

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 chalice, 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? There seeks a healing balm to make it whole? My bosom owns the brotherhood of man."

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Men must sacrifice and even die for the cause of right. But right can never be made wrong, nor evil good.

Good work is never lost. Failure of the principles and cause of right are not possible. Truth will take care of itself. It cannot be destroyed.

The World-Herald prints a list of 135 American heiresses who have married titled foreigners or men of rank in the last twenty-five years. And the fortunes, not including Miss Vanderbilt's, as footed up by that paper, amounted to \$161,153,000.

Sir Julian Pauccefote remarked in his toast at the wedding breakfast of Duke Marlborough and his Vanderbilt bride: "We must regard this wedding as another link inseparably binding England and America together." Yes, and it is a link in the chain which enslaves the workers of America. But observe how railroad magnates and royal dukes, American monopolists and English "divine-right" House-of-Lords lawmakers, stand together as people of a kind—vultures of the same feather.

France is passing through a political and financial crisis. French financiers can see nothing but bankruptcy ahead of them. There is a panic on the Paris Bourse and fortunes are being swept away every hour. Banking houses by the score have closed and many wealthy men have gone to smash. The national debt is each year piling up and no ministry thus far has dared to face it. The Ribot ministry was given a vote of censure on a question of investigating and exposing public officials charged with fraud.

One hundred and fifty employees of the Union Pacific, or members of their immediate families, secured passes and went in a body to Denver Saturday last to be taken by the hand and cured by the healer, Francis Schlatter, Division Supt. Sutherland has been cured and his cure was so remarkable and convincing that it led to this trainload of sufferers going to be cured of their ailments. Mr. Sutherland was injured in a wreck three years ago, had submitted to four surgical operations and was a permanent sufferer from injury of the back and deafness, both these ailments were removed, it is stated, by the touch of Schlatter. Mr. S. says "thesensation of touching the hand of Schlatter is something like an electric current being turned on. When he took my hand it was a good deal as though this current, but weak, was passing into my hand. After I left I felt my ears hum, and then as if a plug had been taken out of it. I can hear as well as ever. I had a handkerchief blessed and I brought it home with me. My boy was a sufferer with catarrh to such an extent that it was painful to hear him. I suggested to my wife that she apply the handkerchief to his nostrils and face and she did so, and now he is entirely cured. I know that it sounds like a fairy tale, but it is the truth."

REDUCTIO AD ABSURDUM

Inequity and iniquity are the same thing. They mean "inequality," deviation from what is just or equal, in exchange. To take more for less, or something for nothing, is an act of inequity, iniquity, sin. But Getting as much as one can, While giving the least that one must, Is held to be practical wisdom by man; In all the relations of business his plan Regards not the thing that is just.

What is called a lucky speculation is rejoiced over, notwithstanding the fact that gain without labor necessitates labor without gain. Out of mere speculation nothing can come.

A man speculates in real estate and gains. How? By means of other men's labor, which has built improvements on the surrounding or adjoining land. His gain is called "unearned increment." Yet it was labor product, or social value, which the non-working, non-productive speculator monopolized. It is therefore plain that such absorption of wealth without labor is iniquitous, and should be made disgraceful and criminal.

The same reasoning applies to unequal contracts compelled by the monopolists of capital, or money, who take advantage of the poverty and dependence of a class that have been cheated out of their inalienable right to land and defrauded of their rightful equal benefits from government.

But the apologists of selfish individualism, the each-for-himself industrial and commercial struggle, declare that it is just, that individual freedom and competition prevent oppression and distribute to each the share of wealth which exactly corresponds with the value of his labor.

"The value of his labor!" The market value! How is this arrived at? There is no free market, to begin with. The railroads monopolize the ways and means of transportation and charge in freight rates at least double what should be the labor cost of carrying the goods to market. And the market itself is also owned or principally conducted by speculators. The direct labor market much of the time allows no sale of our labor,—because those who monopolize the means of production cannot constantly profit by our sweat, owing to the falling prices and glutting of the markets caused by underconsumption on the part of the defrauded workers. Under the present system of monopoly, which has been begotten and built up by competition, a large share of the wealth is distributed to those who perform no labor service in exchange for it. So the whole system is unjust from top to bottom. It rears on force and cunning, and the laws are also made to enthrone those who first secure an inequitable, iniquitous advantage, property legislation giving to every monopolist of land, or opportunities to labor, power to command perpetual tribute from the defrauded proletariat class.

Our present comparative measurements of labor value are not based on nature, but are fixed by force, not labor force, but selfish, despotic force. And there is no possibility of overthrowing and preventing the rise again of despotic power if we consider it right for each man to get all he can. The Ishmaelitic conflict of man with man, for gain one of another, puts justice out of the question. Justice between man and man is based on human equality and a common interest. The labor of all men is needed, and the equally faithful labor of one man is worth as much as the labor of another. If one man has greater strength or larger intellect than others he receives these gifts by heredity from humanity as a whole, and he owes a proportionate service, all he has been given power to give, to humanity. The duty to work, and work for all, is incumbent upon all. The right to work is the right to commune with God, labor being the ordained, means of getting at the goodness, the good provisions, of God, which He has freely and sufficiently provided for the infinite needs and infinite development of all His children.

What is equitable between man and man? This is the great fundamental question we are put face to face with, from Monday morning till Saturday night, every week of our lives. And surely the moral teachers, the Christian preachers whose theme is "Sin and Salvation," should be able to tell us, and they should speak out as the moral leaders of the people. The multitudes, lost, helpless, and sick of selfishness, seeing no way to extricate themselves from the week-day selfish strife out of which all evils come, have looked to the church to proclaim justice, command repentance and reach out, unselfish hands to save. But the church itself needs first to repent and turn from its week-day sin, the sin of respectable selfishness, before it can save others. So the selfish strife for gain between the buyer and seller goes on, the contests between organized capital and labor continue, with increasing bitterness, and the cries of the defrauded ones are heard by God alone.

SWALLOWING A CAMEL

I am addressing people who believe in the moral law. Yet I venture to say our individual conceptions of the requirements of that law are widely different, are conflicting and imperfect. The moral law is established in the nature of God, is forever unchangeable, and must be obeyed that there may be harmony and happiness on earth as well as in heaven, among all intelligent creatures. What the moral law requires is the one important matter for mankind to consider; because all evil is the result of transgressing that law, and all good must be secured by obeying it.

Almost all people take it for granted that they individually know what is right, and in the main do it. Yet we differ over what are our individual rights and are in constant struggle one with another to obtain what we call our share of things. Look into the commercial and political world, anywhere and everywhere, and you will see it. We are in constant dispute or disagreement over the questions of justice or injustice involved in legislation; are divided—certainly not by church and anti-church lines—into fiercely contending political parties, each of which declares the other to be selfish, unjust, dangerous; and we are demonstrating our failure as a people to grasp or make use of the moral law, in that we are at great cost constantly patching, and in the main making worse, our statutory legislation. The tendency is not to

PATCHWORK PHILOSOPHY

Can selfishness cure selfishness? Can cunning outwit and put an end to cunning? Can force find a remedy for the evils of force? Can a weaker class combine on the selfish principle and overthrow a stronger class that is already organized and entrenched in the laws and government? Is it foolish or wise to seek to organize men politically to fight the selfish by appealing to individual selfishness? Can the laws of a republic be made and executed by selfish men for the equal good of all its citizens? Can men be taught that the universal each-for-himself struggle of the commercial world is both wise and necessary, and not make use of the same supposed wisdom in politics? Mr. Eaton, in his treatise on "Civil Service Reform in Great Britain," in a single paragraph vividly pictures the selfish political struggle as it appears compacted, or organized and directed, in what is known as the spoils system, by which we have been ruled since Jackson's time. He says:

"The spoils system not only impairs the purity, the economy, and efficiency of the administration of the government, but it destroys confidence in the method of popular government by party. It creates a mercenary political class, an oligarchy of stipendiaries, a bureaucracy of the worst kind, which controls parties with a relentless despotism, imposing upon them at the elections issues which are prescribed not by the actual feelings

and interest of the country, but solely by the necessities and profit of the oligarchy, while to secure this advantage, party spirit, the constant and mortal peril of republics, is inflamed to the utmost. Government by the people, four-fifths of whom simply vote for the ticket or the measures prepared by the oligarchy, sinks practically into the empire of a corrupt ring." Great Britain has civil service reform, but selfishness is still the ruling power in her political parties and Parliament. Her farmers, laborers, mechanics, coal miners clerks, factory operatives and women workers are not securing half their rights And even by strikes they are not able to prevent a gradual wage reduction, as compared with the worth of their labor products. In our own land about half the public employes, or 55,000, are now under Civil Service rules and may not be assessed for party funds or displaced by spoils distributing politicians. But there is no perceptible indication of an unselfish ruling spirit controlling the acts of our city councils, state legislatures, or national congress. Unselfish men cannot be nominated, much less elected to office. We only hope the comparatively honest and respectably selfish men may succeed sometimes over the grossly corrupt corporation candidates and their henchmen who usually run the primaries and conventions.

It is folly to trust lawmaking to selfish men. It is folly to expect to build up a real reform party by appealing to selfish motives and following selfish leaders. Reform is costly, and political reform can only be secured by a religious or moral reform. No selfish organization of the weak can be made equal to the selfish organization of the strong. The each-for-himself accepted wisdom of the selfish world is seed which naturally developed in politics will grow at last into the ungodly selfishness of anarchy. We are patching law upon law and heaping up a crazy contradiction of alleged demands of justice, which are more and more arousing the anger and contempt of a long suffering people.

POINTS FOR THE PEOPLE.

—Anarchy means no government. Socialism means government. Paternal socialism means robbery of the masses by law, while fraternal socialism means the blessing of all by law. —When you hear a man say he is a free silver man, subject to the action of the democratic party, you may write him down as a veritable cuckoo and a gold-bug in disguise.—Weatherford (Tex.) Leader. —One of the great questions to be decided by the American people in the near future is whether the people shall own the railroads, or the roads own the government. Have you studied the matter? If not, why not?—Weatherford (Tex.) Leader. —Every year adds proof to the fact that our government is as petty in the hands of the money lords; that these despots are merciless tyrants and that the despotism of corporations is the worst tyranny of the world has ever known.—Chicago Express. —What are the old parties proposing to do for your relief? Absolutely nothing. The populist party proposes government loans direct to the people, government control of railroads, telegraphs, telephones, and of all other natural monopolies.—Washington Republic. —Like many prominent old party politicians, the two great factions composing the people's party are rapidly approaching the "parting of the ways." Strict individualists and practical socialists can never dwell together in unity, or formulate a platform that all can indorse and stand upon.—G. C. W. —Blind says he is not an advocate of fiat or paper money; says it can be issued without limit and the country flooded with it. He certainly is aware that the free coinage of silver was limited—in fact, entirely stopped. What did it? It was the law, and that is the way to limit the issue of paper money.—Missouri World. —Since Miss Frances Willard declared for free silver and other populist doctrines the old party papers have commenced to abuse her. They insist that the W. C. T. U. must remain strictly neutral on politics and non-partisan as to all public questions. To have opinions in these, most especially to squint towards populism, is a high crime and misdemeanor.—Exchange. —With a hypnotized ministry and mammonized laity, the church is in a bad way. With a boozelized statesmanship and a corporate-ruled state, the government is in a bad way, too. But the rich are comfortable in their pews and the politicians secure in their places, while the people continue on the toboggan slide singing something about "the land of the free and the home of the brave."—Coming Nation. —Prof. M. V. Rork, of Kentucky, writes: "Our whole force is now presenting populism as laid down in the Omaha platform and it carries the crowd every time. People are beginning to see that the discussion of silver and gold is not the money question. The republican praise of Cleveland and Carlisle is so fulsome as to make the democrats of this state blush."—Chicago Express. —If we had government banks as advocated by the populists, where those who had money could and would deposit it knowing it would be safe, and where borrowers could get the money they need on proper security, then we would have practically a perfect system of finance, for the government would know exactly when more money could be used by the people and could proceed to supply it.—Washington Republic.

STAND BY THE TRUTH.

If We Promulgate Errors Instead of Facts We Do the Cause Much Injury. A vast amount of misconception seems to exist concerning the nature and attributes of bank exchange and the functions it performs. Many of our leading reformers persistently assert that bank exchange takes the place of money and that if we had a volume of money as large as the volume of bank exchange, we should, therefore, not need to use any checks or drafts, but would transact all our business with actual cash, by an actual transfer of money in each separate transaction. This is a grave misconception and is the equivalent of the banker's assertion that we do not need more money because bank exchange takes the place of money. Prices are governed and controlled by the volume of money in circulation and not by the volume of orders for money, which is all that checks and drafts are. Populists should endeavor to arrive at a correct understanding of this matter. It is the truth that makes men free. We never can build a true remedial system upon the foundation of false premises. "Bank credits" or, otherwise stated, "loans and discounts" represent money due to the banks at a certain date, such money being received by the borrowers either in actual cash or in the shape of a credit upon the bank books, subject to check. These credits, or loans, are so arranged as that there averages each day as great an amount of them due to the bank as experience proves that depositors are likely to check out for use. And, besides this, there is deposited each day about an equal amount to that checked out. It may be added that all shipments of merchandise etc. shipped from the east to the west and south, create a credit that the east has in the west and south from whom the debt is due. On the other hand, grain, meats and other farm products shipped east, create a debt due from the east to the west and south. "Exchange," or drafts drawn by western and southern banks upon New York and other eastern banks, are sent in liquidation of their debts, by parties who owe parties in the east, while farm products are paid for with eastern drafts upon banks in the cities from which the products are shipped.

Bear in mind the fact that no man ever draws and delivers a check to another party, unless he has a "credit" on the books of the bank upon which the check is drawn, without rendering himself liable to criminal prosecution. And there are no checks drawn but that the banks upon which they are drawn stand ready to pay in actual cash money, if a demand is made for such payment. Whenever a bank fails to cash checks drawn upon it by parties it owes, such bank is said to be insolvent and must close its doors. There are never, in normal times, any more checks presented in any one day than the banks upon which they are drawn could pay in cash, if called upon to do so. Abnormal periods, called panics, are caused by a suspension of this natural financial law and a rush of all those who have deposits in banks to draw out their money simultaneously. The bank of Venice, having no money and simply doing business with checks and book credits and debits, was able to continue for hundreds of years without a "run," or a panic, there being nothing to run for and nothing to lose. I have been very much criticised because I wrote in my book upon government banks, the following statements, or paragraphs: "There is just now a great deal being said about a 'cash basis,' whatever that may be. We hear from many sources of demands being formulated for the issue of sufficient money to 'transact the business of the country upon a cash basis.' It is being urged by many reform writers that there should be money issued to take the place of the drafts, checks and bills of exchange, with which it is said 92 per cent of our exchanges are effected. It does not, however, seem to be understood that the use of a draft, or bill of exchange, by no means necessarily implies the transaction of business upon a credit. "Business is, in reality, now transacted upon a 'cash basis,' and there is never, at any one time, a greater volume of drafts, or bills of exchange, in force than there is money to represent and pay them. The only difference is that, whereas we now send remittances, in the shape of drafts, by mail, if we had no banks we would have to send the money by express, and there would be, at all times, almost an equal amount of money going in each direction." My thoughts have returned to the foregoing proposition from the fact that I have recently run across statistics absolutely proving the truth and correctness of my assertion.

The forty-second annual meeting of the New York Clearing House association was held recently in the clearing house at Nassau and Pine Streets, New York city. The manager presented his annual report of the meeting, from which the following statistics were taken: The clearing house transactions for the year were: Exchanges ..... \$ 28,354,379,126.23 Balances ..... 1,896,574,349.11 Total transactions ..... \$ 30,150,953,475.34 The average daily transactions: Exchanges ..... \$2,070,005.49 Balances ..... 6,218,378.55 Total ..... \$8,288,384.01 Total transactions since organization of clearing house (12 years): Exchanges ..... \$1,073,313,117,948.31 Balances ..... 49,493,653,582.83 Total ..... \$1,122,806,771,531.14 Largest exchanges on any one day during the year (July 2, 1895) ..... \$ 194,637,038.70 Largest balances on any one day during the year (January 1, 1895) ..... 16,027,137.59 Largest transaction on any one day during the year (July 2, 1895) ..... 307,117,447.71 Smallest exchanges on any one day during the year (April 13, 1895) ..... 49,982,552.94 Smallest balances on any one day during the year (April 13, 1895) ..... 3,075,630.43

Dr. Madden, Eye, Ear, Nose, and Throat diseases, over Rock Island ticket office, S. W. cor. 11 and O streets. Glasses accurately adjusted.

Smallest transaction on any one day during the year (April 13, 1895) ..... 53,008,183.37 The debit balances were paid in as follows: U. S. gold coin ..... \$ 50,000.00 U. S. bearer gold certificates ..... 5,000.00 U. S. order gold certificates ..... 25,000.00 Clearing house gold certificates ..... 1,335,000.00 U. S. treasury notes ..... 15,435,000.00 U. S. legal tender certificates ..... 1,009,495,000.00 U. S. legal tenders and change ..... 870,318,349.11 Total ..... \$1,896,574,349.11 Transactions with the United States assistant treasurer at New York: Debit exchanges ..... \$342,982,953.29 Credit exchanges ..... 95,159,934.33 Debit balances ..... 149,569,822.49 Credit balances ..... 1,725,773.50 Excess of debit balances ..... 147,833,018.95 The association is now composed of forty-eight national banks and eighteen state banks. The assistant treasurer at New York also makes his exchanges at the clearing house. There are eighty banks, trust companies, etc., in the city and vicinity, not members of the association, which make their exchanges through banks that are members, in accordance with the resolution adopted October 14, 1890.

From the foregoing report we gather that on July 2, 1895, there were exchanges amounting to the sum of \$194,637,038.74. These "exchanges," as they are termed, are simply checks upon each other held by the various banks. The clearing house in New York city simply saves the banks, each of them, from carrying to each bank the amount of money they owe to it and carrying away the amount of money owing to them by it. The business of the entire nation is done upon the same principle. But the existence of these checks by no means proves that they are in any sense a substitute for needed money, or that there is not plenty of money in the New York banks to redeem them, or in the rest of the country, to use instead of them. For instance, on July 3, 1895, the entire transactions of the New York clearing house were as follows: Exchanges ..... \$194,637,038.74 Cash balances ..... 12,480,409 Total ..... \$207,117,447.74 At that date the associated banks alone held \$174,642,000 in specie and legal tenders, besides several millions in national bank notes. So, then, they had about \$162,000,000 in legal tender money more than the cash balance required. The "exchanges," or checks, being upon each other would, in all probability, not change the relative amount of cash held by each several bank to any great extent. "But," it will be asked, "who sent these checks and drafts to the New York banks?" I answer: "The banks in the residue of the country." Could they have sent the cash, instead of drafts, if they had been required to do so? Most decidedly they could, as they held, upon the date named, about \$375,000,000 in cash, or about 85 per cent more than the exchanges amounted to, while, at the same time, they received a large amount of New York exchange, which the New York banks sent to them, in lieu of the cash. The foregoing tables and arguments show that we are at present transacting business on a "cash basis," with plenty of cash to spare. So much for that question.

An evolution in banking brought the clearing house. A further and greater evolution must obviate the necessity for a clearing house, by bringing all the banks under one ownership and management—that of the people's government. Then a draft on New York will be good at any bank in that city at which it may be presented, and will merely constitute a credit item on the books of the bank in its account with the government. Balances between banks would then be settled just as balances between money order post offices are now settled; the United States banking department being the clearing house for all the banks of the people, just as the United States post office department is now the clearing house for all the post offices of the nation. Clearing house loan certificates would then pass into "innocuous desuetude," as even a gold-bug must confess that a governmental certificate of deposit would be as good as governmental paper money. There can be no objections found to the present highly developed system of banking, except its private ownership. The system in vogue is probably the best that will ever be devised, so far as perfection in detail and ease of operation is concerned, but it should be operated by and for the people, at the cost of operation. Then there would be no danger of panics; depositors would be absolutely secured against loss; a uniform rate of interest at 2 per cent or less would be established all over the United States, and money would be shorn of its "power to oppress."

The populists of the United States should seriously consider the question of governmental banking. It is an issue upon which all the people can be united and constitutes a demand that would encounter but little opposition. It furnishes an easy solution of the "money question" and is the only method by which interest can be destroyed. The Omaha platform should be amended at the next national convention by striking out the demand for postal savings banks and substituting therefor a demand for a governmental system of banks of deposit, loan and discount as the "better system" than the "sub-treasury plan of the farmer's alliance."

Give us government banks. GEORGE C. WARD.

A Friend to Silver? In 1890 the democrats in 29 state conventions declared for free silver. They elected a majority of the house—28 over all. Again in 1891, in 23 out of 23 states where they held conventions, they declared for silver. The congress elected in 1890 refused to pass a free silver bill after it had passed the senate. In 1892 they elected gold-bug Cleveland president of the United States on a gold-bug platform. They got a majority of both houses and then proceeded deliberately to close the mints to the coinage of silver. Doesn't it look like gold personified to tell us that you can get free coinage through the democratic party?—Pioneer Progress.