

THE PLATFORM FOR 1896.

The Omaha Platform Will Be Its Basis and There Will Be No Backward Movement. As the time approaches for entering actively upon the great campaign of 1896 there is great anxiety manifested among prominent workers of the people's party, as no doubt among many not considered "prominent," relative to the platform of principles to be adopted at the next people's party national convention.

This feeling is an index of earnestness in the work and a determination to win in the coming fight, and is to be commended rather than severely criticized.

As might be expected, there is diversity of opinion in the people's party ranks as to what changes, if any, should be made in our present declaration of principles before entering upon a political contest that promises to be without a parallel in the history of the country as regards its importance and the desperate determination of plutocracy to win at all hazards.

Among the platform makers of the people's party there are those who would reaffirm, in the main, the Omaha platform; also those who would add to, or substitute for a portion, comparatively new and radical principles; as well as those who would eliminate the whole platform except a single declaration of a single plank—making the fight "on the silver issue alone."

Foremost among those who may be termed the radical element of the party are the old-time greenbackers—men who voted for Peter Cooper twenty years ago, and who have been in the thickest of the fight ever since; men who have sacrificed money, friends and many of their fortunes; who have endured privations, suffered ridicule, social ostracism, and snapped their fingers at golden opportunities to secure personal ease and enjoyment rather than relinquish their powerful and persistent advocacy of a "national currency, safe, sound and flexible, issued by the general government only, a full legal tender for all debts, public and private, and that without the use of banking corporations."

These old-time greenbackers have long been the nucleus about which every monetary reform has rallied; they have furnished the motive power, so to speak, of every third party movement since the first greenback plank was proposed by Bob Schilling and adopted at the Cleveland convention of the labor reform party in 1872.

These old war-horses of reform, for the sake of "union" and "harmony" and "conciliation," have repeatedly submitted without murmur to change of party name, to change of party leadership, to change of party policy on important questions, provided there was always a straight, clear-cut, consistent, greenback plank in every third party platform—which has always been the case.

Now that certain party leaders, who can count on the fingers of one hand the years of their opposition to the old parties, propose for the people's party a presidential campaign "on the silver issue alone," it is not to be wondered at that these old veterans of reform should indignantly protest and clamor for an immediate advance on the enemy under the old greenback banner.

It is not at all surprising that Col. S. F. Norton, the veteran reform editor who spent twenty of the best years of his life building up the organized opposition to the old parties now known as the people's party, should impatiently exclaim: "We are sick unto nausea with all this clap-trap about the relative merits of gold and silver," should demand the demonization of both, and fling to the breeze the old banner of "greenbacks and prosperity."

No doubt many of the old-time workers are at heart inclined to join in expressing the same sentiment and would naturally lose interest in the movement should the people's party fight narrowly down to an "issue" which is already agreed upon by the leaders of the two old parties.

As well discharge all the veterans of an army on the eve of a great battle as to enter the next campaign of the people's party without the advocates of greenback currency.

The next populist platform must contain the usual greenback plank.

As to the introduction of a plank demanding the demonization of both gold and silver, these old greenbackers themselves would unhesitatingly disapprove such a proposition as being impracticable and untimely. It would be regarded, also, just as inexpedient to eliminate the silver plank, upon which issue alone some want to make the entire fight of the campaign, as to eliminate the greenback plank, which has been a leading feature in every campaign.

The greenback plank is good as far as it goes; the silver plank is good as far as it goes; every word uttered in favor of either is gospel truth and is approved by every populist from Maine to Texas, but neither of these, nor both of them together, constitute the main political issue before the American people.

The great overshadowing issue which confronts us and which must be fought to a finish in the next campaign, is this: Shall this government continue a plutocracy, or become a government of the people?

There are only two parties—the party of the plutocrats, and the party of the people, the people's party.

To properly express opposition to plutocracy, as represented and fostered by the old parties, and assert the inalienable rights of the people, the Omaha platform was promulgated.

Not since the 4th of July, 1776, has a public document been received with the demonstrations of approval and delight on the part of the common people of America that greeted the Omaha platform when sent forth by its patriotic framers on the 4th of July 1892.

That document voiced the sentiments of an overburdened and long-suffering people in terms unmistakable and full of meaning.

That document gave hope to discouraged, struggling, half-starved humanity, and struck terror to the hearts of their oppressors.

Under the guidance of that document the people's party fought the campaign of 1892 and raised the third-party membership from one hundred and fifty thousand to over a million votes, and cast twenty-two votes in the electoral college.

Under the teachings of that document the people's party conducted the campaign of 1894, when they added to their membership more than six hundred thousand votes and took rank as the second party in twenty-two states in the union.

The people's party stands to-day an army of more than two million independent thinkers, honest and tireless workers, intelligent and patriotic voters, who know their rights and are determined to maintain them. Their membership and allegiance are due almost wholly to the principles enunciated in the Omaha platform.

We are daily in receipt of letters from working populists in every state in the union urging us to "stand by the Omaha platform."

At a people's party convention held at Chicago recently, composed of over 250 delegates differing on local issues, every one heartily applauded the declaration approving the Omaha platform.

Could a vote of the people's party be taken to-day it would be found that all genuine populists, who prefer principle to pelf, still indorse the Omaha platform and are in favor of its reaffirmation at the next national convention.

The Omaha platform is just as applicable to-day, and will be a year hence as it was three years ago.

Instead of eliminating any of the principles, emphasize them—not by introducing new or strange ideas but only what is well understood and urgently demanded.

Let the people's indignation be expressed and their protest recorded against the bond syndicate, conspirators against the government and robbers of the public treasury; the bank syndicate, panic breeders and conscienceless manipulators of the people's money; Cleveland, Carlisle and Sherman, the tools of Wall street and subsidized servants of the money power; the plutocrats of Europe and America, who are determined to rule or ruin—perhaps rule and ruin—this republic and the people.

Such resolutions are demanded; such resolutions from the people's party are expected; no other party will give them expression.

With the Omaha platform reaffirmed and strengthened as above indicated, confidence and faith in the integrity and efficiency of the people's party will be maintained among its membership, the honest and independent voters of the old parties will flock to our standard in droves, and we shall win in the next campaign without the sacrifice of a principle.

A victory thus obtained will be a victory in fact, not alone in name, as would be the case were but a single principle involved which, if carried to success, the next congress might overturn.

Down with plutocracy! Up with the people!

Let this be the rallying cry in the coming campaign, and the people's party will be given an opportunity to engraft upon the statutes of the country the principles enunciated in the Omaha platform.—Chicago Express.

[As a Peter Cooper greenbacker—one of the "old guard"—I indorse the foregoing article. And I indorse it, also, as a practical nationalist, a Christian-socialist.

The Omaha platform demands the abolition of alien ownership of land and of domestic ownership for speculative purposes, and it virtually demands a system of land tenure by "use and occupancy" of actual settlers. That is a long step toward land nationalization.

It is true that the Omaha platform demands bimetallism of the bifurcated variety, but it also demands a supplemental volume of full legal tender, absolute paper money, loaned direct to the people at 2 per cent. or less, and it demands government banks. That socializes the people's credit (money) and its avenue of distribution—the banking system of the nation. Free coinage of silver will establish the fact that the government's fiat can give to nothingness a monetary value of 50 cents.

The Omaha platform makes a square demand for the nationalization of the means of transportation of commodities and news. Taken as a whole, the Omaha platform is a pretty fair socialist programme, but it is not a particle in advance of public sentiment in the United States. GEORGE C. WARD.]

France is Preparing.

The railway labor organization, embodying all classes of employes in France, is the most powerful factor in that nation, around which all other labor unions are gathering for the final struggle between the useless capitalist on one hand and the useful workers on the other. They are acting on political lines, being almost to a man socialists and supporting that party. When organized labor in America learns that lesson the employes will be the ones to govern, not capitalists. The many are workers, and our government is organized on the theory that the many, not the few, should control, and they will whenever they organize politically as well as in trade's unions.—Appeal to Reason.

How Would Bondholders Do?

An ingenious farmer has invented a machine called a bag-holder. It is well and timely, for there are over a half million farmers in this country who are holding empty bags for the plutocrats, and if one of their number should invent some contraption to relieve the strain on the muscles of the fraternity he would prove a benefactor to the race.—Neosho (Mo.) Silver Advocate.

Government savings banks are denounced as "paternalism," but they are not so grievously paternalistic as charity soup, poorhouses and homes for the aged.—Nevada (Mo.) Director.

THE LABOR QUESTION.

It Is Getting Into the Churches, and It Is Time It Did.

The labor question is getting into the churches. It is time it did. It must get there if they would have the laboring man there. So long as preachers preach Daniel and practice Belshazzar, the churches will have no attraction or usefulness for the workman. The man-made gods have had too much attention and the God-made men too little. Wouldn't it be better to give more attention to the men and less to the gods.

Question is: It is wiser to get on the pinnacle and fish humanity out of the slough of poverty and sin one at a time, or get down and drain it and save the whole batch? Talmage says, "the only thing Heaven lacks is inhabitants." The pinnacle fishing for humanity will never densely populate it either. At the present rate of emigration thither according to orthodoxy, there will be plenty of room to pre-empt there for all eternity, provided syndicates are not allowed.

But we have got plenty of people here; why not get up some sort of reciprocity arrangement and begin to import heaven instead of exporting people.

Good comfortable homes, plenty of wholesome food, some leisure and rest would be so acceptable to thousands of poor working people just now, and as Mrs. Clara Hoffman once remarked when the audience sent her up a bouquet in thanks for some pleasing speech: "Oh, I'm so glad you have given me the flowers now, while I can enjoy them, and have not kept them to put on my coffin." So with these multitudes of practical working men, who are doing so much for the world. How much better to give them blessings now when they need and can enjoy them, than to promise them plenty of food and rest in the whencesness to come. This thing of relegating all good to the future seems so remote and unsatisfactory. This preaching contentment with lot when that lot is abject poverty and suffering, and when the eyes of men are everywhere opening to the fact that poverty is an unnecessary condition and that it will not exist when the diviner laws shall come into recognition and operation, is a presumptuous fraud.

There is no doubt about the ability of the earth to yield its increase to the satisfying of every pang of hunger. There is an abundance of material to supply homes and comforts for all. There is no lack of artisans to devise and construct every needed article of use, convenience or comfort.

The want of material or the lack of labor are matters not in controversy, but the employment of the one and the proprietorship of the other is the unsolved problem.

These are the storm center around which are clustering the hopes and fears of the world. It is the survival of the fittest arrayed against the fittest to survive. It is the doctrine of individuality against the practice of universality. It is the autocracy of the infinite against the theocracy of the finite. It is the denunciation of the self-constituted prelate of the Nazarene who said "Thy Kingdom come, Thy will be done on earth as it is in Heaven." It is the assumed divine right of kings to rule against the crystallized law of all justice and equity, namely: "Whatsoever things ye would that men should do unto you, do ye even unto them." We ask is this possible? If not, then Christ has given us an impossible philosophy. We must abandon it. If it is possible, then every follower of His is bound to obey the rule, else he is none of His. Is it possible? We say it is not, under existing social conditions. We say it is, under right social conditions.—Humanity.

GOVERNMENT HELP.

The Only People Who Prosper Are Those Whom the Government Protects in a Monopoly.

You have heard some "smart" and "important" men declare that "government cannot help the people," haven't you? Did you ever think about this? Did you ever try to find out whether these very men were not themselves being "helped" by government? Let us look at it and be honest:

Are not national bankers prosperous because they have government "help"?

Are not bondholders prosperous because they have government "help"?

Are not the thieves trusts and scheming syndicates prosperous because they have government "help"?

Are not the owners (seldom the inventors) of valuable patents prosperous because they have government "help"?

Are not those who hold valuable land out of use and set legal ownership above natural ownership prosperous because they have government "help"?

Are not the owners of street railways and gas plants and electric light plants prosperous because they have government "help"?

Finally, is not many an otherwise impunctuous lawyer, who defends the whole brood of monopolists, prosperous because he gets government "help"?

Don't you think you would be prosperous if government would "help" you to a monopoly or something the people were compelled to use?

The fact is, friend, that nobody is anybody in America to-day without government "help." The fellows who are being "helped" by government rather enjoys the "help"; they live sumptuously and die comfortably; they have seized upon government for their own advantage. Now, is it not clear to you that the duty of the masses—the workers—is to seize the government for the general benefit?—Coming Nation.

—The populists of Iowa and Kentucky are making it hot for the old parties. The meetings are well attended, which shows the direction in which public sentiment is drifting.—Missouri World.



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Grave Fears for a Big Ship. SAN FRANCISCO, Sept. 23.—February 27, 1895, the four-masted British ship Stoneleigh left Melbourne for London, and is now 210 days out. Hope for her safe arrival is beginning to be abandoned, and it is feared that the crew, with her crew and passengers, have gone down off Cape Horn. If such is the case about thirty-six lives have been lost.

Snow in the Far West. CHEYENNE, Wyo., Sept. 23.—The first snow storm of the season reached here early to-day. Snow is reported falling at Rock Creek, fifty miles west of Laramie.

SALT LAKE, Utah, Sept. 23.—Heavy rain last night was followed by snow which fell steadily up to noon.

Big Loss on Gold Coins. ROCHESTER, N. Y., Sept. 23.—The Rochester bank, which recently shipped one-fourth million dollars in gold to the subtreasury in New York are out \$1,500. The face value of the coin which they sent was correct, but upon the delicate balances of the subtreasury the \$1,500 shortage showed.

Waller's Family Near His Prison. PARIS, Sept. 23.—The family of ex-United States Consul Waller have arrived at Marseilles, where Mr. Waller is imprisoned by the French government on conviction of having supplied information of the movements of French troops to the Hovas in Madagascar.

No Vote for Women Delegates. ST. PAUL, Minn., Sept. 23.—In the North German Methodist Episcopal conference the proposition to give to women the right to sit as delegates in the general conference of the church was presented for action and the members refused to vote on it.

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It puts the credit of the government behind every bank note. It donates all but half of one per cent of the profit on the note issue to the banks, and it leaves plenty of opportunities for a Napoleon of Finance to wreck a bank and leave the government to pay the notes.

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