ALLIANCE MEETINGS.

Meeting of Saunders County Alliance.

Saunders Co. Alliance will meet at Valparaiso Saturday, June 21st, at 9 a.m. At this meeting officers will be elected and other important business transacted. It is hoped that every Alliance in the Co. will be represented. "A basket dinner." Alliance speakers are expected.

S. H. MOSS, Pres., W. O. RAND, Sec'y.

Notice.

The regular meeting of Otoe County Alliance will be held at Syracuse on Saturday, June 21st, at Unadilla, Neb. Every Alliance in the county should be present with a full delegation.

W. E. MCNEIL, Co. Organizer.

The Farmers' Alliance and Knights of Labor of Otoe county hold a basket picnic at Syracuse on the 4th of July. A good time is anticipated and everybody is invited to attend.

By order of Com.

Notice.

The regular meeting of the Perkins County Farmers' Alliance will be held at Madrid, on Saturday June 28th, 1890. Every Alliance should send delegates to this meeting as important business will come up for discussion, and any action taken should be harmonious.

G. J. RICHARD, Sec., CHAS. PURNELL, Deputy Organizer.

Lincoln County Alliance Meeting.

The regular meeting of the Lincoln County Farmers' Alliance will convene at North Platte, Saturday, June 28, 1890, at 10 o'clock a. m. Subordinate Alliances are requested to send their full delegation with credentials and have their quarterly report sent to the county secretary previous to said date.

JACOB MILLER. Pres.

C. F. PREITAUER, Sec.

Buffalo County Alliance Notice.

Notice is hereby given that the Buffalo county Farmers' Alliance will convene at Kearney on June 19th, at 10 a. m. A full attendance is desired. The basis of representation (as per constitution adopted at last regular meeting) is one for each twenty members or major fraction thereof. Come early and have a good time. All Alliance people are cordially inivted to come.

Yours,

J. Y. M. SWIGART, Pres.

Webster Co. Alliance.

COWLES, NEB. June 7, 1890.

EDITOR ALLIANCE:—According to resolution, the following is a report of the Webster County Farmers' Alliance:

The Alliance met at Cowles, Neb., June 7th, 1890. There were present delegates from twenty-eight Subordinate Alliances, of a representation of one for ten members, and there were ninety-nine delegates present. Great interest was evinced by all Alliance people, so that standing room could not accommodate one-half the Alliance people present but not delegates. Aside from the routine business the following resolutions were passed—or in substance—and adopted:

1st, We urge and request our senators and representatives to pass the bill in the house of representatives, known as the Butterworth option bill, house bill No. 5353.

2d, The bill known as the Conger Lard bill, house bill No. 283. Amended to include all adulterated food products.

3d, Resolution in regard to assessments and taxes, will not support for office any person who will not work for and use his influence to assess at full value, deduct each person's indebtedness and assess it against those holding it. And all notes, bills and mortgages not given in for assessment to be void.

4th, To not support for office unless they pledge to make a usury law for all over 6 per cent, or 8 on contract. That it is punishable by fine and imprisonment, and forfeiture of principal and interest.

5th. Fixing a freight rate no higher than that in Iowa.

6th That we favor a division of the R.R school tax to each school district in each county having a R. R. in the county.

7th, That there shall be but one fund for township, county, or state purposes.

8th, That we place our own ticket in the field and will support no man who will go into any caucus held by either of the old parties or accept a nomination from either of said parties.

9. We adopt the resolutions of the Alliance held at Bladen, and published in the FARMERS' ALLIANCE May 31st, 1890.

10th, Resolved we have a mass meeting and picnic at Cowles, July 4th, 1890.

The above are the substance of the resolutions, and the meeting was practically united on all of them. And you set Webster County Alliance farmers as nearly a unit for the independent people's movement.

H. L. HOFKINS, Co. Sec. F. A.

No Compromise with Plutocracy.

We have temporized enough. We have been betrayed enough, plundered enough. Let no citizen, no voter, no victim of this monstrous system of fraud and force *be longer content with his servitude and his nakedness!*

We want no palliatives and nursery antidotes. We want no milk and water compromises, no half remedies. We want no maudlin reform which patches but does not mend, which sugar-coats symptoms and leaves the real disease *concealed but not cured!*

We want no Clays or Calhouns to suggest and urge cowardly trusts with this cerberus of capital. But we want and we demand a substansial *reversal, a complete overthrowing of the present system*, and the establishment of a republic *as an industrial solidarity*, in all the glory of Jefferson's imortal inspiration, "equal rights for all, special privileges for none."

Labor demands justice and not charity; it asks not for alms but for its *own. And its own it will have.* But it must seek *earnestly* for its lost inheritance and *act consistently*.

If, finally, it implores what remedy? I answer, with plainness, there is no remedy until the people first awake from a false and fatal repose and confront the reality of their dangers. Mistaken security is the open door to ruin. If this people would be "free" they must cease *playing at freedom*, and cease amusing themselves with popular delusions. When the people rise to a true sense of their dangers and duties of the hour; when they realize the iniquitous designs and despotic tendencies of corporate wealth; when they cease voting for candidates pledged to represent *class* interests rather than *public* interests; when they adopt a new and independent action in the name of honest and equitable government; when by the ballot power, they crush beneath their heels political Bismarckism and legislative bullionism, and make the industry of the nation *the nation's business*, then, and not till then, will they enjoy their inheritance of liberty and justice. —*Venier Voldo in "Our Republican Monarchy."*

W. Whitworth in Farmers' Voice.

THE GREATEST INTERVIEW ON RECORD.

Brother Whitworth Determines to Find out what His Satanic Majesty thinks about things in the United States and finally corners the "Gentleman in Black" in a Fashionable Church, where he Pleasantly Acknowledges that he and the Plutocrats are in Cahoots.

Having long held the belief that his Satanic Majesty is a good deal mixed up in our social and public affairs, I recently set out to seek an interview with that eminent gentleman, and learn his views in the start of the nation.

Naturally I took a straight line to the low-dive saloons, certain that if the devil was in the habit of hanging about our moral city, there's where he would be found.

Very much to my surprise, however, though I saw his hoof prints pretty freely stamped in, and evidences of his peculiar work quite legibly painted on every hand, the grim fiend himself I failed to find. I next looked in at the theatre wine room and behind the brazen variety scenes, and found great need of some such fumigant as burning sulpher, and saw old Lucifer's hoof marks still more thickly studded around the bar and among the painted vestals got up for spicy exhibition. But no prince of darkness in veritable personality met my eager gaze.

Then I tried a few of the high-toned dives, where golden scarlet sin is embellished into a semblance of high-toned respectability, and rich young bloods, who waste the wealth their fathers wrung from ill requited toil, were as May bugs in the early summer.

But though well-fed policemen stood about and winked their sleepy eyes in smiling acquiescence, the while it surely seemed as if Satan must be getting in his very choicest work, no real horned Lucifer would be found.

Where now should I go? Might it be well to try the big monopoly papers? His Satanic majesty has long been held to be the "father of lies," and where can so much steady lying be found as there?

I had about given up the search after essaying the gambling dens, the pawn broker shops and haunts of money lenders, when, on a peaceful Sabbath morning I chanced to stroll into the church of one of our most fashionable and highest salaried divines, whose congregation of corporation millionaires donate freely of wealth gained by conspirady and fraud, and for this are held in worshipful honored fellowship.

From end to end of the grand edifice not a poor man was to be seen; sealskin sacques, costly laces and jeweled splendor alone filled the eye; seeming as if the old mission of Jesus of Nazareth was played out, only a gospel of the rich speculative tricksters being anywhere to be seen.

Being shown to a pew, I found myself seated next to a quiet looking gentleman who was dressed in a suit of faultless broadcloth, remarkable for his general air of patriarchial respectability. I was impressed instinctively that he, at least, was a most devout worshiper and exceedingly good man.

He kept his reverential eyes in rapt attention on the smooth-tongued master of elocution in the pulpit, who was giving forth sonorously uttered soothing syrup to the congregated wealth below. In round mellifluous cadence the preacher finally rang out:

"God gives to some the ability to acquire great riches, while to their humbler bretheren are apportioned a lower range of duties; and each in their own appointed station should diligently improve their designated opportunities for the honor and glory of the Master who is in heaven."

Then fell on my ears in a whisper of intense commendation from the gentleman in black:

"What a fine devilish ideal" Involuntarily the word fell from my startled lips:

"Sir!"

"Didn't it strike you as an eminently Satanic promulgation?" again whispered the quiet gentleman.

"What, from the lips of a high-society clergyman?" I gasped.

"Ha, ha, ha!" rolled out in an unctious gurgle from the lowest button of my strange companion's vest. As he rose to leave, I followed, when he resumed outside:

"You are still surprised that such sentiments should fall from a celebrated pulpit orator. Why, bless your verdant soul, that parson preaches just what I have put on to his well paid tongue to cry.

"Great grid-iron and brimstone, he rolls through his shining teeth what I teach him. It is what he is there for. His silvery-tongued utterances are mine.

"Those wealthy-monopolizing speculators in the velvit-lined pens have hired him at his big salary for that especial purpose; and that very idea you just heard—the devil's own blasphemy of putting the contemptible greed of money on to the shoulders of the God who loves all his children without respect to person, making it appear as if he had purposely arranged the barefaced robbery for his own glory—is my own pet invention.

I originated it away back in the ancient centuries; and these time-serving parsons of today roll it forth as a choice sap of their own!"

Having such strange assurance I stared at the polished gentleman in amazement, scarce able to take my breath; there was such cool utterance of astounding claims, coupled to his almost immaculate respectability. Over and above this, he looked so much like a bank president presiding at an organized charity meeting, or a board of trade grain gambler conducting service in a Sabbath school! Finally I made out to gasp:

"Who under the sun are you?"

"Don't you know?" he answered, with a quiet smile. "I am the gentleman you have been so persistantly searching for!"

"What! you are—?"

"I am his Satanic Majesty—the devil himself!"

"You—the devil—and you go to church—to a fashionable church on the very toniest avenue!"

Such a smile as played round the gentleman's white teeth, as he responded: "Go to church! Oh, sulphur and Belzebub! Why, man, there's where I belong! I live there. Its my favorite abiding place!"

I was stunned to see satan before me in such irreproachably respectable garb; to hear him discourse in such smooth, organized charity style; to find him so much after the pattern of high society look and manner; it was difficult to realize, still more difficult to frame words in reply.

Seeing my perplexity, the gentlemanly devil spoke again.

"I perceive that you are a little shaken. You wish my views on the state of affairs; I shall be pleased to import such knowledge as I possess. But you must see me later. Just now I have an urgent call to insert a clause into the annual report of the President of the State Board of Charities. I will have the gentleman say:

"'I am convinced that the three great causes of poverty and crime are ignorance, orphanage, and the prevention of unlimited employment as apprentices of boys by trades unions.'

"Another of my cute devilish ideas the capitalists have made their own."

Cleveland, O.

Car Load of Salt now ready.

J. W. HARTLY.

Socialism and Anarchism—What are They?

[The True Commonwealth.]

Socialism means coercive co-operation of the whole peoble in all industrial and business matters, through the agency of the cities, states, and the nation.

The nation, states, and the cities are not mere political machines, but joint-stock organizations, in which all the citizens are equally interested, both as to control and profits. Each person, it is held, should be required to give his or her best service to the city, or state, and would be entitled to his or her share of the net product, with perfect freedom to use their dividends as they chose. Socialism would abolish competition in business matters, and socialists hold to the view that a noble emulation would be a stronger motive to industry than selfish rivalry now furnishes. Socialists hold that competitiion is much less productive than co-operation, and vastly less wasteful. For example, the mercantile business of the country could be carried on at less than one-fourth the cost involved under the present system.

Socialists propose to set everybody to work; their system admits of no tramps, gamblers, speculators, or drones of any sort.

Edward Bellamy's book "Looking Backward," gives the most comprehensive and complete picture of socialism in action ever written. The picture is very attractive; but is it practical? This is a question of grave importance, for the reason that the people are rapidly coming to the conclusion that the present system of business and conduct of government a is failure. Once let a majority of our people accept this conclusion, and the present system will be supplanted by some other, or else ANARCHISM will supervene. Anarchists are increasing in numbers and in the active propagation of their views. They are, as a class, brainy men and women who are terribly in earnest. They believe with the whole heart that the best, if not the sole, remedy for the ills which afflict society is to abolish all forms of government and leave the people free to form voluntary co-operative societies for all industrial, business, and social purposes; and they hold that these societies would naturally confederate together into co-operative groups. They assume that the exercise of authority by one person or any number of persons over the people is a violation of natural right, and therefore despotic. They hold that a majority of the people of a country have no more right to govern the minority than a king or emperor; that the principle is the same in either case. Is anarchism practical?

We believe that socialists and anarchists will credit us with having properly though briefly represented their respective creeds in this article. We now repeat the question: Is socialism practical? Are the people ready for a complete industrial partnership?

We do not think that they are ready for increasing the functions of government to the extent of absorbing all natural monopolies. We know by experience that this is practicable. The successful management of the post-office through public machinery proves that the telegraphs, the railroads, etc., could be successfully managed in the same way. Time was when wagon roads were owned by individuals or private companies; now they are owned by the whole people—*i. e.* by the nation, states, counties, etc. The streets of cities are public property. Every city of considerable size maintains public parks, which are free to the whole people, and the nation has recently established a public park on an immense scale. These are enterprises of such character and magnitude as to preclude their being successfully managed by private persons, and they are of such a nature as to preclude the possibility of their being held to the ordinary limitations of the law of competition. We beleive, with Professor Ely, that there never is, nor can be, any real competition between railroads, telegraphs, gas companies or any other natural monopoly. Railroad companies sometimes go to war with each other, but war can hardly be regarded as competition, and railroad wars usually end in an increase of rates by both parties to the war—that is, the two belligerent corporations agree to compel their patrons, the people, to pay the cost of their war, and perhaps a good deal more than the war cost.

The great natural monopolies control one-third the capital of the country and absorb one-half the net product of all industries. To reclaim this vast capital for the benfiet of the whole people would go so far toward equalizing the wealth product of the country as to almost, if not entirely, abolish millionaires, paupers, and tramps, "a consummation devoutly to be wished for."

We repeat, that in our opinion this policy must be fully adopted at an early day or the people will try something else, and that something else is more likely to be anarchism than socialism.

In this opinion we are sustained by many of the most able and scholarly political economists and social scientists of this country. It is scarce necessary to add that anarchism is not likely to supplant the present political organism without a bloody revolution. The scenes of the French revolution will be re-enacted in America. It is with the hope of aiding, in some measure, to avert such a disaster that the *True Commonwealth* was established.

We find the following in last week's *Twentieth Century*.

In an editorial of the issue of March 20, the official organ of the Knights of Labor says of the land plank adopted at Atlanta: "It did not declare in favor of the single tax." There have been assumptions to the contrary hereabout. But the Journal ought to know.

If anybody will carefully read over the Declaration of Principles of the Order he will soon see that there is no ground for assumption to the contrary. The Declaration favors the levying of a graduated income tax. The single tax idea excludes all other taxes than that on the value of land. Consequently the Order could not consistently declare for the single tax, as the followers of Henry George understand it, without abandoning the graduated income tax proposal.—*Journal K. of L.*

General Weaver at Lincoln.

Owing to threatening weather the attendance at the afternoon meeting of the 9th was not good. Gen. Weaver was unable to stay for an evening meeting, and Mr. Voldo took his place and delivered an able address.

We are glad to announce that Gen. Weaver will speak again at Lincoln on the evening of June 25th, at Bohanan Hall. We bespeak for him a good audience on that occasion.

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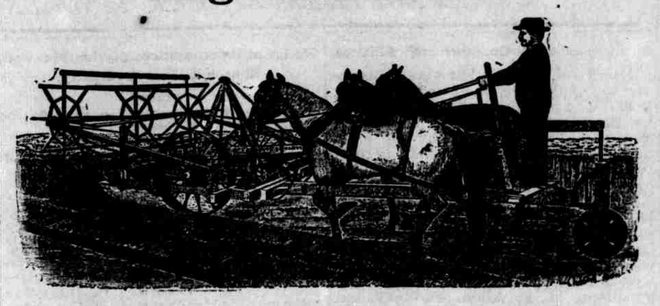

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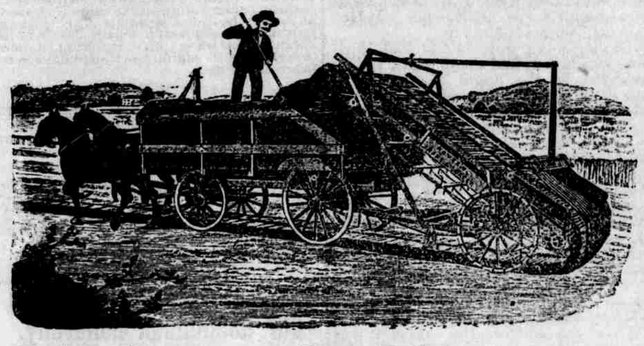

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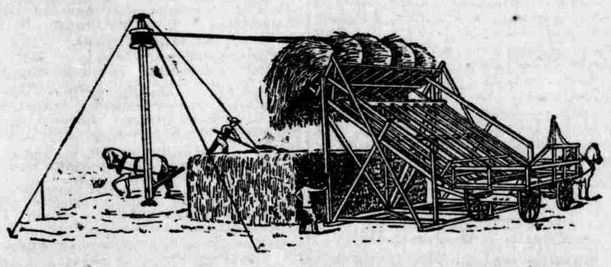

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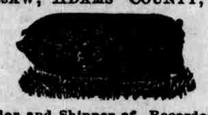

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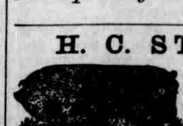

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