

THE WEALTH MAKERS.

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N. I. P. A.

"If any man must fall for me to rise, Then seek I not to climb. Another's pain I choose not for my good. A golden chain, A robe of honor, is too good a prize To tempt my hasty hand to do a wrong Unto a fellow man. This life hath we Sufficient, wrought by man's estate; for 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."

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PUBLIC services must be under public control.

WHAT all the people need, a few of the people must not be allowed to monopolize.

THE people's property and rights are being taken from them by the laws of the lawmakers they have elected to protect them.

SEND a two cent stamp to J. S. Coxey, Massillon, Ohio, for a copy of his speech made before the Ways and Means Committee of Congress.

If the people of Lincoln like what they have voted for, the Graham gang can be counted on to give them what they like without any obstruction.

WILL the poor ever learn that their only salvation is in becoming sufficiently intelligent to discover what wrongs are being inflicted on them and unite for self-help and defense?

LIBERTY and monopoly cannot exist side by side and both be perpetuated. Either liberty will overthrow monopoly, or the tribute to monopoly will be used to buy up the whole basis of liberty.

THE Populist party is the only party organized to wrest public functions from private control. And this part of its work is vastly more important than that of coining all the silver—75 cents more per capita.

The free coinage of silver is all we want, men are saying. What would the free coinage of silver provide? Only about 75 cents per capita more money, and the millionaire owners of the silver mines would get about all of that, and placing it in the banks the only way the people could get it would be to borrow it at as high rates of interest as are demanded now. We can get money now by putting up lots of security and paying interest for it. What we want is money, the people's money, at cost. And this we can only get it through government banks. The money question is the interest question. Keep that fact before the people.

GOVERNOR STONE of Missouri has called an extra session of the legislature to see if it is possible to get through some greatly needed legislation in spite of the "third house." He says in his message that "the state has been disgraced" for a number of years "by an organized and salaried lobby, maintained by special interests at the capital" to influence legislation. "Encouraged by a seeming lack of public resentment at their presence, and emboldened by repeated successes, these lobbyists have year by year increased in numbers, influence and audacity until they have become an almost dominating force in legislation. So confident have they grown in their strength, and so potent in influence, that they now ply their vocation almost without disguise in defiance of public authority and in utter contempt of public opinion. It has come to pass that almost every important measure of legislation must undergo the scrutiny of the lobby before its fate can be determined. What it approves is not without hope, but what it condemns is lost."

THE ONE GREAT ISSUE

What is the issue? We are told there must be one supreme, dominating, dividing question. Gentlemen of the Populist party, and of all parties, we have such a question. It is this: Is monopoly-tribute right, or is it wrong?

Abraham Lincoln speaking at Norwich Connecticut, in March, 1860, in his opening sentence said: "My fellow citizens, there is, in fact, but one political question before the people of this country, and that is, Is slavery right or is it wrong?"

All civilized nations have declared, and America has with them answered, that slavery is not right. And if slavery is wrong it is plain that monopoly-tribute is wrong, for it is but one of the protean shapes of slavery, out of which all evil comes.

What the question of chattel slavery was thirty-five years and more ago, the question of monopoly slavery is today; and the latter is even more cold, calculating, cruel and powerful than was the former. The monopolists of today are not compelled to feed, clothe and care for those who serve them. Monopoly power is the old slave-power in its most hidden, elusive form. It is elusive because it exercises its tyranny under the guise of free contracts, its compulsion being exercised indirectly by controlling the conditions which destroy the independence of the oppressed, so compelling them to accept and even propose most inequitable exchanges. As chattel slavery was legalized and by world-old custom defended, so monopoly slavery is by law protected and by age made honorable. The essential principle of slavery is to get labor products without labor, something for nothing, compelling others to produce wealth for us. There is therefore more actual slavery and a greater number of wronged toilers in the world today than ever before. The whips that drive men to their tasks and to accept the terms of monopoly are the whips of necessity, are hunger and cold and wretchedness, loved ones in want. And with a tenth part of the slave class, on the average, unable to find a master, begging work in vain, those who get work are expected to be grateful to God and man for an opportunity to live and sweat for others.

Monopoly is a hydra-headed monster of overshadowing power and insatiable greed, that must be attacked as a whole. It is one question, one issue. We cannot separate a single head from this monster's body and kill it. The life of one monopoly flows into the life of others. If one form of monopoly is wrong, all forms of monopoly are wrong. If the gold monopoly is wrong, the gold and silver monopoly would be wrong. If the money monopoly is wrong, the land, transportation, telegraph, telephone and other monopolies must also be condemned. The usurer's percent, whether it be for money, victuals, land, houses, street cars, railroads, or what not, must be outlawed and cut off.

Why should the people pay dividends on one thousand millions of railroad stock forever, when the government could operate the roads at cost and save all the monopoly tribute? Why need we pay a ruinous interest on the \$32,000,000,000 debts of the people, when the government could loan us all the money we need at two per cent or less per year? Why should any individual or corporation or trust be allowed to draw from the people more wealth than it creates and exchanges for it? Let the cry be: Down with monopoly rule; up with the great anti-monopoly party of the people.

A THOROUGHLY SWINISH DOVE

Mr. Edgerton this week compresses a great deal of truth and just criticism into his last words regarding the work of the last legislature. It has seemed to be thoroughly swinish in its instincts, 'going the whole hog' in a manner hitherto unprecedented. All decent Republicans are ashamed of its special legislation to take appointing power, always and properly belonging to the executive, out of the governor's hands, because he is a Populist. Its act taking from the Populist governor the power to designate the papers in which the proposed constitutional amendments shall be published and giving the Republican secretary of state control of this work, is beneath the dignity of men. So of numbers of other barefaced boodle and corporation jobs. The Republican party in Nebraska through the action of its chosen representatives is unblushingly a party of plunder. It has been exceedingly extravagant of the people's money in this time of unprecedented poverty. It has disregarded the laws of the state and anarchistically voted itself an unlawful number of clerks and helpers to pay partisan debts. It has done almost its worst, but it has passed into history, history which will be of use in the next campaign. The weakness of the Populists in the last legislature, weakness of lack of numbers, had a cause which is perhaps not clearly understood by our people. Bryan and his friends used their power first to get Bryan-favoring Populists nominated on the legislative ticket as far as possible. Then the Democratic state central committee sent out letters to the different Populist candidates chosen in convention, promising to request the Democrats of the county or senatorial district to support such several candidates provided the candidate addressed would pledge his vote to Mr. Bryan first and last for U.S. senator. Those who refused to pledge this, to sell their vote for Democratic support, were in all instances defeated

where it was in the power of the Democrats to do it. On the other hand those who secretly or publicly pledged their votes to the Democratic aspirant were in almost every county handicapped by Democratic support, a support which repelled the better element in the Republican party who were ready to leave their old party, and would have done so in great numbers if a strong, aggressively Populist campaign had been carried on. Secret pledges made open aggressive fights on the Omaha principles impossible, and open pledges of course tied our men to a mild, milk-and-water, off-and-nobody-but-Republicans kind of campaign.

There was too much politics, too much secret tying up, too much endorsing done by the Democratic party, too much apparent scheming, pledging and trading for office, too apparent an understanding between the Democratic and Populist candidates for office. We hate to say it, but it is a fact.

Pledges to the Democrats and endorsement by the Democrats will never build up Populism, nor will it benefit the party. THE WEALTH MAKERS is aware that it is making enemies when it says this, nevertheless it must be said. The Populists who were wise, who are not Populists for the sake of office, will thank us for it. The pledge-givers, vote-buyers and old party endorsement seekers will hate us and artfully combine to prejudice the people against the state paper, but it will always be faithful to the cause of the people, and they will stand by it.

THE STATE AND THE OUBROH

If the state is a divine institution it has fallen into the hands of selfish men and is being used by them to plunder and oppress, to destroy instead of to save. Legislatures are run by lobbies, congress by the great corporations. The spirit of commercialism, the divided, grasping spirit of the business world, is supreme in the political world today.

Can a party be built up by sacrifice, kept clear of the control of hypocritical spoils seekers and the selfishly ambitious, and gaining control of the government under class legislation and cut off the power of monopolies?

We look to the church for help, but it is in vain. The church does not know what justice is. It has adjusted itself to established injustice and supports oppression. It has no common conception of the Christian state and its work, no clear voice or true interpretation of the Supreme Ruler's will. Speaking of it as a body, it does not perceive where God is in politics. It does not recognize His party, His cause. It is not united under His banner to overthrow political selfishness and save the people from the awful, universal consequences of political sins.

The church ought to be "fair as the moon, clear as the sun, and terrible as an army with banners." It is its business to know what right is, and to proclaim it without fear or favor. It should act as one body, having one spirit, to save the poor from oppression. It should scourge the money changers and monopolists from its temples, refuse to be supported by their ill-gotten gains, and learn to be as horrified at the sin of usury (See Bible meaning) as it now is at the sins of highway robbery, adultery and murder with which God's word classes it. The church as a body has nothing to say against the individualism, the selfish property struggle, of the business world, and out of the six days of selfishness, self-seeking, sin, which it allows and all engage in, all evil flows and grows.

Faithful preachers can save the church, society and the state, but each will have his Gethsemane of heart-breaking loneliness, of agony, of personal attack and misjudgment. Each must be branded as an enemy of the church he loves, and be called an anarchist and socialist as he walks the way to Calvary. The spirit of old is still crying, "We want no king but Caesar."

A VOICE OBTAINING, REPENT

The latest work of Prof. Herron, "The Christian State. A Political Vision of Christ," is a distinct advance in thought over all his previous publications. It is the Lincoln address of last June very considerably elaborated and added to, the book being divided into six chapters, with the following titles, viz., "The Political Appearing of Christ," "The Christian State," "The Christian State the Social Realization of Democracy," "The Christian State the Salvation of the Church," and "The Christian Revival of the Nation."

"A political order that shall associate men in justice is the present search of civilized peoples," says Prof. Herron; and his conception of it is an order that has Christ as its head, its law, its individual example. He sees disorder, division, individual antagonizing individual, mankind under the universal rule of selfishness or self-centered individualism, with all evil resulting. But he says: "The race is learning that it is not an aggregation of individuals, but one body, one humanity, of which all individuals are members; that it is not natural, but the misapprehension and antagonism of nature, that these members should strive with each other for place and life in the body." "Men are ceasing to believe, and can no longer be persuaded, that a condition of rivalry, in which they are supposed to act from an enlightened self-interest, is the real ground of social order and progress. The civilization that now builds upon the assumption that men are antagonistic, is fundamentally anarchical

—against the divine course of things." "Not individual liberty to compete, and the equilibrium of warring self-interests, but the association of men in a communion of justice, is the work of the politics that would command the patience and win the respect of the people. The vision of brotherhood will not pass away, for it is heavenly. Politics must obey that vision, or the people will try obedience without politics, and a world-tragedy will have to be the school in which the nations shall learn their law and mission."

"The mind of Christ is the mind that would make each life a sacrifice to the life of others, a contribution to the life of all. The righteousness of Christ was his perfect sacrifice for the world, and that sacrifice is the complete and eternal definition of righteousness. Sacrifice is the social law of gravity, in all the heavens, in the organization of life upon earth. By no other law could there be a universe, and no other law has power to procure social unity among men. The mind of Christ is the one mind that has perfectly understood and obeyed this fundamental law of association. His sacrifice manifests the character of all power and authority, all government and order. It is the perfect utterance of the moral mind of God; and the disclosure of the whole moral nature of the universe."

"The associating and organizing power of the law of sacrifice was revealed through the reception of the Spirit by the first Christian community. After their Lord had been taken away from them, and they were of one accord in the purpose to do whatever the Holy Spirit might reveal, there came upon a little company of those who believed in Christ,—one hundred and twenty men and women,—a profound immersion in his Holy Spirit; so that their unholy spirit, with its unsocial, selfish, and individualistic desires, was driven out of them, and no man called anything his own, but offered himself and his all upon the altar of an entire devotion to human need. This was the beginning of the ultimate civilization—the society that is becoming. So perfect was the social order of this little community that its members defined their civilization, and the civilization which they hoped to get into the world, as the communion of the Holy Ghost. They meant by this that their minds and dispositions were perfectly agreed and accordant in the mind of God. They became of one mind, one spirit, truly associated, through receiving the Holy Spirit they had seen in Christ as the uniting, organizing spirit of them all. They were thus perfectly socialized—divinely communized. In that transcendent moment of human history the social order of heaven appeared upon the earth."

"A Christian political philosophy will teach us how to translate Christ's law of sacrifice into economic association and political organization, into the statutes of the state; so that the state shall become the visible divine government of the world which Jesus made known and established anew." "A pure social Democracy is the political fulfillment of Christianity; the political organization of Christ's law; the order that through faith in the right manifests itself in the freedom of man." "But Democracy only begins its real struggle and work in becoming political; it must become social. Unless Democracy retreat from the field of progress, it must take possession of the industrial world. The government of the future will be mainly concerned with the social being and industrial association of the people. Political freedom can realize itself only through industrial freedom. The life of man is objectively an economic life. In the sphere of production and distribution is the economic life fulfilled. Production is communion with God; the producer is God's co-worker. Distribution is human fellowship; it is the method by which justice unites men. Until Democracy be the order of production, it will be an illusive philosophy and will be the inevitable lot of millions. It is unreasonable and morally intolerable; it is the social continuation of the old absolutism, that the well-being of the people should depend, as it in large measure does depend under the present economy, upon the will of the few who possess the quality of power essential to reaping the harvest of the common toil; and whose authority consists in the possession of material things. The people must finally own and distribute the products of their own labor, and economic Democracy must now be the search of political wisdom that would command an intelligent respect and the social patience."

"The condition of competition is inconsistent with both Christianity and Democracy." The economy of competition must come to an end, or both Democracy and Christianity will come to an end, and the hope of justice be lost in social despair. "Competition has been the condition of much of the struggle for life it is true, but not its law. The struggle for life has never been fundamentally competitive, and is on its way to become wholly altruistic." "A more scientific interpretation of history than we have had, will reveal the altruistic and sacrificial forces to have been the makers of progress." "Competition is in fact the negation of society; and such society as we have exists through the restriction of competition. The evolution of society is the elimination of competition through the progressive introduction of altruistic forces."

"There no longer exists an honest expectation of freedom or justice in a competitive system based upon what is practically an exclusive private ownership of property. Notwithstanding our competitive philosophy, the natural and unalterable result of the system is the wealth and power of the few, and the poverty and social oppression of the many; the exploitation of the thrifty industries by the speculative and cunning; the toil of the millions to produce social benefits possessed by the tens."

"Whatever I may know or not know of the politics of the future, I declare to you the word of Christ, that this industrial order of things in which we live is wicked and doomed, and that the social traits we once gloried as its virtues are now become vices and tyrannies. I have seen the kingdom of Christ's law and order coming to judge the kingdom and laws of the world, and have beheld the King appearing in clouds of social threat and gathering storm. I know: the testimony of Christ, that in the purpose of his Father who is ours, this civilization of organized selfishness cannot abide the day of his political appearing, which is now being made manifest. I bear the witness of Christ, that the church's greatest apostasy, and his own present fearful sorrow, is its ignorance of the

wickedness and doom of this social order; its want of knowledge and faith concerning the social order of the kingdom of God; its chosen impotence to lead the social change; its protection of the social wolves who prey upon the sheep it has largely forsaken."

In next week's WEALTH MAKERS we shall quote farther from Prof. Herron's book. There is no book to compare with it in breadth of vision and grasp of truth.

"Who dares not follow Truth where'er Her footsteps lead, But says: 'O, guide not there, not there, I have not strength to follow where My feet would bleed; But show me worn ways, trodden fair By feet more brave—' Who fears to stand in truth's broad aisle, What others dared not will not dare, Is but a slave."

APRIL 4th there was a streetcar riot in Chicago and it was an organized company of the capitalists, take notice, which did the rioting. An army of 300 employees of the Central Railway Co., under direction of their employers set upon one of the cars of a rival street car company, as it was being driven with passengers in it on Wabash Avenue, drew it from the track, tore it to pieces with grappling irons, and smashed it to bits with axes, and sledges. The car was being driven in a public street which a private corporation claimed exclusive right by gift to use; but instead of calling a constable and securing a process from the court it took the law into its own hands, as any other anarchist, and in its illegal destruction of property did the work of dynamite.

LIEUTENANT-GOVERNOR DAY of Minnesota, speaking of the growing sentiment for free silver, says: "I confidently expect that within a shorter period than most people think the majority of the Republican party will declare unequivocally in its favor." They are to hold a big free coinage convention at St. Paul this summer, he reports, and will invite all silver Republicans and Democrats but exclude the Populists. See? When both the old parties in the western and southern states and at least one of them in national convention assure to declare for free silver, what a stroke of suicidal folly it would be for us to reduce our platform to that one idea, and have no party issue to fight for!

GOVERNOR HOLCOMB made a mistake in signing House Bill 602, which requires legal notices to be published in newspapers that have been published for a year or more. It will operate against Populist papers in some counties, Keith, for instance, requiring Populist officials to publish legal notices in Republican papers. The bill was framed for this very purpose, it is evident. The governor, in his press of duties doubtless, did not get the bearings of it or see its partisan trickery and meanness.

"HONEST" Barney Johnston seriously injured his reputation in voting to pass the Republican partisan A. P. A. bill over the governor's veto, a bill that takes appointing power from the Populist governor and gives it to a Republican majority. Barney was seen too much in Tom Majors company just before the vote was taken. Wonder if Tom promised him a place as secretary of the state board of transportation? Two thousand a year.

The Century for April must surely contain something to please each one of its many readers, so varied are the subjects of the different articles. Prof. Sloane's "Life of Bonaparte" increases in interest each month. It has thirteen full page illustrations from noted artists. Molly Elliot Seawell has an article on John Paul Jones, with extracts from his unpublished letters. She ardently defends him from the charges made against him. A paper on Teala's Oscillator and other inventions by T. C. Martin, has illustrations from photographs taken before the burning of the laboratory last month. They are the only record he has of some of his latest discoveries. Dr. Lyman Abbott contributes a paper on "Religious Teaching in the Public Schools," and Noah Brooks tells this month of "Lincoln's Re-election." There are short articles on Madame Rejane the actress, by Justin McCarthy; Ferdinand Bol, the painter, by Timothy Cole and Bernhard Stavenhagen; the German pianist, by Henry T. Finck. These with the serials, short stories and poems make a very interesting and valuable number.

A Sore Affliction

Mr. and Mrs. J. M. Thompson of this city last week suffered a sad affliction in the death of their baby Lawrence, a bright, winsome child of about two years Mr. Thompson is well known throughout the state, as formerly business manager of this paper and secretary of the State Alliance. The little one was stricken with brain fever and sank gradually till death brought relief. Rev. W. H. Doane preached the funeral sermon and a choir from the Christian church sang. The bereaved parents will have the heartfelt sympathy of many friends.

He That is Not for Us is Against Us

While the National Watchman claims to be a Populist paper, its course recently indicates plainly that it is not in full sympathy with the reform movement. It devotes more space to the criticism of Populists and Populist journals than it does to exposing the common enemy. In a recent issue it repeats the silly old party slush about "socialism," and professes to be in possession of a rumor that a socialist labor party has recently been organized by H. D. Lloyd of Chicago, and that the Topeka Advocate, Farmers Tribune, Nonconformist, THE WEALTH MAKERS and other journals are to espouse the cause of this ramored new

"Socialistic" party.

While the Mercury recognizes that the papers above named are "middle-of-the-road" Populist journals, and fully able to take care of themselves, it takes this occasion to deny the accusation that either one of the papers named is advocating anything save and except the demands of the Omaha platform.

The trouble with the National Watchman is, that it is infected with the silver itch, probably seated in the palm of the editor's hand, and is trying to serve two masters—one for pay and the other for position and respectability. It has not the courage to come out boldly and announce its principles as being in accord with the one plank silver party, but seeks, Judas like, to betray the People's party, while pretending to be its friend and an exponent of its principles.

The Watchman even resorts to the silly hog-wash of the two old party papers and howls "socialism." If the Watchman feels that there is too much "socialism" or any other ism in the People's party platform for it to conform to its code, the manly thing for it to do would be to denounce the whole movement and align itself with a party more in consonance with its views.

Its continuous yawn about "socialism" is disgusting, coming from a professed Populist paper. It is using the same campaign lies of the old parties, and seems to roll them under its tongue as a sweet morsel. "Socialism," indeed! What is socialism, anyway? Webster says it is "a theory or system of social reform which contemplates a complete reconstruction of society, with a view to a more just and equitable distribution of property and labor." Any man then who believes in a more just and equitable distribution of property and labor is a socialist! Any man who is opposed to the manner in which the trusts and combines distribute capital and control labor is a socialist! In fact any one who criticizes and opposes the present money oligarchy, which is ruining business, robbing the farmers and wealth producers and pauperizing labor, is a socialist, according to the old party papers and according to the National Watchman. "Socialism" is the same sort of a bugaboo that "rag-baby" was back in the time of the party advocating greenback money as a party principle. There is nothing in this cry of "socialism." One-half of the papers yelling "socialism" do not know what socialism is! It is the "bad man" bugaboo to scare the unwary.

The People's party is based upon the demands set forth in the Omaha platform. If that platform is socialism, then the party favors socialism. If that platform favors greenbacks, then the party favors "rag-baby." The people are too well educated to be scared by any such rot as "socialism," "rag-baby" or any other yawn of the tools of plutocracy! These epithets and cowardly flings are intended only to defeat the party seeking to elevate the masses and to cut off the prerogative of the classes to continuously rob the wealth producers. It is a cowardly and dishonest method of political warfare, and the Populist masses especially should refuse to support a paper that mingles its voice in such slander and bludgeony. If the Watchman is in line with the Omaha platform it will get out of line with the old parties. The reform masses will not tolerate a traitor in the camp. The Watchman should advocate the Omaha demands in no uncertain language, and stop its nonsense about socialism, or get in line with the parties whose war cry it is so persistently repeating. The People's party unqualifiedly condemns carrying water on both shoulders. If the Watchman is not for the Omaha platform, it is against it! There is no middle ground! An honest enemy is more to be admired than a cowardly, cringing, hypocritical, dishonest friend. Get in the middle of the road or take to the woods.—Southern Mercury.

CONTEMPORARY OPINION

Let Populists beware of this new silver party movement. It is only started to divide the new party which is not showing signs of early decay as hoped for by the old party leaders. The Populists have never been loyal to silver coinage and no party could be more strong in the support, hence there is no demand for this new party. Shun it!—The Quill.

A government banking system, loaning money to the people at cost of operating expenses, would stimulate industry, abolish tramps, and destroy that universal vampire of the human family, usury. The government now loans \$205,000,000 to the national banks at one per cent. Why not to the customers of the banks as well? "Equal rights to all—special privileges to none."—Farmers Tribune.

Beware of the old party silver adherents. If they were honest in their advocacies they would not hesitate to come into the ranks of the populist party, where all men who are working in earnest for the people's cause are coming. You will notice that the single plank clique are doing all in their power to destroy the principles advocated in the Omaha platform. Stay in the middle of the road boys, and fight fusion, and we will be victorious in time to yet save this country.—Petersburg Index.

The character and animus of Nebraska's legislature is fittingly exemplified and set forth in a bill authorizing the secretary to designate the papers that shall publish the constitutional amendments. The governor has heretofore exercised this prerogative, and had there been a Republican governor such a thing would not have been thought of. Can the Republicans expect to command respect and practice such small and contemptible tactics.—Minden Courier.

If you want something execrably funny, something unusually ridiculous, something that would make a billy-goat grin, just turn some Democratic editor loose on the Populist idea of money. If there is anything this side of the Infinite of which the average Democratic editor is densely ignorant, of which he has no conception, it is the money question. He knows the price of a drink, and he seldom has it about him, but when he comes to the principles of finance he is as ignorant as a mule.—Kentucky Populist.

The whole social and political system of this country is based upon the doctrine that the poor have no right which the rich should be called upon to respect. The producers of the country are held to be valuable to society and the nation