

THE ALLIANCE-INDEPENDENT.

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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 we 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, in advance. Advertisers in soliciting subscriptions should be very careful that all names are correctly spelled and proper postoffice given. Blanket returns 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.

People's Independent Party City Convention.

The People's Independent Party city convention is hereby called to meet March 15, 1894, at 7:30 o'clock p. m. (place of meeting to be made known later through ward committees) for the purpose of placing in nomination the following named officers, to be voted for at the next city election:

City attorney, police judge, city engineer, water commissioner, city clerk, trustees, three members of the school board, one councilman from each ward, chairman of the city central committee and one committee man from each ward, and to transact such other business as may come before the convention.

The basis of representation will be one delegate for every ten votes or major fraction thereof cast for Silas N. Holcomb for supreme judge at the last general election.

The several wards will be entitled to representation as follows: First ward, 11; Fifth ward, 19; Second ward, 10; Sixth ward, 12; Third ward, 23; Seventh ward, 14; Fourth ward, 25.

Caucuses for the selection of delegates will be held March 13, 1894, the time and place to be determined by the several ward committees.

By order of the City Central Committee. ELIAS BAKER, Chairman. F. L. MARY, Secretary.

We call especial attention to Mr. J. V. Wolfe's letter (on page 5) to the World-Herald in reply to its fusion proposal. It covers the whole question in a most masterly and unanswerable presentation.

THERE is to be a great silver meeting at Des Moines, Iowa, the 21st, and 22nd.

THE spirit of the Populist party is anti-monopoly, anti-monarchy, the spirit of '76.

THE President was off duck shooting last week. Pity he couldn't be kept permanently at that business, or something equally harmless.

FROM Charles H. Kerr & Co., Chicago we have received for review "A Modern Love Story Which Does Not End at the Altar." By Harriet E. Orcutt, 194 pages.

THIS is the last of panics and periods of business depression; for before another can arrive the Populists will have control of the government and through their new financial system of government banks for loans, deposits and exchange, the panic-making usurers will be driven out of business.

THE wave of popularity is now mightily lifting and bearing onward the Populist party. Between now and '96 the Democratic party will drop hopelessly to pieces, and the great battle will be swiftly fought out between the Republican monopoly and the Populist anti-monopoly forces.

THE first state election in 1894 is in Oregon, and the most encouraging reports come from that state. The Outlook, the great New York weekly, publishes the prediction of anti-Cleveland Oregon Democrats that two-thirds of their party will support the Populists in the June election. Gov. Penney announces that he stands squarely on the Omaha platform and will take the stump for our nominees. Two members of Congress are to be elected, and it is safe to predict that they will be Populists.

THE Populist party has been crystallized around and by the power of principles. It is held together by principles. Therefore it cannot fuse or trade with either party from which its members were drawn. Those who differ with us in fundamental principles as who are not controlled by our principles, and by choice not of us, who wish to trade votes for offices, cannot be listened to by Populists who have principle. We have nothing to gain and everything to lose by trading principles for votes.

CONCERNING THE YELLOW GOD.

Five years ago, and during the years 1889 and '90 eight-five to ninety per cent. of the money paid into the Treasury through the custom houses was gold. In 1891 only 40 to 45 per cent. was paid in gold. In 1892 the gold customs receipts had fallen to 25, 20, 15 and 10 per cent. In January 1893 saw but 8 per cent. paid in gold. In March, when Cleveland was inaugurated; it had gone to 4 per cent. (In March the bankers' circular, which we printed three weeks ago, "The panic circular," was sent out, the circular directing that loans be drawn on, credit refused and local pressure brought to bear upon business men and congressmen to repeal the Sherman law.) In April but 2 per cent. of gold was allowed to reach the Treasury; and for sixty days prior to the time when Cleveland at Wall street's dictation called the extra session to entirely cut off the insufficient money supply to meet increasing needs, not one dollar of gold entered the custom house at New York.

After the halted silver coinage bill was repealed gold came out of its hiding places, 10 to 30 per cent. of custom receipts paid in gold or gold certificates, being the scale of receipts down to January of this year. But since Bland introduced his bill to coin the seigniorage the yellow god has again retired into the holy of holies (bank vaults). On the 20th of February not a dollar in gold or gold certificates was received at the Treasury, and from one and seven-tenths per cent. down to none at all is the range of gold or paper which has since been taken in.

You see how it is. The gold of the country is in the hands of subject to the call of the bankers, and all the business of the country kept dependent on it and under their power. The great outcry against silver which they made, the assertion that the coinage of silver under the Sherman act was destroying "confidence" (that the silver could be redeemed in gold), was supported by Carlisle's decision that the creditor could demand gold when coin, silver or paper was promised him. It was sheer assumption and contrary to law that silver must be redeemed with gold. The standard silver dollar needed no redemption, called for no redemption, had no redemption pledge. It was legal tender for all debts public and private. But the damnable decision of Foster and Carlisle, endorsed by John Sherman, passed as law; and passing as law it gave the gold monopolists power to bring ruin upon the country—and they brought it. The gold was hoarded and credit refused, and on the assumption that gold was the only real money, the money of final redemption, the silver bill was repealed and the ruined country was left at the mercy of the gold monopoly usurers!

What's the mercy despots feel? Let the hungry, starving millions answer. Let the vast army of respectable unemployed citizens made mendicant and tramps reply.

And what has followed a complete surrender to and capture of the government by the goldbugs? Any restoration of confidence in the commercial world? No. But more bonds for the bankers and for a prostrate suffering people have been demanded and secured.

The gold they have with paper and paper been demanding out of the treasury, they have loaned back to the government, and have for \$50,000,000 of gold which they bought with the despised silver or bank notes (both of which are exchangeable at par for gold) they have obtained \$65,000,000 of gold paper (bonds with interest), and on this coin can obtain \$45,000,000 of government endorsed bank notes which they can either loan directly to the people, or exchange for coin and draw back the gold they have just lent the government and compel another issue of bonds, and another, and another, each issue plunging the people deeper and deeper into the debt and power of the bankers.

How long will it take the people to learn through suffering that gold is not a redeemer, but a destroyer; that attributing redemption virtues to it was a hellish device to plunder, bond and enslave forever the too credulous ignorant people? Why, think for a moment. It is impossible to redeem more dollar promises than there are dollars behind them. Any increase of the currency which agrees to pay more gold than there is gold is a fraud. It is worse; for it not only increases the revenue of the gold monopolists, but also places in their power the entire commercial structure of business.

"THE LOW PRICE OF WHEAT."

Thomas A. Donahoe of Satoria, Neb., sends us in a clipping from the Kansas City Star, an editorial, entitled "The Low Price of Wheat." The Star man wonders if the price will go lower, and thinks another 10 cent fall is as probable and almost as easily possible as the last 10 cent decline. Traders thought when wheat was ten cents higher that a farther fall was impossible.

The Star editor is inclined to think the present price at least has come to stay, because the farmers did not decrease to any considerable extent their acreage of fall wheat. And he infers from the fact that there is at the present, or at least fall prices at least, a good profit (reward) for wheat raising. He

says if as much wheat is sown as usual this spring, "the conclusion will be almost forced upon the trade that there is a profit in wheat raising at the present range of values, and that the low prices of wheat will continue," until crop calamities elsewhere increase the demand for our surplus wheat.

Then he goes on to assure the farmers that they are better off now than they were with wheat at double the price; because, he says, dress goods cost now but a fifth to a half what they cost then (untrue), sugar was four times as high (false), coffee 50 per cent. higher, tea five times as high (widely false), building material two to four times as high (not the fact), and "farm machinery has been reduced fully one half."

He thus endeavors to instill content into the minds of the farmers, and get them used to the thought and life of raising wheat for less than they have often got for their corn. He states that "In some parts of Kansas today these two cereals are selling for about the same price."

But there are some very large, important facts which this "Star," or *ignis fatuus*, obscures. First he forgets to state that debts calling for money did not fall in value, that they are now demanding two bushels of wheat instead of one, twice as much labor to meet them. This is an enormous injustice to the farmers of Kansas who owe \$235,000,000 secured by interest-eating farm mortgages, and to the farmers of Nebraska who owe \$132,000,000 secured the same way. And the tens of billions of indebtedness of the producing classes of the entire country, affected in the same way by falling prices, this Star throws no ray of comfort or promise to. What is fun for the creditors is death to the debtors.

Another thing. Have you noticed that railroad freights have not taken the tumble that wheat has? and that the price of coal isn't affected by the business paralysis or the mild winter? and that other necessities of life too numerous to mention are as high or nearly as high as ever, being in control of trusts? And have you thought that when what we must buy goes up and what we have to sell goes down, falling prices are a great calamity even to those of us who are out of debt? And have you thought that the salaried and pensioned class have become a double burden? The great drop of wheat indicates that the back or support of the business world, long strained by panic and idleness, is broken; and every form of wealth and capital not supported by monopoly power, resting on the staff of life, must go down with it. The employer still employing men must cut down wages. Every man, except the monopolist and usurer, must lower his scale of living. The number of wage-earners must be reduced still more. The farmer must quit hiring help and work harder, though he die, and more people must come to the city and be supported by the charity (?) of the rich.

All this the two old parties, legislating for the Shylocks and capitalists, have brought us to. And the conscienceless daily press by suppressing the truth and using its utmost power to deceive and mislead, is and has long been the principal agent of the plundering and enslaving power. How long will the people support such papers and be deceived by them?

SHOWN UP BY CONGRESSMAN PENOE

Hon. Lafe Pence, the eloquent Populist representative from Colorado, in his speech on the Bland seigniorage bill, put the matter very plainly regarding the motives and objects of the opposition. He said:

Mr. Chairman, why is it that gentlemen here from New York and elsewhere, some ranking as Republicans and some as Democrats, should desire that this profit to the government upon its purchase of silver bullion should be postponed, as to the use of it, for three or four years, instead of being used at once?

The reason, sir, is perfectly plain to some of us, as we conceive it. We know that in this House there are many members who desire that there shall be an additional issue of government bonds. These gentlemen are found on both sides of the Chamber, but you will permit me to say that you do not find any of them in the band of Populists. [Laughter.] Moreover and more particularly, I will say we find a line of men who, as high protectionists, want the government left short on finances always, in order that that condition may be used as an excuse for raising the schedule of tariff duties.

Moreover, and more particularly yet, there are those here, and an innumerable band behind them outside the hall, who want the present condition of affairs to be continued so that the only power that can provide for an additional issue of money for the use of the people shall be the national banks.

THERE were some statements or seeming implication in an open letter of Mr. Davis addressed to Prof. George Elliott Howland, printed in our issue last week, which may convey a very wrong impression regarding Prof. Howland to our readers. In the first place he has been a very hardworking student, and has had only the help which his own talents and labor commanded. In the second place, so far as we know, he is following his own moral convictions and economic beliefs, and is welcoming all truth which he discovers. We did not have the pleasure of listening to his address, but from some expressions of his reported he appears to be facing the sun rising.

THE RAILROADS GREATER THAN THE LAW.

An important judicial decision was delivered February 26, by Judge Grosscup of the United States District Court, in session in Chicago, holding that witnesses cannot be compelled to testify in cases where their testimony would incriminate themselves. It was a case of the Interstate Commerce Commission against the railroad company represented by General Freight Agent James (Lake Shore Railroad) and Gordon McLeod, agent of the Merchants' Despatch Lines. The witnesses refused to answer questions whose intent was to draw out information as to illegal cuts in rates by the companies which they represent.

The prosecution asked for a rule to commit them for contempt if they did not testify. It will be remembered that Congress amended the Interstate Commerce act February 11, 1893, with the intention of remedying the constitutional defect pointed out by the Supreme Court in the Counselman case (like the above), the change in the law being that witnesses should be exempt from prosecution for anything they might disclose.

Judge Grosscup, however, holds that this later act amending the Interstate Commerce Law so as to protect witnesses from liability to prosecution and punishment on the strength of their own testimony, is still a violation of the Fifth Amendment of the Constitution. The language of his finding is in part as follows:

What, then, was the intention of the makers of the Fifth Amendment? This can only be ascertained by transferring ourselves as nearly as possible to the time in which they lived, and to the influence and conceptions that were then in vogue. The oppression of crowns and principalities is unquestionably over, but the more frightful oppression of selfishness, of ruthless and merciless majorities, may yet constitute one of the chapters of future history. In my opinion, the privilege of silence against a criminal accusation guaranteed by the Fifth Amendment was meant to extend to all the consequences of disclosure.

It is astonishing that men of the 18th century, our once respected but greatly deluded forefathers, could have rebelled against the princes born to rule and then committed the reins of government to the people, to their "more frightful oppression of selfishness," to "ruthless and merciless majorities." But before the ruthless majorities with frightful selfishness brought the minority to ruin, the Fifth Amendment was added to the Constitution, and behind this the oppressed railroads can plunder partially or impartially and be safe.

Commenting on the decision of Judge Grosscup District Attorney Milechrist said:

The decision applies to every case in this district, but it does not necessarily govern in any other district. That it will carry weight in all the other districts is certain. The only hope for the Interstate Commission now is to raise the same question in another district and obtain a contrary decision, thus compelling the railroads to appeal to the Supreme Court.

A. G. Safford, who represents the Interstate Commission, acknowledged that the decision cripples the Commission in so far as prosecutions are concerned.

There is just one way to settle the railroad question. It is a waste of time and effort to try to control the gigantic corporations and let them keep their own books as private concerns. No law can intelligently reach them and be operative. They must be owned and operated by the government. We should then have transportation at cost, and we should eliminate from present transportation charges and revenues not simply the net profits paid to railroad stock and bondholders. We should save the cost of railroad lobbies in Congress and every one of the state legislatures, the expense of which corruption gangs the people are now forced to meet. We should save also \$200,000,000 present waste a year by consolidating all under one system. These are the figures of a railroad president.

THE WISDOM OF THE WISE.

Think of the absurdities which those who uphold the present order of things fall into.

For example. The people are thrown out of work because there is no market for their goods. Is it because they have made themselves so rich they have need of nothing? It would seem if things are right as they are, they are compelled to go hungry because too much wheat, corn, potatoes and meat are raised; and to shiver and freeze because too much clothing and fuel are marketed; and millions live in hovels and are crowded into sickening tenements because there is not enough work for carpenters, bricklayers and those who make building material.

The economic writers of the professional variety teach that W. W. Astor ought to be paid \$9,000,000 yearly as the reward of "abstinence." But the poor wretch who abstains \$200,500 or more a year better than Astor, is paid nothing at all for his abstinence. Is it the luxurious "abstinence" of those only who do not have to abstain, which deserves to draw an income?

And we are told that there is more money in circulation than the people need, the evidence being that it is not in circulation, but hooped up in the banks and few are calling for it. And that more bonds should be issued, and interest bearing debts increased to save us and the bankers from the curse of too much money. That debts and mortgages are necessities of life and

measure our prosperity, so that the more we borrow and the more interest we pay with our own labor, the more prosperous we are. And the only way out of the present evil of high tariff or fear of a low tariff "lack of confidence," is to confidently borrow the money out of the banks and cut wages still more, we are told.

It seems to us we have heard of a world of men who "professing themselves to be wise, became fools."

THE FUNDAMENTAL QUESTION AGAIN.

We have received by mail the past week two requests to make clear the wrong or injustice of taking interest or rent. Before entering into the discussion of it we wish to say, an evil is not under all circumstances a wrong. War is an evil, but sometimes it is a necessary evil. The taking of interest, rent and dividends is an evil, but as war measures they are for the present as justifiable as war is—not more so. They are in fact industrial war measures. Bovel says truly: "In former times war was a business; now business is war."

In our February 22nd issue we discussed interest, rent and dividends or net profits from an economic standpoint, and showed that accumulations thus gathered are the cause of our panics and recurring periods of business depression, our great inequalities of fortune (so-called), and the principal evils, the temptations and sufferings, that afflict human society.

The People's party has a specific remedy for this evil in the government banking system, which it proposes, a financial system which will provide money at labor cost, money without interest, for the people. But the friends who have written us seem to think it will be necessary, or advantageous and right, for the government to charge a per cent above the cost for its money.

Before considering this we wish to treat the question of usury historically, and we believe not a few of our readers will be interested to follow us, though it lead us to a length of article longer than we think it wise often to write.

Whether one believes the Bible inspired or not, it certainly contains truth which all men who have reason must assent to; and we find the earliest statement of the law of justice in it. It reads:

In the sweat of thy face shalt thou eat bread, till thou return unto the ground.

Any method of procuring wealth by others' oil is manifestly unjust. Justice requires, does it not, that when a man stops work he must consume what he with previous toll produced? If he does not, he is eating the bread which others earn, and therefore is either an object of charity, a thief, a robber—or a monopolist. And this requires us to say again that a monopolist in practice may be an anti-monopolist in principle, even as a man engaged in war may be a man of peace.

The interest, rent and net profit questions are one and the same, different names only for usury. And usury in the broad original sense means the money or property taken from a borrower in excess of what was lent him. The earliest record referring to the practice is found in the Bible, the 22nd chapter of Exodus, 25th verse, which reads:

If thou lend money to any of my people that is poor by thee thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

The full text of the Hebrew law laws, which provided that every fifty years all lands should be restored to the parties who were forced to sell it for a period, is found in the succeeding portion of the chapter. And in the 35th, 36th, 37th and 38 verses we read:

And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger and sojourner; that he may live with thee.

Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee.

Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

I am the Lord your God, which brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

Again, in specific and universal terms, the law against usury was repeated in Deut. 23; 19, 20, which reads:

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury; unto a stranger [foreigner] thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury, that the Lord thy God may bless thee in all that thou doest thy hand unto in the land whither thou goest to possess it.

The exception regarding foreigners was, evidently, to save a greater evil, to prevent so much demand for loans for money or goods to outsiders, who would wish to save paying interest, as would leave no surplus capital to lend to their brethren who needed it.

Five hundred years later, in the time of David, putting out money upon usury was recognized as sin that could not be indulged in by the people of God (Psalm 15: 5). And three hundred years after David's time the prophet Ezekiel classifies usury with robbery, murder, adultery, the things worthy of death. Enumerating the causes of the subjugation and captivity of the Israelites, Ezekiel later says:

In thee [Jerusalem] have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbor by extortion, and hast forgotten me, saith the Lord God.

Behold, therefore, I have smitten

mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

Can thine heart endure, or can thine hands be strong in the days that I shall deal with thee? I the Lord have spoken it and I will do it.

And I will scatter thee among the heathen, and disperse thee in all countries and will consume thy fitness out of thee.

A hundred and fifty years later still, just after the Hebrew captives were allowed to return to their land and were under Nehemiah rebuilding Jerusalem, they again began the practice of taking usury. And the complaint was made:

We have mortgaged our land, vineyards, and houses that we might buy corn because of the dearth.

There were also that said, We have borrowed money for the kings' tribute, and that upon our lands and vineyards.

Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards.

Nehemiah was very angry when he heard the cry of the poor, and he rebuked the nobles and rulers and said unto them:

Ye exact usury, everyone of his brother.

And he set a great assembly against them and charged them to fear God and regard his law. He showed them what it was bringing on the poor, that it was taking away their freedom, that it was an evil thing. And he said:

Let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards and their houses, also the hundredth part of the money and of the corn the wine and the oil, that ye exact of them.

Then said they, we will restore them and will require nothing [no usury tribute] of them; so will we do as thou sayest. Then I called the priests [says Nehemiah], and took an oath of them that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise.

The above quoted record shows that the usurers of those days were charging on y one per cent, "the hundredth part" of the money, corn, wine, oil, &c. Our friend in Creighton, who thinks interest and usury two different words would not call one per cent, a year usury. But this leads us to say that usury, or increase, any net profit charge for money or capital, was preached against by the early Christian fathers and throughout all Christendom through all the centuries down to the time of the Reformation and beyond. Luther thundered against it. But Calvin wrote a shallow, sophistical argument defending it. The church leaders following Calvin instead of the Bible teaching, began to either justify it, negatively or by silence at least, and political and other defenders of it began to multiply. Henry the Eighth, who made himself the head of the English church as well as a despotic lawmaker, made a new law allowing usury (interest) to be taken. And with the church silenced, the word usury in its original meaning in the course of a century or more became entirely obsolete.

The political economists of the old and prevailing school have endeavored to justify interest by calling it the reward of "abstinence." But nothing increases without labor. And he who labors should have the increase which his labor makes. He who abstains from consumption perishes. He who consumes without reducing his wealth, must either have Divine power to work a miracle, or he lives by the sweat of his hands.

But now, to answer a point raised by one of our correspondents. If the government should do the banking business, providing loans, deposits and exchange, it could only charge such a per cent. on loans as would meet the expenses of the general government. And why should the entire expense of the government be borne by a part of the people, the part needing to borrow capital?

Our correspondent thinks it would take away his means of family support if at 60 years of age he could not rent his farm or sell it and put his money at interest with the government. If it is the case that he has no children to work the farm and share present crops for a share in past crops and labor, which he has put into improvements, others would be glad to do it. That is only just. That is not monopoly rent, or usury. Another thing. Those who are now paying usury would by depositing this sum with the government have much more to fall back on in old age. Under the Populist regime in whatever form wealth is accumulated it can be sold and the money deposited with the government in the perfectly safe postal savings banks, and the fund drawn on as needs require.

This Populists are getting the credit of everything said and done in Congress and out of Congress which opposes in the least the Shylock priests and soldiers of the yellow god. This credit is intended as obsequy; but what they throw forth as shame reaches the just as fame. The Populists are doing this and the Populists are doing that, and every time it is something the usurers do not like. The western and southern Democrats who have made any speeches and cast any ballots which in any way