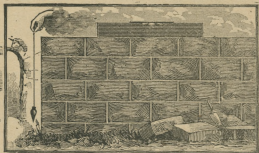
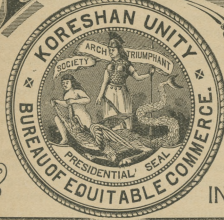


# THE PLOWSHARE

# AND PRUNING HOOK



INDICATOR OF COMMERCIAL EQUATION.

Vol. 1. No. 11.

San Francisco, Cal., August 1, 1891.

Five Cents a Copy.

The Plowshare and Pruning Hook.  
1891.

ISSUED EVERY SATURDAY BY THE  
BUREAU OF EQUITABLE COMMERCE.  
212 & 214 Front Street, - San Francisco, Cal.  
Telephone No. 200.

KORESH, - - - - - Founder and Director.  
C. J. MACLAUGHLIN, - - - - - Editor.  
Address all communications to the Editor.

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We will send THE PLOWSHARE AND PRUNING HOOK on trial for one month on receipt of ten cents in postage stamps. Do not let such an opportunity slip to receive for that length of time the most outspoken and fearless weekly paper published in America. Mail us the names of any of your friends whom you think would like to investigate our Matchless System of Commerce. We will send to all such two issues of this paper free. No financial obligation is incurred by those receiving the same. When you have read your paper hand it to some one whom you think its contents would interest. Thus do your part towards consummating the Revolution in Commerce.

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There is no system of economy extant that contains the elements essential to a proper solution of the financial problem as does the Koreshan system of Commercial Equation, conceived by its founder for the sole benefit of an oppressed and starving humanity. It is simple, comprehensive and adequate to meet all the requirements for feeding the people and establishing an equitable method of commercial exchange. Its adoption by the people, because of its adaptability and simplicity is inevitable, and the destruction of money and of monopoly will speedily ensue as the result of its triumph.

While the riotous and tyrannical mob has compelled the recognized authorities at Briceville to retreat, the Governor is consulting the District-Attorney about his right to maintain the integrity of the state. A man who has not independence enough to act vigorously in a crisis had better be out of office.

No posse of men has a right to interpose an obstruction to the free exercise of the rights of other men or of the state. A tyrannical mob is as bad as a tyrannical millionaire. Dispose of them both; bury them however, decently. Put them under ground but make the funeral respectable and legal. In this day we can't pattern after Jesus Christ the anarchist. He was too radical for our times. He had to meet an imperial Government. Ours is a Democracy and the voice of the people is the voice of government. There is no necessity for the application of his radical method. To be sure he went into the temple and kicked out the money changers and made havoc of their counting tables; he interfered with the legitimate exercise of the people's rights guaranteed them in the compromise of the church and state; he riotously encroached upon the legalized prerogatives of citizens while in the peaceful pursuit of their mercantile avocations, and we admire his grit, but we are not quite so radical. We like his methods for that age, and enjoy very much the *wrathful* side of the Divine character as incited to the overthrow of injustice, but we need not resort to that method to gain our cause. The peaceful process of revolution is the better plan. We may institute reform through the power of organic effort applied to the process of leveling the relations of industry and wealth, but let it be done decently, in a sort of civilized way. The deliberate plan is the surest one. Adopt it with cool calculation but through organic power and force equation.

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### They Know Just How to Run it.

Now that the Bureau of Equitable Commerce is a practical, working, enterprise and there has at last been evolved a system neither depending upon nor drawing its inspiration from any other, we are inundated with a large number of persons who can tell us just how to run it. They have studied the economic question all their lives and have winnowed the chaff from the wheat in the solution of the problem. Having tested all methods—like the paid certifier to the merits of a certain patent medicine, who has tried everything else without avail from honest to dogwood—they have now lighted upon just the thing to do the business. Our system is all right, they say—as far as it goes; but theirs! why, it can just "knock the spots" out of our whole plan. When they unlock their economic jack-in-the-box and their giant springs up why we, as it were, just take a header and down we go, as graphically described in the typical song of "Olivette", which unique operatic production has lately been revived in this town. Now as a matter of fact we wish to say that our system is complete and satisfactory. We do not find a need of altering it and shall not alter it for any "Slick Sam" who may or may not be trying "to work" us for his own benefit. If other folks have a very fine thing for the people we say with our whole hearts, Develop it! Work it for all it is worth! And the plan, when applied, which meets with the most hearty approval, is the one, which, like friend Eli, will finally "get there."

### SOME WEAK LYE. [LIE.]

A very puerile article appeared in a little sheet bearing the title, *The Star*, suggestive, all things considered, of the method of the child which makes a drawing and writes under it: "This is a horse," to identify it. After hearing of the article in question we inquired as to the character of the said paper whether it was a weekly or daily, not knowing till about a week since, that such a sheet existed. The gentleman inquired of, is a prominent business man, an old resident of San Francisco, and when asked if the paper was a daily or weekly, he said "where is it published?" We replied, in San Francisco, "I never heard of it," said the gentleman. We are a little fearful that the editor of "The Star" has not followed the common injunction of the Episcopal curate when the contribution box is passed, "Let your light so shine" etc. So far as the article in consideration is concerned we have but to say that from beginning to end there is not one word of truth upon which to predicate the falsehoods with which it is made up. It is composed of malicious, but weak, lies. The principal characteristic of the said weakness was the fact that the editor declared himself a prophet and a saviour, (he had saved many people by his prescience and saving grace he says) while at the same time he denies the right of others to both the office and claim. The weakness, was a malignant effort to traduce the character and work of Dr. Teed, of which he is as ignorant as an ass. We suppose the item will reach five hundred people, we are thankful, even for this small amount of gratuitous advertising. We trust, if it be a *Star*, that it will begin to scintillate.

### DO YOU WANT TO REDUCE YOUR EXPENSES?

This is the question which the Bureau of Equitable Commerce puts to every house-keeper, and certainly one calling for some reply. Do you want to pay the usual retail price for tea, coffee etc., when you can get the same from the Bureau for 10 or 15 cents a pound less? If you do, why just go ahead and throw away your money; you do not belong to the class of people we are addressing ourselves to. We are talking to the great middle class, that knows the value of money because it has to earn it. And this is the class that will patronize the Bureau of Equitable Commerce. Those who have not sufficient confidence in this Bureau to buy our certificates, which range in price from \$5 to \$100 may deal with us, if they choose, upon the C. O. D. basis and be convinced that there is no chicanery or fraud about our transactions and that this system was established solely for the benefit of the people. We purpose to destroy monopoly by instituting a monopoly of the people, for the benefit of the people. Our checks, which go with the certificates purchased by our patrons answer every requirement of money so far as we and our patrons are concerned. In the purchase of groceries these checks are MORE VALUABLE THAN U. S. CURRENCY because through our store they will purchase more goods than the same amount of U. S. currency can purchase in any retail grocery store. Do you think the people under this consideration will patronize the Bureau of Equitable Commerce? Well, we think so; because the majority of the people, having common sense, will go where they can buy the most goods for the least money. It is not necessary for the Patrons of Equitable Commerce to come all the way down to Front street to buy their groceries from us at less than retail prices. All they have to do is to notify us that they desire to deal with us on either the C. O. D. or check basis and we will send them our self-addressed postal cards, which are so arranged that the quantity of any particular kind of goods desired need but to be set down in a column on the back of these postal cards designed for that purpose; the postal card is then mailed and upon receiving the same we promptly dispatch the order for goods by our delivery service. Nothing could be simpler.

Now, as we have frequently reiterated in these columns, as the Bureau of Equitable Commerce begins to yield a profit through its patronage by the people, its certificate holders—the patrons—will receive 33% per cent of such profit, so that the people will not only be supplied with goods at nearly wholesale prices but they will receive the benefit of the profit side of the business, of the Bureau which was instituted solely for the purpose of bringing the masses into a co-operative unity; breaking up the large number of retail stores; doing away with the middleman; absorbing the producer himself into the system, thus making the producer and consumer one and inseparable, as they should be; molding together upon the co-operative basis all the various lines of industry, thus abolishing small dealers in general; wiping out the present iniquitous system of banking and money, and establishing one great and harmonious commonwealth based upon the principle of commercial integrity, value for value, the performance of use as a requisite to the obtaining of the products of the soil and brain and the complete and final extirpation of competition as an incentive to industry.

This is the ultimate purpose of the Bureau for the accomplishment of which it has taken the initiative by the establishment of a grocery store for the people where prices are only a little in advance of wholesale figures. Give this organization your patronage and your moral support and we will make such a havoc in the commercial world such as was never dreamed of. Our patrons are increasing in number and our enterprise is sure to be a great success.

### How Middlemen Rob Producers.

It takes years, much labor, much care, and much money to produce a crop of fruit. Then it takes money, time, care and work to get boxes or baskets, gather the fruit, sort it, pack it, mark the packages and then put them on board the cars or boat, consigned to a commission merchant to be sold by him for the best price he can get in the open market. The grower is elated. At last he has realized a beautiful dream and sent some fine fruit to market, and

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now he is to be rewarded for his courage, his toil, his patient waiting and his outlay. After a little more waiting for the returns from the commission man, word comes that there was a glut in the market and his beautiful fruit, his beautiful dreams and fond hopes had to be sacrificed; only a nominal price being realized for his product, and this is again reduced by freight and commissions. It is a hard blow, and it makes him stagger. But he is brave; more fruit ripens and he tries it again, for he must have some ready money to meet imperative demands. "Dull sale, slow prices, small margin, light returns" are this time the crushing words of his commission merchant. "Is this possible?" he says, for he has been reading the market reports in the newspapers. He comes with his next consignment to see for himself. He finds the market good, with a ready sale for his choice fruit. "Fine market to-day, and you are in luck this time," says the quick-witted and glib commission man! He has learned his lesson, but what good will it do him? He cannot come with every shipment to see what is the state of the market, and he finds himself in the hands of a man whose only interest in his welfare is the amount of commissions he can make out of him. He looks about him, now, aroused and suspicious, and tries to learn the real state of the market when his other shipments are made. What can he learn? Other commission men have no interest in him, and his very inquiries put them on their guard. He learns nothing—except that he is at the mercy of a class of men who do not inspire him with unbounded confidence! These men seem so heartless and unconcerned, and he finds that in case of a real glut of the market they do not exert themselves to save his perishable property, but simply let it rot because it does not sell itself without an effort on their part.

This is a false and vicious system for the sale of fruit or any other farm product. The true, honest and safe way is that promulgated by the Bureau of Equitable Commerce, which protects the producer and consumer alike, by a quick and equitable distribution.—*f. A. J.*

### Our Commercial Plan Explained.

We invite the attention of the public to the Co-operative Plan of Distribution and Collection adopted by the Bureau of Equitable Commerce which enables every one to become a sharer in the profits of the organization, to the amount of 33 1/3 per cent and, at the same time, retails goods at less than retail prices. Every one purchasing our certificates, which range in price from \$1.00 to \$100.00 becomes a Patron of Equitable Commerce and a part owner of the commercial system. Each certificate purchaser receives a check of denomination equal to that of his certificate. If, say, the same be for \$5, that amount is stamped upon the check in numerals ranging from 5 cts. to 50 cts., and as goods are purchased from the Bureau these numerals are punched out until the whole amount of the check is exhausted, when the same is taken up. Thus it will readily be seen that for the purchase of the merchandise handled by the Bureau (which will gradually include every line of supply) its certificates and accompanying checks by furnishing goods to its Patrons at nearly wholesale prices, will be more valuable to them than United States currency, and by adhering to the same, they will establish an equitable system of exchange between the producer and consumer; (for the Bureau will eventually deal directly with the producer in all lines), render superfluous fiat money which the money power can contract or expand at pleasure; and effect a safe solution to the vexatious financial problem which today confronts us.

We invite you to inspect our stock of groceries, and other goods usually kept in a first class grocery store, purchase of us, be convinced of the feasibility and economy of the plan, become a Patron of Equitable Commerce (and thereby a joint owner) dispose the superfluous and rapacious middle men and thus aid in consummating a radical revolution in the present unjust commercial methods which must inevitably end in financial disaster and ruin.—Store of the Bureau of Equitable Commerce, 212 and 214 Front Street. Orders taken at residence, or sent on the receipt of the Bureau's postal cards, with which its Patrons are supplied, and goods delivered at every point ordered. Telephone No. 200.

### REV. ROBERT COLLYER ON LABOR.

I have no hesitancy in saying that the man who builds a strong, straight wall week days does better than the man who proaches a weak sermon on Sundays; that the maid in the kitchen working faithfully takes a far higher rank than the young ladies in the parlor who dawdle through the days reading the last new story—a story, perhaps, which tells of the grand dignity of the worker, while she herself is unable to take a loaf of bread or wash a shirt.

The secret thread of this life of nobility, my dear people—this life of labor which she herself is unable to take a loaf of bread or wash a shirt, and ever growing working forces, from those who employ them; and may I not say also, that this general great contempt of labor is steadily eating like a cancer into the strong manhood of American citizens?

Be proud, my dear people, of the working folks in every calling, and do not forget that from their ranks have sprung the greatest minds in theology, science, literature and war. When I in memory recall my old friend Garfield, it is then that I recognize to what distinction and honor the laboring man can attain. I trust that ere long the silken thread of honest labor may weave a string which will in turn produce a cable, and then a bridge, upon whose broad span one and all—labor and capital—may stand and cheerfully fraternize.

The public is pretty well sickened with this sort of hodge-podge from the clergy. It has grown very stale and tasteless, like a cocoanut without its juice. The clergy, when it indulges in this sort of pulpit prattle is simply talking against time. It is drawing a large salary, (we believe Rev. Mr. Collyer is quoted at \$10,000 a year,—a very comfortable sum to drag through life upon) and must therefore, you know, say something when it opens its mouth on Sunday. It frequently opens its mouth during the week but mainly for the purpose of masticating turkey, sirloins, etc. and to sprinkle, in chinese-laundry style, the milk of "christian" kindness upon the heads of the dear ladies and vestrymen of the parish. Harriet Martineau, the great humanitarian said many years ago: "Not even the slave-holding and commercial classes, are so guilty of the crime of slavery as the clerical class; their opposition to its abolition is well nigh universal and they use all their authority as religious teachers in favor of slavery, and yet when its abolition is finally accomplished, they will claim the glory of a reform which they did their utmost to retard." The clergymen have always taken this same cowardly, hypocritical stand, upon all radical questions—and what question is there of great moral and social importance that is not a radical one?

The words quoted from Robert Collyer sound very sweet, no doubt, but they simply deal in generalities. They do not particularize. If this portly, well fed, adherent to the cloth had a sincere love for the poor and oppressed and a righteous contempt for the rich and the lazy—which latter class is the principle factor in the production of his salary—he would not say to these selfish, insipid occupants of cushioned pews when speaking upon the all-absorbing social question, "may I not say" or "be proud, my dear people, of the working folks," but with that rugged honesty and straight forward speech which characterizes the true friend of humanity he would, in unmistakable accents, DECLARE his honest convictions, and, in so doing would, perforce, denounce unflinchingly the whole nest of tawdry autocrats who presume to elevate their necks, like peacocks, above their fellows, because a vitiated body politic has permitted them to steal and defraud the masses under the gaudy, though rotten cloak of the law. Clergymen are not denouncing much of anything now days any more than they ever have been in the habit of doing. They can always be depended upon to uphold existing institutions for the reason that upon these rests their material support. If they tread upon the denunciatory line it is always in a weak kind of a way, with one foot, only, so that, if things begin to look risky they can readily step back again. On such matters as intemperance or general political corruption they are seemingly very bold, because these are popular points of attack; but let there arise an issue by the adhering to which one's livelihood, popularity or life are endangered, and these mild-faced gospel sand slingers will crawl into their holes as sickly and quietly as a ground hog upon the approach of an intruder.

Harriet Martineau hit the nail on the head when she declared in the above language the attitude of clergymen toward black slavery. And, just as she says, they have the effrontery, to-day, notwithstanding their flagrant recalcitance to a great moral obligation, to claim a large share of the credit for the suppression of the rebellion. True; Starr King, Henry Ward Beecher, Bishop Simpson

now he is to be rewarded for his courage, his toil, his patient waiting and his outlay. After a little more waiting for the returns from the commission man, word comes that there was a glut in the market and his beautiful fruit, his beautiful dreams and fond hopes had to be sacrificed; only a nominal price being realized for his product, and this is again reduced by freight and commissions. It is a hard blow, and it makes him stagger. But he is brave; more fruit ripens and he tries it again, for he must have some ready money to meet imperative demands. "Dull sale, slow prices, small margin, light returns" are this time the crushing words of his commission merchant. "Is this possible?" he says, for he has been reading the market reports in the newspapers. He comes with his next consignment to see for himself. He finds the market good, with a ready sale for his choice fruit. "Fine market to-day, and you are in luck this time," says the quick-witted and glib commission man! He has learned his lesson, but what good will it do him? He cannot come with every shipment to see what is the state of the market, and he finds himself in the hands of a man whose only interest in his welfare is the amount of commissions he can make out of him. He looks about him, now, aroused and suspicious, and tries to learn the real state of the market when his other shipments are made. What can he learn? Other commission men have no interest in him, and his very inquiries put them on their guard. He learns nothing—except that he is at the mercy of a class of men who do not inspire him with unbounded confidence! These men seem so heartless and unconcerned, and he finds that in case of a real glut of the market they do not exert themselves to save his perishable property, but simply let it rot because it does not sell itself without an effort on their part.

This is a false and vicious system for the sale of fruit or any other farm product. The true, honest and safe way is that promulgated by the Bureau of Equitable Commerce, which protects the producer and consumer alike, by a quick and equitable distribution.—*f. A. J.*

### Our Commercial Plan Explained.

We invite the attention of the public to the Co-operative Plan of Distribution and Collection adopted by the Bureau of Equitable Commerce which enables every one to become a sharer in the profits of the organization, to the amount of 33 1/3 per cent, and, at the same time, retails goods at less than retail prices. Every one purchasing our certificates, which range in price from \$1.00 to \$100.00 becomes a Patron of Equitable Commerce and a part owner of the commercial system. Each certificate purchaser receives a check of denomination equal to that of his certificate. If, say, the same be for \$5, that amount is stamped upon the check in numerals ranging from 5 cts. to 50 cts., and as goods are purchased from the Bureau these numerals are punched out until the whole amount of the check is exhausted, when the same is taken up. Thus it will readily be seen that for the purchase of the merchandise handled by the Bureau (which will gradually include every line of supply) its certificates and accompanying checks by furnishing goods to its Patrons at nearly wholesale prices, will be more valuable to them than United States currency, and by adhering to the same, they will establish an equitable system of exchange between the producer and consumer; (for the Bureau will eventually deal directly with the producer in all lines), render superfluous fiat money which the money power can contract or expand at pleasure; and effect a safe solution to the vexatious financial problem which today confronts us.

We invite you to inspect our stock of groceries, and other goods usually kept in a first class grocery store, purchase of us, be convinced of the feasibility and economy of the plan, become a Patron of Equitable Commerce (and thereby a joint owner) dispossess the superfluous and rapacious middle men and thus aid in consummating a radical revolution in the present unjust commercial methods which must inevitably end in financial disaster and ruin.—Store of the Bureau of Equitable Commerce, 212 and 214 Front Street. Orders taken at residence, or sent on the receipt of the Bureau's postal cards, with which its Patrons are supplied, and goods delivered at every point ordered. Telephone No. 200.

### REV. ROBERT COLLYER ON LABOR.

I have no hesitancy in saying that the man who builds a strong, straight wall week days does better than the man who proaches a weak sermon on Sundays; that the maid in the kitchen working faithfully takes a far higher rank than the young ladies in the parlor who dawdle through the days reading the last new story—a story, perhaps, which tells of the grand dignity of the worker, while she herself is unable to take a loaf of bread or wash a shirt.

The secret thread of this life of nobility, my dear people—this life of labor and growing working forces, from those who employ them and may I not say also, that this general great contempt of labor is steadily eating like a cancer into the strong manhood of American citizens?

Be proud, my dear people, of the working folks in every calling, and do not forget that from their ranks have sprung the greatest minds in theology, science, literature and war. When I in memory recall my old friend Garfield, it is then that I recognize to what distinction and honor the laboring man can attain. I trust that ere long the sliver thread of honest labor may weave a strong which will in turn produce a cable, and then a bridge, upon whose broad span one and all—labor and capital—may stand and cheerfully fraternize.

The clergy is pretty well sickened with this sort of hedge-podge from the clergy. It has grown very stale and tasteless, like a coconut without its juice. The clergy, when it indulges in this sort of pulpit prattle is simply talking against time. It is drawing a large salary, (we believe Rev. Mr. Collyer is quoted at \$10,000 a year,—a very comfortable sum to drag through life upon) and must therefore, you know, say something when it opens its mouth on Sunday. It frequently opens its mouth during the week but mainly for the purpose of masticating turkey, sirloins, etc. and to sprinkle, in chinese-laundry style, the milk of "christian" kindness upon the heads of the dear ladies and vestrymen of the parish. Harriet Martineau, the great humanitarian said many years ago: "Not even the slave-holding and commercial classes, are so guilty of the crime of slavery as the clerical class; their opposition to its abolition is well nigh universal and they use all their authority as religious teachers in favor of slavery, and yet when its abolition is finally accomplished, they will claim the glory of a reform which they did their utmost to retard." The clergymen have always taken this same cowardly, hypocritical stand, upon all radical questions—and what question is there of great moral and social importance that is not a radical one?

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and a few others of the cloth, did aid materially by their oratory and counsel at this trying period, but their support of and interest in abolition were not enlisted as ministers but as *citizens* of the Republic, and no religious body in this country, with the possible exception of the Eastern Unitarian association, which was then merely in its infancy, and stronger in moral purpose than it is now, gave its support to this great contest, until—minister-like—the voice of the North was shown to be unqualifiedly in favor of the repeal of slavery. The real moral stamina existing in modern theology is demonstrated by the circumstance that the various religious bodies of this country, at the time of the war when the issue was clearly and unmistakably drawn, were separated, so that today in most of the denominations, as instance by the Wesleyites, we have a Methodist Church North, and a Methodist Church South; two distinct organizations. But, mark you, it was not the clergymen that effected this separation but the influence of the laymen of the various denominations; they at last took abolition snuff, and, then, of course, the clergymen sneezed. Why shouldn't they? Sneezing at such a juncture in the controversy was rendered safe. The Roman Catholic Church never did come out, in any sense, in favor of abolition. Jesuitism was always in sympathy with the Southern cause, the Pope expressed that sympathy so far as it was prudent for him to do, and the same power actuated and directed the conspiracy which lead to the assassination of Lincoln. These are matters of record which, if every American citizen does not, ought to, know. We may appear to be digressing but when one undertakes to discuss the real attitude of the clergy—and this includes the Catholic clergy—toward existing wrongs one finds a broad and fertile field where little plowing has, as yet, been done.

Rev. Robert Collyer who gave utterance to the sentences above quoted and whose pusillanimous and aimless posture touching upon matters of labor is therein apparent, was himself, at one time an iron worker on day wages in a little town of Eastern Pennsylvania. This is to his credit. It is quite probable, if this clerical gentleman's inner consciousness could be probed, it would be discovered that he had a more satisfactory opinion of himself at that time when a wage worker and a producer, like the masses, than when, having been elevated through the development of talent to a station in society where, to maintain himself, he feels prompted to either apologize for the foibles or the injustice of wealth; or else, impelled by the powerful voice of discontent that is everywhere heard, or the heartrending cries of the suffering millions; he is forced to spread a slight, if harmless, layer of reproach upon the faces of his rich pew renters, in whom moral sense and all impulse of commonality are practically as dead as in figures of paste.

The modern clergyman is the most consummate specimen of insincerity, pliability and moral cowardice, extant.

### The Standard Oil Monopoly Abroad.

Not satisfied with controlling the petroleum trade of this continent says the *Journal of the Knights of Labor*, the Standard Oil Company has extended its operations to Europe. Within the last few months they have secured a combination of the large houses in Bremen and Hamburg engaged in the business and organized them into a gigantic stock company—the German-American Petroleum Company—in which the Standard magnates hold a controlling interest. The same plan of operation has been pursued at Rotterdam, Antwerp and Venice. The whole trade of Germany is being absorbed by this enormous combination, their only competitor being the German-Russian Naptha Importing Company, which deals in the import from the Baker wells in Russia. It is expected that they, too, will shortly be absorbed by the big American corporation, and then the market will be completely in the hands of the Standard monopolists. The German laws against combinations to raise prices of products are powerless against the Standard Oil Company's encroachments for the same reason that the laws passed by several American State Legislatures against combinations are ineffective—viz.: that the new organization is not a trust or an amalgamation, but a regularly organized mercantile company, such as is strictly within the law. We are curious to see how

Emperor William will deal with the matter. It is a very instructive spectacle as it stands, showing how much stronger the power of accumulated and organized wealth is than the boasted despotic power of the Hohenzollerns. Emperor William is no mere royal figure-head. He assumes to govern in fact as well as in name—yet a financial corporation mainly controlled by foreigners is able to set his laws at defiance and take absolute control of an important branch of industry. The real rulers in these days are not kings, emperors, presidents or legislatures, but millionaires.

The situation must excite unpleasant reflections in the minds of the nominal rulers of Germany and other European countries as to the result in case the enterprise of the Standard Oil monopolists were but the forerunner of a series of similar exploitations by the millionaires who control different lines of production in this country. Supposing Armour, for instance, were to acquire control of the meat trade, Carnegie to organize a syndicate and capture the iron industry, and some other American combination to monopolize the market for breadstuffs—would it not be a serious menace to the political integrity of Germany and, worse, an actual enslavement of the masses of German producers to foreign taskmasters? By the way, it is wonderful how much more clearly people can see the injustice and absurdity of such a system when the spoliators are foreigners or live at a distance, though the principle is just the same when they operate in their native country.

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Little advertising was resorted to in order to bring together the 800 people that assembled in Metropolitan Temple last Thursday evening in response to a second call for a convention of those interested in reducing the cost of living and establishing an equitable system of commercial exchange. 800 people may seem a small number to convene for such an important object, but, when it is taken into consideration how indifferent the people have grown to the guardianship of their vested rights, the number is quite large. The audience was composed of that class who think soberly and earnestly upon social questions and who came there for business and not for trifling. Efforts had been made to advertise the meeting by the use of a street transparency in a vehicle, such as is usually resorted to for the gathering together of political parties, but the policemen of this city persistently interfered with the passage of the conveyance bearing the same although there is no city ordinance warranting them to take such action. However, as stated, the people came, anyhow, and seemed to come instinctively for the meeting was conducted purely in their interest. A number of ladies identified with the Koreshian Unity occupied seats upon the platform, but Dr. Cyrus R. Teed, the founder of the new system of Commerce was the only speaker, being introduced to the audience by C. J. MacLaughlin, Editor of THE PLOWSHARE AND PRUNING HOOK. Dr. Teed began by giving a clear and comprehensive exposition of his system of commercial equation indicating the plumbline—integrity, to be the means for the leveling of the commercial relations of mankind and restoring the lost balance in the interchange of products. He said among other things that if the money spent in building and sustaining the churches of San Francisco, whose mock worship was held, were utilized in establishing a great industrial system for the people, the poor, who now suffer, would be clothed and fed and the money thus expended thereby turned to some account. The Bureau of Equitable Commerce, the speaker continued, had come to stay despite all opposition and it was not an advertising dodge to put money in some one's pocket but a co-operative institution for the sole benefit of its patrons with the ultimate object of establishing a great system of universal economy. If one thousand patrons could be secured from among the citizens of San Francisco, commercial equity was established, a revolution in commerce assured and a new Commonwealth, organized by the people, for the people, an inevitable conclusion. Bureaus, similar to the one founded in this city it is pro-

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posed to establish in every city and town in the United States, until, through the adoption of his system of exchange, by checks, the old money system with its speculating properties would be swept away. The audience gave close attention to his remarks and in response to a call many signified their desire and intention of patronizing the Bureau of Equitable Commerce and thus give the new commercial ball a good push forward. Any close observer last Thursday evening at this the second convention of the Bureau might have discovered the fact, that Dr. Teed, notwithstanding the maliciously false reputation he has won at the hands of the press, made then and there a deep impression upon the people as regards his sincerity and capacity as a social engineer, which, taking root, will multiply until the new party, the Koreshan party has become strong and potential, wielding the balance of power in the interest of the masses. The speaker announced that at the next meeting to be held two weeks from that evening in the same place, those present would be resolved into a school of national economy and set to voting. The new and final party of reform is at last born.

### A PATHETIC LETTER.

DEAR AUNT CHARITIE : I hear that your paper—the Vidette, is published to tell people how to save their homes, and I do wish you would tell us how to get ours back. It was such a pretty home, one we all loved so much, and mama grieves about it all the time, and often cries because we had to give it up, and live in this old rented house.

Papa is a farmer and worked hard to pay his debts, but could not, so he mortgaged our home, and thought he could make money enough to pay it up, and we all staid at home, and worked hard, and did not even go to Church on Sundays. I was kept home from school to help work, but still he could not pay up. So one day papa came home looking pale like he was ever so sick, and told mama that the man who had the mortgage on the place was going to take it from us, and we would have to move. Oh! Aunt Charitie, if you had seen us that day you would have thought some of our family were dead, we were all so grieved at the thought of losing all our work on our pretty home. We moved and papa is hired to a man and works away from home, and mama is sick nearly all the time and says she has no heart to work. We still do not attend church or school because we have no good clothes to wear out in company.

Mama used to play on the piano, but she is not able to own one now, and all her music books are piled up in one corner of the room, and are right dusty, she does not even sing now. I wish you could see her and say a few cheering words to her, for she needs comforting. I am only a little girl, but I do all I can to keep her in heart. I live in north Louisiana, and when Mr. Totts was up here last April, the people all went out to hear him and Mr. Adams speak. There was a heap said about the homes being mortgaged in Kansas, and other places, but nothing was said about people losing their homes in Louisiana. I suppose it was because they did not know of any in this state was why they did not speak of them. I write this to let you know that there is such suffering here. My papa don't drink whisky, nor play cards, and works every day but Sunday, and it looks like we ought to make a good living.

Yours affectionately, LITTLE NANNIE.

We clip the above from the fireside department of the *Farmers' Vidette*, Louisiana. Little Nannie describes the condition and ultimate fate of nine millions of homes in the United States, the boasted land of the free. This condition has been forced upon the people to give the profits of labor and the comforts derived therefrom to the usurers and Shylocks who control the legislation of this country through the two old parties. As John Sherman said in the senate, that "it became necessary to depreciate the government issue of money in order to make a sale for the bonds," so also it became necessary to mortgage the homes of the people in order to get possession of all the wealth that labor produces. It has been said that "of such (as little Nannie) is the kingdom of Heaven."

She has described the inevitable condition of the producers of America, unless the united efforts of the industrial organizations with their ballots sweep from the halls of legislation, the tools of the money power. It is said in the Lord's prayer, "Thy kingdom come; Thy will be done on earth as it is done in Heaven." Are the legislators elected by either of the two old parties trying to produce the condition prayed for by the Son of Man, or that prayed for by the worshippers of Mammon, the golden calf and the devil? In the name of God, how can the pulpit orators read little Nannie's description of one mortgaged home, the census of nine

millions of them mortgaged, and then say to their "beloved hearers" to "be contented with their lot, and submissive to the powers that be?" Is it possible that the teachers and doctors of divinity do not see that the money power must be dethroned before the Lord's prayer is fulfilled on earth? "Ye cannot serve two masters."—*Kansas Agitator*.

### THE CZAR ADMITS HIS RESPONSIBILITY FOR A GREAT OUTRAGE.

The speculation which has hitherto been indulged in as to whether or not the Czar had any cognizance of the cruelties which are being inflicted in his name upon his 5,000,000 Jewish subjects is now at an end, observes the *New York Tribune*. Alexander III accepts the responsibility for the barbarous treatment to which they have been subject, and publicly proclaims that he is determined to continue resolutely "to the end" the policy upon which he had entered with a view to the solution of the Jewish difficulty. He declares that the Jews have themselves forced that policy upon him by their conduct, and adds that "there has never been a single Nihilist plot in which the Jews have not been concerned, add that it is they who have been most actively engaged in the propagation of subversive movements." That the Jews as individuals have been largely identified with Nihilism and other revolutionary movements is undoubtedly true. But the fault lies at the doors of the Russian government in general and at that of the Czar in particular. When the late Emperor first inaugurated that era of enlightenment, progress and liberty, which he subsequently regretted and modified, the most extraordinary facilities were accorded in the direction of popular instruction. Among those to take advantage thereof were Jews whose superior intelligence enabled them to derive far greater benefits from the educational favors accorded by the government than the ordinary Russian moujik or tradesman. Unfortunately, however, all the principal professions and occupations for which their studies had fitted the graduates of the universities and colleges remained closed to members of the Hebrew race. The latter are excluded from the Government service, which is the Alpha and the Omega of everything in Russia, and hindered from pursuing any career in which their educational attainments would enable them to rise in life. Nor has the Government ever attempted in any way to remedy this state of affairs, and to open up new fields for their enterprise, industry and intelligence. On the contrary, each year brings with it some fresh ukase restricting the number of occupations open to members of the Hebrew race. The consequence is that every Muscovite city and town is thronged with numbers of highly educated and clever Jews, who, being unable to secure any employment or livelihood in keeping with the superior character of their attainments, lead a hand-to-mouth existence. Rendered desperate by starvation, by the utter hopelessness of their future, and by the intolerable persecutions of their race, it is only natural that they should constitute the very kernel of Russian Nihilism.

### GOG AND MAGOG.

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posed to establish in every city and town in the United States, until, through the adoption of his system of exchange, by checks, the old money system with its speculating properties would be swept away. The audience gave close attention to his remarks and in response to a call many signified their desire and intention of patronizing the Bureau of Equitable Commerce and thus give the new commercial ball a good push forward. Any close observer last Thursday evening at this the second convention of the Bureau might have discovered the fact, that Dr. Teed, notwithstanding the maliciously false reputation he has won at the hands of the press, made then and there a deep impression upon the people as regards his sincerity and capacity as a social engineer, which, taking root, will multiply until the new party, the Koreshan party has become strong and potential, wielding the balance of power in the interest of the masses. The speaker announced that at the next meeting to be held two weeks from that evening in the same place, those present would be resolved into a school of national economy and set to voting. The new and final party of reform is at last born.

### A PATHETIC LETTER.

DEAR AUNT CHARLIE: I hear that your paper—the *Vidette*, is published to tell people how to save their homes, and I do wish you would tell us how to get ours back. It was such a pretty home, one we all loved so much, and mama grieves about it all the time, and often cries because we had to give it up, and live in this old rented house.

Papa is a farmer and worked hard to pay his debts, but could not, so he mortgaged our home, and thought he could make money enough to pay it up, and we all sat at home, and worked hard, and did not even go to Church on Sundays. I was kept home from school to help work, but still he could not pay up. So one day papa came home looking pale like he was ever so sick, and told mama that the man who had the mortgage on the place was going to take it from us, and we would have to move. Oh! Aunt Charlie, if you had seen that day you would have thought some of our family were dead, we were all so grieved at the thought of losing all our work on our pretty home. We moved and papa is hired to a man and works away from home, and mama is sick nearly all the time and says she has no heart to work. We still do not attend church or school because we have no good clothes to wear out in company.

Mama used to play on the piano, but she is not able to own one now, and all her music books are piled up in one corner of the room, and are right dusty, she does not even sing now. I wish you could see her and say a few cheering words to her, for she needs comforting. I am only a little girl, but I do all I can to keep her in heart. I live in north Louisiana, and when Mr. Tetts was up here last April, the people all went out to hear him and Mr. Adams speak. There was a heap said about the homes being mortgaged in Kansas, and other places, but nothing was said about people losing their homes in Louisiana. I suppose it was because they did not know of any in this state was why they did not speak of them. I write this to let you know that there is such suffering here. My papa don't drink whiskey, nor play cards, and works every day but Sunday, and it looks like we ought to make a good living.

Yours affectionately, LITTLE NANNIE.

We clip the above from the fireside department of the *Farmers' Vidette*, Louisiana. Little Nannie describes the condition and ultimate fate of nine millions of homes in the United States, the boasted land of the free. This condition has been forced upon the people to give the profits of labor and the comforts derived therefrom to the usurers and Shylocks who control the legislation of this country through the two old parties. As John Sherman said in the senate, that "it became necessary to depreciate the government issue of money in order to make a sale for the bonds," so also it became necessary to mortgage the homes of the people in order to get possession of all the wealth that labor produces. It has been said that "of such (as little Nannie) is the kingdom of Heaven."

She has described the inevitable condition of the producers of America, unless the united efforts of the industrial organizations with their ballots sweep from the halls of legislation, the tools of the money power. It is said in the Lord's prayer, "Thy kingdom come; Thy will be done on earth as it is done in Heaven." Are the legislators elected by either of the two old parties trying to produce the condition prayed for by the Son of Man, or that prayed for by the worshippers of Mammon, the golden calf and the devil? In the name of God, how can the pulpit orators read little Nannie's description of one mortgaged home, the census of nine

millions of them mortgaged, and then say to their "beloved hearers" to "be contented with their lot, and submissive to the powers that be?" Is it possible that the teachers and doctors of divinity do not see that the money power must be dethroned before the Lord's prayer is fulfilled on earth? "Ye cannot serve two masters."—*Kansas Agitator*.

### THE CZAR ADMITS HIS RESPONSIBILITY FOR A GREAT OUTRAGE.

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The thought of the animal has narrow limitations, and the lower in the animalistic scale it is, the narrower are the limits of its thoughts. The more man approaches the Divine the broader and more universal his thoughts.—*World's Advance Thought.*

Wherever wrong is done  
To the humblest or the weakest 'neath the all-beholding sun,  
That wrong is also done to us, and they are slaves most base  
Whose love of right is for themselves and not for all their race."  
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The United States is at the present time England's most profitable dependency. What the war of the revolution failed to accomplish for that nation its money has done. The United States feeds, clothes and governs itself and annually remits to England a large portion of its net profits in production. This is done through the power of money to oppress.—*The National Economist.*

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During the last four months twenty men and women committed suicide rather than live by beggary or crime. This was not in India, Africa or any other heathen land, but in New York, in the midst of the blessings of free American institutions, Christian civilization, "triumphant democracy," etc., etc. Possibly, when our churches get through discussing the Briggs case, the Newton case, the Pauline epistles, the Nicene creed and other important theological matters, they may find time to inquire into the question of how it comes that men and women are brought to this awful choice, and say whether a civilization under which such a thing is possible can be in any true sense Christian.—*Journal of the Knights of Labor.*

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