

THE WEALTH MAKERS.

New Series of THE ALLIANCE-INDEPENDENT.

Consolidation of the Farmers Alliance and Neb. Independent.

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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...

Publishers' Announcement.

The subscription price of THE WEALTH MAKERS is \$1.00 per year, in advance. Agents in soliciting subscriptions should be very careful that all names are correctly spelled and proper postage given.

Advertising Rates.

\$1.12 per inch. 8 cents per Aerate line. 14 lines to the inch. Liberal discount on large space or long time contracts.

A NEW STORY!

A new serial story will be started in THE WEALTH MAKERS next week that will cost us many times the price of your subscription for one year.

The president is out hunting game; the people are out hunting jobs.

The Secretary of War recommends that the size of the standing army be increased one-sixth.

SENATOR CHANDLER has introduced a bill providing for the unlimited coinage of gold and silver at the ratio of 1 to 15—when similar laws have been enacted by England, France and Germany.

SECRETARY HOKE SMITH in his report says the Pacific Railroad debt, now maturing, may be in part saved by taking up the first mortgage bonds, \$64,600,000, the property being worth vastly more.

The Secretary of the Navy calls for increased appropriations to get our navy ready to fight the nations of Europe. What for? To distract attention and make the oppressed classes lose sight of the injustice of our own government?

EUGENE V. DEBS is the logical People's party candidate for president in '96. No other man could poll half the labor votes he would. Let the people honor with their suffrages the man imprisoned without jury trial, without law, by a judicial despot, a tool of the corporations.

To Debs will remain the honor of leading the first sympathetic strike. Had all organized workers been sufficiently unselfish to likewise sympathize with their fellowworkmen the strike could not have failed. Henry D. Lloyd at the great Debs reception in Chicago, said to the assembled thousands: "A sympathetic strike is orthodox Christianity in action."

SOME P. M.'s are offering to send the renewals of our subscribers, and without their knowledge take from each dollar twenty-five cents commission. This comes out of us, in such cases, and does not benefit our patrons. It is not three minutes work to enclose one's own subscription and it will save us a fourth of a year's subscription, in many cases. Remember this, friends.

SENATOR STEWART has introduced a free silver bill. Mills has offered a bill to coin all the silver in the Treasury into subsidiary coin, to issue non-interest bearing legal tender treasury notes to meet revenue deficiencies, and providing that when gold in the Treasury exceeds \$100,000,000 notes shall be redeemed in either gold or silver, but when the reserve falls below that figure notes shall be redeemed in silver only.

The New York World reports that the Vanderbilts, Thornleys, Ex-Mayors Hewitt and Grace, Frank Rockefeller and F. B. Squire of the Standard Oil company, and Herman Frasch of Cleveland, Ohio, have formed a combination of millionaires to work the sulphur mines of Calcasieu Parish, La. By a new process these mines sulphur is pumped to the surface at a very small expense and they will be able to control the world's market. They will own the sulphur in this

"YE FOOLS AND BLIND"

Representative Dolliver, the Republican orator of Iowa, writing in the December North American Review, says:

"From the Republican point of view nothing is needed to restore normal business conditions except a full treasury, and a speedy return to favorable trade relations with the world."

The leading Republican idea is, in other words, take more out of the pockets of the people, enough to keep the public treasury full.

Doesn't that sound good? More taxes to save us from bankruptcy, mortgage foreclosures and pauperism!

—"And a speedy return to favorable trade relations with the world."

What does that mean? Isn't that idea Democratic claptrap? What but tariffs and lack of money stand in the way of enlarging our trade with the world?

And does the Republican party propose to reduce the tariff and increase or equitably distribute our supply of money?

Neither, my son. It isn't built that way. The Republican party is made up of three elements, viz., ignorance, greed and hypocrisy.

It is wickedly ignorant of the cause of periodic hard times. What caused the panic and hard times period in the '70s, when the Republicans had been in power twelve years and more? Was it low taxes and the Republican established trade relations with other nations?

Is this nation suffering because we cannot sell goods to the people of other nations, or because our own people cannot buy what they need? What we want is legislation that will put a stop to enforced under-consumption on the part of the producing classes of our own people. We are being robbed, under cover of Republican and Democratic legislation, and cannot buy out of the market the equivalent of what we all produce and pour into it. That is what causes dull markets, falling prices, business paralysis, millions unemployed, the steady concentration of wealth and spread of poverty. Yet the politicians of both old parties, the controlling spirits, shut their eyes to this truth and go on accusing the opposite party of some inconsequent or comparatively unimportant legislation as the great cause of evil. The blind are leading the blind, and there is not one honest, enlightened, fearless legislator in fifty. The great bulk of our lawmakers are professional, hypocritical, self-seeking politicians. Their principal labor is to deceive the masses of the people, not to serve them. They serve the corporations and themselves. If we had had no laws passed in the last quarter of a century and saved the enormous expense, we would have been very much better off. But with no new radical laws to cut off wealth concentration, laws which will reduce the flow of interest, the "profit" of capital and the rent of land, we shall in a few years more see the basis of liberty—such portion of it as is left—bought from under us, and shall be plunged into the pit of hopeless poverty and slavery.

LET THE PEOPLE BE PLUNDERED

So says the Supreme Court in the case of the State vs. Ex-Treasurer Hill, decided last Saturday. No man is legally liable for the steal of \$236,000, is the court pronouncement, and the state will have to stand the loss. The Republican officials whose business it was to examine the bonds given as security for the state funds deposited by the Republican state treasurer, did not investigate the security, did not look into the notorious rotten affairs of Outcalt and Mosher; but as they were Republican officials they could not be impeached or punished. And, after all, what is the little matter of a quarter of a million dollars to the taxpayers of the great and glorious state of Nebraska? The rotten Republican ring got the money. It was distributed among the men who run the state political g. o. p. machine; and didn't the Republican party save the nation? Why, the nation, the people and all they possess, belongs to the Republican party, world without end. Who can question it, in the light of the great war history? Steal, tax, and plunder forevermore, and don't feel obliged to make any excuses at all, for the saved country necessarily belongs to its savior.

"THY KINGDOM COME." HOW?

God's kingdom is spiritual, industrial, economic.

The family has preserved among men the idea of the world that should be, a world where love rules. In many families the ideal unity of love, making happiness, is realized so far as it can be realized by the limited number of the home circle. Industrial sacrifice in the home circle is sweet, is not loss, but gain, and all are bound together by it. But we have not accepted this law of love, of sacrifice, as binding on us beyond the circle of wife and children. Family is arrayed against family in industrial competition and commercial struggle, and this transmutes family love into selfish motive and makes the home circles units of selfishness. We fence off a little fold for the family, but make, after all, only wolf dens, places where the selfish retire to live lovingly with wife and children. This is not Christianity. Nor can charity or philanthropy, no matter how lavish the gifts, make the commercial struggle, which precedes charity, just or Christian. It is not true that all business is done by what has been called

"The simple rule, the good old plan, that he may take who has the power"

Even those who wish to do only good, by each sale and purchase they make, involved in the selfish business system which by commercial struggle and monopoly power depresses unjust wages and prices, and so spreads poverty and dependence on the one hand, and concentrates wealth and power on the other. We share in this sin, out of which spring all other sins, making it the source of about all the evils in the world, until we take ourselves out of the system and no longer sell and buy our services. Charity that is content to share in and continue the commercial struggle, the respectable selfishness of the market place, is itself a sin against equal love and justice.

With the exception of here and there a minister, or an "unlicensed" layman, the church does not condemn the respectable selfishness of the every day business world. It cannot, so long as it continues to practice the same thing. Its preachers and teachers, with some exceptions, are not alive to the fact that this universal unrebuked selfishness shown in buying and selling and the pursuit of private property, is the rejection of God's law and Christ's example, and that out of its activities flow all the social evils and multiplied temptations which afflict mankind. It kills love between man and man, and fills the world with all the unhappy and miserable consequences of selfishness.

We no longer have in the churches—and few realize that it is necessary to have—labor communion, the perpetual seven-days-in-the-week Christian sacrament, of equally dividing with and unreservedly serving one another. And the church is blind to the fact that her communion with God is cut off, is made formal and unreal, because we have refused communion with our brothers, the communion of week-day constant service. Communion with God ceases when we cease to love one another as we love ourselves. The communion of words and emblems is a lie, a mere formality, because the communion of labor is, by self-separation and self-exaltation, cut off.

Talk does not cost much; labor is love's measure. It is not the mere story of Christ that saves, but the Christ-life lived today. Men cannot be reached by mere words on Sunday; neither will God hear and forgive us when we then cease for the twenty-four hours the selfish struggle, "though we bestow all our goods to feed the poor;" for almsgiving

The Painful Reality

How sad, how evil is the sight, When those who "love the Lord," On Monday still for mammon fight, And so destroy his word! Each "seeks his own," and counts as fair, What'er the world allows; He grasps, who can, the larger share, Nor needs his Christian vow!

A Beautiful Dream

"How sweet, how heavenly is the sight, When those who love the Lord, In one another's peace delight, And so fulfill his word! "When each can feel his brother's sigh, And with him bear a part! When sorrow flows from eye to eye, And joy from heart to heart!"

can never bridge over and unite the hearts which week-day selfishness separates. Despite our professions, the practical assumption that we own ourselves and that the property we can command justly belongs to us, except perhaps what we should give to pay preachers for talking, leaves us little save words and charity with which to commune with others, and our week-day selfishness digs impassable gulfs between us. Charity repels all except beggars, and words that are not backed by unmistakably unselfish deeds are as sounding brass.

The basis or means of communion to unite men's hearts is not knowledge, or culture, or charity, but labor. It is not by words, but by labor, that we commune with or come in to the life and love of God, the good things which support, develop and enrich our lives being all by labor obtained. It is by labor alone that we may know God, grasp the good of His gifts, distribute them to meet all wants, and bind all hearts together and to him. The labor of the humblest is transmutable into the life of the highest, or most developed. And the joy of the greatest is the joy of service, of pouring out. Labor is the one common human power, and both the divine and human life-medium. But there are two kinds of labor, the free and the hired, or purchased. The labor that is bought and sold brings no union, no spiritual communion, calls forth no love on either side.

Trade is a device that separates. Service must be free, voluntary, unpriced. We must labor for the joy of serving. All must labor or be unloved.

Trade began, as Sir Henry Maine tells us, not within the family or community, but without. Its first appearances are on the borderland between hostile tribes. There, in time of peace, they meet to trade, and think it no sin that "the buyer must beware," since the buyer is an enemy. Trade has spread thence, carrying with itself, into the family and the state, the poison of enmity. From the fatherhood of the old patriarchal life, where father and brother sold each other nothing, the world has chattered along to the anarchy of a "free" trade, a commercial Ishmaelism, which sells everything. "One thing after another has passed out from the regime of brother-

"When Lamennais said, 'I love my family more than myself, my village more than my family, my country more than my village, and mankind more than my country' he showed himself not only a good lover, but the only good arithmetician," says the author of Wealth Against Commonwealth.

The individual has no right to be self-centered. The family has no right to be self-centered. The co-operative community has no right to be self-centered. The nation or commonwealth has no right to be self-centered.

The family, into which children are born, was planned to be the training school of love, where they should be taught the delight of unselfishness and be prepared to practice it as the rule of life, in the labor and service exchanges which should constitute the entire life of the community of which the single family is, or should be, an organic part.

The church of Christ was instituted to command repentance of selfishness, to require equal love to our neighbor, and so to gather together the property-divided, contending, self-centered families, making them one communal family, one industrial organism. The church into which the selfish should be regenerated, is, properly, and should make itself, the growing family, community and kingdom of industrially organized unselfish families. The church must teach as Christ taught, that the property and labor of each, the entire personal endowments and requirements, must be communized, just as the disciples were "added together" and had "all things common." It must be reorganized, that it may labor to supply all wants, and not merely talk pray and give alms; so it must make its members actually members one of another, a body whose interests in production and exchange of services cannot be separated. As the human body cannot be divided, so the Christian body divided cannot be a body, cannot exist with divided contending interests.

What! Can the eye struggle in the market place with the hand, contending as to price of service, or the terms of exchange? May Christ's members sell their services and compare eye, ear, hand and brain values, contending for gain and service one of another?

Such acts are prostitution and profanation. It dismembers the Christ, drives his Spirit from among us, and sacrifices his broken body upon the altar of Mammon.

THIS WORLD cannot be made any better under the present each-for-himself commercial struggle and the church sanction of private property. In the degree that wealth is concentrating the world is growing worse, more selfish, more miserable. The churches must awake, must hear the voice of God and repent of their divisions and family separations of property interests, or they are apostate. It cannot be denied that about all the evils which afflict men are bred and nourished by the each-for-himself commercial struggle for gain, for power to command service, and that the accepted system makes Ishmaelites of us all.

The day the young man (or woman) leaves home and enters the world of business he finds its atmosphere, its controlling spirit, to be the opposite of the home spirit. In the business world men are ruled by a cold, hard, grasping, cruel selfishness. Love cannot live in it, cannot breathe its breath. This is not saying that in it men do not freely, without price, sometimes help each other, incidentally, but that is not "business." It is selfish force that runs business, rules commercial relations, settles the price of products, the wages of labor, the scale of each man's living, their social positions, the grade of wealth or poverty which each enjoys or suffers. Each from the start (if his parents are not of the rich, ruling class) is left to fight his own way; he must fight under a system of private property; and if he succeeds it is in large degree at the cost of others who fail. "Success," so-called, is measured by money, the amount acquired. To be grasping, to gain in exchange all one can and give as little as one must, to care daily and hourly only for one's own family and wring tribute from others by monopoly power, is to win success and the respect of the wealth-worshipping world. From the beginning to the end of business life selfishness must be cultivated, social good indulged in only incidentally, after business hours, and costly generosity suppressed, or delayed till after death, that a sufficient accumulation of property may insure one's life against possible losses and consequent needs.

In the each-for-himself business system of the present, whole classes must fail. Common laborers must work hard and always be poor. Mechanics can rarely supply half their needs. Farmers never

they do it by some other means than farming. Ninety-five per cent of the merchants fail. And the overcrowded ranks of the learned professions keep a considerable percentage of the lawyers, doctors, and ministers in poverty and pressing need.

The aggressive corrupting power of the selfish business standard is a fact that should fill us with a great fear. For selfishness in being universally accepted as the law or ruling impulse in the business world, acquires such a respectability that it proceeds forthwith to play the hypocrite and so run the political world; and religion not having interfered with it in business, of course has no influence worth mentioning against it in its schemes of legislation, and selfish or class legislation does not wait for the bell of another world, but creates hell here all about us, and is sinking us deeper and deeper into it all the time. If we reject the law of heaven as impracticable, we have for our sole alternative the law of hell; and we plunge ourselves and our posterity into misery with the fool notion that it is the only practicable thing to do.

We heard a minister say in his sermon Dec. 8th, last, that notwithstanding the hard times, his people, and the church as a whole, were not doing a tenth part what they ought to do, might do, to spread "the gospel."

Well, why? (The man who said this is, as a preacher, one of the best of those who are struggling to make people Christ-like under the old each-for-himself commercial system.)

The reason is plain, to the social, ethical student. If it is right and necessary to be selfish, self-centered, to care only for ones own family six days in the week, it must be right and necessary to hold on to what one has so accumulated on Sunday. So there is always a most lamentable religious coldness when the contribution box is passed. The churches (except those where the rich monopolists worship) are always financially straitened, appealing hard for funds, and never getting a tenth part of what they ought to get, according to their own statements. The missionary boards and religious colleges and seminaries are also always greatly hampered by lack of means, by the spirit of selfishness which grips the purse strings of communicants—so-called. The selfish, private-property-seeking standard of the commercial world, universally accepted by the church, thus chokes the life out of religion and reduces it to a dead form, to beautiful words and ceremonies, or to a sickly life of compromise with ones partly enlightened conscience.

The selfish business system with its aggressive, liberty-absorbing "property rights" leads straight on to revolution. Politics, permeated with the each-for-himself immoral standard or principle of business, cannot be purified. The church, allowing this selfish standard of might to rule and herself using it six days out of the seven, has practically surrendered the standard of Jesus, of Jehovah, and there is no salvation for either the church or the world, unless the selfish business code is repented of and the opposite principle of love, equal love to our neighbor, is enthroned above it to govern us.

It is unquestionably true that the Christ taught communism or labor communion of the apostolic church was according to the will of God, the Holy Spirit, and the will or Law of God has not changed, cannot change. The Holy Spirit is the uniting, harmonizing Spirit of the whole, the all; and breathed upon Christ's disciples it united their divided hearts and minds and property interests. It began to overcome sin, separation, selfish strife, commercial anarchy and social chaos—by organizing the hitherto self-centered individuals into a society for all mutual service. Families ceased to be selfish as families; the law of equalizing love was recognized and manifested by them. And that first Christian organism, the social body of Christ, filled with the divine Spirit, was not ill-advised, unnatural, or in any way a failure. Persecution broke it up, and as the disciples wherever they went met with persecutions, it was not possible for them in those times to stay organized as communes and live openly in unobstructed helpfulness. Life, nevertheless, depends on contact, association, exchange of services. So it was in the power of enthroned selfishness to scatter the disciples, suppress their freedom, divide their forces, destroy their uncorrupted leaders, and crowd them back into the old commercial habits and the weakness of individual isolation. But, when first scattered, wherever they went they held up Christ as the world's example and preached the law not alone of Christ's sacrifice, but of mutual and universal sacrifice as the means of salvation. It was not an invisible, internal, individual gospel merely, but a manifest, selfishness-destroying social gospel. It was not possible to make a good profession and slide into the church unnoticed, while keeping back part of the price, as two tried to do. The primitive gospel was not mystical, or metaphysical, or obscure, but simple love, that poured itself out to save men from the conditions and spirit of selfishness. It was both spiritual and material, material things being the recognized medium of the spiritual, were therefore of very great importance. Paul emphatically taught that first fundamental law given to man, that each should work in order to be honest, in

order to be helpful. "Eat your own bread." "If any will not work neither let him eat." And do you think Paul or Christ would say, the question of what is our bread may be settled by either competitive or monopoly force? Yet these are the forces which make all prices and establish the market values today.

THE SOCIAL SCIENCE CLUB

The best, most advanced minds of Lincoln have organized a Social Science Club to discuss the pressing questions of the day. Prominent men will each Sunday evening address the club on subjects of their own individual choosing, thirty minutes to be occupied, and the remaining time will be occupied in discussing the paper or speech. Judge Cornish speaks next Sunday evening, and the editor of THE WEALTH MAKERS on the following Sunday. All are welcome. A. O. U. W. Hall, 1114 O St.

CLEVELAND says, "The government has paid in gold more than nine-tenths of its United States notes and still owes them all." A false statement. Whom were the greenbacks first paid to as money to discharge a debt? To the soldiers. And if they were good money to pay the soldiers for fighting to preserve the nation they are good enough for all other classes. There was no government debt incurred for them except to the soldiers, and they were by them accepted as cancelling the debt. Cleveland has made himself the mouthpiece and tool of the bankers to utter their falsehoods and financial sophistries.

Do the Populists of this state prefer a characterless company of professional politicians, traders, tricksters, drunkards, whose-masters and self-centered timeservers to conduct a state paper for them, rather than the sort of men who have for two years and more published THE WEALTH MAKERS? An effort is being made by a few fellows to start a paper that will, they hope, kill THE WEALTH MAKERS and leave them undisturbed in their efforts to work the Populist party for their own benefit.

A CHRISTIAN civilization, did you say? What is there Christian or Christ-like about it? It is a civilization built upon the business maxim, "each for himself." In politics and legislation it is the same. In religion the great thing impressed is self-security, the need to "save your own soul," from future punishment. A Christian civilization would exercise faith in Christ's teaching, that "It is more blessed to give than to gain." Each would be eager to serve, instead of to gain power to command service.

Do you want to read the new story to be begun in THE WEALTH MAKERS next week? Then renew your subscription at once. We cannot afford to send you the paper unless you pay for it. The story will cost us many times the price of your subscription for one whole year. Send in the dollar at once.

The two Populist members of the Kentucky legislature hold the balance of power and can elect a U. S. senator. The Republicans have 58 men, the Democrats 58.

THERE is great danger of "a holy war," we are told. What kind of a war?

THE DECEMBER MAGAZINES

The Review of Reviews for December, in its "Progress of the World" department, plunges as usual into the discussion of important current topics. The assembling of the Fifty-fourth Congress, at home, and the disturbed condition of Turkey and some of the European powers at this moment present questions which call for extended comment this month. The editor also devotes several paragraphs to the boundary dispute between Great Britain and Venezuela, and the result of the recent elections in the various states are reviewed and summarized. But this department of the Review is by no means confined in its range to political or governmental affairs; it "covers" such subjects as the foundation of the Luther League of America, the doings of Schlatter, the so-called "Healer," in Denver, noteworthy events in the educational world (Mr. Rockefeller's latest gift to the University of Chicago, the inauguration of a new president at Colgate University, etc.) and biographical notes on important men and women who have died during the month (Eugene Field, Signor Bough and others.)

THE CENTURY for December comes to us in holiday dress and is full of good things. Its distinctive Christmas features are a paper by Edith Coues on Tissot's "Life of Christ," with twelve illustrations, one by Annie S. Peck, on "The Passion Play at Vorder-Thiersee," and a Christmas story, "Captain Eli's Best Ear," by Frank R. Stockton. "One Way Out," a paper by Jacob A. Riis, describes a farm school established in Westchester county, N. Y., for the training of children from the slums of the city, which promises to be a means of great good. Other attractions are "Glamour," by Edith M. Thomas, "The Brushwood Boy," by Rudyard Kipling, chapter first of Tom Grogan, by F. Hopkinson Smith, and the continuation of "Sir George Tressady," by Mrs. Ward, and Prof. Sloane's "Life of Napoleon." There are other short articles and poems and the usual departments.

The December Arena marks a new departure with this greatest of ethical, sociological and literary magazines. The price is reduced from \$5.00 to \$3.00, but there is no reduction in the size of the magazine or in the quality of its contents. Among its valuable articles for December are: Prof. Herron's "Opportunity of the Church in the Present Social Crisis," "Government Control of the Telegraph," by Prof. Richard T. Ely and Judge Walter Clark, LL. D. a supreme