

awhile! Give the people's party a chance!"

**Swallowing a Platform**

In this campaign of 1904, Theodore Roosevelt might safely swallow Parker's platform without the slightest fear of an attack of acute indigestion, and Parker might take off his shoes and the other things and waltz barefooted all over Roosevelt's platform and be in no danger of running a splinter in his foot. So far as matured purposes are concerned, so far as foundation principles are concerned, the two old parties are

"Two minds with but a single thought,

Two hearts that beat as one."

"The party which I have the honor to represent in this campaign is the only one which stands for Jeffersonian principles; is the only one which wages war upon the principles of the republican party; is the only one which plainly, distinctly and positively tells the people wherein it differs in essence from the principles from the party of Roosevelt.

"I have done this so full, so often and so recently that I need not do so again tonight. Study our creed for yourselves—then vote as your heart, intelligence and conscience direct; we will not fear results. Our appeal is made to reason—not to prejudice or passion. Our argument is based upon facts, upon well-known conditions; not upon speculations or theories. We are not bound for any Eldorado, any Utopian dreamland, where all the world are angles and men are things of stone. No; our purpose is more practical and practical. We want to keep our feet upon the earth and, dealing with men and women as they are, work out reforms in which every man who is willing to pay the price of working for it shall have a fair share of the wealth of this land.

**The Right to Labor**

"Every man shall have the right to labor on the earth and make his living out of the common estate, or shall have work for himself, and not for a master, in some other avocation. Every man shall have the equal protection of the law, and no more; equal advantages under the law, and no more. In other words, we mean to have legislation recognize the fact that God made the world for all of us, and not for a few of us. No man shall draw more from the common stock than is represented by the greater sum total of his labor or the greater value of his work. Monopoly shall not be allowed to oppress the living and then transmit the wrong and the oppression to future generations.

"The trust shall not be allowed to dictate the price either of labor or produce, but that price must be fixed by fair competition in the open market, or we must establish co-operation based upon the natural law of human brotherhood. The corporation shall be made to surrender its oppressive privileges and to pay its fair proportion of the taxes, have its franchise assessed under the law of eminent domain and honest payment made; and its powers exercised afterward by the government for the equal good of us all.

"The mill-owner shall be made to moderate his appetite for gain. He must be made to liberate the children of tender years whose little lives he is grinding up into dividends; he must grant shorter hours of labor; he must grant the safety of those who work for him by the adoption of every life-saving invention and every improved sanitary regulation. He must recognize the fact that as long as capital is combined labor has the right to unite, and that the struggle of the labor classes to retain in their own hands a greater share of what their hands produce is just as natural and more in accordance with fairness and justice than the efforts of the combined capitalists to increase those fortunes whose origin was legislative favoritism and whose existence represents governmental injustice.

**Should be Co-operation**

"Instead of a competition and conflict between labor and capital there should be co-operation and concord. Capital is not to be hated for itself. Labor produced it; labor is always producing it. As long as each day's product is consumed, and we never have the accumulated surplus called capital, we can never be more than barbarians. The comfortable clothing, the comfortable house which every working-man deserves and should have, is not labor. It is capital.

"Whatever labor produced last year and has not consumed is capital. Why then make our war upon that which the workman himself created? The labor of the past, stored up and invested, represents the entire visible

wealth of the world—excepting the land in its natural state. Without the accumulation of labor into capital there could be no leisure class; therefore no literature, no fine arts, none of the music which inspires the world, none of the thought which leads the minds of men to higher ideals; none of the comforts, luxuries and elegances of life.

"I believe in private property. The little girl playing with her doll, fondling it, kissing it, talking childish prattle to it, dressing it and making it ever more beautiful, if she can, represents the material instinct of the human race. The man's instinct for home, a home of his own, is almost as strong as universal. The beast of the field, the birds of the air struggle for what is theirs—the nest their marvelous skill and industry built, the caves which they found and appropriated, the bed of leaves or straw or rushes which they made for themselves.

"Let one bird or beast invade the home of another and there is a fight.

**How Man Has Advanced**

"Man's advance from barbarism to civilization can be shown in a series of lightning flashes which reveal the changes he has made in his home. From the bark hut in the woods to the log cabin in the cleared field, and the mansion in the town, man improves himself. The whole weight of civilization rests upon the home—its inspiration is the home. Patriotism in its last analysis is the love of home. And you love it for the reason that it is your home—yours exclusively; yours to lock the door of and say to all the world, 'Keep out, this is mine; here is my castle, here is the fireside by which sit, sheltered from the outer storm, with my wife's arm around my neck and my child sitting on my knee—mine, mine, not Smith's, not Brown's nor everybody's—but mine, just as my wife is mine and my child is mine.

"The party which I represent does not think it can do its work in one day, or in one campaign. It does not delude itself with vain imaginations. But it does say that all reforms must start somewhere. No matter how small the beginning, if it is right, it is not to be despised. A million acorns may fall to the ground and never produce an oak; but whenever you gaze upon the majestic oak—the royal tree which has resisted the storms of a hundred years, which shelters the birds of the air amid its boughs and the beasts of the field beneath its shade, remember that there was a time when all the life and greatness and beauty of the towering, broad-branched oak were held in the dainty little cup which nature made for the acorn.

**Work for the Future**

"To the remotest regions of the earth have penetrated the organized hosts of Christianity, rearing temples wherever the human family makes a home, and as ages go it has not been so long since the enormous energies of Christianity were bound up in the lives of twelve moneyless, homeless wanderers in Judea.

"Let no man be ashamed of being in the minority. Let him be ashamed only in being in the wrong.

"To the extent that we allow our liberties encroached upon, we have been cowards, renegades to principle, recreants to duty. We can restore our government to right principles if we will, but we have no time to lose.

"Liberty, civil liberty as we know it, did not happen by accident. Your ballot, your right to vote was not picked up in the highway. Every privilege we enjoy has been wrested from the oppressor, cost the lives of brave men, has been drenched with martyr blood. What we call Christian civilization was once the protest of a despised minority, the vision of men who were in advance of their times.

"To the ordinary man—the rough block of marble, just from the quarry, is a block of marble, and it is nothing more. But the sculptor, looking upon the same rude block, sees an angel within the stone, and deftly with his chisel he works and works till that which in his mind is bodied forth in the stone, and the world possesses an Apollo, a Greek slave, a Venus—a thing of beauty and a joy forever." In like manner there can never be good government, wise government, just laws, happy conditions till some statesman conceives the ideal and works with all his soul and heart and mind to bring forth into actual existence that which he has conceived.

**On No Temporary Issue**

"The people's party not founded itself upon any temporary issue, any trivial grievance. It has linked its fortunes with the eternal principles of human brotherhood and undying purpose on the part of the people that

liberty and equality shall not forever be trodden under foot. No defeats can discourage us. No ridicule or abuse or misrepresentation can daunt us. From the passion and the prejudice of to-day we appeal to the sober second-thought of to-morrow. Looking neither to the right nor the left, we go marching on, proud to do battle for the sacred principles of popular self-government.

"Talk to me of reward? What more do I need than that having unfurled the standard of Jeffersonian democracy in its darkest hour, when those who had promised to die for it had deserted? It is an honor to champion a great cause, no matter how heavy the task may be. There is glory in defending the right, no matter how goes the tide of success. There is inspiration in working for the plain people when they cheer you on as they are cheering me.

"Jeffersonians! Your flag was pulled down at St. Louis, and you were left without leaders. I have picked up your flag from the ground where it lay, and I call upon you to rally to it. Refuse, and you have done violence to your own sense of right. Refuse, and you have put party above principle. Rise above prejudice, rise to the full courage of your convictions, and we at once create a robust opposition to the republican party, which will drag it down to overwhelming defeat, restore the rule of the people and bring back to us once more the rule of nobly patriotic men under wise and equitable laws."

**Price, Measure and Value**

Editor Independent: The contribution of A. F. Allen and editorial note appended to it in a recent issue prompts me to submit the following as to that perplexing tissue of terms "price," "measure," "value." Each of these terms, logically, should have its appropriate annex with one of the other two as its subject and correlative; but if applied to the other is nearly as impertinent and impredicable as ascription of cubical contents to a shadow. Thus: Value, we find to be essential, intrinsic, inherent, but shifting and generally unstable, and this is so whether the appraisement of value results from actual or what may here be termed artificial conditions, and is the same in the bedlam chicane of Wall street as in the orderly marts of legitimate trade. Legitimate value is dependent upon the sole conditions of supply and demand, and, in strictness, can be measured by only itself, i. e., value for value, which latter is bar-

ter. The fatal fallacy and enormous fraud of all money that in its material form appreciable commodity quality are that it continually tends and by intent seeks to effect in every transaction of mere sale and purchase a barter exchange in which the party who passes this money has an unconscionable and monstrous advantage over the other; as, to monopolize and augment the purchasing power of such money, are but easy achievements of the financial combination—value can be measured only by its equivalent.

Price is but the index, or the exponent, of value for the time during which existing conditions supply and demand remain unchanged. Price measures nothing because it continually changes in its conformity to the instability of value; while the essentials of any measure are that it have definiteness and established permanence—as the yard-stick or the quart-cup—and now, in this series or trial of "price," "measure," "value," we come logically in sight of the middle term—measure—which applies itself to the price to just such extent as the latter may require, as the dry-goods merchant does the yard-stick to his unrolled bolt of cloth that is to be clipped to supply the purchasing customer. The per-yard value of the cloth may vary from time to time as it will, but the yard-stick everlastingly holds its definite length of 36 inches and each of the latter of three barley-corns—no more, no less.

This little analysis of the much discussed triplicate of "price," "measure," "value," may help some one to a more satisfactory conception of their relation to each other and as a trine whole to the every-day business concerns of social contract and interchange. Certain it is that no great feat of reasoning, analysis or any other process of exposition ought to be required in the court of mere plain, square-toed commonsense, to convict the commodity-money theory as one whose central inspiration and intent is of turpitude not less heinous than "gross fraud and cheating."

In the days of colonial simplicity, and when the limited business of transfers from one to another was largely effected by barter—actual exchange of

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one thing for another, and before the iniquitous science of "finance" had emerged from the darkness something pit of greed—in those former days the evil of commodity-money, so far as adopted then was but trifling as compared with its overwhelming aggravation at present.

The people's party might, with healthful wisdom, as well as just tact, exalt to greater "paramountcy" the greenback doctrine of holy old Peter Cooper.

ROBERT M. MCKEE.

Greenville, Tenn.

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