

# THE PLOWSHARE

# AND PRUNING HOOK

## INDICATOR OF COMMERCIAL EQUATION.



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If you wish the destruction of monopoly, the competitive system, and the modern Church, particularly Jesuitism, and desire the phenomena of integrity applied to human relations, you will make no mistake in subscribing for this most radical, rational and rare reform paper published on this Continent.

THE UNCOMPROMISING CHAMPION OF TRUTH.

ENTERED AT THE SAN FRANCISCO POST-OFFICE AS SECOND CLASS MATTER

FOUNDED BY KORESH.

C. J. MACLAUGHLIN, EDITOR.

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### The Recent Deaths of Notable People and Their Significance.

The times are remarkable for the taking off of men and women prominent in the various fields of achievement. Grant started the ball rolling by yielding to the throats of cancer, and by his death the central military figure of the last quarter of a century was transferred to another realm. He had not long ceased to breathe before Sheridan, and then Sherman, yielded to the mandatory whisperings of the desolating visitor, and forgot the roar of artillery in the communion of kindred spirits. Then there departed George Bancroft, James Russell Lowell, Longfellow, Browning and others of that class. The Church has buried such men as Cardinal Newman, Beecher and Storrs, and the State has relinquished personalities like Emperor Frederick, President Greey, Gambetta and John Bright. Now go Boulanger—at one time a popular idol—and Parnell, who fell for the sake of passion and because Jesuitism saw in his confessed weakness an opportunity to push him to the wall on account of his opposition to Catholicism. Parnell was in the way. The large majority of the Irish people are committed to the Pope. In speculative thought Bradlaugh, Blavatsky and others have gone. The removal of all these has left the panorama of human activity in a decidedly bare condition. These personalities were polarizers of human energy in their respective domains, and by their deaths humanity—or, at least, those portions of it that were directed or controlled, either consciously or unconsciously, by these thought-centers—was depolarized and its energies scattered. It is a fact well founded, whether accepted or rejected, that men and women ushered into this world are subject to the course of the particular star under which they are born, and as sheep flock and are led by a shepherd, as men group and are marshalled by a leader, so stars cluster under the majestic poise of stellar centers. It is by the operation of this law that human thought receives its impulse. Washington polarized the spirit of independence that enabled our forefathers to throw off the British yoke, Webster focalized the spirit of union that made the United States a continued possibility, and Lincoln gathered to himself the spirit of opposition to black slavery that had been heaping up for a century, by which he effected the triumph of abolition. In the same manner was Christ the focal point of a cycle's love and wisdom, whose mission will culminate in the kingdom of righteousness in the earth.

As we have frequently said in these columns, the age is culminating and a new one is about to dawn upon us, bearing with it better precepts for human action and higher aims; but before this time shall come, before truth shall shed its luster upon a darkened world, the race must be depolarized from the fallacy which now obtains. There are left in the arena of civilized life, just six characters who delay, by persisting to live, the consummation of a cycle's work. They are Pope Leo XIII, Bismarck, Queen Victoria, Gladstone, Blaine and Jay Gould. These personages are great polarizers of human energy although all committed to fallacy as to either government, finance or religion. Any of them are liable to die at any moment, all being in feeble health. By the death of Pope Leo XIII, Catholicism will be shaken from center to circumference, for amid Jesuitical machinations regarding his successor, the Church will suffer a final relapse and be ready for disintegration. Bismarck, notwithstanding his retirement by the young Emperor, is the master spirit of the German Empire, and the converging point of the Fatherland's imperial energy. Queen Victoria is the final expression of British royalty, and focalizer of the loyalty of English subjects. Gladstone is the self-poised genius who stands between Great Britain and anarchy. He gathers within himself the liberal, progressive, yet tolerant thought of his people. With his dissolution there will be much segregation of English purpose. Blaine, while not a profound man, nor a statesman in any true sense of that term, is nevertheless the great leader of a large class of his countrymen. While a crafty politician, he not withstanding, has admirably succeeded in shutting the eyes of the masses as to the actual intent of his political

schemes. He represents and focalizes the effervescent, superficial, impulsive, pushing spirit of American institutions—a spirit that has no profound grasp of governmental obligations nor of scrupulous methods, whether in politics or business and which is speeding on with its accumulated wealth, pilfered by gambling and speculation, to the catarract of revolution. The Americans of this class adhere to Blaine as the enemies of Rome cling to Cataline, and with his demise—which may occur at any moment—they will be left bewildered and confounded. They have no one with the brilliancy, diplomacy and magnetism necessary to fill his place. The last great polarizer is the Mephistopheles of commerce, Jay Gould. He is the focal point of America's pre-ent financial methods—the arch-imp of competition and the wizard of speculation. When he goes—and his death cannot be long deferred—Wall street will howl with confusion and its bloated bondholders will battle with each other as do the devils in hell when his Satanic Majesty takes an outing.

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New Yorkers seem to be getting California fruit for about the same price that San Franciscans pay for it, while the large supply of Eastern fruit, mainly apples and grapes, gives the New Yorker a far better chance to get good fruit cheap than we enjoy here. Although we live in the heart of the finest fruit country in the world, fruit and vegetables become dearer every year. A fortune awaits the man who will devise some means of bringing the producer and consumer together, so that the costly toll of the wholesale and retail dealers may be abolished.—San Francisco Chronicle.

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But such a gigantic undertaking as will revolutionize commerce, destroy the money power and overthrow the broker, will only be evolved from a mind actuated solely by an impulse to serve humanity. Such a system has been evolved from such a mind, and while at present in an embryo state, to the money power its campaign in the near future means war to the knife and knife to the hilt. Commercial equation must triumph as the only solution to the commercial problem and we are glad to see a paper of monopolistic sympathies make the concession as noted above.

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THE CHINESE uprising—the continuance of which is ominous as to the future well being of the Celestial kingdom—is, beyond peradventure the result of Christian interference in that country. It is a well known fact that in this city Chinese girls are taken by legal measures from their owners and placed in Christian schools. The pagans are naturally opposed to this mode of procedure and hence circulate all kinds of stories as to the disposition of the girls by the Christians. It is charged by the Chinese that they are butchered and sacrificed by the Christians and their missionaries as a religious rite, and it would not be surprising, therefore, if every Christian missionary, Catholic and Protestant in China were either killed or banished from that country. Such a fate they would not deserve for the reason that religious zeal and fanaticism have prompted these envoys to adopt any measures that will insure their religious ascendancy over the Chinese mind, and as lying is one of the main props of the modern Christian Church, it is not surprising that the pagan should adopt a course of misrepresentation in order to rid his country of those professed but spurious followers of the teachings of Christ. Religious zeal, unless actuated by the most rigid moral obligation will invariably impel men to the most extreme and unscrupulous measures to execute its designs. These missionaries having made thousands of influential converts in China can easily be the means of fomenting a commotion in that land such as the Chinese nation has never witnessed and we anticipate just such an outcome from their intrigues.

#### Methodists In Council.

The Methodist Ecumenical Council now in session at Washington, D. C., is an international body. It represents the Methodist Church of all Christendom and is a body convened every decade, for the purpose of discussing matters for the betterment of the discipline and policy of the Church. The Methodist Church South joins hands with this body in amicable discussion; although it must always remain a matter of serious perplexity to the reasoning Methodist mind to determine why it was necessary for the Methodist Church to have been split in two by the issues of the late war. If it is a Church founded upon a great moral and religious principle it would seem that that principle should have been potential enough to have kept the Church intact despite the clash of arms and of opinions regarding the slavery question. Attempt to explain as it may this grave discrepancy between its principles and its practices, the fact remains that the division of Methodism in this country over the issues of the rebellion, was a tacit admission on the part of that body that sectionalism sank deeper in the hearts of its brethren than did its Wesleyan tenets. This is a damaging admission for a religious body to make because it is a sure test of its real spiritual strength. A religious denomination that cannot hold together amid the throes of selfish human contention had better hang up its fiddle and its bow as an evangelizer of the world, for no such institution can, in the very nature of the case, be the chosen instrument of God Almighty for the regeneration of the world.

This Methodist Council has assembled for a friendly discussion of religious matters touching upon church polity. One brother the other day touched upon the attitude of modern science toward religion, but, fortunately for the Church, he did not dwell very heavily on this point, for if he had it would soon have been made manifest to the brethren, that is if they were capable of seeing through a stone wall with a hole in it—that its attitude was a serious one. In fact modern science and modern religion, like oil and water, will not mix, and either one or the other must, therefore, be thrown overboard. Which shall it be? If both were scattered to the four winds of heaven the world would doubtless live on, the same as usual, for neither are founded upon reason and demonstration. However this is not the place to discuss that question. Bishop Fowler of this city, arose after the brother referred to and others had made their remarks and said that if the Church could not adjust itself to science it would have to go. He therein echoed the curfew

which has resounded for years throughout the land announcing the surrender of modern ecclesiasticism to the accepted, although inconclusive researches of the Darwins and Spencers.

Since the discussion of modern science vs. modern theology proved a fizzle, would it not have been well for these well fed followers of Wesley to have undertaken a controversy as to the real causes for the prevailing and growing religious apathy and atheism, and the existing enormity of degradation, misery and suffering? Probably not, since these evils have their root in the love of money. And how would the Methodist Church fare deprived of the support of the money power, the National Bank thieves, who have been the cause of the suffering and poverty of the masses, and therefore of atheism, degradation and intemperance?

The Washington Legislature employed a chaplain recently to open its deliberations with prayer, when upon its being discovered that the statutes did not permit of the employment of such an official, who was being paid at the rate of five dollars a prayer, the aforesaid messenger of God struck. Five dollars or no prayer, was his grievance, and up to the latest advices he was still locked out. The golden calf and not God, is the power back of the Methodist Church, as it is the source of inspiration of modern Christianity in general, both Catholic and Protestant. When therefore, this prop of the Church goes under—as it soon must—the Church must go with it; and let it go. The Methodist Ecumenical Council as a humanitarian body is a farce. Let it adjourn *sine die*!

THE POSTMASTER General's selection of a Post Office site in this city will, if everything else fails, serve as ample evidence of his business sagacity (?) as a Postmaster-General. San Franciscans are expressing their dissatisfaction with the site in no uncertain tones. Its location is remote from the business centre. But, still, it may all be in keeping, for the new Post Office will be built over a bog, that, from all accounts, will not withstand the pressure of a massive structure, and since the government making the appropriation for the erection of this building is built on a bog (misconceived liberty) which is causing it to rapidly sink, it is only appropriate that there should exist perfect harmony in the administration of governmental affairs.

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THE CHINESE uprising—the continuance of which is ominous as to the future well being of the Celestial kingdom—is, beyond peradventure the result of Christian interference in that country. It is a well known fact that in this city Chinese girls are taken by legal measures from their owners and placed in Christian schools. The pagans are naturally opposed to this mode of procedure and hence circulate all kinds of stories as to the disposition of the girls by the Christians. It is charged by the Chinese that they are butchered and sacrificed by the Christians and their missionaries as a religious rite, and it would not be surprising, therefore, if every Christian missionary, Catholic and Protestant in China were either killed or banished from that country. Such a fate they would but deserve for the reason that religious zeal and fanaticism have prompted these envoys to adopt any measures that will insure their religious ascendancy over the Chinese mind, and as lying is one of the main props of the modern Christian Church, it is not surprising that the pagan should adopt a course of misrepresentation in order to rid his country of these professed but spurious followers of the teachings of Christ. Religious zeal, unless actuated by the most rigid moral obligation will invariably impel men to the most extreme and unscrupulous measures to execute its designs. These missionaries having made thousands of influential converts in China can easily be the means of fomenting a commotion in that land such as the Chinese nation has never witnessed and we anticipate just such an outcome from their intrigues.

#### Methodists In Council.

The Methodist Ecumenical Council now in session at Washington, D. C., is an international body. It represents the Methodist Church of all Christendom and is a body convened every decade, for the purpose of discussing matters for the betterment of the discipline and policy of the Church. The Methodist Church South joins hands with this body in amicable discussion; although it must always remain a matter of serious perplexity to the reasoning Methodist mind to determine why it was necessary for the Methodist Church to have been split in two by the issues of the late war. If it is a Church founded upon a great moral and religious principle it would seem that that principle should have been potential enough to have kept the Church intact despite the clash of arms and of opinions regarding the slavery question. Attempt to explain as it may this grave discrepancy between its principles and its practices, the fact remains that the division of Methodism in this country over the issues of the rebellion, was a tacit admission on the part of that body that sectionalism sank deeper in the hearts of its brethren than did its Wesleyan tenets. This is a damaging admission for a religious body to make because it is a sure test of its real spiritual strength. A religious domination that cannot hold together amid the throes of selfish human contention had better hang up its fiddle and its bow as an evangelizer of the world, for no such institution can, in the very nature of the case, be the chosen instrument of God Almighty for the regeneration of the world.

This Methodist Council has assembled for a friendly discussion of religious matters touching upon church polity. One brother the other day touched upon the attitude of modern science toward religion, but, fortunately for the Church, he did not dwell very heavily on this point, for if he had it would soon have been made manifest to the brethren, that is if they were capable of seeing through a stone wall with a hole in it—that its attitude was a serious one. In fact modern science and modern religion, like oil and water, will not mix, and either one or the other must, therefore, be thrown overboard. Which shall it be? If both were scattered to the four winds of heaven the world would doubtless live on, the same as usual, for neither are founded upon reason and demonstration. However this is not the place to discuss that question. Bishop Fowler of this city, arose after the brother referred to and others had made their remarks and said that if the Church could not adjust itself to science it would have to go. He therein echoed the curfew

which has resounded for years throughout the land announcing the surrender of modern ecclesiasticism to the accepted, although inconclusive researches of the Darwins and Spencers.

Since the discussion of modern science vs. modern theology proved a fizzle, would it not have been well for these well fed followers of Wesley to have undertaken a controversy as to the real causes for the prevailing and growing religious apathy and atheism, and the existing enormity of degradation, misery and suffering? Probably not, since these evils have their root in the love of money. And how would the Methodist Church fare deprived of the support of the money power, the National Bank thieves, who have been the cause of the suffering and poverty of the masses, and therefore of atheism, degradation and intemperance?

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## Rights and Crimes.

Samuel P. Putnam who was editor of *Freethought* until its suspension, and who is well known in these and other parts as a lecturer, in the interest of free thought, delivered a disquisition last Monday evening in Union Square Hall on, "The American Government", in which he outlined the province of the general government as provided by the constitution of the United States. The lecture was an able argument—so far as it went—but like grandfather's moss-covered clock "it stopped short" when the most interesting point of the discourse was reached. The lecturer ably defined the function of the town, county, state and general governments, showing why one department of the government should not infringe upon another. He also demonstrated how society preceded government, the latter being simply a consequence and expedient of the former. He also explained the nice distinction between natural and artificial crimes; natural crimes being the forcible invasion of individual rights; and artificial crimes, such as smuggling, the product of legislative enactment. He easily proved that government was instituted solely for the prevention of natural crimes, and these infringements of human rights having been provided against, government, in the very nature of the case, ceased to possess further power. He then quoted from the constitution of the United States—a trite document, by the way, whose real meaning no living man can explain—to show that a citizen of the United States, was permitted, by its provisions, to worship God according to the dictates of his conscience and guaranteed full protection of his rights and property in the doing of the same. Vices were also explained as not coming within the province of governmental control. They were matters which the law could not touch because, preceding government, they existed in society and were therefore, beyond the jurisdiction of the law in so far as they did not intrude upon individual rights.

The speaker then quoted several instances where the exercise of religious rights had been trampled upon by the general government; the Mormons had their property confiscated while exercising their rights, as provided by the constitution, in the worship of God; and a seventh day Adventist was arrested in Kentucky by his Christian neighbors for working in his field on the first day of the week, Saturday being observed by him as the Sabbath. As the speaker declared, these acts on the part of the General Government, and the Kentucky State Government, were in direct violation of the Constitution of the United States. No fair, reasoning person could deny any of the arguments presented, they were as clear as the sunlight, and the Government, in the cases referred to, clearly usurped power. The speaker made fine points and we will be glad if he delivers his lecture all over the country, because it will let the people see what the real office of government is and how it exceeds its functions and becomes a source of tyranny; but where we do pick a bone with him is when he supposes that a minority can ever have rights that the majority does not desire to grant. That is what he expects and that is the illogical part of his reasoning. Why illogical? The law of the survival of the fittest, which is one of the main tenets of Darwinian evolution, and accepted by every agnostic, ordains otherwise. The little pig in the swill trough can complain that the big pig will not leave anything for him to eat, but, while it may be a sad case, the little pig can do nothing in the matter, but to submit to the will of the big pig.

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In our next issue, we will discuss how this great desideratum can be obtained.

## SINGLE TAX.

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I take as an illustration of the views of Single Tax advocates, the following from a tract belonging to the Land and Labor Library: "A piece of property rents for \$1,500 per annum; of this sum \$1,200 is for interest, insurance, taxes and other necessary expenses, and \$300 for the use of the naked earth. The latter is paid for the use of something never created by man, to which all are by natural right equally entitled, and which owes its rental value of \$300 a year exclusively to the common enterprise and energy of the entire community." Simply on the ground that they have in no way earned it, but the community, acting simply for itself, has given rise to it; the Henry George system of Single Tax would appropriate this \$300 ground rent, by taxation, to the uses of the community whose efforts individually and collectively, caused it. If we analyze the remaining \$1,200 taken as rent, we will find that more than half of it was taken as interest. Desiring to be liberal, we will call the amount paid as interest \$600, or twice the sum of the ground rent.

Now let us take another case given in another tract of the "Land and Labor Library," entitled "My Landlord," which gives the sad but not uncommon experience of a poor unfortunate rent-paying New York merchant. Rising from the position of a clerk, he rented an eligible corner and opened a stationery store. By the most assiduous and persevering and upright labors, day and night, of himself and his young wife he had secured a good trade at the end of three years when his lease expired. His rent had been \$600 per year for a store room and a small room in its rear, in which they had lived. Of this rent according to the analysis in the former case \$120 would be ground rent, and \$240 interest, and the remainder would serve for insurance, taxes and other necessary expenses. The industry, integrity, and self denying struggles of this honest young husband and wife had made this corner valuable, and so the landlord informed them that he had been offered \$3,000 rent for the premises which they must pay or vacate. They could not transfer the good will of their business, which had cost them so dearly, to another location, and so undertook to bear the heavy yoke of bondage so cruelly and unjustly put upon them, and were soon sold out by the sheriff and added to the list of bankrupts. Does anybody wonder why merchants at first successful, generally fail? Their very success, inviting the cupidity of others, proves their ruin. But let us analyze this extortionate \$3,000 rental. The ground rent, keeping the same proportion as in the other case,

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would be \$600, and the interest, taxes, insurance and other necessary expenses would be \$240. The burdens of the property in the form of taxes, insurance and other expenses have not increased, but remain as before, \$240; but the interest, mainly because of the industry, enterprise and integrity of the tenants, has mounted up to \$2,160, or 900 per cent.

Now Henry George and the Single Tax people approve of interest, and assure us that if speculative land values were only destroyed by the State's appropriating the rental of the bare land nobody would be oppressed and everything would be lovely. Bear in mind that Single Tax advocates distinctly disavow any purpose or intention to interfere with absolute and perfect titles to land in the hands of private owners, hence can not prevent the rise of rent. Their only purpose is to appropriate as taxes the portion of rent that a government board shall determine is ground rent. Now recall the ground on which it is proposed to confiscate for the benefit of the community, this ground rent. It is simply and solely for the reason that the private parties who now get it never earned a penny of it, but that the community produced it. If this is a good reason for taking it from them, and we agree that it is, then we affirm and will certainly prove that the much larger sum, and far the more oppressive amount when rent goes up, because it increases more rapidly, which is classed as interest, should be taken also. It is said, and truly, that the Creator gave the land for the use, not of a class, but for the benefit of all men equally, and the rental value of land arises entirely from the "common enterprise and energy of the entire community." Precisely similar are the facts with regard to the \$600 and \$2,160 interest. To make possible and facilitate the exchanges of products and services, and in intention, for no other purposes, the community, and not individuals, (for they neither did, nor were competent for such an act more than to create the ground that was the occasion of their getting the \$300 ground rent, by its voluntary act, created money with its legal tender power, to act as Judge Tiffany says, as "sovereignty in the market," simply and solely and only as a medium of exchange, and for no other purpose whatever.

In its true nature, of whatever material made, money is simply a note of hand, an acknowledgement of indebtedness to the holder, which shows that he has parted with some service or commodity, and is entitled to the same amount of value in such other service or commodity as he may desire. When he receives the face value in such service or commodity the debt is paid and the obligation fully cancelled. Now as in the case of land rent, with this difference that the voluntary act was by the community only for its own benefit, collectively and individually, while in the other case the voluntary acts were by individuals or by the community for its own interests, individuals take advantage of the voluntary act, or the unintended result of the voluntary act of the community in creating a medium of exchange, to extort an annual rental called usury, or in modern times, interest, in the shape of a per cent. of increase on each unit of currency which they own or can control. They no more earn this money than the holders of title deeds earn the money paid for the rent of land. Both land rent and usury are unjust and oppressive, but the latter, which is approved by Single Tax advocates, is the most oppressive of the two, and if allowed to remain when the former is destroyed, if indeed it can be destroyed while comparatively few persons hold perfect titles to all the land, which I very much doubt, will prevent any great relief to the laboring poor. I shall continue this discussion in two or three more articles and invite the most searching criticism of Single Tax advocates. Neither they nor I have any real interest in advocating that which is not true.

[Note. This was the first of a series of articles on Single Tax, the publication of which, however, has been delayed through the failure of the postal service to promptly deliver the same.—Ed.]

## Business, and Religion and Politics all Desperate Gambling.

(By O. F. L'Amoreaux Ph. D.)

The Spokane, Wash., Industrial World puts it this way: "Take a man with ever so generous or noble a nature and place him as owner or master, or overseer of a factory or coal mine, or any similar enterprise in this cruel competitive industrial system of our age, and you will sink him to the moral level of a Satan."—The People.

The above gives us a glimpse of the real situation of the world today and the cause of it. In this age of corporations and trusts and combines, which are the results of the competitive system gone to seed, there is no room for true religion; no room for God or goodness; no room for morality, liberty, independence or manhood.

To make a successful business man you must take out of him all conscientious scruples about practical righteousness and equality of rights among men, all the milk of human kindness, all regard for morality and true religion—everything, in short, inconsistent with the one purpose—to beat his competitors, or faithfully serve the soulless machine of which he has to become the plant tool. His catechism, and his political platform can have but one article or plank, and that the one indicated by the Senior Editor of the Chicago Tribune, as he was reported, in a speech before the Chicago Press Club a few years ago, in which he is credited with saying, that when he started the newspaper business in Chicago he did so with the lofty moral purpose to lead the people in the right direction, but he soon found that that did not pay, not being what they wanted, and now the end in view was the almighty dollar. Whether he said so or not, any one who has watched the course of that, with the great mass of the newspapers of the present, ought not to be long in coming to the conclusion that the statement is the severe and literal truth not only in that case, but generally. As he is reported in the papers, Czar Reed recently in an interview, set forth the facts, as they now exist, not only in politics, but in religion, in business, in everything of today. Boasting of his own, and the exploits of the Republicans in the last congress, he is reported to have said: "We never lost a trick in the whole game. Not a trick. Play whist? Then you understand what it means to take the thirteen tricks. Well, that is what we did. Nothing got away from us. If the game of politics is worth joining in at all, it should be played with the best skill and judgment that one possesses. Politics? Its business—all business." And business and politics, and statesmanship and religion and no religion, or infidelity, and everything of the present, as the Czar's words indicate, and the columns of our daily press show, are all monstrous and reckless gambling.

And what are we to understand by all this? Is God dead? Is real Christianity a failure? Nay verily; it only means that we are on the eve of the time of which God spoke in Revelation when he said: "Behold, I make all things new."

## Solution of the Transportation Problem.

San Francisco merchants, and tillers of the soil all over the State of California, are at last aroused and in active concert to form a Traffic Association to confront the Transcontinental Railroad Association, which is a combination of all the leading railroad systems of the country, so as to meet combination with combination, hoping in some way to effect a reduction of the transportation charges for California productions to eastern markets; but just how it is to be done no one seems to know. They are moving in the dark, hoping to stumble on some means by which they can accomplish their purpose. Let us look into this matter a moment and see if we can find a real grievance as a warrant for all this commotion and action. The potato crop this year will afford an example in this line of inquiry. It appears that train-loads of good potatoes will not permit them to go east even as far as the Mississippi Valley points, where they are in great demand at good prices. And for the same reason, tons and tons of potatoes were dumped into the bay a few weeks ago. The transportation charges are fixed by the Transcontinental Association or railroad combination at 90 cents a hundred pounds; but is that in fact an extortionate charge? The railroads are managed by business men, as we understand, and it is likely that their greed for profits will overcome all desire to help the producers of the State, and the merchants who deal in produce, and also the humane impulse to carry good food to the hungry poor who are in sad need of it? Railroad men are understood to be human beings, and they are also accredited with the possession of a fair share of common sense and a large share of business sagacity. It is certainly a reasonable presumption that those railroad managers, who have formed the combination known as the Transcontinental Association, may be credited with common sense and business sagacity.

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would be \$600, and the interest, taxes, insurance and other necessary expenses would be \$240. The burdens of the property in the form of taxes, insurance and other expenses have not increased, but remain as before, \$240; but the interest, mainly because of the industry, enterprise and integrity of the tenants, has mounted up to \$2,160, or 900 per cent.

Now Henry George and the Single Tax people approve of interest, and assure us that if speculative land values were only destroyed by the State's appropriating the rental of the bare land nobody would be oppressed and everything would be lovely. Bear in mind that Single Tax advocates distinctly disavow any purpose or intention to interfere with absolute and perfect titles to land in the hands of private owners, hence can not prevent the rise of rent. Their only purpose is to appropriate as taxes the portion of rent that a government board shall determine is ground rent. Now recall the ground on which it is proposed to confiscate for the benefit of the community, this ground rent. It is simply and solely for the reason that the private parties who now get it never earned a penny of it, but that the community produced it. If this is a good reason for taking it from them, and we agree that it is, then we affirm and will certainly prove that the much larger sum, and far the more oppressive amount when rent goes up, because it increases more rapidly, which is classed as interest, should be taken also. It is said, and truly, that the Creator gave the land for the use, not of a class, but for the benefit of all men equally, and the rental value of land arises entirely from the "common enterprise and energy of the entire community." Precisely similar are the facts with regard to the \$500 and \$2,160 interest. To make possible and facilitate the exchanges of products and services, and in intention, for no other purposes, the community, and not individuals, (for they neither did, nor were competent for such an act more than to create the ground that was the occasion of their getting the \$300 ground rent,) by its voluntary act, created money with its legal tender power, to act as Judge Tiffany says, as "sovereignty in the market," simply and solely and only as a medium of exchange, and for no other purpose whatever.

In its true nature, of whatever material made, money is simply a note of hand, an acknowledgement of indebtedness to the holder, which shows that he has parted with some service or commodity, and is entitled to the same amount of value in such other service or commodity as he may desire. When he receives the face value in such service or commodity the debt is paid and the obligation fully cancelled. Now as in the case of land rent, with this difference that the voluntary act was by the community only for its own benefit, collectively and individually, while in the other case the voluntary acts were by individuals or by the community for its own interests, individuals take advantage of the voluntary act, or the unintended result of the voluntary act of the community in creating a medium of exchange, to extort an annual rental called usury, or in modern times, interest, in the shape of a per cent. of increase on each unit of currency which they own or can control. They no more earn this money than the holders of title deeds earn the money paid for the rent of land. Both land rent and usury are unjust and oppressive, but the latter, which is approved by Single Tax advocates, is the most oppressive of the two, and if allowed to remain when the former is destroyed, if indeed it can be destroyed while comparatively few persons hold perfect titles to all the land, which I very much doubt, will prevent any great relief to the laboring poor. I shall continue this discussion in two or three more articles and invite the most searching criticism of Single Tax advocates. Neither they nor I have any real interest in advocating that which is not true.

[Note: This was the first of a series of articles on Single Tax, the publication of which, however, has been delayed through the failure of the postal service to promptly deliver the same.—Ed.]

## Business, and Religion and Politics all Desperate Gambling.

(By O. F. L'Amoreaux Ph. D.)

The Spokane, Wash., Industrial World puts it says: "Take a man with ever so generous or noble a nature and place him as owner or master, or overseer of a factory or coal mine, or any similar enterprise in this cruel competitive industrial system of our age, and you will sink him to the moral level of a Satan."—The People.

The above gives us a glimpse of the real situation of the world today and the cause of it. In this age of corporations and trusts and combines, which are the results of the competitive system gone to seed, there is no room for true religion; no room for God or goodness; no room for morality, liberty, independence or manhood.

To make a successful business man you must take out of him all conscientious scruples about practical righteousness and equality of rights among men, all the milk of human kindness, all regard for morality and true religion—everything, in short, inconsistent with the one purpose—to beat his competitors, or faithfully serve the soulless machine of which he has to become the pliant tool. His catechism, and his political platform can have but one article or plank, and that the one indicated by the Senior Editor of the Chicago *Tribune*, as he was reported, in a speech before the Chicago Press Club a few years ago, in which he is credited with saying, that when he started the newspaper business in Chicago he did so with the lofty moral purpose to lead the people in the right direction, but he soon found that that did not pay, not being what they wanted, and now the end in view was the almighty dollar. Whether he said so or not, any one who has watched the course of that, with the great mass of the newspapers of the present, ought not to be long in coming to the conclusion that the statement is the severe and literal truth not only in that case, but generally. As he is reported in the papers, Czar Reed recently in an interview, set forth the facts, as they now exist, not only in politics, but in religion, in business, in everything of today. Boasting of his own, and the exploits of the Republicans in the last congress, he is reported to have said: "We never lost a trick in the whole game. Not a trick. Play whist? Then you understand what it means to take the thirteen tricks. Well, that is what we did. Nothing got away from us. If the game of politics is worth joining in at all, it should be played with the best skill and judgment that one possesses. Politics? Its business—all business." And business and politics, and statesmanship and religion and no religion, or infidelity, and everything of the present, as the Czar's words indicate, and the columns of our daily press show, are all monstrous and reckless gambling.

And what are we to understand by all this? Is God dead? Is real Christianity a failure? Nay verily: it only means that we are on the eve of the time of which God spoke in Revelation when he said: "Behold, I make all things new."

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hands, (conductor, engineer, fireman and brakeman,) the fuel for steam and the wear and tear to the rolling stock and track, also the interest on the investment and on its share of the watered stock of the Southern Pacific Company of Kentucky, the alien corporation popularly supposed to be a California corporation. It is safe to say that one hundred dollars a day will be big pay for all these expenses. It is equally safe to say that five days will be ample time in which to haul this train to the Mississippi Valley where the potatoes are needed. The actual expense to the railroad people will therefore be five hundred dollars, and their profits at 90 cents a hundred will be \$3,100! At one cent per 100 pounds, instead of 90 cents a hundred, or two dollars a ton, that is \$30 a car-load, for transportation, the charges would be \$400 for a train-load of 20 cars; and at a cent and a quarter a pound the freight charges would be just \$500, the assumed actual cost of transportation! Allowing the railroad company the enormous profit of \$500 a day on a trainload of 20 cars filled with potatoes, the entire charges would be \$3,000 on 20 cars, or \$150 a car-load, which is \$15 a ton, or only 75 cents a hundred! But \$100 a day is ample compensation as net profits, after allowing the large sum \$100 for running expenses, and this reduces the transportation charges to \$1,000 for a train-load of 20 cars to the Mississippi Valley, which is still 25 cents a hundred. But if the potatoes were sold at 90 cents a hundred, just what the freight now costs, the dealer would still receive 65 cents a hundred, and the farmer at least 50 cents a hundred, which would save dumping them into the bay or letting them rot in the ground. But when we come to such a product as raisins, then the transportation charges begin to climb towards the stars! The product must be assessed all it will bear and leave the producer enough to induce him to raise another crop.

It does appear, then, that the greed for profits has overcome the common sense and business sagacity of the railroad managers and smothered the natural impulse of human beings, even of savages, to help the producer to prosper and the hungry consumer to live. The people of California have a grievance, and the railroads deserve punishment as heartless extortioners. But they are in little danger of punishment by the means most likely to be adopted as the result of the present commotion among the merchants and producers. Their Traffic Association will fail to bring the relief they so anxiously seek. It may cause a temporary reduction of transportation charges, and it may not even accomplish so small a result as that would be. If some bold spirit could be found who would dare to stand up and urge the merchants and producers of California to demand the foreclosure by the Government of its mortgages on the Central and Union Pacific railroads, NOW SOON TO BE DUE AND PAYABLE WITH \$65,000,000 OF ACCUMULATED INTEREST ON ITS BONDS which the government has had to pay, the solution of the problem of transportation charges would be near at hand. Competent railroad men would be just as ready to run these roads for the Government as they now are for the extortionate railroad kings, and then a train-load of 20 cars filled with potatoes would go to the Mississippi Valley for \$500 and still pay the government well for sending it! Trains of cars could be run on these roads every hour of the 24 in a day, if there were need of it. About that time the Southern Pacific of Kentucky would be for sale cheap, and a few good sized Treasury notes without interest would pay for it, and the earnings of the road under government control would soon pay for the road. About that time also the other railroads of the country would be sold to the government on the same terms, and cheap, too, and then the income from the railroads would run the government, and the tariff tax would cease to bother the oily politicians or increase the cost of living for the people of the nation. This is the only solution of the railroad problem, though it will not be solved by the Traffic Association now about to be organized. But there are forces at work which will accomplish it, and all in good time, too. *EQUITY.*

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## GOG AND MAGOG.

[We endeavor to give our readers, from week to week, as full reports, as possible, of the movements of capital and labor in their eliminating conflict, both in this country and in Europe. We do not depend upon the Associated Press and United Press Association for these reports, because both being under the control of monopolists, suppress a good portion of such news. The money power is assiduously laboring to deceive the peoples as to the actual condition of our social affairs. The daily press depends largely upon the aforesaid news companies for most of its telegraphic dispatches, and, being itself largely in the hands of monopolists, it is quite in accord with the policy thus pursued by them. But "murder will out"; the daily conflicts and contentions between Gog and Magog (the roof and the floor, capital and labor), all over the world, are constantly giving rise to violence, and the labor world manages to receive intelligence of the same. We wish it understood, however, that we are no more in sympathy with organized labor in this matter than we are with capital, because both are laboring from a selfish motive and if the conditions were reversed, organized labor would be as intolerant as capital. Our object in recording these controversies is to demonstrate to our readers the growing hopelessness of social adjustment upon a competitive basis; to substantiate the incontrovertible declaration, undisputed by thinking minds, that the existing industrial systems both in America and Europe are fast crumbling to pieces with the dawn of the new age; and to sound a warning trumpet to humanity-loving men and women in order that they may escape through co-operative, organic, industrial effort, from the most terrible upheaval of society known to history, which is almost upon us.]

Tiffin, Ohio, union tailors are on strike.

462 cabinet makers are still on strike in Chicago.

Bush and Co., piano makers of Chicago are on strike.

The London carpenters are still on strike, 3,600 strong.

100 Detroit glass workers have struck against a 10 per cent. reduction.

The cigar makers of Chicago have won their strike for higher wages, after spending \$30,000.

The Elgin watch factory hands are organizing. Two thirds of the 3,000 employees are women.

About 100 cranberry pickers, mostly Italians, near Waterford, N. J., have struck against cheap labor.

The miners of the Black Diamond Coal Company, at Shamokin, Pa., have struck for higher wages.

The cabinet makers of San Francisco have made a general demand for eight hours and increased wages.

The Brotherhood of Railway Station men has published an official organ called the "Monthly Balance."

The Western Penn. Trades Assembly, lately organized in Pittsburgh, is composed of 150 labor organizations.

Serious trouble has been raging among the Polish miners at Bochum as shown by a recent report from Berlin.

The Tailors' Union at Windsor, Canada, has declared its strike off, and the men have all been black-listed.

Providence, R. I., stocking weavers of the Chemnitz Company, have organized and are on strike against reduction of wages.

Three hundred coal miners, near Leavenworth, Kansas, have struck for an increase of wages from 4 to 4½ cents per bushel.

There has been organized in New Castle, Penn., an Italian Labor Fraternity, comprising quarrymen and railroad laborers.

The Detroit, Mich., glass blowers have struck against the 10 per cent. reduction in wages. They demand a raise of 5 per cent.

Thirty boss printers of Pittsburgh have organized to fortify against their compositors and pressmen, who are liable to go on strike.

Reduction of wages is feared by the workmen in the entire cotton industry of Rhode Island, but they will strike rather than submit.

400 men and boys struck at the Morea Colliery, near Pottsville, Penn. They were asked to sign an agreement on the price of supplies.

The strike at Boyle and Carey's stove foundry, Salem, Ohio, is settled after nearly a year's trouble. All the employed are union men.

The Philadelphia employees of the United Local Express Company have struck because three men were discharged without apparent cause.

About 100 Poles have struck at the mines and furnace of the Rock Hill Iron and Coal Company, at Oriskany, Penn., in consequence of the Company's declaring a 10 per cent. reduction. The furnace has been banked and 500 men are thrown out of employment.

The cane-bottom workers employed by A. H. Andway, South Framingham, Mass., have struck on account of reduction of wages 12 and 25 per cent.

The Savannah wharf laborers are on strike; they want an increase from 15 to 20 cents an hour. The police and militia of that city anticipate trouble.

The Italian Municipal Council of Piacenza, has granted for 5 years, \$1500 annually to the labor union in that city for their free employment bureau.

The Chaudere mill men numbering 3,000 are still determined to win their demand. The Ottawa Trade and Labor Council has issued an appeal for their aid.

At Leavenworth, Kansas, the Riverside coal miners have joined the other strikers and 350 men are waiting for their demand of half a cent more per bushel, to be complied with.

The miners at Marmet, W. Va., have now been on strike nearly nine months and are still determined to win. The strikers' expenses are paid by the United Mineworkers' Union.

The wealthy farmers of St. Paul, Minn., have incorporated a Grain Growers Association, having a capital stock of \$100,000. Their object is to break the grain elevator monopoly.

Reports from New Orleans say that the Seamen's and Firemen's Union of the Gulf Coast, is active; the engineers are organized, and the captains, mates, and pilots have also formed unions.

The American Association of Railway Clerks recently in session at St. Louis, Mo., has adopted resolutions to the effect that it will have nothing to do with strikes or with any order that countenances them.

The mantel makers employed in various English cities are excited over the reduction of wages which they allege has resulted from the increase of cheap foreign Jewish labor. Their agitation may terminate in a serious strike.

The young women of London organized "The Barmalids Guild", with 200 members at the first meeting. Their object is "to maintain a standard of wages, to assist members who are out of employment and to provide counsel for girls who are illegally discharged."

The New Zealand Union Steamship Company threatens to remove its offices to some other colony if the government carries out its purpose of taxing incomes of companies at the rate of 12 cents on \$5 up to \$5000, and 25 cents on \$5 in amounts exceeding that sum.

2000 employees, mostly French Canadians, in the saw-mills in Ottawa, Ontario, struck last week for reduction of one and a half hours labor a day, and 50 cents more wages per week. They have been working eleven and a half hours with three quarters of an hour for dinner and receiving \$6 to \$8 per week.

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## Where They Differ From Christ.

From time to time a Christian minister is reported as declaring that the organization of industry upon the basis of human brotherhood, however admirable as an ideal, is impracticable. We confess that although such declarations by clergymen have been frequent, we cannot get over being astonished by them. If Jesus Christ taught anything at all it was that society ought to be reconstructed upon precisely this basis of brotherhood, and if he laid any charge at all upon his followers it was that they should practice such a brotherhood and seek to make it universal. How a Christian minister can declare against the practicability of a fraternal order of society without complying, with the declaration, a recantation of his Christian profession and a resignation of his office as a Christian minister, passes our comprehension.—*New Nation*.

## GOG AND, MAGOG.

[We endeavor to give our readers, from week to week, as full reports, as possible, of the movements of capital and labor in their culminating conflict, both in this country and in Europe. We do not depend upon the Associated Press and United Press Association for these reports, because both being under the control of monopolists, suppress a good portion of such news. The money power is assiduously laboring to deceive the peoples as to the actual condition of our social affairs. The daily press depends largely upon the aforesaid news companies for most of its telegraphic dispatches, and, being itself largely in the hands of monopolists, it is quite in accord with the policy thus pursued by them. But "murder will out"; the daily conflicts and contentions between Gog and Magog (the roof and the floor, capital and labor), all over the world, are constantly growing in violence, and the labor world manages to receive intelligence of the same. We wish it understood, however, that we are no more in sympathy with organized labor in this matter than we are with capital, because both are laboring from a selfish motive and if the conditions were reversed, organized labor would be as intolerant as capital. Our object in recording these conditions is to demonstrate to our readers the growing hopelessness of social adjustment upon a competitive basis; to substantiate the incontrovertible declaration, undisputed by thinking minds, that the existing governmental systems both in America and Europe are fast crumbling to pieces with the dawn of the new age; and to sound a warning trumpet to humanity-loving men and women in order that they may escape through co-operative, organic, industrial effort from the most terrible upheaval of society known to history, which is almost upon us.]

Tiffin, Ohio, union tailors are on strike.

463 cabinet makers are still on strike in Chicago.

Bush and Co., piano makers of Chicago are on strike.

The London carpenters are still on strike, 3,600 strong.

100 Detroit glass workers have struck against a 10 per cent. reduction.

The cigar makers of Chicago have won their strike for higher wages, after spending \$30,000.

The Elgin watch factory hands are organizing. Two thirds of the 3,000 employees are women.

About 100 cranberry pickers, mostly Italians, near Watford, N. J., have struck against cheap labor.

The miners of the Black Diamond Coal Company, at Shamokin, Pa., have struck for higher wages.

The cabinet makers of San Francisco have made a general demand for eight hours and increased wages.

The Brotherhood of Railway Station men has published an official organ called the "Monthly Balance."

The Western Penn. Trades Assembly, lately organized in Pittsburgh, is composed of 50 labor organizations.

Serious trouble has been raging among the Polish miners at Bochum as shown by a recent report from Berlin.

The Tailors' Union at Windsor, Canada, has declared its strike off, and the men have all been black-listed.

Providence, R. I., stocking weavers of the Chemnitz Company, have organized and are on strike against reduction of wages.

Three hundred coal miners, near Leavenworth, Kansas, have struck for an increase of wages from 4 to 4½ cents per bushel.

There has been organized in New Castle, Penn., an Italian Labor Fraternity, comprising quarrymen and railroad laborers.

The Detroit, Mich., glass blowers have struck against the 10 per cent. reduction in wages. They demand a raise of 5 per cent.

Thirty boss printers of Pittsburgh have organized to fortify against their compositors and pressmen, who are liable to go on strike.

Reduction of wages is feared by the workmen in the entire cotton industry of Rhode Island, but they will strike rather than submit.

400 men and boys struck at the Morea Colliery, near Pottsville, Penn. They wanted to sign an agreement on the price of supplies.

The strike at Boyle and Carey's stove foundry, Salem, Ohio, is settled after nearly a year's trouble. All the employed are union men.

The Philadelphia employees of the United Local Express Company have struck because three men were discharged without apparent cause.

About 100 Poles have struck at the mines and furnace of the Rock Hill Iron and Coal Company, at Orishonia, Penn., in consequence of the Company's declaring a 10 per cent. reduction. The furnace has been banked and 500 men are thrown out of employment.

The cane-bottom workers employed by A. H. Andway, South Framingham, Mass., have struck on account of reduction of wages 12 and 25 per cent.

The Savannah wharf laborers are on strike; they want an increase from 15 to 20 cents an hour. The police and militia of that city anticipate trouble.

The Italian Municipal Council of Piacenza, has granted for 5 years, \$1500 annually to the labor unions in that city for their free employment bureau.

The Chandere mill men numbering 3,000 are still determined to win their demand. The Ottawa Trade and Labor Council has issued an appeal for their aid.

At Leavenworth, Kansas, the Riverside coal miners have joined the other strikers and 350 men are waiting for their demand of half a cent more per bushel, to be complied with.

The miners at Marmet, W. Va., have now been on strike nearly nine months and are still determined to win. The strikers' expenses are paid by the United Mineworkers' Union.

The wealthy farmers of St. Paul, Minn., have incorporated a Grain Growers Association, having a capital stock of \$100,000. Their object is to break the grain elevator monopoly.

Reports from New Orleans say that the Seamen's and Firemen's Union of the Gulf Coast, is active; the engineers are organized, and the captains, mates, and pilots have also formed unions.

The American Association of Railway Clerks recently in session at St. Louis, Mo., has adopted resolutions to the effect that it will have nothing to do with strikes or with any order that countenances them.

The mantel makers employed in various English cities are excited over the reduction of wages which they allege has resulted from the increase of cheap foreign Jewish labor. Their agitation may terminate in a serious strike.

The young women of London organized "The Barmaids Guild", with 200 members at the first meeting. Their object is "to maintain a standard of wages, to assist members who are out of employment and to provide counsel for girls who are illegally discharged."

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## Woman's World.

[It is our aim to establish herein a nucleus for the focalization of all that should interest, benefit and tend to restore woman to that station which is her rightful inheritance and inevitable destiny, to wit: equality with man in all the relations of life. We ask, therefore, that both the male and female readers of this paper will aid us in the work of elevating the womanhood of the age by contributing either original or selected matter touching upon this vital theme.]

Address communications: EDITRESS WOMAN'S DEPARTMENT.

*A woman—so far as she beholdeth  
Her one Beloved's face;  
A mother—with a great heart that unfoldeth  
The children of the Race;  
A body, free and strong, with that high beauty  
That comes of perfect use, is built thereof;  
A mind where Reason reigns over Duty,  
And Justice reigns with Love;  
A self-poised, royal soul, brave, wise and tender,  
No longer blind and dumb;  
A Human Being of unknown splendor,  
Is she who is to come!*

—Charlotte Perkins Stetson.

The urgent necessity for a radical change in the administration of affairs, a need shown perhaps, most clearly in all that pertains to our school department, was illustrated very pertinently in an interview with a well-known principal of one of our schools recently.

A parent stated to him, that judging from details of occurrences related by children perfectly innocent of bias, and incapable of making the (to an adult) obvious deduction therefrom, some of his teachers were evidently incapable of self-control and, as a necessary sequence, incapable of carrying out the discipline essential in the school, the statement was met by an admission of the facts, accompanied with the farther confession that he was perfectly helpless in the matter; that a teacher with influence could not be removed, even on her principal's representation of unfitness. This was a matter of great surprise to the parent, who had hesitated to carry the complaint to him, fearing that the offending teacher might be summarily dismissed. Such concern, however, was superfluous. It is the parents who are helpless in the matter, unless, seeing the pressing need of action, they avail themselves of the opportunity presented in the next election, to place upon the San Francisco Board of Education those who will be honest and independent in the performance of their duties.

An effort was made, a few years ago, in this city, to elect upon that Board several very competent and enterprising women, but our citizens had not, at that time, attained the breadth of vision in public matters necessary to make such a desideratum possible. In twenty-seven of the States of our Union, women are eligible to such positions, and in quite a number, they are entitled to vote for those nominated for school boards. Let us hope that California may soon be enrolled in the list of states that qualify women to sit, on school boards, and vote for candidates to such positions. Let us work for the accomplishment of this end.

The highest discipline of life makes us suffer for our mistakes as well as for our crimes.—*Amelia E. Barr.*

To be always patient, to never grow weary, to hope all things, to feel that somewhere the sun is always shining and God's love is over all—this is woman.—*Adam Dean.*

FOUR women writers have a share in the honors awarded by the Institute of France this year: Mlle. Marcel, novelist; Mme. Jules Samson, educational writer; Mlle. Miran, poetess; and Mme. Carette, biographical and historical essayist.—*Ex.*

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They talk about a woman's sphere  
As though it had a limit.  
There's not a place on earth or heaven;  
There's not a task to mankind given;  
There's not a blessing or a woe;  
There's not a whisper yes or no;  
There's not a life or death or birth  
That has a feather's weight of worth  
Without a woman in it.—*Machine Woodworker.*

The supreme court of Michigan has decided that a married woman cannot collect the money she earns unless she can prove that she is her husband's agent. The earnings of a wife belong to her husband to do what he pleases with them. Will another rebellion be necessary to free slaves in Michigan? If so, bring it on quick. This nation can never succeed with such laws on the statute book of any state.—*Parsons (K.) Journal.*

Let no man or woman be mistaken as to what this movement for women's suffrage really means. We none of us want to turn the world upside down, or to convert women into men. We want women, on the contrary, above all things, to continue womanly,—womanly in the highest and best sense,—and to bring their true woman's influence, on behalf of whatsoever things, are true, honest, just, pure, lovely and of good report, to bear upon the conduct of public affairs.—*Mrs. Millicent Garrett Fawcett.*

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This applies to women equally with men—and with greater force, in so far as they are physically weaker than men.—*Ex.*

### NOBLESSE OBLIGE.

If I am weak and you are strong;

Why then, why then,

To you the braver deeds belong;

And so, again,

If you have gifts and I have none,

If I have shade and you have sun,

'Tis yours with freer hand to give,

'Tis yours with truer grace to give,

Than I, who giftless, sunless, stand

With barren life and hand.

'Tis wisdom's law, the perfect code

By love inspired;

Of him on whom much is bestowed

Is much required.

The tuneful throat is bid to sing,

The oak must reign the forest's king;

The rustling stream the wheel must move,

The beaten steel its strength must prove,

'Tis given unto the eagle's eyes

To face the midday skies.

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 Of him on whom much is bestowed  
 Is much required.  
 The tuneful throat is bid to sing,  
 The oak must reign the forest king;  
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 The beaten steel its strength must prove,  
 'Tis given unto the eagle's eyes  
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## Christianity a Battle, not a Dream.

Christianity did not condescend to the lowest ignorance: it selected the lowest ignorance as the depositary of its trust. Some one has said, "Christianity is the highest wisdom condescending to the lowest ignorance." That is an insufficient statement. Christ intrusted his gospel to the poor, to the common-sense of the race, to the instincts of human nature. He turned away from Sanhedrim and school; from Pharisee, who was observance, and Sadducee, who was sceptical inquiry,—and called to his side the unlearned; planted the seeds of his empire in the masses; no caste, no college, no "inside" clique of adepts, and no "outside" herd of dupes. Christ proclaimed spiritual equality and brotherhood.

You see in the Bible that the Saviour was considered a babbling, a disorderly, a pestilent fellow, a stirrer-up of sedition. All the names that have been bestowed on men that ever came to turn the world upside down were heaped upon that leader of Christianity in the streets of Jerusalem. *If he should come to-day into these streets, as he stood up in the corners of the streets of Jerusalem and arraigned the Church and State of his day, he would be denied and crucified exactly as he was in the streets of Jerusalem eighteen hundred years ago.*

I remember, of course, the duty and value of prayer; the place devotion has; the need all human nature has for meditation and self-culture. But viewed broadly, and noting the distinctive nature of Christianity, when Voltaire thundered across Europe in defence of Calais, struggling for rational religion, he was nearer to the heart of Christ than Jeremy Taylor when he wrote his eloquent and most religious essays, "Holy Living and Dying." Bating some human imperfections, tramping under foot his personal vices, and remembering only his large service to his race, when even that name of all names which the Christian has been taught to hate,—when even Thomas Paine went into the other world he was much more likely to be received with "Well done, good and faithful servant!" than many a bishop who died under an English mitre.

There are two classes of philanthropists; one alleviates and the other cures. There is one class of philanthropists that undertakes when a man commits an evil to help him out of it. There is another class that endeavors to abolish the temptation. The first is sentimental, the last is Christianity.

The religion of to-day has too many pulpits. Men say we have not churches enough. We have too many. Two hundred thousand men in New York never enter a church. There is no room. Thank God for that! If there are two hundred thousand Christian men in New York that cannot get into a church, all the better. They do not need to enter. Christianity never intended the pulpit in the guise in which we have it.

There may be mummies hidden in the churches; metaphysicians dividing the truth according to the north or north-western side of a hair,—but they will never be crucified; never have the Pharisees and Sadducees fretting that their time is come; they will never have the devils of their age asking to be sent into the swine. *We don't know Jesus, and no man would know him if he came to-day.* We imagine that he was a respectable, sentimental, decorous, moderate, careful, conservative element, who took a hall and was decently surrounded. He was the sedition of the streets. He said to wealth, "You are robbery," and Christendom stood aghast. He said to Judah, "You are tyranny." He arraigned unjust power at its own feet. If a man does so now, we send him to the Coventry of public contempt or the house of correction. But that is where Christianity goes. That is the way it entered the world, and that is the way it grapples with the world to-day. As the old Italian said in 1554, "There has not a Christian died in his bed for two hundred years." There will never a Christian die in his bed, in the sense in which he meant. The distinctive representative, the typical, advanced Christian of his age will never die in a respectable bed, because the society of to-day, though growing out of a christian subsoil, struggles yet to defy its Master.

*Parts of a discourse by Wendell Phillips delivered at Horticultural Hall, Boston, April 11, 1869.*

## "Down With the Priests!"

Rome, October 5.—Thousands of citizens marched in procession to the Pantheon yesterday to deposit a wreath on King Victor Emanuel's tomb, where Friday last a number of French Catholic pilgrims made an insulting demonstration. While the crowd was in the church a number of Radicals mounted some of the altars and made violent speeches, denouncing the Vatican and shouting, "Down with the priests"—*Ev.*

## The Ant And The Toad.

Two toads sat under a currant bush,  
Watching an ant as he struggled in vain,  
With many a tug and many a push,  
To house a kernel of golden grain.

And one of the toads remarked to the ant,  
As he winked on the side to the other toad:  
"It pains me to see you struggle and pant  
Beneath the weight of so heavy a load.

If you'll keep me in office, I'll stand by the working ants;  
And your brothers, the rest of the you know ants;  
To your interests I'll be ever true,  
And see that with the others you've equal chance."

"If you'll vote for me," said the other toad,  
With his evil claw drawing down his eye,  
"You shall be relieved of your heavy load,  
And he winked at his brother and heaved a sigh.

And the ant believed what they said was plain,  
And trusted the toads with his hard-earned pelf;  
And one toad swallowed the golden grain,  
And the other toad swallowed the ant himself.

Then the other ants counselled among themselves,  
And they said to each other, great and small,  
The toads shall all be laid upon shelves,  
For why should we vote for toads at all?

[—*Staten.*—]

## A Jesuitical University.

There is a general and peculiar interest in the Roman Catholic University in Washington which attaches to none other in the country. It is that its primary object is sectarian and not educational. It is designed to be a nursery and seminary of the Roman Catholic view of Christianity and of the church, and not an institution in which literature and science are to be studied with reference solely to the truth, and not to the power of an ecclesiastical hierarchy. The question of the nationality of the professors becomes, therefore, a subject of grave importance.

When Jefferson founded the University of Virginia, he sent an agent to Europe to invite eminent scholars to become professors. Their religious views were unimportant if they were masters of their various branches of study. This is the normal principle of a sound scholarly foundation. But it is now stated in a letter to the *New York Times* that the Pope is exceedingly anxious that foreign clergymen shall be appointed to chairs in the Washington University. This interest in American education would be very pleasing if it existed. But the Pope's anxiety is not for our education, but for our conversion. He desires the university to be a college of the Propaganda, the base of Papal operations in this country. Doubtless his Holiness thinks that our colleges are as godless as our schools. But his view of the remedy is that of an Italian priest, not of an American statesman. He holds that the mandates of the Vatican in Rome, ought to prevail over the laws of the Congress at Washington, and to secure so far as possible the teaching of this doctrine in the Washington University, he would appoint foreign teachers who believe it. In a letter a few months ago to the Primate of Bavaria, the Pope says that Christ has provided for the preference of the decisions of the church, by which he means the Romish church, over laws made by the civil power. This is a tolerably comprehensive rule, and very pleasant for the head of the church, whose mandates are to set aside the laws of the land made by the people. Our present purpose is to extend public knowledge of this view of the Pope, who is so anxious that professors in the new university should be foreigners, who would hold his view and be his servants. That the arrangement would be advantageous to the Vatican is clear; but it is equally clear that it would not be advantageous to America.

It must never be forgotten by Americans that it was at the dedication of this university that Blaine showed his hand. There, at the Capitol of the nation, Cardinal Gibbons was given the seat of honor, and the President of this great nation was compelled to step down. No wonder the Irish flag was elevated over the American on St. Patrick's Day. Americans do not appear to have any rights in their own country which Irish Romanists are bound to respect.—*American Monitor.*

## A WELCOME AMENDE

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## Christianity a Battle, not a Dream.

Christianity did not condescend to the lowest ignorance: it selected the lowest ignorance as the depository of its trust. Some one has said, "Christianity is the highest wisdom condescending to the lowest ignorance." That is an insufficient statement. Christ intrusted his gospel to the poor, to the common-sense of the race, to the instincts of human nature. He turned away from Sanhedrim and school; from Pharisee, who was observance, and Sadducee, who was sceptical inquiry,—and called to his side the unlearned; planted the seeds of his empire in the masses; no caste, no college, no "inside" clique of adepts, and no "outside" herd of dupes. Christ proclaimed spiritual equality and brotherhood.

You see in the Bible that the Saviour was considered a babbling, a disorganizer, a pestilent fellow, a stirrer-up of sedition. All the names that have been bestowed on men that ever came to turn the world upside down were heaped upon that leader of Christianity in the streets of Jerusalem. *If he should come to-day into these streets, as he stood up in the corners of the streets of Jerusalem and arraigned the Church and State of his day, he would be denied and crucified exactly as he was in the streets of Jerusalem eighteen hundred years ago.*

I remember, of course, the duty and value of prayer; the place devotion has; the need all human nature has for meditation and self-culture. But viewed broadly, and noting the distinctive nature of Christianity, when Voltaire thundered across Europe in defence of Calais, struggling for rational religion, he was nearer to the heart of Christ than Jeremy Taylor when he wrote his eloquent and most religious essays, "Holy Living and Dying." Bating some human imperfections, tramping under foot his personal vices, and remembering only his large service to his race, when even that name of all names which the Christian has been taught to hate,—when even Thomas Paine went into the other world he was much more likely to be received with "Well done, good and faithful servant!" than many a bishop who died under an English mitre.

There are two classes of philanthropists; one alleviates and the other cures. There is one class of philanthropists that undertakes when a man commits an evil to help him out of it. There is another class that endeavors to abolish the temptation. The first is sentimental, the last is Christianity.

The religion of to-day has too many pulpits. Men say we have not churches enough. We have too many. Two hundred thousand men in New York never enter a church. There is no room. Thank God for that! If there are two hundred thousand Christian men in New York that cannot get into a church, all the better. They do not need to enter. Christianity never intended the pulpit in the guise in which we have it.

There may be mummies hidden in the churches; metaphysicians dividing the truth according to the north or north-western side of a hair,—but they will never be crucified; never have the Pharisees and Sadducees fretting that their time is come; they will never have the devils of their age asking to be sent into the swine. *We don't know Jesus, and no man would know him if he came to-day.* We imagine that he was a respectable, sentimental, decorous, moderate, careful, conservative element, who took a hall and was decently surrounded. He was the sedition of the streets. He said to wealth, "You are robbery," and Christendom stood aghast. He said to Judah, "You are tyranny." He arraigned unjust power at its own feet. If a man does so now, we send him to the Coventry of public contempt or the house of correction. But that is where Christianity goes. That is the way it entered the world, and that is the way it grapples with the world to-day. As the old Italian said in 1554, "There has not a Christian died in his bed for two hundred years." There will never a Christian die in his bed, in the sense in which he meant. The distinctive representative, the typical, advanced Christian of his age will never die in a respectable bed, because the society of to-day, though growing out of a christian subsoil, struggles yet to defy its Master.

*Parts of a discourse by Wendell Phillips delivered at Horticultural Hall, Boston, April 11, 1869.*

## "Down With the Priests!"

Rome, October 5.—Thousands of citizens marched in procession to the Pantheon yesterday to deposit a wreath on King Victor Emanuel's tomb, where Friday last a number of French Catholic pilgrims made an insulting demonstration. While the crowd was in the church a number of Radicals mounted some of the altars and made violent speeches, denouncing the Vatican and shouting, "Down with the priests!"—*Ex.*

## The Ant And The Toad.

Two toads sat under a currant bush,  
Watching an ant as he struggled in vain,  
With many a tug and many a push,  
To house a kernel of golden grain.

And one of the toads remarked to the other,  
As he winked on the sly to the toad toad,  
"It pains me to see you struggle and pant  
Beneath the weight of so heavy a load."

If you'll keep me in office, I'll stand by you  
And your brothers, the rest of the working ants;  
To your interests I'll be ever true,  
And see that with the others you've equal chance."

"If you'll vote for me," said the other toad,  
With his elfin claw drawing down his eye,  
"You shall be relieved of your heavy load,  
And he winked at his brother and heaved a sigh."

And the ant believed what they said was plain,  
And trusted the toads with his hard-earned pelf;  
And one toad swallowed the golden grain,  
And the other toad swallowed the ant himself.

Then the other ants counselled among themselves,  
And they said to each other, great and small,  
The toads shall all be laid upon shelves,  
For why should we vote for toads at all?

—[Stokesman.]

## A Jesuitical University.

There is a general and peculiar interest in the Roman Catholic University in Washington which attaches to none other in the country. It is that its primary object is sectarian and not educational. It is designed to be a nursery and seminary of the Roman Catholic view of Christianity and of the church, and not an institution in which literature and science are to be studied with reference solely to the truth, and not to the power of an ecclesiastical hierarchy. The question of the nationality of the professors becomes, therefore, a subject of grave importance.

When Jefferson founded the University of Virginia, he sent an agent to Europe to invite eminent scholars to become professors. Their religious views were unimportant if they were masters of their various branches of study. This is the normal principle of a sound scholarly foundation. But it is now stated in a letter to the *New York Times* that the Pope is exceedingly anxious that foreign clergymen shall be appointed to chairs in the Washington University. This intention in American education would be very pleasing if it existed. But the Pope's anxiety is not for our education, but for our conversion. He desires the university to be a college of the Propaganda, the base of Papal operations in this country. Doubtless his Holiness thinks that our colleges are as godless as our schools. But his view of the remedy is that of an Italian priest, not of an American statesman. He holds that the commands of the Vatican in Rome, ought to prevail over the laws of the Congress at Washington, and to secure so far as possible the teaching of this doctrine in the Washington University, he would appoint foreign teachers who believe it. In a letter a few months ago to the Primate of Bavaria, the Pope says that Christ has provided for the preference of the decisions of the church, by which he means the Romish church, over laws made by the civil power. This is a tolerably comprehensive rule, and very pleasant for the head of the church, whose mandates are to set aside the laws of the land made by the people. Our present purpose is to extend public knowledge of this view of the Pope, who is so anxious that professors in the new university should be foreigners, who would hold his view and be his servants. That the arrangement would be advantageous to the Vatican is clear; but it is equally clear that it would not be advantageous to America.

It must never be forgotten by Americans that it was at the dedication of this university that Bismarck showed his hand. There, at the Capitol of the nation, Cardinal Gibbons was given the seat of honor, and the President of this great nation was compelled to step down. No wonder the Irish flag was elevated over the American on St. Patrick's Day. Americans do not appear to have any rights in their own country which Irish Romanists are bound to respect.—*American Monitor.*

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