

THE ALLIANCE-INDEPENDENT.
 Consolidation of the
Farmers Alliance-Nebraska Independent
 PUBLISHED EVERY THURSDAY BY
THE ALLIANCE PUBLISHING CO.
 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 wee 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."

N. I. P. A.



Publishers Announcement.

The subscription price of the ALLIANCE INDEPENDENT is \$1.00 per year, invariably in advance. Paper will be promptly discontinued at expiration of time paid for unless we receive orders to continue.
 AGENTS in soliciting subscriptions should be very careful that all names are correctly spelled and proper postage given. Blank forms 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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PROFIT AND LOSS.

Do you know why the markets are glutted and dull?
 And the hands of the workers, which ought to be full,
 Are lacking in power to obtain?
 It's partly because what we make is controlled
 By wealthy employers—they gather and hold
 The goods, and a part of equivalent gold
 They keep, as legitimate gain.
 "Net profits," they call it, and so it is, too;
 Net losses from many enriching the few.
 A growing advantage, a limitless power,
 It gives, till the masses in slavery cover,
 And struggle in want and in pain.

Do you know why the workers must live by their sweat?
 While others, no better, hold millions in debt,
 And never do aught but consume?
 They craftily bought up our birthrights so land;
 So live on the wealth that they take from our hand;
 Their children forever are born to command,
 And ours, to pay rental for room.
 Men fence up the earth they're too lazy to use;
 And keys to the Kingdom of God they refuse
 To famishing legions, who ask but to toll!
 The greater the number in need of the soil,
 The higher its prices will boom.

Did you never, in thinking, consider that all
 Are affected by losses they suffer to fall
 On those who are beaten in trade?
 First, men who are filling the markets will find
 Injustice permitted re-acts on their kind;
 Depression will follow low wages, and bind
 The strong where the weakest were laid.
 With wages or prices of products forced lower
 Than equity's line, one buyer has more;
 But many in need have no money in hand;
 So labor is injured by loss of demand,
 Which spreads through the circle of trade.

But he who does nothing, or nothing but plan
 To gain what the workers have made, is the man
 Whose loss is the greatest of all.
 He loses himself, and the love of his kind;
 He sinks to the level of brutes, and is blind
 To the heastly reflection that's seen in his mind.
 A likeness to robber and thral.
 Though one should win titles to have and to hold
 The whole of the earth or its value in gold,
 The joy of creation exceeds it in worth;
 In honest wealth-making true joy has its birth.
 And the workers stand God-like and tall.

—GEO. HOWARD GIBSON.

A MAJORITY of the people cannot always be deceived.
 THE Populists of Colorado rolled up a majority in the state of 6,000.
 NEW YORK state has a mortgage indebtedness of \$265 per capita.
 TWO THIRDS of the counties in Colorado give Populist majorities this year, says the News.
 SENATOR TELLER says, "The country is through with platforms made to get in on and not to stand on."
 ACCORDING to Bradstreet's reports a million men have been thrown out of work in the last three months.
 NEW ZEALAND raises all its revenues by a single tax on land values. Seven thousand families have settled on the soil during the three years since the law went into effect.

THE POLITICAL OUTLOOK.
 The unexpected has happened in the political battles of the year. The Republican party has gained over its old enemy victories far greater than its most sanguine leaders deemed possible. How was it done? What does it mean? What are the consequences which must flow out of present causes and conditions?
 How was it done? It wasn't the tariff that did it. The McKinley tariff is still in operation. If the majority knew what they wanted a year ago, they are of the same mind still on the tariff question. Moreover, if the tariff had had anything to do with the present panic and hard times it was the Republican tariff to which the trouble must be traced. It wasn't, as Republicans claim, the fear of a reduction of the tariff that defeated them, for if that fear would influence a majority of voters the Democratic party would not now be in power. But three things have drawn voters out of the Democratic ranks, viz: its repudiation of its own platform, which pledged no discrimination against silver; the business paralysis which multiplies believe the party in power is, in different ways, responsible for; and the recognition on the part of the monetarists and creditor class that the Democratic party is going to pieces in the west and south over the silver question, a fact which drew them in great numbers to the Republican party.
 It is the beginning of the new alignment which will go forward till the monetarists, monopolists, and despotic creditor class, with all their hangers on, are in the Republican party, and the anti-monopolists and liberty-loving patriots are in the People's party. The Republican party from this time forward will develop great strength in the eastern states, and will for several elections retain control of six or seven states in the central west. It is an irrepressible conflict between the bondholders and bread-winners; between usurers, landlords and capitalists, and the common people. The battle will be warring long, and hardly and bitterly fought. Men in power are as greedy and cruel now as they ever were.
 Whether we can educate the people in time to peacefully legislate for liberty and outlaw tyranny, no one can foretell. But the battle with ballots, and with the forces that deceive and degrade, comes first.

IT WAS IGNORANCE DEFEATED US.
 We have polled a larger fraction of the total vote this year than ever before, and this, under the circumstances, is a remarkable and most encouraging fact. That we did not succeed in electing Judge Holcomb should discourage no one. Our vote was as large as the mental enlightenment of the people made possible. If we have not made the gains we hoped would be manifest, it is due alone to lack of educational work. We have truth and right on our side, and nothing can stand before our weapons if we make utmost use of them.
 But consider. Not a fourth part of our voters, those already with us and partly educated, have been taking a paper to keep themselves informed and to gain clear ideas. The great mass of our own people are not half waked up to realize the growth of monopoly power, the amount of tribute they individually pay to it, and how rapidly it is reducing the American people to a state of dependence and slavery. They need to have the startling facts poured into their ears for a whole year, at least, before they will be fully aroused and tingling with desire to do all in their power to preserve liberty for themselves and their posterity.
 To the Gibeon's band who comprehend the situation and who are red hot fighting mad, we want to talk a little hard sense. Your pitchers have got to be broken—at cost of the pitchers—and the light must be thrown out, everywhere. All the time and means you can devote to it must be given to propaganda work, to getting the best literature into the hands of the people. Ignorance and partisan prejudice cannot be removed on election day, or the week or month before election. The easiest way, the most economic way to convert men to the truth, is to get before them once a week a well-edited paper which silently arranges the facts, lays bare injustice, discusses the necessary remedial measures, and appeals to individual interest and conscience. If this paper is not doing this, then push the circulation of some other. But this work of reaching and educating the people must be done, and friends in the field must each and all go at it, because it is the quickest and best way to advance our cause. It is the line of least resistance, the line of economic and most effective effort. Those without money can engage in it, can induce others to subscribe for a good paper. And it seems to us a duty resting upon each one to do all he can.
 We are putting in our whole time gathering and arranging in most effective form for this paper the facts regarding the land, money and transportation monopolies, and the work of the trusts and new combinations and aggressive movements of capital, and reasoning therefrom. We shall also present in clear, convincing manner the just demands and principles of the People's party, showing the splendid statesmanship and sufficiency of the legislation

called for by its national platform—and we believe we can make the practical wisdom of that platform so clear that every Populist will be intensely proud of it, and able to make strongest use of it. We shall also reply to all influential attacks on and misrepresentations of our party principles and purposes, such as are common in the great dailies and New York reviews and magazines. And to do this work for the people of Nebraska and the nation we have perhaps unequalled helps and facilities. The State University library is open to us; its shelves loaded with some of the best works on railroads, the great monopolies and trusts, reports of congressional investigating committees, economic periodical literature, &c. The Lincoln Public Library is also supplied with leading dailies from all the large cities, and much current magazine literature, as well as thousands of well selected books. We have the Arena, Cosmopolitan, Forum, North American Review, Economic Quarterly, Political Science Quarterly, Review of Reviews, The Nineteenth Century, The Contemporary Review, The Economist, New Occasions, and many other valuable magazines to look over, besides the Congressional Record, and all our People's party and old party exchanges. We are every week gleaning new facts from all these world wide sources; and we shall have every valuable new book dealing with social questions, to review and gather truth out of for our readers. Our columns will, from all these sources, be filled with ever fresh, valuable and most instructive matter. All we ask is to be placed in connection with the people. The battery is charged. The white lightning and hot thunderbolts are ready. But we must have your help to connect us with every house in your vicinity which can be reached. Constrain every Populist whom you meet to subscribe for our paper, and he will in one year be greatly enlightened in morals and economics, and well-grounded in the faith. Get honest Republicans and Democrats to read it and we will guarantee to change them into Populists in six months. Get up clubs, making each club as large as possible. Help us to reach a circulation of 30,000 in this state, and we will so educate and organize the people that victory in the next election will be assured, and the party will be able to make the best, most intelligent use of its power.

THE PRESENT FINANCIAL LESSON.
 We are anxious that our readers should clearly understand the financial question, and are therefore scanning for them the whole range of market and business news, found in the fuller reports and editorials of the financial organs of the country. We showed last week that the passage of the Wilson bill, repealing the silver coinage act, had been followed by a general decline in the prices of stocks and products, a fact which falsifies all prophecies and affirmations of the men who clamored for a single gold standard, and whose mighty influence shut the sails against silver. We said, and the entire Populist press said, that shutting the mints on silver would raise the purchasing price of gold and lower the price of labor and labor products. And all the facts show that this necessary result followed. Another week has passed and prices are still falling. The latest issue of The Economist says:
 "The leading grain markets close lower than a week ago. Oats alone hold steady. Provisions are on the back track and hog product in every position shows more or less shrinkage in value, though the average decline is small as yet."
 There is proof in abundance that reserves of wheat in farmers' hands are getting thin and that in many quarters there is no more to spare, yet the primary movement continues heavy and there is no prospect of a radical let-up for several weeks. Farmers are clearing out their bins and parting with every bushel they can spare, without reservation. They are actually losing money on production at current prices, but they feel that if they do not hurry and sell their surplus they will lose more. Hence it is assumed by a large and intelligent element in the grain trade that when receipts at the principal primary markets fall away decisively it will be significant of a practical exhaustion of supplies at the fountain head.
 Dominating influences in the market are still bearish. The logic of current statistics, to a surface view, is depressing in the extreme. The heavy primary movement on top of the largest visible supply ever seen at this time of the year terrifies timid investors and drives them out of the market. The existing glut is a fact. The possibility of an exhaustion of interior supplies as the inevitable result of early marketing of farmers' reserves is a theory. The investing public has lost money, so long and so heavily banking on theories and generalities that its reliance in that sort of campaign material is exceedingly feeble at the present time. Bull speculation is practically a reminiscence. The bears are in control.
 "The lot of holders of grain is not a pleasant one now and they are in the depths of despair."
 Stocks of corn are 8,000,000 bushels against 13,000,000 bushels a year ago, and local stocks are 2,500,000 against about 7,000,000 bushels. The price of corn is 2 cents lower and the price of May corn 5c. lower than it was at this time of the month, 1892.

Study the corn quotations, a lower price than last year in spite of the greatly lessened supply.
 Now all this means that we are coming down to a gold basis. In taking the money of Europe as our money, we are with it of necessity taking the labor level of Europe as our labor level.

Prices will fall with us until the money of the world is tempted and drawn this way by the world level, or under-the-world level, cheapness of our products.
 The markets must be so supplied; and when prices stop falling, when we get to the world's level or beneath it, then gold will enter our markets and the demand for our goods will give us a period of manufacturing and business activity.
 Mark you, the only way for business to start up and the unemployed millions to get work, is, will be, for wages to be lowered. Consider, also, what the gold basis is doing for you who are in debt.

The editor of this paper is a Christian, but one who reads the law of justice and love in new light, with clarified vision. He wishes very much to get the ear of the moral teachers and preachers of each community to reason with them regarding moral and social questions and lines of individual duty which not many of them are considering, and asks interested subscribers to make an effort to get the paper each week into their hands. In each issue, beginning with this number, we shall in at least one editorial discuss the truth with the teachers, and perhaps preach to the preachers. Papers paid for to be sent to ministers can be had at half regular subscription price.

THE CAUSE OF THE COMMON PEOPLE.
 Some nineteen centuries ago a workman of Nazareth began to preach and teach, and "the common people heard him gladly." He was not a graduate of the schools, he was not licensed by the priests, and the doctrine he taught was diametrically opposed to the ideas of the ruling classes. He introduced a disturbing force into crystallized society, the dangerous idea of an industrial democracy and human brotherhood, and he and his disciples "had all things common." He began his public teaching by saying, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." The world at that time was full of poor people, slaves, piebians and debtors, the subjects of tyrannical kings and scheming priests, and the working masses had had no voice to speak for them during long centuries. It is not strange, therefore, that they even went out of the cities into the desert in great multitudes to hear one whose heart was with the lowly, and who preached that men should be restored to their equal natural inheritance and place in the earth—for this was the meaning of the "acceptable or jubilee year." He did more than simply preach to the poor; he preached also to their oppressors, and this was the plain sort of preaching that the ruling classes heard:
 "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe unto you, Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. Woe unto you also ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered."
 To the chief priests and proud teachers he also said: "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses and for a pretense make long prayer. Ye blind guides, which strain out a gnat and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Can ye make a whip of small cords and drive the money changers out of the temple.
 He was a dangerous character indeed, to preach thus to the rulers of the people and the exponents of the law, the rich, the honored, the powerful. And besides, he commanded the rich to go and sell all they had and share with the poor! Why, the man was crazy. The idea was preposterous. The rich would have to work for a living, and mix with the common herd, if they divided up their land and capital with them.
 Well, they killed the communist. And every friend of Caesar, of kings and ruling classes, rejoiced that he who was "subverting the nation," the established order of society, was destroyed. But strange to say Christ's spirit and doctrines still live. Chattel slavery is almost all lands has been overthrown by the spread of his teaching. The "divine right of kings, a right inherited by certain families to command, to decree death and to enforce tribute, has in one

country after another been swept away to fables. And in our own land and some others the equal and inalienable rights of man as man are politically recognized. But in the industrial and commercial world the teaching of Christ has but just begun to penetrate. The churches were corrupted when men coveting wealth and priestly power crept into them. They are not now preaching to the poor and their oppressors as Christ did. They are not as at first dividing property with and serving one another, and so living the love they profess. But the record of Christ's life and teaching is coming as a great light to a few minds, and through them the cause of the common people is marching on. Even in this nation the land lords, gold lords and other monopolists, real kings, not only demand net profits, economic rent and interest incomes as tribute from the workers, but the law is with them, and the old prevailing idea that certain men have a divine or natural right to tribute is still strongly supporting this legal robbery. The old monarchical ideas of rulers over men and natural resources, of rich idlers and dependent workers, of a class created to rule and to enjoy, and another to suffer and serve, is being slowly overcome. There are an increasing number who are not simply professing delight in God's ways, in church services, and asking him the ordinances of justice, but they are doing their utmost "to loose the bands of wickedness, to undo the heavy burdens, to break every yoke and let the oppressed go free." And these are the real Christians.

LEAD US OUT OF TEMPTATION.
 We have ceased to wonder at men's meanness and are instead astonished that so much goodness of heart endures in the midst of the ever present pressure of temptation. The business of life is of necessity mean, all of it, mean and degrading. Whether buying, selling or bartering, each one must look out sharply for his own interest, for no one can trust the man he is dealing with to care for the one calls for justice, for the law of equity to govern exchanges; none pleads for perfect truth. Each one is seeking to gain all he can, and he gives the least that he is compelled to for what he gets. Jew and Gentile, Christian and heathen, church member and non-professor, are all governed by the law of selfishness when it comes down to every day deeds, to business dealings. Honor in the high, pure sense is not thought of, and if preached to the business world would be reckoned impossible folly. The churches do not require of their members obedience to God's law, nor by a recognition of united, indivisible interest and mutual obligation to unselfishly serve one another, do they make equal love for one's neighbor a law which the individual can, without loss, regard. So "Truth is fallen in the street, and equity cannot enter; and he that departeth from evil maketh himself a prey." In spite of creeds that are thought perfect, and really sincere professions, property is struggled for as the greatest good, man with man contending six days out of seven, and the accredited, the professionally licensed, ordained moral teachers do not condemn it. Yet out of these individual struggles all the measureless sufferings of injustice and oppression spring; all the dehumanizing effects of wealth and poverty, all the necessity of selfish hoarding, the uncertainty regarding work and wages, or rewards, and the ever-present burdens and anxieties of life.
 The shrewder and stronger ones have not only always demanded something for nothing, more value for less value in exchange, and so dispossessed millions of their equal birthrights, but have made laws which compel all whom they have advantage over to sweat for them and their descendants in all the succeeding generations. To get something for nothing with pistols, has always been called robbery. When kings levy it, it is called tribute by "divine right." When in the commercial world monopolists demand it, it is called good bargains, net profits, rent and interest. And this last method of overriding God's law (Gen. 3:19), having for centuries been uncondemned, is considered right and respectable.
 We grieve to say it, but there is hardly a preacher of righteousness, one who declares the whole counsel of God, left in the pulpits of the world. There are plenty of sincere men preaching, but the god of this world has blinded their minds. They understand the law of love, the rule of life, but little better than the Jewish priests and teachers understood it (Luke 11:42), and the essential teaching of Christ is shut away from them by the veil of traditional interpretation. Usury of every sort they allow, and the ruling class "love to have it so; and what will ye do in the end thereof?" for it leads to a "reign of terror."
 "He that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."
 "Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rocks in pieces? Therefore behold I am against the prophets, saith the Lord, that steal my words every one from his neighbor."
 If again the priests and preachers fail in their calling, from among the people man taught of God will take up the unfinished work of Christ. Anointed with his spirit they will "preach the gospel to the poor," the glad tidings of present, human, wholly unselfish love; they will "heal the broken-hearted" with brotherly kindness; they will "set at liberty them that are bruised" under the heel of oppression; they will preach the jubilee year of restoration to all natural rights and inheritances.

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CONSIDER CAREFULLY THESE TRUTHS.

We hold these truths to be self-evident: that all men created have a right to live, and to share equally the abundant natural provisors for a happy existence; that the earth is theirs by a common inheritance, for use only, and not for speculation; that because it is the inexhaustible source of values no equal value can be offered for it, or a part of it, no just title of absolute ownership acquired in it, and that it must belong without possible alienation of title to all individuals of all generations. We hold that the individuals of the race are inter-dependent, each needing all and having the power to serve all; that each individual differs in his wants and capabilities from all others, differs not simply in degree, and that he is as much needed by the body politic, as is each member of the human body, to constitute a perfect whole; we hold that self-interest, the good of the individual, is so bound up with society interests that it cannot be preserved apart, that individuals cannot look out for their own interests only, as at present, without insecurity and immense loss; we hold that there can be no clashing of interests between members of a healthful, naturally organized society, and that in proportion to its numbers and organic unity will be the measure of individual benefits, enjoyment and service. We hold that each member of society should be equally nourished, equally exercised, and receive equal honor for equal exertion. After years of most careful thought and comprehensive research for truth we are convinced that these are the truths and principles of social science, the basis and lines of harmony on which and according to which the society of the future must be built, must grow.

A NEW TREATISE ON ECONOMICS.

Principles of Economics, by Grover Pease Osborne, published by Robert Clark & Co., Cincinnati, Ohio, is not a book that we can fully endorse; some of its so-called principles do not accord with justice, as we see it. Nevertheless, its teachings are in certain respects greatly in advance of the ordinary treatises on political economy, and there is much truth to be found within its pages. Our author, we are pleased to see, admits that, "Since no man has created the resources of nature there can be no natural right of property in them." He says further—
 "The earth was created for the human race, to be used by each generation in turn. Men of Washington's day had no better right to the land than we, and if this generation seize on the territory of the nation and divide it among themselves, what is the next generation going to do? What will the man who is born tomorrow do? If it be said that land naturally descends from parents to children, the reply is, that if we profess to give one a title to his share of the land forever, he may exchange it for whisky, and have no land to leave his children, whereas their natural right to a share in the earth's surface as good as was their father's. A nation might properly divide its land among these now living, if it gave each one only a *life interest* therein. The earth was made for man to be used, but no one's natural title can extend beyond his life-time; otherwise he would trench on the rights of the next generation."
 In the next paragraph he declares that "The land laws laid down by Moses are admirable in their practical application of these principles."
 It is chiefly in the discussion of Socialism and the rights of the individual in whatever he wealth may be able to command for his services, that this book teaches error, in our opinion. There is confusion in the author's mind on the question of equity in exchange, the foundation question of all, which economists should be able to answer clearly and correctly before they presume to teach anything farther. He also allows, or fails to point a remedy for, the injustice of rent and interest.

Concerning rent he says: "All rent must come out of the nation's product, and leaves less for labor." "With the increase of population, wages must continually become a smaller share of the nation's annual product, though not absolutely smaller for the labor performed. The share of rent will grow larger, and the share of wages smaller." That is, with the natural increasing pressure of population the holders of the land will be able to raise the rent regularly and so draw from labor more and more of its product, the absolute limit which it cannot pass in its demands being that share which the producers must be allowed to keep to support life and reproduce an equal number of workers. But with this life limit reached the holders of land and capital, under present laws, will absorb all increase in production through the use of machinery and steam and electric power.
 In the matter of interest, or usury, it probably has never occurred to Mr. Osborne that there is any possible way to save to the producers this enormous drain. He has yet to learn some very