

THE NATIONAL FARMERS' ALLIANCE AND INDUSTRIAL UNION.

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ALLIANCE CORRESPONDENCE.

KAPP'S MILL, SURRY CO., N. C., May 22, 1891.

MR. EDITOR:—As I do not know whether you received any communications from Surry county or not, I have concluded to give you a little Alliance news. The County was organized about one year ago and now there are Sub-Alliances in every township in the county, with a membership of from 20 to 60 each, and still the good work is going on. And the farmers are realizing their slavery condition which trusts, combines and monopolies have long been fastening upon them.

Bro. C. C. Wright, Assistant Lecturer for the Eighth District, made us an Alliance speech at Kapp's Mills on the 19th inst., which was listened to by a small but attentive audience. He handled his subject well, first by telling what brought about this great and peaceful movement on the part of the laboring classes. And at length the demands of and the objections to our order.

All in all his speech was a good one, furnishing much food for thought to the people outside of the Alliance, as well as benefiting all Alliancemen present, who had the secret work exemplified to them after the public address. May we never give over the battle until the victory is won.

Fraternally,
 J. W. Cox,
 Sec'y Franklin Alliance, No. 2, 176.

MOORE'S CREEK, N. C.
 MR. EDITOR:—Dr. V. N. Seawell, Lecturer for the 3rd Congressional District met with Moore's Creek Sub-Alliance, No. 863, May 13th, and delivered us a good lecture on the origin and fundamental principles of the Alliance and its work before us. After the speech he drilled us in the secret work of the order, and we believe that we all have been greatly benefited by his coming among us. We are united for the principles and objects of the Alliance, as set forth in your valuable paper, in spite of all opposition to our order.

This writer stepped into a wholesale and retail shoe store in Wilmington a few days ago, and the proprietor commenced talking about the Alliance, saying: "If the Alliance had any sense they would do so and so, but they haven't any sense," etc. Now, Mr. Editor, we have no disposition to go back on any merchant who treats the Farmers with due respect, even if they are opposed to our order. I don't think our lodge will buy many shoes from him hereafter.

Bro. Beall writes like a man of sense and a politician, but not much like a farmer. Take his view of the situation. I see but little use of the Alliance. We could have our old-fashioned farmer dinners and talk about the best method of farming, raising stock, etc., and vote as we have been doing all our lives. He speaks of the defeat of the force bill as a reason why we should stand by the old Democratic

party. Now, Mr. Editor, some of us down here think that the resolutions passed by the Ocala Convention had about as much to do with the defeat of the force bill as any one cause. The delegates to that Convention were just from the people of the several States, and fair-minded men of both parties could not help hearing them. B.

AURELIAN SPRINGS, June 4, '91.
 MR. EDITOR:—In view of the many applications for assistance, by members of the Alliance, having met with losses of various kinds, and the difficulties of ascertaining who are and who are not in a necessitous condition, Aurelian Springs Sub-Alliance No. 897, proposes, for the consideration of her sister Alliances, the following plan for meeting the necessities of the case, viz: That at the first meeting in January, yearly, each member, male and female, be required to pay the amount of five cents (\$0.05) into the Alliance treasury, that the treasurer be required to remit forthwith to the State Treasurer the aggregate of such payments and the resulting amount to be called the *relief fund*. That the payment of said amount be made as obligatory as that of any other assessment, and to fail to comply be attached the same penalties. It is believed that the sum so raised would amount to \$4,500 or more. That a member needing assistance must apply to his or her own Alliance. That the Executive Committee of said Alliance must proceed to examine into the nature and extent of his or her necessities and report to the Alliance, which body must decide as to the amount, if any, to be applied for. That the application must be signed by the President and Secretary and on receipt of said application by the State Treasurer, the amount solicited must be sent to Secretary of applicant's Alliance.

Aurelian Springs Alliance wishes to bring the matter before the approaching State Alliance and would be pleased to have it canvassed in the Sub-Alliances beforehand.

Fraternally,
 R. A. PATTERSON.

WARRENTON SUB-ALLIANCE, No. 499, May 15, 1891.

MR. EDITOR:—I write a few lines hoping that they will be considered and appreciated not only by Alliancemen of our State, but also by the brethren throughout our entire country. Much has been written and said about a third party. Now I do not pretend to be very wise, but I am fully persuaded that we, as an Alliance, should be very prudent and cautious with regard to this third party matter. My views coincide exactly with yours, as expressed in THE PROGRESSIVE FARMER of April 28th: "Our course should be to steer clear of any party that does not uphold our policy and principles." It is patent, it seems to me, that the depressed condition of agriculture is chiefly due to class legislation in the National Congress. The Alliance wants no class legislation, but equal rights to all and special privileges to none, is our motto. I think it will be admitted by all fair-minded, reasonable men that the South, under the new or changed condition of things, is to-day managed and controlled more in accord with the style and purposes of the Constitution of the government than any other part of this country. This being so, I think the best element of both parties will act with the Alliance, and in that way we can place honest capable men in office who will administer the government in the interest of the people. Combines, trusts and monopolies must be put down, or this country will be shaken from center to circumference. I am aware that the present unhappy condition of our country is due chiefly to indifference and the great need of education on the part of the masses; but, sir, I am glad to know that THE PROGRESSIVE FARMER and other good literature on your line has put the masses on a higher and better plain and be assured that on that account the Farmers' Alliance is the grandest move in the right direction that has been made for so these many years. All that the Alliance demands is equal legislation, a fair chance in life with other occupations. Brethren, I beg you to stand true to your colors, be not led off by any party and be assured success will crown our efforts.

The course and purposes of our National President, Col. L. L. Polk, has time and again been criticized and often unjustly. Allow a plain uneducated farmer to say that L. L. Polk has done more in the past several years for the true advancement and betterment of the American people than any other one man. So I say to all Alliancemen, stand firm to L. L. Polk.

Fraternally yours,
 H. B. HUNTER, SR.

Brother, should not The Progressive Farmer have 20, 30, or 40 regular subscribers in your Alliance? What are you doing to help us to get them? Help us out, brother.

SEEK THE TRUTH.

Hon. Thos. E. Watson, the Brilliant Orator, Makes a Grand Speech at the Commencement at Milledgeville, Ga., on the 10th Inst.

LADIES AND GENTLEMEN:—Those of you who have read "She," will remember the landing of the travellers on the coast of Africa—the finding of the ancient stone wharf, embedded in the mud upon the edge of the great swamp, the ascent of the river; the toilsome journey up the forgotten canal, and across the morass to the people whose queen was "She-who-must-be-obeyed."

You will remember the description of the ruins of the City of Kor, but you will recall especially the picture of the deserted and crumbling Temple of Truth. Within its inner court stood a statue of the goddess whose worshippers had once filled that waste with hurrying footsteps; whose voices had once filled that silence with sounds of devotion. Upon a pedestal rested a magnificent marble globe, and upon this globe there stood a matchless sculptor's dream of female loveliness. Its hands were extended in supplication, for a veil was over her face. There it stood divine amid the desolation, silvered in the moonlight which softened while it lit every outline; and thus had it stood for ages—Truth beseeching the world to lift her veil.

In this symbol, sole remnant of the glories of the ruined temple, there is a profound meaning. The desolate city may lie about her, and the very precincts once peopled by her votaries may give place to brambles, but truth itself is imperishable—survives all wreck and change, and if her prayer be slighted and the veil never lifted—the people perish while she survives.

During the hour allotted me to-day, I know of nothing better for me to do than to talk to these young men on the thought suggested by the veiled statue of truth.

If I were asked to sum up in one sentence the highest purpose which man can have in this life, I would say it was "to seek truth and bow to it when found."

Not only is this purpose a noble one, but it is one which is absolutely necessary to the permanent success of the individual or the mass; the citizens of the government. Creeds have lived or died, laws have been dominant or trampled on just in proportion to the elements of truth which they contained. Apparent exceptions prevail, but they do so only in appearance and the success of falsehood is, in the nature of things, bound to be partial and temporary. The constant tendency of the universe and all it contains is to get back to the truth.

The minister of God expounds the truth and seeks converts thereto. Each sect expounds it differently, yet all flourish. They do so simply because the divine essence is in them all, and in that sense they are all sublime-ly true.

The philosopher seeks the truth, and in proportion that he finds it he benefits his kind. Theories may come and go, hypothesis may chase speculation, and demonstration may step on the toes of surmise, but the constant effort is to find the truth. The church may stretch Galileo on the rack and gently persuade him that his conclusions are hasty and erroneous; the universities of Spain may solemnly denounce Newton's law of gravitation as tending to infidelity, but the truth marches on with serene power and extends her sceptre over the bowed head of the world. Boundless is the gratitude we owe to philosophers. They brought reason to bear upon nature, expounded her meaning and explained away her mysteries. They robbed the eclipse of the terror which once sent nations to their knees; severed famine and pestilence and earthquake from any connection with the wrath of God; established the uniformity and permanency of nature's laws, and hurled superstition from its throne in the minds and hearts of men.

The physician does likewise—desires the truth and labors to find it. The time has been when Dr. Sangrado's method was the rule rather than the exception—hot water and blood-letting. This was some two hundred years ago, about the time the medical fraternity of Madrid strongly advised the authorities not to allow the streets to be kept clean. They said the filth was healthy; that it softened the sharp atmosphere and added to its salubrity. I am credibly informed that those doctors are dead.

Those Spanish doctors were honest about it; their noses were probably of a good average sort, and doubtless they could suffer from bad odor just as much as their neighbors. As I remarked, they lived some two hundred years ago and are now supposed to be dead, but if you will go to the back streets of some of our cities, you would think their lineal descendants were the medical advisers of our municipal authorities.

In spite of comical errors of this kind, every student must be profoundly impressed by the zeal and intelligence with which this profession has sought the truth. By experiment, by theory, by observation, they have patiently and arduously sought to discover the true connection between the body and its laws, between health and disease, between pain and its remedy. Their success has been phenomenal and their science is advancing every day.

Sometimes it may be hard to remember this and believe. For instance, when we see an owl "old field" doctor going about "seeking whom he may devour," and frequently finding what he is hunting for, it gives one's faith in the general rule a setback.

The Scotch doctor, who always threw his patients into fits because he was "hell on fits," is an illustration which may be funny when one is in health, but loses its humorous aspect when one is sick—because we are mortally afraid our doctor is going to do substantially the same thing.

Practitioners of law, in the same manner, are supposed to search for the truth. It is certainly their duty to do so. Moreover, it is their paramount duty to do so.

From a time ages in advance of Moses, it has been the task of statesmen to write the law in conformity with the truth. When they have done so their work was immortal. Errors flourished and perished, but a cardinal truth, once discovered, survived even the people who discovered it, and carried its precious freight, like another Mayflower, across unknown seas to bless unborn peoples.

The Hindoos are a decayed nationality—utterly prostrate beneath British rule, but in their code of laws were some regulations so wise, so just, so beautiful, that they have made the circuit of the globe and have embedded themselves in every system which deserves honorable mention. The laws like the nations, have come from the East, and the Hindoo laws will outlive the race that named them.

The Goths and the Vandals could beat down the frontier guards of the Roman Empire, sack its cities and divide its provinces, but they could not conquer its laws. Upon the other hand, if there is any jurisprudence which may be said to govern the affairs of men to-day it is the Roman. You will hear much said about the English common law. You will hear it praised as if it were some divinely-inspired oracle. Don't believe a word of it. The English common law was the brutal code of half-naked savages. The truth was not in it, and it fell. It deserved to fall. Under it, a woman was a serf, and a poor man a slave. Its land tenure was infamous, its methods of trial were heathenish and idiotic; its punishments were revolting in their infinite cruelty.

Superstition hung like a murky pestilence on every principle of the unwritten law. Some tyro fresh from his Blackstone will claim the jury system as the pride of the common law. The jury system had no existence till after the Norman conquest, and was totally inefficient for general good until love of liberty, general intelligence and higher ideas left the old common law a stranded wreck.

Its principles, its purposes and its methods had to surrender because they were false—false to the true relation between government and people, between master and servant, between husband and wife; false to the true relation between innocence and guilt, between crime and punishment.

I do not mean to say that our code of to-day speaks the truth upon all subjects. It does not do so. But it is an immense improvement upon the code of one hundred years ago.

When you go into one of those judicial mills called a court of justice, you may have these ideas weakened. You may find it difficult to remember that the law seeks the truth.

There is the judge—the fountain of justice, the judicial guardian of the right of the parties litigant. He is supposed to be an able man. He himself has no doubt upon that subject. He is supposed to be impartial, and the fact that he tries a railroad case with a free ticket in his pocket (while the jury have none) does not for one moment shake his conviction that the jury is "prejudiced."

If a member of that jury accepts a five cent cigar or a glass of red lemonade from the lawyers litigants, the verdict must be set aside—no matter how much expense it involves, and no matter how little the cigar or the lemonade may have had to do with the verdict. It becomes at once a self-evident fact that the jury did not surrender to law or evidence, but capitulated to the red lemonade.

But the judge on the bench, with no eleven associates to hold him in check, can quietly utilize a free pass worth hundreds of dollars, can serenely warn the jury not to have any prejudice against the issuer of that free pass, and

never once have his conscience ruffled by the thought that he is virtually in the position of a bribe-taker.

But this is not all. We have only mentioned the judge. Now take the lawyers. Not one of them wants justice done simply because it is justice. If my client happens to be right I want to win, not so much because he is right, but because he is my client. It is necessary to my reputation that he should win.

If the other side indulge in any tricks against my client it makes me indignant; not so much because they are wrong as because they are injurious.

On the contrary if my client is wrong I cannot desert him. I dare not stand up in court and ask the judge to strike my name from the docket and thus retire from the case. The reproach of bench and bar and people would fall on me like an avalanche. I would never get another case. Once in I must stay in. I must prop the fallen cause. I must bull-rag the witnesses; I must abuse the other fellow; I must audaciously (if I can,) eat up the lawyer on the other side; I must inflame the passion, prejudice or pity of the jury; I must confound and confuse the judge; and if there is a particularly truthful witness on the other side and his testimony is specially in my way, I must go for that witness with an appetite which will take no denial and no satisfaction. I must pound him and grind him. I must throw him up and fling him down; I must run over him and then walk up and down him. I must give him "cat o' nine tails" externally and aqua-fortis internally. In other words I must deface, disfigure and demolish this honest witness to such an extent that his neighbors on jury will forget that he is a reputable citizen, who has sworn the truth. And all this is done that my miserable scoundrel of a client may gain where he should lose, and that I may have the credit of winning where I should have lost.

Suppose the witness appeals to the judge for protection? He will not get it. He will be told that he must not interrupt counsel. If he persists in his objection at the style in which I am tearing his reputation to tatters, and becomes unruly and demonstrative, his honor, the judge, will fine him for contempt of court. When the trial is over the judge and the bar will compliment me on my splendid invective and the magnificent style in which I destroyed that truthful witness. The jury itself will enjoy the gladiatorship, and for years afterwards will remember the witness, chiefly because of the cowardly attack I made on him in a place where he could not defend himself.

Is not this a faithful picture of the court room which you may witness any day in all the land?

Is it right? In God's name, are we not drifting away from the truth when our lands, liberty and life may depend upon the speech of the advocate?

For this state of affairs a remedy must be found. A trial in the court room must be made more of a judicial examination by judge and jury and less of a prize-fight between the lawyers.

The present system no longer serves its purposes. The public has lost confidence in it. The great riots at Cincinnati and the massacre in New Orleans are but symptoms of a widespread disgust with our courts which our wise men will do well to consider.

A system which sends a poor negro to the chain-gang for betting a dime on the "first game of seven up" and finds itself powerless to a stock-gambler, is weak unto rottenness and there is no use denying it.

A system which tears a white tenant from his family and puts him in chains and stripes because he sells cotton to get something to eat and left his rent unpaid, and which, at the same time, cannot punish its bankers who shamelessly violates its penal statutes, is a system which no honest man can heartily respect.

Equal and exact justice is what the law aims at. Truth demands it. But as the courts are now managed every observer must see that they have drifted far away from the true channel.

They found it utterly impossible in New York to punish the rascals who had robbed the city in the matter of Broadway street railroad. Yet no man doubted the guilt or can tell just how it escaped punishment.

Advancing now from individual life to national life we find the same rule to obtain.

The constant tendency in any government is toward the truth. In proportion as this tendency prevails does that government prosper. In saying this I do not forget that error has frequently crystallized in the institutions of a country, but when it has done so, ruin inevitably follows.

The unequal treatment of the classes, the unequal levying of taxes, the unequal distribution of wealth have been three of the main causes which have

peopled the cemeteries of the past with dead empires.

In France we find one illustration which will serve for many.

All the power, privilege and wealth were centered in one class. The nobles and the priests constituted this dominant caste. Only they could hold office. Only they could reach promotion. They alone possessed wealth.

The nobility and the church owned all the land. They paid no tax whatever. They drew enormous salaries and pensions and perquisites, but they contributed nothing.

A peasant they despised. They could beat him, imprison him, outrage him in person, property and family, and he had no redress.

He must give his labor to them without pay when demanded.

He must grind at the lord's mill; and if he wished the privileges of mashing his wheat between two rocks at home, he had to pay for it. He must carry his grapes to the lord's press, his bread to his oven. Five-eighths of his crop went to the tax-gatherer.

Only nobles could kill game. The peasant must allow wild boars to ravage his fields. He dare not kill them. That sport belonged to the noble.

He must allow troops of deer to trample down his crops. He could not kill one at the peril of his life! The sport was reserved for the noble.

Partridges must not be disturbed in their nests or in their feeding, nor must the peasant manure his crops while the young birds were growing off. It was thought to spoil their flavor, and this could not be endured by my lord, the noble.

Abuses so terrible, in some of the fairest provinces of France, crushed out cultivation entirely, and the country became a desert, while the cities were crowded with the starving peasants who had left them.

At the same time the church held property to the amount of \$400,000,000, with a revenue of \$15,000,000, and did not pay one cent of tax.

This pitiless policy brought its natural result. The goose being in a dying condition could yield no more golden eggs. National bankruptcy came. The huge falsehood began to fall in on itself.

The terrified king asked his minister what he must do. The minister said: "Compel the nobility and the priests to pay their equal share of taxation."

The monarch was delighted. He assembled the priests and the nobles. He said to them in effect, "Gentlemen you have for ages monopolized the wealth and the honors of this realm, and you have contributed nothing to the expenses of the government. All the revenues of the government go to you. The people get none of them. The people are starving and can pay no more. Hence, I ask you to allow your property to be taxed for the public weal."

What was the result? Revolution, red-handed, leaped upon the old false order of things, and swept it from the face of the earth.

I am sorry for the poor king who was beheaded, and for the poor queen likewise, but I am yet more sorry for the nameless poor who starved under misrule, and for those ragged wretches who were hung at the palace gates because they had come there and asked for work and for bread.

We pride ourselves upon the equality guaranteed in the Declaration of Independence. The principle came from France, and Jefferson transplanted it here. The theory that before the law men are equals, is the glory of Jeffersonian Democracy. He believed with all his soul that classism, special privilege, concentrated power and corporate wealth were deadly enemies to this government. He was right. This government to-day has left the simple, majestic and true ideal of Jefferson, and has merged into the consolidated empire Hamilton desired.

The system is false and cannot live. It is glaringly untrue in theory and practice, in outline and in detail. Judged by the Declaration of Independence it is false; judged by the constitution it is false; judged by the republican spirit of this people it is false. And it will die just as certain as that enough brave men are left to denounce the system and arouse the people to tear it to pieces. If I were to go into detail to prove this I would be accused of making a political speech, where it is out of place. Therefore, I merely call your attention to these general facts: the tendency of the government industries at the expense of others to favor some classes at the expense of others; to enforce general contributions from all the people when the benefit goes directly into the pockets of a few; to grant special privileges to some which it denies to others; to place the taxes almost entirely upon those