his product from the sun and soil.

To work is honest, noble. Shirking steal, by craft subtracting from the just reward of those who toil, and should be made to feel the whip of law, driving to tasks as hard.

The willing hand and brain must freedom gain to choose their work where earth provides a place—must join their votes to equal-rights maintain, and outlaw all who prey upon the race.

For greed has grasped "the keys" and title deeds of robbers fence Our Father's gifts around. The poor, as disinherited, must needs become the slaves of those who hold the ground.

Gold stands for all, and they who grasp a store compel perpetual tribute, whilst at ease—the borrowers sweat for them; the toiling poor with double burdens groan the rich to please.

Care, raven-winged, sits brooding over all, and leaves its lines on every worker's brow. Alone, unaided, each must fight or fall, enslave, or be enslaved, and humbly bow.

Freedom! what is it in this boasted land? Simply a chance to struggle with the strong and those entrenched. The moneyed men command, and fix the wages of the toiling throng.

O boasted progress! Close to chaos still, the selfish, struggling, warring units seem. Love fights to live; as beasts of prey that kill, and tear and trample, so men watch and scheme.

And this debasing, brutal state must be till competition dies, till all who work co-operate to make each other free, and drive to penal quarries every shirk.

Work is the remedy for social ills, work universal—every man his place. Work planned for all for each a store-house fills, and care is banished from the worker's face.

THE APPLE OF DISCORD.

The core of the social evil leading to all sin and suffering is the inequity of net profits, or income without labor exchange, which money lenders, capitalists and all privileged monopolists demand of the producing classes.

The Latrobe Steel Works of Pennsylvania a few days ago made another reduction of 25 per cent. in wages, and quickly following it came an advertisement to the stockholders announcing a 6 per cent. dividend. These stockholders perform no portion of the labor whose product they thus share, the managing, buying, producing, replacing capital and selling being done by their group of workers. Yet they demand without toll the products of toll, and require wages to be reduced in order that their income may not fall.

Money cannot be obtained except on agreement to pay back more than was borrowed. Capitalists will not hire men only on terms inequitable, for wages which are less than their labor product is worth. Landlords are compelling millions, about half the people of this new land, to pay their rentals for room, for the right to live on the earth. Transportation monopolists charge us hundreds of millions each year more than the legitimate cost of

their service. And these demands for net profits, which are accumulating vast and ever growing fortunes for monopolists, make it impossible for the workers to buy back as much as they each year produce. So about once in ten years the market becomes filled with goods which cannot be sold, and production must largely cease for a period.

Let it be considered that when some men gain without labor, other men must labor without gain, must perform slave labor. And when a great multitude are thus performing slave labor it enables the class who gather incomes therefrom to go on buying up the land and capital and increasing the numbers of the landless, dependent class. The great inequalities of fortune all come from rent, interest and dividends; not from any enormous differences in the productive labor of individuals.

The system of government banks proposed by the Populists is the only way to prevent wealth concentration by the increasing tribute which monopolists are able to demand. Had we money on which no interest need to be paid, and the Populist financial system would provide it, we could not only save the enormous sum now yearly paid in direct interest, but also that indirect interest charge and net profit which is added to the price of marketed goods, and this would keep in the producers' hands money needed to empty the market. We could also with such money buy up the railroads, and nationalize and run them at cost, saving hundreds of millions of yearly net profits which stock and bondholders now force us to pay. With the mines, oil wells, telegraph and telephone business, municipal lighting, water works, street railways, &c., we could do the same. And thousands of millions of money which the stockholders of these yearly demand above the cost of service, would be left in the hands of the wealth makers. The land monopoly tribute would also be greatly reduced by a banking system furnishing money to buy homes without interest; but it would be absolutely necessary to reduce land rent, especially in the cities, by either the economic rent tax, or an income tax, that should make it impossible for idle land holders to continue to live and accumulate by the sweat of others.

AN OUTSPOKEN BRYAN DEMOCRAT.

Give us every time an honest outspoken opponent who lets us know where to always find him.

There has been, in our humble opinion, too much effort to cover up, or to make little account of, the difference between honest Populists and honest Democrats. There are honest men in all parties. It cannot be doubted that there are honest monometalists, and a great many of them. There are also a great many men who believe gold and silver must be used together as standard money, and that all paper currency must be redeemed in these metals. We also know that the Populists stand solidly on the principle that money, regardless of what it is stamped on, is not gold, or silver, or both, but a government (currency) certificate of value received, which value, received by the government, is its security for issue, and all the security it needs to make it a legal tender for all debts public and private.

Between the gold men and silver men there is relentless, irreconcilable war, a war of 21 years standing, and the gold men have won in every pitched battle. And between the gold men and the silver men (properly so-called) on the one hand, and the standard paper money men on the other, there is also a great political gulf. Honest men belonging on either side cannot cross it. We believe that the difference between paper money (issued to the people at cost through government banks) and metallic or so-called intrinsic value money, is the difference between freedom and dependence, between liberty and oppression.

The men who honestly believe in the intrinsic value redemption theory of money cannot come to us, and it is out of the question for us to go to them. We are speaking now of those who have established their opinions. And it is this class, leaders of thought in the Democrat and Populist ranks, that it has been suggested should come together.

Hon. C. E. Casper: it will be admitted, is an honest Democrat, a representative of that free silver minority element in the Democratic party which is supposed to most nearly approach us. But hear what he says in his last two issues of the David City Press:

You [The editor of the Calloway Independent] are reproachfully for silver only for the purpose of catching Democratic votes. You accept silver as a temporary expediency, and with a supercilious egotism that lacks even the pretense of courtesy or cordiality, you say to Bryan Democrats, there is room in our back kitchen for repentant sinners like you fellows. Bah!

The Bryan Democrats are Bryan Democrats because they believe in Bryan. They believe the Democratic party is as honest as the Populist party with a good many more of them. Bryan stood the strongest test that could be brought against him, yet he rose higher in one year with the whole Cleveland cuckoo combination on his back, than any other American, and yet you ask him to sit on a cracked murriner's bench and stand on examination on the Omaha abortion, by some snuffling egotist, with barely enough brains to feed calves. Not much! Bryan Democrats are not seeking a savior on those terms. The Bryan Democrats are for free

coinage of silver because they believe in the use of silver as money of ultimate redemption. They have refused to give up their principles for loaves and fishes. They have also demonstrated that they can't be bullied or cowed—neither will they be beguiled with chaff into subscribing to any narrow creed. The Populist party was organized as a greenback party—pledged to an irredeemable paper currency.

Now, my dear brother, you are not a fool. If you hold to your old views you are not a friend to silver. The two systems are irreconcilable. No one doubts that if the Populists were in full control of the government they would discard both gold and silver and substitute paper.

If silver was restored fiatism would die so dead in one year that Gabriel's trump would never reach one of its advocates.

If you wait for the Bryan Democrats to subscribe to all the mush and gush of the Omaha platform as the only terms upon which you will fellowship them, the winter of disappointment may lengthen out until the ice will have accumulated a thousand feet deep on the lake of Gehenna before they will ever do it.

As we said to start with we like opponents who have opinions and freely express them. Now what do the half dozen or so who in our party have publicly favored fusion say to these ideas of our free silver Democrats?

THE SURPLUS NAMES PROPOSED.

It may be interesting to our readers to look over the numerous names proposed for our paper which we are unable to use. The name selected was chosen by a unanimous vote of the company, but there are a number of very good names in the list below.

- Money. The Age. The Sun. Business. The Progress. Lincoln Order. The Emancipator. People's Palladium. Altruria. Armageddon. The Western World. The Populist Press. The Workers World. Nebraska Citizen. Nebraska Populist. The Lincoln Sun. The Champion. The People's Champion. The Populist. The Tripod. The Lamentation of Justice. The Nebraska Watchman. People's Watchman. Nebraska Vox Populi. Pentagraph. The Great Nazarene of the West. The Commonwealth. Sunlight. The Light of Freedom. The Populist Educator. Righteousness. Social Problems. The Western Financial Reformer.

We can use but one name, and our contemporaries who wish new names are welcome to names in the above list which may strike their fancy. We thank our friends heartily for the interest and trouble they have taken to send us in names. Shall be glad to hear how they like THE WEALTH MAKERS.

DUN reported 2,080 failures with liabilities of \$30,000,000 in January. February furnished 1260, with liabilities of about \$15,000,000. As we are continually pointing out, this is nearly all caused by the "financiers" and their system of banking, which compels all industry and business to pay the percentage of money which is needed to empty the markets and keep the demand for goods equal to the supply, into the hands of fortune gathering money lenders. The yearly aggregate payment of interest which the lenders save leaves an exactly corresponding percentage of goods in the market which the producers can not call for; and as year by year this is repeated the condition of the market gradually gets into a state of glut, or overproduction as it is improperly called, and stoppage of work liquidation and distress follow. But whoever opposes the present destructive usury system and proposes a new, equitable system is denounced by the fat leeches as a dangerous financial heretic.

DREAMERS OF DREAMS.

The best laid schemes of mice and men fall often to work. And the Bryan led free silver fusion scheme to lift W. J. into the Senate and divide the State offices with a party which except by trading can have nothing, is one of the schemes which have no chance to succeed even in getting started. The incubators of this thing seemed to figure about like this:

"Bryan is trusted by the Populists and is popular because he has eloquently advocated free silver and an income tax. To be sure he has never favored their three great cardinal, doctrines viz. a government banking, paper money system, government ownership of the railroads, and restriction of land monopoly. But free silver talk will catch them easily enough. They don't believe what they profess to, any way. And we can get their leaders who want to be governor or to be elected to some other state house place more than anything else, to lead the whole drove of sheep into our Democratic embrace. Didn't the Populist Conference at Hastings suggest that the party in the coming campaign confine itself to state issues and the advocacy of free silver?"