

THE WEALTH MAKERS.

New Series of THE ALLIANCE-INDEPENDENT. Consolidation of the Farmers Alliance and Neb. Independent. PUBLISHED EVERY THURSDAY BY The Wealth Makers Publishing Company, 1129 M St., Lincoln, Nebraska.

GROVER HOWARD GIBSON, Editor J. S. HYATT, Business Manager



N. I. P. A. If any man must fall for me to rise, I choose not to climb. Another's pain I choose not for my good. A golden chain, a robe of honor, is too good a prize To tempt my hasty hand to do a wrong. Unto a fellow man. This life hath woe sufficient, wrought by man's satanic foe; And who that hath a heart would dare prolong Or add a sorrow to a stricken soul? That seeks a healing balm to make it whole? His bosom owns the brotherhood of man.

FUBLISHERS' ANNOUNCEMENT. The subscription price of THE WEALTH MAKERS is \$1.00 per year, in advance. Agents in soliciting subscriptions should be very careful that all names are correctly spelled and proper postoffice given. Blanks for return and subscriptions, returns envelopes, etc., can be had upon application to this office. Always sign your name. No matter how often you write us do not neglect this important matter. Every week we receive letters with incomplete addresses or without signatures and it is sometimes difficult to locate them. CHANGING OF ADDRESS. Subscribers wishing to change their postoffice address must always give their former as well as their present address when change will be promptly made.

STATEMENT OF CIRCULATION

J. S. Hyatt, Business Manager of The Wealth Makers Publishing Company, being duly sworn, deposes that the actual number of full and complete copies of THE WEALTH MAKERS printed during the six months ending October 11, 1894, was 211,000. Weekly average, 8,123. Sworn to before me and subscribed in my presence this 11th day of October, 1894. E. J. BURKETT, Notary Public.

ADVERTISING RATES.

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WHAT wonderful patience God must have! WHAT is politics? The answer of professional politicians would be, The art of eating the other party and securing the spoils of office. It is reported that Henry D. Lloyd and other wealthy Populists are about to start a first class Populist daily at Chicago. God bless them.

GOVERNMENT banks, public ownership of public utilities, and the Initiative and referendum, is our condensation of the Omaha platform. Who says amen?

THE Toledo (Ohio) News, daily 11,000, weekly 26,000, has given up the effort to get monopolies as a Democratic paper and has just turned Populist.

THE veteran editor, Milton George, has started a new paper, "The Farmers Union and Agricultural Review," the first number of which will give it high rank among farmers' papers. The Western Rural, which he was for a quarter of a century connected as managing editor, is still published, but is in other hands. The new paper is the equal of the old, which is saying much.

A FULL report of the action of the Co-operators' Conference will be given in our next issue, with articles of incorporation submitted after adjournment, by the committee, for all interested to consider. The meeting was a great success. Those who will join with us, provided the finally perfected plan accords with their judgment, are invited to send their names, ages, family, and the means they can bring in (statement of amount), to the editor of THE WEALTH MAKERS.

THE Cooperators' Conference in Lincoln was well attended. Between twenty-five and thirty were present, and letters from considerable number who could not meet with us were read. The Conference held three sessions Saturday and three Sunday. Articles of incorporation and basis of agreement were discussed but not perfected. A committee of six on such articles and agreements will, after getting suggestions from the meeting, submit through THE WEALTH MAKERS a plan and articles of agreement that they will recommend and invite further discussion, on suggestions to be sent by letter from all interested. Another meeting will be held next month, the present meeting being practically an adjourned meeting to give several committees time to report.

For those who may receive this copy of THE WEALTH MAKERS as a sample number, we wish to say that we have not on the editorial pages the usual variety of matter. We do and shall, as a rule, discuss financial, economic and political questions very freely, every question, in fact, which is of pressing importance and of general interest. Our editorial pages usually give much attention to the important events that are transpiring. The three column article this week and the editor's time taken at the Co-operators' Conference, occasion the lack of variety in this department.

THE Sugar Trust has just declared quarterly dividend of 2.37 per cent on common and preferred stock \$75,000,000. This is the same as 9.48 per cent a year. The Omaha Bee states that the lowest estimate makes two-thirds of this stock water, which would make an actual dividend of not less than 28 per cent. But others judge the real invested capital of the Trust to be not over one-fifth of the present stock, in which case the stockholders who perform none of the labor have divided this year between themselves forty-five per cent of the amount of their capital. How is that for robbery?

WE do not like the Iowa Conference resolutions. They are nothing but free silver and treasury notes. The Omaha platform was voted down, and Gen. Weaver is reported as saying to the public that we (in Iowa) had got rid of all our "isms." If Gen. Weaver is correctly reported it would be to our interest to get rid of him and keep "the three-fold contention of industry" which gave us existence as a party. If some of our leaders do not quit trying to lead us backward this paper proposes to fire at them. We hate a family row, but if it must come we shall do what we can to expose the political folly and inconsistency of the place-hunting politicians whose advice would ruin us.

EDITOR BAIRD of Cedar Rapids, has a strong editorial in his last issue on facing the conditions in Nebraska. He says: "We have reached a crisis. The time has come in this country when facts and conditions must be faced. Our hope for future prosperity must be built on new foundations." He concludes that for central and western Nebraska irrigation is necessary, and money is necessary to obtain it. The money cannot now be obtained. It can be obtained in the interest of the people only through government banks on a plan such as THE WEALTH MAKERS outlined last week. If irrigation is obtained through capitalists it will cost the people every cent it is worth to them, that is, the profit will go to the money lenders or investors.

THE family preserves in miniature the vision of what God intended should be all-embracing. The family was not formerly reduced by the marriage of sons and daughters, but increased. The patriarchal and natural relation was for the father to be to the young children the type, or in the likeness of God, in his care, his provision, his love. He was also to lead in worship, and as children's children and their children grew up about him he was the patriarch, or father over all. In all their generations, you will remember, the Hebrews were called, "the children of Israel." The family idea was a growing idea, the father becoming the patriarch, the patriarch and his children the nation, and the nation or brotherhood, but for lack of faith or brotherliness, would extend itself to fill the earth. The church was in its original purpose an effort to unite the divided members of the great human family, the brotherhood of man under the fatherhood of God. The church has lost the conception which gave reason for its being, but that Divine idea and purpose must be carried out. The Christian industrial corporation will do it.

THE LEADER OF THE AGE.

SOME weeks ago we alluded to a published letter of John Wannamaker, in which he severely denounced Prof. Herron for criticizing his reported connection as a stockholder with the Reading railroad combine, which nearly two years ago secured more perfect control of the output of the anthracite coal industry, and by so doing robbed consumers by raising prices. It is not Prof. Herron's habit to single out men as sinners above others, nor did he do it in this instance. What he had to say at the time Mr. Wannamaker's name was mentioned was said at a Monday morning ministers' meeting which was in the nature of a private conference. Prof. Herron was condemning the system of competition, the selfish, individualistic struggle of the business world, and showed the difficulty that confronted the church, as now organized and working, in the way of dealing with the social problem. He stated that the church was as much to blame as these men, and tried to show how these men were caught in the toils of the present social system. The stress of his talk was upon the system and not upon the men. Prof. Herron has been away over a month, filling lecture engagements in Dayton, Ohio, Brooklyn, N. Y., Springfield, Mass., at Andover Theological Seminary, and Detroit, Michigan. The impression he has made is profound. We have just read the comments of the Religious Telescope, published at Dayton, Ohio, and impressions and judgments of

Dayton ministers and business men, which were made and drawn out by his public addresses and talks at that place. The power Prof. Herron has to enlarge conceptions of truth and to array men for or against it, is the power of wider and hence clearer vision. His greater grasp of mind and clearer application of moral principles make him the leader of the age.

SAVE YOURSELVES AND OTHERS

[Paper read by the editor of THE WEALTH MAKERS at the conference of co-operators held at Lincoln, Dec. 14th and 15th.]

The worlds were framed, laid together, built up, atom by atom, by the Divinely actual attraction of gravitation. The first atoms, drawn together by the Divine power that we call attraction, through friction or chemical affinity developed heat and light, burst into a tiny flame, into baby stars, which, fed from the dark surrounding cloud of separated atoms which filled all space at first, grew and grew until, by the steady feeding of these first fires of heaven, they became at last vast suns and gaseous worlds, which, cooling as the ages passed, were made fit abodes for living creatures and finally for the race of man. Progress in the material universe and in the moral world has depended and must depend on union. We were not made to live independently or self-centered, any more than atoms were made to remain apart, without light, heat, increase, power, or use. A war of atoms would be material chaos; a war of individual interests, such as we see all about us and are engaged in, is moral chaos. Out of this abyss we must be saved by love, by obedience to "creation's final law," by coming together.

"Wheeling systems sink and rise In one shoreless universe; And forever down the skies Myriad stars one hymn rehearse, Countless stars salute the sun, Planets to each other call, Ages into cycles run, All for one and one for all."

As there is one material law binding upon all matter, the law of gravitation, so there is one mental or moral law which all are under. But the moral law does not force us to love one another. Good and evil are set before us: the good of faithful unselfish love, loving our neighbor as ourself, and the evil of loving ourselves better than our neighbors. If we choose the evil as our good, we must suffer the penalty. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." All the unspendable suffering we see or which is hidden from sight about us, all the heart hunger of the people both rich and poor, all the burdens of overwork and anxiety under which so many of us stagger and grow prematurely old, are the necessary results of rejecting the moral law and going it alone, looking out merely for ourselves as individuals or families. There is no love in the market place, in business dealings, it matters not how much men profess it on Sunday. Prices are not fixed by love, but by need and greed; by the might of the strong and cunning and the necessities of the poor. And with no reciprocation of love we do not even dare to help one another freely with our surplus, for fear we shall be ourselves in need sometime in the future. Having no one to care for us we are seemingly compelled to lay up for ourselves treasures on earth, against the time of uncertain future need. What that need may be we cannot measure, and if what we get is our own, under the laws of the land, why should not we get as much as possible, keep about all we get, and place ourselves, if possible, far beyond the reach of want? So men reason, and reach out greedy hands instead of loving, ministering hands; and in the game of grab, or self-seeking a few get vastly more than they produce or need, and the many get less. From the time we leave the parental roof we find ourselves in the midst of cold hard business selfishness, and in this atmosphere the good in us withers, goodness must perforce be cultivated and truth perishes. I speak of truth in its perfection, the whole of truth that the business world is too small and mean to admit and make use of. Business was the same in the time of Isaiah that it is today, and the prophet then said, as a result of transgressing the law of love and lying against or misrepresenting the true wisdom, upholding oppression as a right divine, conceiving and uttering falsehood to make wrong appear right,—"with these causes, which continue to this day, the prophet saw the resultant condition of society and described it thus: "And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

This last statement, that "he that departeth from evil maketh himself a prey," forces us to consider the only way of obedience, obedience which will bring prosperity to all, which is the question before us. Suppose the individual starts out with the determination to love every body as he does himself. Equal love will require him to never take less than he gives in trade, and to divide his property with those who need it, who have less than he, especially with those who are desti-

tute and presently he will be in need himself and no one will divide with him, or they will at least see him in great distress and force him in humiliation to beg. We must either refuse to really love our neighbor, and if possible lay up for ourselves, or we must be "added together," as were the early Christians, massing our land, capital, labor and wisdom for the common good. If we lay up for ourselves no one will love us but our immediate families, wife and children. But if we organize ourselves together as equal brothers and sisters of one greater and growing divine family, living as equals, bearing burdens proportioned to our individual strength, exalting labor into Divine communion and making love its great reward, we shall be loved and cared for by as many as we love and serve.

Who is there who feels entirely independent and self-sufficient? Who today is not heart hungry? Who does not wish to be associated with those who love, in an unselfish working brotherhood? Who is there who does not see that the way to live is to love, and that the way to love is to serve, and that the way to serve and be served is to organize ourselves together to economize labor and to do for each other what each can do best. "Bear ye one another's burdens, and so fulfill the law of Christ."

Seeing all this, the way out of the wilderness of sin seems plain to me. Those who are "of one heart and soul" should at once mass their property, should hold it in common for the good of all, that none man lack capital, and should organize themselves into a Christian corporation under the laws of the state to hold property, provide work and direct labor to the best possible advantage, so caring for each and all always, and distributing equally to all. Those of us who see that there is no surer of self so long as we hold fast what property we have, and that the pursuit of private property by individuals is the source of all temptations and evils, cutting us off from one another's love, making us commercial antagonists, those who see this clearly, I say, are too tired of the life of sin to wish longer to continue it, and it will not be a great effort for such to give up their private property in land and capital that all may be, with them, provided for. Those of us who are filled with the inspiration of love to do this, to incorporate, making ourselves one body to save ourselves and all who will join us from all the evils of selfishness, are scattered. As soon as possible we should come together in order to economize labor in production and enjoy the companionship of one another. We will need to consult together often on the problems of love, of labor, of mutual accomplishment, which will be ours to solve. So it will be necessary for our scattered property to be disposed of and for us to bring together as soon as may be our resources, our means of production. The early Christians who were filled with the spirit of love, which is also the spirit of wisdom, having lands or houses sold them and brought the price, that common provision might be made for all. For fellowship, for economic advantage, for greater use of capital, for contact and inspiration of love we must meet often one with another and all together. Let us therefore agree upon articles of incorporation and by-laws and as many of us come together at once as can, if land for the best location is to be had. Some of us have property that we cannot immediately sell. Such property and all our property, might be at once put in the hands of a real estate committee, selected from our number, to be by them sold or exchanged for land and capital where we wish to build our new Eden, our garden of delights. There is another class which we shall not perhaps for years be able to provide work for in the community. For instance: we could not at once employ any one to do the kind of work I am perhaps best fitted to do. But it would be a great grief to me to be shut out, and I see how such as I may be members of the corporation while providing our own work or working for employers just outside. The members of the corporation, or body of Christ as I love to call it, are to adopt the same standard of living by virtue of equal division or sharing of the common product. Therefore if I turn in my property and earnings I shall be doing my share, all I can, and shall be entitled to an equal share with the rest and can win the love of my brothers and sisters who work with the common capital, under managers of their own selecting, and in the constant society of the unselfish. Unless we plan for this possible membership, working outside but for the inside, many will be shut out who would like to be one with us, and growth of the corporation will be greatly hindered. It will not do to bring men together and set them at work they are not by nature or training fitted to do. That is one reason, though not the chief reason, why co-operative colonies who go off in the wilderness seem to me to be unwise. They can provide no sufficient variety of labor for the people who join or who may wish to join them. I think we should not seek some rarely favored spot where it will be much easier to obey God and love our fellowmen, partly because I do not believe there are such spots or localities. It really matters but little where we begin, the one great work, that of saving society by organizing industry, is before us.

I think none of us expect we shall be able to better our condition in the dollars and cents measurement very much just in the beginning of our organization, or that we can reduce our hours of labor for

awhile. Benefits measured in money will be small at the beginning. But the beginning must be made, the social body for the spirit of love must be born, else there can be no growth in life and power. We are but the individual atoms of the social world. If we stay apart, self-centered individuals, all things will remain as they are. If we come together it will enkindle love between us, and our love will attract others to us, and as our numbers increase the power of love will multiply, and the people will come to us "as a cloud, and as doves to their windows." Love in action is the mightiest of attractions, it is the all-conquering power. Love in profession, merely, while we continue the selfish strife of the every day business world, is hateful to God and man. God says:

Is it such a fast [or repentance] that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? will thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out [of employment] to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? [We are all brothers.]

Then [by loving instead of professing] shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; and thy glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry [for love more than for all else], and satisfy the afflicted soul; then shalt thy light rise in obscurity, and thy darkness shall be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones, and thou shalt be like a watered garden and like springs of water, whose waters fail not. And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, the restorer of paths to dwell in."

This working of the spirit of love in our hearts, prompting us to begin the organization of men into one body, with one spirit, that of Christ, I cannot doubt is the spirit and plan of God, which is by our humble beginning, through attracting love and increase in numbers to grow until it shall gather all men and nations, making the one kingdom of Christ. The great light of love which we see in the light of the millennium era, which is to be brought in, not by supernatural power compelling men to bow, but by faithful obedience to the law of love, which alone can make a new social atmosphere and "a new earth wherein dwelleth righteousness." We are not to pray "Thy kingdom come," simply, but obey the law of the kingdom and it will come.

"And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear. The wolf and the lamb [the aforesaid usurer and producer] shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's [or deceiver's] meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Before me in vision I see a few men and women who believe that it is safe to "seek first the kingdom of God and His righteousness," and they go to work, each for all and all for each. They begin to serve one another, unreservedly, and it leads them to love one another.

Love in action begets love and keeps it flourishing. Together they study what is their common interest. They with wisdom and greater resources economize labor and provide work for all the members of their body. They build and plant and manufacture and distribute. They harness the God-given forces of the sunlight and the soil, gravitation and chemical affinities, to create wealth for them. They attach the energies of steam and electricity to their machinery and tools. They discover what each can do best and work together in the natural order, by an unfolding perfect plan. They banish selfish strife, and with it want and woe. They show to the world the wisdom of love, and the folly of selfishness. Those "who labor and are heavy laden" are in consequence drawn to them. The rich who prize love more than money will also join them, and as their numbers grow they will transform the earth into a garden of beauty and fill it with homes of comfort and luxury, and Love with ever-increasing power to bless will go on conquering and to conquer, until all men shall come to see its saving power, and "nations shall be born in a day."

DEPENDENTS, DEFECTIVES, DELINQUENTS, by Charles Richmond Henderson, A. M. D. D. Dr. Henderson gives in this book a contribution to the study of Sociology touching some of the subject that has, perhaps, become of great moment to this country. The book is to be commended for its breadth of view and its accuracy, both being the result of "twenty years or more of study and experience and lecturing on the subject treated." The writer brings to the problem rare sympathy and a personal contact and knowledge

that makes his treatment of the subject very effective. The chapter on Heredity and Environment as Causes of Dependency is excellent, as are those on the various forms of charities. The most profound part is on Crime and its Social Treatment, especially the chapter on Criminal Anthropology and the Social Treatment of the Criminal. Such books will be exceedingly valuable to those interested in prison reform, in the problem as to how to deal with delinquent classes. Each chapter or section, has a bibliography which is very valuable and it would be difficult to find a book bearing on this subject better adapted to general readers. Published by D. C. Heath & Co., Boston and Chicago. Price \$1.50.

SHYLOCK'S DAUGHTER, by Margaret Holmes Bates. The above story deals with conditions well known to Nebraska people, and indeed, no one would be surprised if the scene had been laid here, if it were not for the introduction of coal mines and miners into the story. The movement is rapid, is well executed and does what, no doubt, the writer most desired—brings most clearly to view existing abuses. The world would indeed be happy if the abuses could be corrected as easily as they are in the story. Published by Charles H. Kerr & Co., Chicago. Price 50 cents.

UN-AMERICAN IMMIGRATION, by Rena Michaels Atchison. This book touches the social problems from the side of immigration and it must be owned that the picture drawn is a startling one.

The South remains the only distinctive American part of the country, and while we so often pity them because they cannot attract foreign immigration it is barely possible we ought to congratulate them. The influence of immigration upon the "Criminal Belt" and "Pauper Belt" is practically significant and ought to be understood by every lover of his country. All students of industrial problems ought to read what Mrs. Atchison has to say about the industrial efforts of Un-American Immigration. She points to the fact, also, that the fearful condition of our municipalities is due to the crowding together in cities of a great foreign population who help degrade the franchise and enhance the power of the saloon. Altogether it is a book so crowded with facts as to be most useful to every citizen. The introduction is by Rev. Joseph Cook. Published by Charles H. Kerr & Co., Chicago. Price \$1.25.

THE North American Review for December contains some excellent articles. The first one is by the apostolic delegate, Satoli, and gives acceptable information on a subject about which little is known. "Two Great Authors" is handled by Senator Lodge and Professor Goldwin Smith, the first writing about Holmes, the second about Frode. They are well calculated to write with authority. The Comptroller of the Treasury enumerates "Our Experiments in Financial Legislation," and Professor Briggs gives a very sympathetic and striking account of that most unique and powerful agent for good, the "Salvation Army." "Consular Reform" is treated by Henry White, Ex-Secretary of the United States Embassy at London, and Dr. Louis Robinson gives a second paper on "Wild Traits in Tame Animals." Adjutant General Ruggles discusses "The Proposed Increase of the Army," though why our army should be increased when it would seem in such a country as ours the growth of civilization ought to make an army unnecessary, is not apparent. Sergius Stepniak tells about "How the Czar's Death Affects Europe," and then "The Meaning of Elections" is ably discussed by Representative Joseph W. Babcock and Senator Charles J. Faulkner. The Notes and Comments show the tendency of the Review to afford a fair and free discussion of questions relating to women. The North American Review evidently will continue to hold its present high rank.

START SINGING CLUBS NOW

The following sample notices given ARMAGEDDON show how it is appreciated: ARMAGEDDON, or the final battle between the wealth-makers and the wealth-takers. This is a splendid collection of stirring and patriotic songs with music. It contains 140 pages and over 60 songs set to music besides a dozen not set. A number of these same songs have been sold by us at 20 cents each. These songs are George Howard Gibson's best. Price, post paid 35 cents, or \$3.60 a dozen.—American Nonconformist. ARMAGEDDON is the name of a new song book published by "The Wealth Makers Publishing Company," of Lincoln, Neb., at 35 cents a copy. Armageddon is by far the best book of its kind it has ever been our pleasure to examine. The book contains 70 songs, 57 of which are set to music, and every one is a gem. There is no chaff in the whole book. The songs are strong and ably written, while the music is of the very best. George Howard Gibson, editor of The Wealth Makers, is the author. His name is never attached to any second class literary production. There is ever an elevated tone to his writings. His newspaper is one of the very best reform papers in existence and Armageddon is, we think, decidedly the best book of songs any Alliance or labor organization can possibly find.—The Sledge Hammer, Meadville Pa. Now is the time to make good use of Armageddon. It ought to be in every Populist's home. If our songs are everywhere sung, made popular, our cause will speedily succeed. Let singing clubs be formed to master the music of this book. None finer or more effective has ever been written. "God Save the People" is a mightily stirring piece in both music and words. "Our Line of Defense" is another thrilling song set to the finest patriotic air of Germany, "Die Wacht Am Rhein." But we have not space to tell of the merits of each one of the 70 songs which the book contains. Humorous, pathetic, thrilling, awakening, ennobling, calling forth all that is manly and noble, all love of right and justice, and marshalling the hosts to battle,—it should be sent for and made use of by all earnest men and women now. Get ready this winter to sing these industrial gospel songs.