

THE VALENTINE DEMOCRAT

L. M. RICE - Editor and Proprietor.
MARK ZARR - Foreman.

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THURSDAY, DECEMBER 14, 1905.

TO THE EMPLOYEE AND THE EMPLOYED

Sidelights on the Great Labor Question.

It was in 1863 that I read something like this, and it has ever been hovering in my mind that the poor and moderate classes are not the governing but the governed. They are not the enslavers, but the enslaved. They are not, in themselves, the impure and unsanctified, but are made so by those above them. They are not unfortunately constituted, but become weak and deformed by the burden of the responsibilities universally imposed upon them. The wealthy, being the powerful, from them flow all arbitration, oppression and absolute misery that prevail in the world. It is from this class that exclusiveness and sectarianism take their rise and flow like an ocean tide over all the classes beneath them. The rich, as to their favorable situation, are examples of what the race will be when equal wealth and equal justice pervade the social world. Intelligence will then be the governor and administrator of all laws and principles required by the constitution of the human family. Then all may drink at the fount of knowledge and thirst not. But owing to the disunity that prevails in society, the wants of the lower classes are not supplied with such a profusion that they are unable to appreciate the blessings of life and the natural enjoyments flowing from a well-ordered desire and its adequate gratification. These three classes constitute the human race, and each of them will exist in its present condition so long as intelligence is exclusive, labor is un-rewarded and wealth is possessed by those who have it unjustly.

The poor are those who have desires un-supplied. Thus they are rendered miserable and their existence is entirely unappreciated. They are those who have all the pressure and the affliction of the race; and by their ignorance they are compelled to remain thus situated. They cannot set forth with moving eloquence the vice and misery that prevail among them; they cannot free themselves from the shackles which bind and crush them to the earth. They cannot escape the prison of sectarianism, nor raise their voice against the many inhuman proceedings that are instituted against them. The poor lie at the lowest point in society, and are therefore sustaining, by their perpetual industry, the great weight of the world that rests upon them.

They cannot accumulate force and power of themselves, because each person is striving for a subsistence and laboring to supply his increasing wants. General power is thus lost and dissipated among individuals which prevents them from acting as a body to ameliorate their condition. The highest society exists as if they were not in possession of feeling and affection for what is just, and good, and righteous. They seem to be unconscious of sympathy and unable to discern the cause of the evil and misery that prevail. They are seemingly striving to benefit all;

yet in that which appears to benefit most, a greater injury is done to the working classes. And every insolated act of benevolence, though ostensibly meant for good, ends in affliction, and every effort toward amelioration creates sectarian hostility, and terminates in depression of the most tyrannical character. Society is thus constructed. It will preserve its structure in form forever, but its constitutional developments will change ere long, materially the result of which will be distributive justice and harmony.

The cause of all human actions is centered in three things: Love, (or desire,) necessity and interest. Desires are created by the love or bodily requirements.

Necessity is the desire ungratified or the requirements un-supplied.

Interest is the spring of action and is a means by which love is rewarded; by which desires are gratified and necessities supplied.

Interest, then is the mode of human action and is the ultimate cause of all industry; all inventions; all movements and intelligence in the world. Interest is the means employed to supply the necessities of the human body. Where there is no interest there can be no action; where there is no desire there can be no interest; and where there is no love there can be no desire. It is impossible for a man to act without interest. His interest may consist in self gratification or emolument; in sectarian advancement; in local usurpation; in general benevolence, brotherly kindness and charity; in universal love, or in the attainment of knowledge. But in whatever thing his interest is centered, for that will he act alone; and while thus acting, he will, as society now exists, injure some and benefit others; please some and excite indignation in others. And thus it is that interest will, if not directed aright, produce unhappy consequences. The interests of the poor consists in rendering themselves and their families happy. To this end they exert all their abilities to extract from the earth and absorb from the higher societies a sufficient reward for their labor. Their interests are opposed to the interests of those who employ them, and this creates an antagonism between the laborer and him for whom he labors. One is diametrically opposed to the other. Thus it is that while industry becomes fatiguing and disgusting to the laborer, the employer is pressing him to more and heavier action, and meanwhile reduces his reward to the lowest possible amount. The laborer is thus discouraged from laboring cheerfully, and the employer is discouraged from rewarding abundantly. The interest of the laborer consists in the reward; the interest of the employer consists in the amount of labor accomplished, therefore, one is absorbing from the other, and the absorption creates distinction, obstruction and disunity. They are thus existing in direct opposition to each other. Thus labor is shunned and despised by the human family, because it is unappreciated. Hence poverty pervades the world, and this is perpetuated by disunity of

interests and a want of sympathizing feelings and affection between man and man. The poor have no regard for the situation, nor the rich for the poor, and they thus despise each other. The unfortunate circumstances that surround and embarrass the poor from birth, encouraged the monopolies of the higher classes, and the interests of the latter consists in the distinction thus created. It thus becomes impossible to discover harmony between the interests of the poor and rich, or affinity between their respective situations.

Men may have their judgment convinced of what is their duty, yet their interests consist in that to which their duty is opposed. Hence the world is immoral and discouraged. It is proper that all should be so situated as that industry may become a necessity and that its reward may be legitimate and proportional.

If universal industry existed, all would be wealthy and all would appreciate and glorify their existence. Neither would there be so much labor needed; for a little labor, if properly directed, would contribute more to the general wealth of the world than twice the same amount in the present condition of the human race. One-third of the present amount of individual labor if equally distributed and rendered profitable would contribute more to the happiness and wealth of mankind than the amount of individual labor now performed, and then rewards would be equal, interests reciprocal and all action universally beneficial. As interests now are opposed to each other, all action of laborer and employer must necessarily be in corresponding opposition. Hostility is constantly being generated by the dissatisfaction for each others welfare, arising from this cause. Everyone has desires ungratified by others, and necessities which none but himself knows, and for the relief of which no one but himself provides. The provision is extracted from, not freely given as it ought to be by others or the body of the human race. Thus one's interest consists in that for which no other has an affinity. And so conflicting are the situations of men in the lower strata of society that there is nothing but vice, misery, discontent, hostility and retaliation existing. Their interests are like the conflicting elements, which in meeting, destroy each other's power. Hence the harmony that would exist, if interests ran gently into each other, is dissipated. Hence he is immorally situated whose duty tells him one thing and his interests another. The laborer, feeling an interest in the amount of reward given for his toil, has no interest in the general improvements in machinery that are made to relieve and curtail labor. Labor must be appreciated and duly remunerated before there can be either a pleasure in industry or a general interest taken in mechanical and agricultural improvements. That industry may be repulsed from the earth, industry must command increased rewards. There must not only be a higher value set on industry, but a higher regard must be manifested to him who labors, in order to make all feel an interest in activity, and that no one may feel an attraction to idleness and speculation. The laboring classes support those who are idle and the idle in return despise and oppress those who labor because their interest is not in industry, but in unfeeling speculation.

KRONIC KICKER.

Lost, Strayed or Stolen

from my place 4 miles north of Ft. Niobrara, the following stock:

Two steers branded **A** left hip.

One steer branded **OZ** left side.

One cow branded **HP** right side

Two cows or heifers branded **JA** on right hip.

\$5.00 reward per head for recovery.

T. P. SPRATT,

Valentine, Nebr.

The Saloon Must Go.

Col. Holt's circulars say so, and the people more and more are believing the fact. During the past week Col. Holt has hurled the following facts against the liquor traffic:

Prohibition Kansas is loaning money, while Nebraska has none to loan.

During the first ten years of prohibition in Kansas the state gained eleven million dollars over Nebraska, according to the auditor's reports.

Under the caption, "Signs of the Times," the report said:

"Gov. Hoch of Kansas declares that the people of his state are in favor of prohibition and will continue to maintain the law, and boasts that there are thousands of boys in Kansas who have never seen a legalized or open saloon."

Judge Pollock of North Dakota reiterates his statements of former years that prohibition prohibits in North Dakota, and the health, wealth and happiness of the people are thereby augmented.

The Kansas City Journal says:

"Whiskey or beer may be had in Kansas by those who hunt for it, but it does not hunt for them. It does not extend a cordial invitation on every street corner. Those who have acquired a thirst will take the trouble necessary to procure it; but the young men coming out of the schools and colleges will not debase themselves by the processes that must be employed. And herein lies the chief value of prohibition; the young men are not tempted. Old drinkers may drink on, but new ones are not made—or are made only in limited numbers. Kansas understands this, if Bishop Potter does not. And that is why Kansas, regardless of the condemnation and ridicule of other states, holds fast to her prohibitory law, and will continue to hold it and reap its valuable benefits indefinitely. Every attempt to repeal it is overwhelmingly defeated."

The Brewers Journal, the official organ of the United States Brewer's Association, which shows the number of barrels of malt liquors sold in the license state of Nebraska and the prohibition state of Kansas for nine years, shows that at the end of the period the sales of malt liquors in Nebraska were 23 times as great as in Kan.

In other words, so far as malt liquors are concerned, prohibition prohibits more than 95 per cent in Kansas. According to the testimony of the brewers themselves, prohibition has practically destroyed the beer business in Kansas.

Drunkenness among the women is largely due to the use of patent medicines that contain alcohol, for instance:

Peruna, 28 per cent alcohol.

Hostetters Bitters, 48 per cent alcohol.

Celery Compound, 22 per cent alcohol.

The temperance workers of our town are organized as never before. The committee that waited on our mayor and asked him that the Slocum law be enforced, received the reply that the laws would not be enforced unless ordered by the board, and that the board had consented to allow the saloons to keep up the screens. He said I know this is a violation of the Slocum law but the council had given its consent.

Are we to understand from this that the town board is to continue over-riding the state laws?

\$60,000 a year is spent in the saloons of Valentine and has sent 50 criminals from here in the last six years. The conviction of these, costing with the cost of taking care of prisoners, has cost the county more than they have received in the city treasury for city purposes.

Col. Holt will remain over Sunday. On Friday night he will speak at the opera house on the "Lights and Shadows of City Life." Thursday and Saturday nights at the M. E. church.

When you come to town, stop at the Chicago House.

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Good Service.

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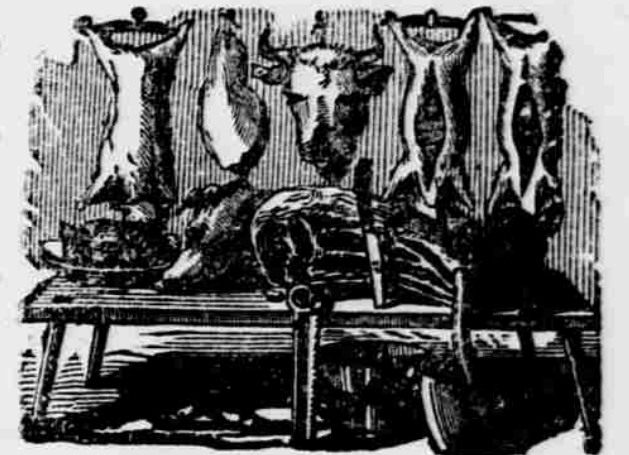
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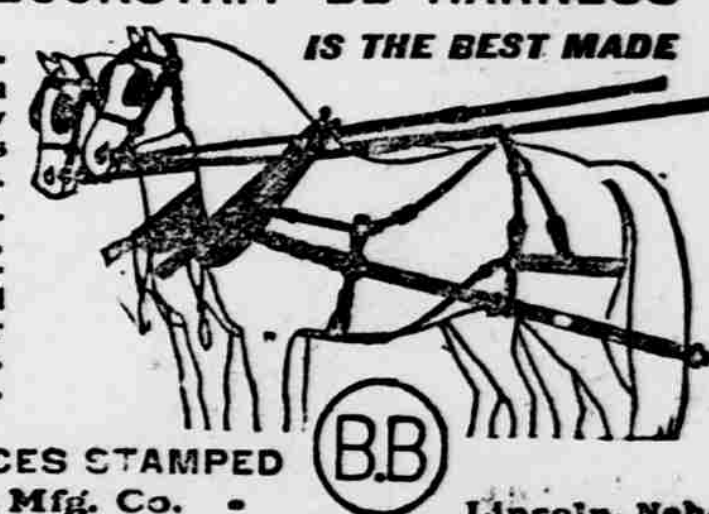
VALENTINE

NEBRASKA

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