THE NEBRASKA INDEPENDENT.

PURPOSE OF GOVERNMENT

Mr. Plain Charges "Loose Construction"

With Harlotry-Strict Construction

Means Liberty Editor Independent: Some time ago you asked what the subscribers had to say about organized capital and organized labor; also, spoke about an organized people. Under the above caption, we will try and open up a line of thought which may give some light on the cause of so much erroneous doctrine about the rights of capital vs. labor. We may be a little tedious, but we will have only one thought in view: that will be, the purpose of governments. Governernments that are for the good of all, must as far as possible dispense justice to all, privilege to none. What should be the great end of government, is not to foster special privileges, but to foster the principle that "all men are created equal." Any other interpretation of a constitutional government is not compatible with the doctrine, 'that governments derive their just powers from the consent of the governed." The great aim and purpose of gov-

ernments is not only to keep the rich such a change, are as much aristofrom oppressing the poor, but, as far cratic governments as though formed as possible, remove want and the fear and enforced by those who believe in of want. Its greatest powers should the powers of a king. not be to foster what some may call class legislation, but to keep the channels of commerce open so that the proceeds of labor will flow through. If the sordiness of the human race was removed, there would be no such civilization, which gives to each and a thing as the shunting of the proceeds of labor into the hands of the broad enough for the citizen to proultra-opulent; wealth would not be tect all of his rights; yet not so always in the throes of corruption, broad but every other citizen can ennor would it accrue in the hands of joy the same liberty. The virtue of the few, unless the few gave due compensation for such privileges: but on terpretation of the rights of its conthe other hand would be a blessing to all mankind; would in the way of constitutional government recognizes comforts for all make us a happy and that every citizen nas rights that are a contented people; for the ultra-dis- inalienable. tinction of wealth is the amount of happiness it dispenses, when it is citizens can discharge their whole duty equitably distributed. The general can do any more than to bestow on happiness of the community depends each citizen rights that the citizen on the distribution of wealth. Wealth naturally gathers to himself. A govthat flows through the channels of ernment that is unbiased will defend commerce, without any restrictions, those rights that are the chief cornerand gives to the toiling millions in stone of freedom. just the same proportion as they help to swell the channels of commerce with the products of labor, will beured by principles which are within heritage of all men, cannot fall to be themselves immutable, indestructible stow on the whole people the fruits and self-evident. guarantee safety; without safety there natural result of an equitable distriis no peace; without peace there could bution of wealth. be neither happiness nor liberty. The only peace is that which makes happiness the paramount and fundamental principle of progress; a happiness governments; tried to impress the that is stultified by injustice, or which, in other words, warps the aim of government, is not compatible with the theory of liberty. No people can equitably adjust the workings of government, where the natural channels country. of commerce and social equity are clogged with illicit legislation: for the erican people that they are the ones most exalted purpose of government to blame; if the few wax rich, they, is to keep intact those principles and the people, are to blame. Governtheories that are the bulwark, over ments are just as good as the people which the distribution of wealth can make them. All that is the matter flow, so that the equitable proceeds naturally falls into those channels stitutions of freedom, but don't want which allow the producers of wealth to gather, each and all alike, a just costs. portion of wealth, as the fruits of his toil. We have two forms of constitutional government: one which by a loose construction centralizes the power into the hands of the few; in other

words, the principle of loose construction is in harmony with the "doctrine of thrones," and is more or less in accord with plutocracy, or is more or less the legitimate offspring of the aristocratic idea that kings have "divine rights."

Loose construction is the entering wedge of paternalism in governments. We might say paternalism, special privileges, or, in other words, discrimination is the harlot of loose construction. When government ceases to travel on the high plane of equity and justice, and becomes the prostitute of wealth, it ceases to be the implement of justice and becomes the instrument of extortion and legislative blackmail.

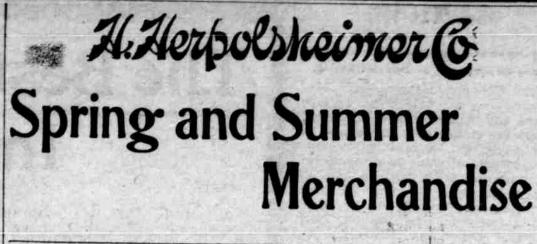
Governments that place on their statutes laws that discriminate against the many in favor of the few are not in the true sense riberal governments and are, therefore, to be placed in that category, where the rights of the many are subservient to the will of the few.

Governments so constructed that the will of a self-constituted authority, which is dominated by a lust for gain, can change the policy at the whim of every interest that fattens itself by

The true test of a government is its power to keep open the natural ave. nues of social and political progress. No people trammeled with "legislative larceny" can reach the plane of every citizen an independence that is tect all of his rights; yet not so government depends on its strict instituency.' A strict interpretation of constitutional government recognizes

No government under which its

Governments are really what the people make them; governments will be just in proportion as the people stow on the masses as much happi- feel and enforce justice. The workness as human institutions are capa- ings of government must show the ble of bestowing. Human institutions spirit of free institutions, if the peocannot be perfect; but the philosophy ple enjoy the fruits of freedom. Libof justice and equity should be so erty may be partially felt and perhaps prominent in the doctrines of govern- may be by the few enjoyed, but a libment that the sincerity of liberty- erty that throbs with justice and deloving citizens could easily be meas- fends the field of opportunity, as the of the most exalted civilization, and The first duty of government is to give each a just compensation, as the While we have written quite extensively on the above heading, we have tried to make plain the purpose of reader that it lies in the power of the people to say whether a small part of the citizens of this great commonwealth shall enjoy, as their special patrimony, the great resources of this We wish to impress the great Amwith the people is they want the into bear the burdens that freedom We think that civic virtue would redeem much of the oppression under which the people groan. Many are crying that there is no chance for the people, when the men who are sent to represent them are so susceptible to the dollar. It is too true that political virtue is a thing of the past. But the time is coming when the To recapitulate: we will say that loose construction put on constituwhich says that all effort to equally distribute the wealth of the nation, wealth the groundwork of government. In fact, the only political economy with the plutocrat is that which turns into the hands of the few. A citizen must discriminate between a doctrine which distributes the wealth of the whole people, so that each citizen gets as his share of the proceeds of labor, that portion that is justly due him, Toledo, O. and a doctrine which robs the many for the few. PERRY D. PLAIN. Atwater, Ill.



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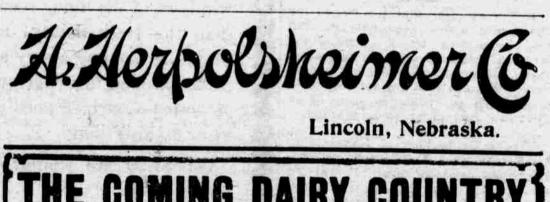
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