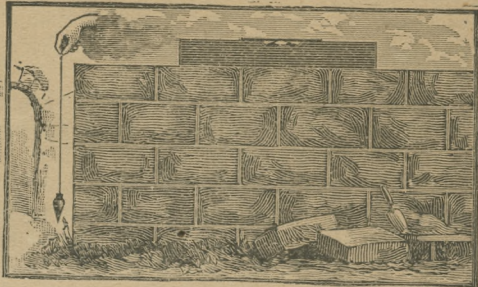
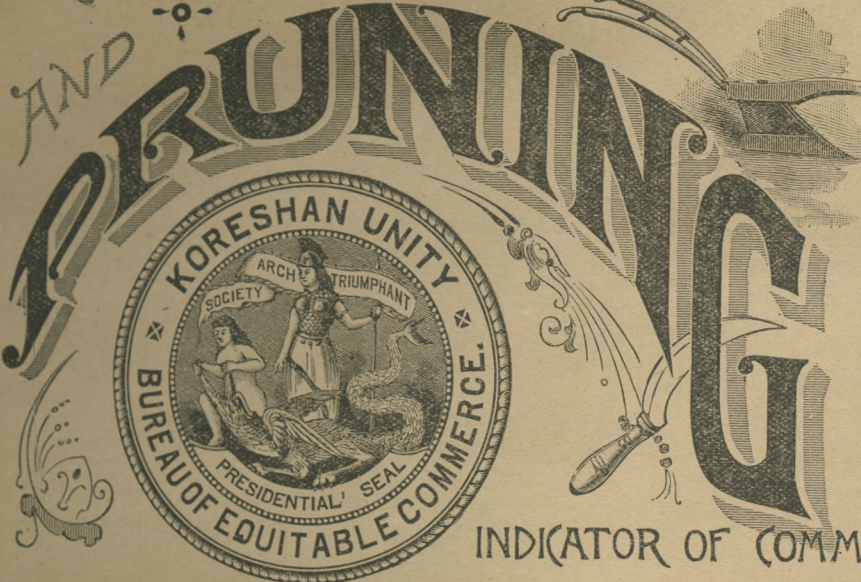


THE PLOWSHARE



Hook

INDICATOR OF COMMERCIAL EQUATION.

Vol. 1. No. 2.

San Francisco, Cal., June, 1. 1891.

Five Cents a Copy.

The Plowshare and Pruning Hook.
1891.

ISSUED EVERY SATURDAY BY
The Bureau of Equitable Commerce.
2257 Market Street, - San Francisco, Cal.

KORESH, - - - - - Founder and Director.
C. J. MACLAUGHLIN, - - - - - Editor.

Address all money orders and communications to
C. J. MACLAUGHLIN,
STATION G. 220 Noe Street,
San Francisco, Cal.

One Year in advance, - - - - - 50 cts.
One Copy, - - - - - 5 "
Sample Copy on Application.

A Spiritual Baby (in favor of Spirits) Born After Seven Months Gestation.

Another spiritual child came into existence at Cincinnati on May 20th; we mean a child afraid to boldly and defiantly confront the rum curse, hence an endorser of the traffic, spiritual in its conception and birth. It won't do for a material age.

The greatest reformer of the world said: "He who is not for me is against me." *Per contra*, we say: "He who is not against this gigantic dragon of evil, is for it." This cowardly first effort at reform, the political phase of which had its birth at Cincinnati but a few days since, has placed itself on record in favor of the most appalling evil the people of this country ever fostered, worse even than the curse of African slavery. It will never become anything but an other wire to the automaton of the intrigues by which the people are made the jumping jack of the political prestidigitateur.

The party is insincere. It is not a party of reform. If it had been honestly in favor of the improvement of the conditions of the working man it would have placed upon its platform an avowal of its sincerity in an open condemnation of that to which a large proportion of the common poverty owes its origin.

It does not wish to pronounce against the men who manufacture drink, and through government allowance and endorsement, sustain the whiskey power; in other words, it courts the aid of the whiskey influence and thus demonstrates its weakness, and unfit-

ness to survive. We may not altogether approve of the *methods* of the Prohibition party to accomplish its purpose, but we do approve of the determination to exterminate the rum evil, if its abettors are also exterminated in the struggle, and we have no sympathy with any party afraid to confront the crime of national protection to the whiskey trust.

If the new party shows any signs of vigor, the political demagogues, who have always manipulated the wires of the party jumping jack, will take their customary positions at the tape, and the same process of corruption will continue under another name. The "people" will not find in this new movement the panacea for which it was thought there was reason to hope.

One of the essential evils of the new party policy, lies in the fact that instead of removing an evil it has applied an oil silk bandage to the ulcer which obscures from observation its true condition while at the same time it confines the pus, thus increasing the danger. It has not touched the true theory of remedial agency for the financial distress.

The principle is the same, whether the people borrow money of themselves at six or two per cent. Two per cent embraces the additional evil of recklessness and profligacy in borrowing, and we are yet unable to see how there is any thing made by borrowing our own money at any per cent.

What the people want is the right to make their own money; in other words they will insure the removal of the usurped authority of the demagogue to place legal restriction upon inherent prerogatives of their sovereignty.

The masses require education to the standard of their rights as sovereigns of a commonwealth. We are a people of kings and will assert our supremacy not through Congresses and Legislatures too corrupt for reformation, but through the institution of a direct national administration in which is embodied the principle of every needed reform.—K.

Industry does not imply drudgery, but it does mean organic equilibrium; and therefore the reduction of labor by its equitable adjustment to its minimum for every man, woman and child in the commonwealth. There is but one remedy for the financial evils now afflicting a long suffering world; namely, the destruction of fictitious money.

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THE BUREAU OF EQUITABLE COMMERCE

has completed its organization and is now in the market for the negotiation of its certificates of stock. It differs from all other corporate institutions in its purpose, and in the methods employed to consummate it.

In our Board of Mutual Confidence, a provision made in the By-Laws of the corporation, we have a safeguard to the trusts of patrons, who, through the state laws under which we are incorporated, become sharers in its interests and entitled to dividends the same as the capital stock holders. We have made the amount of a share, ten dollars, in order to bring the beneficiary purpose of the enterprise within the reach of the common laborer, as it is for the ultimate benefit of the working classes, more than any other, that the Bureau of Equitable Commerce is instituted.

The Koreshan Unity proposes to employ every man, woman and child, now out of employment and who wishes to perform use and become self-supporting at the highest remuneration, and it has inaugurated the Bureau of Equitable Commerce as a medium of accomplishing the end in view.

The Bureau will employ those who are out of employment first, not at starvation wages. It will give them a sufficient means of support and to this, will add a surplus to be accredited to stock for which the laborer will receive his certificate. It will devise means and assist in accomplishing the result of applying the principles of economy for those whose circumstances prevent them from taking advantage of the provisions of wealth for the necessities of life.

As society is now organized, the rich, who are in the least, need pay the least for the common wants, while the poor who are in the greatest need, are compelled to pay the largest sums for their daily supply. This is all wrong, and the Koreshan brains are at the service of the poor people of God's country, and regardless of religious conviction or creed it is our purpose to inaugurate a system of equation, and we call upon all who through poverty, or through interest in the elevation of the race from its degradation, desire to help themselves or others to the acquisition of the storehouse of abundance, treasured in the resources of nature, agriculture, and artisanship.

Those who are interested in the improvement of their own conditions, and who are in sympathy with a movement to revolutionize the commercial world, may find it to their advantage to inquire into the purposes and methods of this Bureau of Equitable Commerce whose Headquarters are at present No. 220 Noe Street San Francisco Cal.

The Attitude of the Clergy toward Social Reform.

If there is one thing above another which must have impressed the close observer of the present chaotic social state, it is the apathy of the so-called ministers of God toward the grievous wrongs which have fatally diseased the body politic. And if there is one reason above another to account for the growth of atheism it is this criminal indifference of the clergy to social reform.

The world is given to understand that these men are called of God to preach the gospel and to further, in their ambassadorial work, the Divine plan of saving humanity. We can readily see the appalling gap that lies between the supernal mission of these men and their fulfillment of the same, assuming that they have such a mission to perform. The discovery of this fact naturally sets the mind to thinking. People justly reason thus: If these men are called of God to execute his plans for the salvation of the world, we do not care to have anything to do with that kind of a God or with his church, hence they throw overboard all belief in Deity and the bible and plunge headlong into atheism. Is not such action simply the logical sequence of the hypocrisy and spuriousness of the Church and clergy?

Now what is the attitude of the clergy toward social reform? Including the whole clerical band of every denomination from the Atlantic to the Pacific can you count ten of them who evince any honest and fearless purpose to labor for truth? We fear that

this number would exhaust the numerical strength of the english speaking curates whose express aim lies in an unselfish devotion to mankind; an aim presupposing an uncompromising antagonism to every form of social injustice and oppression.

Christian ministers are simply feeders at the public trough, and like pigs they know that if the trough is destroyed they must look elsewhere for swill. The swill that supplies the ministerial trough is furnished by land monopolists, tariff robbers, national bank thieves, railroad potentates and their middle-class flunkies. The commonest swine never consumed such putrid stuff. It is wrung from the toil of the overworked and underpaid masses; from the millions of hollow-eyed men and women and orphaned children who labor in our factories, our mines and our stores for a pittance that their employers and obsequious overseers may luxuriate with their families in wealth and plenty. Is it any wonder that these pulpiteers grow fat and smile with the affability of princes. Why should'n't they? Both classes live off of the people, humbug the people and render them no return.

The clergyman knows as soon as he attacks the glaring social iniquities which face him upon every side, but which bolster himself and family, that his pulpit will be declared vacant, and he must then work for a living. The Prince knows if he fails to support the corrupt institutions which maintain royalty at the people's expense that he must become a nobody as nature designed him.

Human nature seldom relinquishes a certainty for an uncertainty, and so long as public opinion supports or permits to be supported the presumptive claims of these classes, just so long will the flowery beds upon which they recline continue to be certainties, but as the hanging gardens of Babylon fell at last, so must the nests of such perfidious knaves, foisted upon the vacuity of popular delusion surely collapse and be shattered to pieces on the rocks of just retribution.

Two great problems to-day confront the people; namely, the money question and the land question. The solution of the second question rests upon the solution of the first, and the solution of the first is dependent upon the elimination of competition from human affairs and the establishment of an equitable commonwealth. If Jesus Christ, the professed leader of the clergy, taught anything it was the principle of the brotherhood of men, but oblivious to his teachings and to the demands of the poor and oppressed, these men insulate themselves in the environments of a fallacious theology and quaff the poetic perfumes of sentiment while the wails and imprecations of a suffering humanity float ominously upon the air.

We bid them beware of their vaunted Divine functions for the very rottenness of their claims, their ostentatious roguery, and their contemptuous charlantry will, with the majestic sweep of justice be scattered to the four winds of Heaven.

These men should be driven from their rostrums by public sentiment like thieves from their rookeries, the modern Church (which is rotten to the core), should be demolished, and men and women discarding every form of cant and insincerity, should seek the true system of Divine doctrine and of equitable commercial life. The world yearns for the truth and will shortly find it.

INSURANCE.

What is insurance? Insurance is an operation whereby the people pay money to certain organizations of capital, supposed to control a portion of the wealth of a community, and which undertake to reimburse the people for loss of goods, or property, and even of life or limb, resulting from fire, water or by accidents of whatever kind. Now as these things are beyond the power of man to foretell it is nothing more nor less than a lottery or chance speculation in which, like most other games of chance, the odds seem to be against the house and in favor of the players, while in reality just the contrary is the case.

For example, a Fire Insurance Company takes the stand that so many fires occur every year in a community and no one knows where they will be. It issues policies of insurance to the amount of say \$1,000,000. The holders of these policies have paid in, on an average, about \$10 per thousand. The company has therefore received in cold cash \$10,000 and has given the people who

hold the policies a piece of paper which is a promise or guarantee to pay an amount equal to two hundred times the value received for the paper in case there is a fire which damages the holder's property to that amount. The risk is divided up between perhaps 1000 people; and these people are honest in so far that they do not destroy their own property in order to get the insurance, although fires from such causes often occur. If a fire occurs only one per cent of these people receive back any part of the money paid to the company. The profits which naturally accrue to the company from this transaction are therefore very large; and that is not all. With the money paid in for policies the company proceeds to speculate in various ways expecting to derive great profit therefrom. If the company wins it pockets the gains, if however it loses and a big fire occurs and it cannot pay for the damages, it declares itself bankrupt and the policy holders get nothing.

"But what are you going to do about it?" is the question everyone asks. "It has always been so, it must always be so." Not necessarily, my friend; the time has come for the equitable adjustment of everything pertaining to human affairs and an unjust and gambling system of insurance must go with the other unjust and gambling systems now in vogue to rob the people. Bear this in mind, however; we do not pretend to say that the promoters of insurance companies are any worse than other people, in fact they generally stand very high in the estimation of their fellow citizens because of their upright dealings. They are not to blame. It is the pernicious competitive system which compels them to invest their capital in these enterprises that is censurable; and when the people realize the danger to the country which must arise from such unsound business relations, they will change it.

We offer in our system of Equitable Commerce, a solution of the various social and financial problems, including insurance. It is proposed by the Consociative Bureau of Equitable Commerce, under the direction of the Koreshan Unity, to operate a system of insurance whereby its patrons may share in the profits accruing to the Bureau of Insurance from the legitimate use of the money which, the people have paid up for the policies they hold as well as the shareholders whose capital is invested in the enterprise. This will give the people an advantage which they have never before had with any other company in the world. By this plan must the Koreshan Unity, through its Bureau of Equitable Commerce, eventually control the entire system of insurance throughout the world.—G. F. C.

The Kaweah Colony Difficulty.

MR. EDITOR.

The persecution of Kaweah Colony in its land cases, plainly demonstrates who are the rulers of our country. This money monarchy is doing its worst to rob an honest lot of poor settlers, of their hard earned homes and turn their lands over to a wealthy lumber syndicate. It is clear evidence of jobbery, bribery and corruption, if settlers who are known and respected as honest, well-meaning citizens, by their neighbors, and public officials of the county in which they dwell, through a misapplication of the law in the courts, be maligned, slandered, persecuted and thrust into jail, for honestly endeavoring to bring about a better state of society, through co-operation in business, fraternity of interests and feelings.

This colony some five years ago, filed and located upon some Government land in an inaccessible part of the Sierra Nevada range then in the market for settlement, fulfilled all of the requirements of the law, constructed a valuable mountain road, opened up and developed the natural resources of the country, built homes, established schools and factories, lived peaceably with their neighbors, and paid their debts.

Now upon the eve of their success, the San Joaquin Lumber Trust, seeing a dangerous rival, with the aid of the Plutocratic Government, which, it seems, is afraid a little Commercial justice might be established in the land, commences a series of malicious persecutions to destroy its reputation, wrest from them their rights, and break up the institution.

Our sympathy is with this little band of patriots, and our in-

dignation is aroused at the injustice of the bloodsucking cormorants of monopoly, with their despicable minions, who are antagonizing them.

A most villainous, false and malicious article was recently circulated through the country by the Associated Press hirelings, to the effect that 15 children in the colony died of starvation in one month, and that the trustees and leaders were a lot of thieves and villains, bent upon robbing the poor deluded members. These and many more monstrous and vindictive reports have been fully denied and refuted, not only by the members, on the grounds of the colony, but by many prominent business men; bankers, doctors and public officials of Visalia and Tulare County.

This was done to influence public sentiment, and to destroy the confidence of the outside members, of whom there are many; not only in the United States, but in different parts of the world, for the purpose of cutting off their income, and preventing them from properly defending their cases when tried in Equity. The recent adverse decision of Secretary of the Interior Noble, and the trial and conviction of the Trustees in Los Angeles, are acts of inexcusable injustice committed by the heads of our reputed honest Government.

The writer speaks thus positively, because he happens to be in a position to know the facts. And we hope that the people and friends of justice will raise their voices in indignant protest against this wrong, and cover the guilty parties with shame and ignominy.—F. D. J.

JUSTICE.

(BY VULCAN.)

From the voice of nine-tenths of the people we hear the plea for justice. The struggle among the masses in her behalf is almost as clamorous as the brokers in the wheat and corn pits in the various boards of trade in the country. If noise and commotion were signs of the restoration of the great principle of equal rights for the people, twenty four hours would hardly pass before all the existing institutions of men would be blotted from human memory. The wail from the millions is fanning the flame of pain and indignation, until the conflagration is about to set the world on fire; while the icebergs of long editorials, well filled conventions, reformatory movements etc. are kept in stock to cool the heads of those who will demand justice at any sacrifice. Alas! for human suffering, justice is an unknown and unknowable quantity, and injustice occupies the seats of power in every land under the sun.

As long as the masses submit to the present condition of human relations, and existing institutions, as the most rational and perfect within the scope of intellect and reason, so long will justice be unknown.

The only way to set justice on the chief seats, before which aching hearts and tired hands must bow in humble need for that which will sustain them, is for the great mass of humanity to swear allegiance to integrity, instead of swearing it to any country. When men have suffered at the hands of their oppressors until the struggle for life becomes more painful than that for bread, then and not till then, will men, women and children, declare in favor of a new order of things in which, man and child, in all the affairs of human relations and institutions, will be free and equal; in these institutions, (both social and governmental) all sobs and sighs, all want and poverty, all injustice and inequality will be dethroned, and in their stead, equity: the noble queen at whose hands the toiling millions will be fed, clothed and sheltered, will reign.

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STANFORD'S SCHEME

To Pull the Wool Over the Eyes of the Farmers Alliance.

Mr. Stanford has made himself rich in wholesale speculations. He is as much of a political trickster as he is a financial speculator.

He now makes a bid to the Farmers Alliance for the Presidency. It is possible that they may be cajoled by his sophistical financial scheme.

CAN A MILLIONAIRE, WHO HAS NOT THE FIRST SPARK OF GENEROSITY, AND WHO HAS HEAPED UP HIS MILLIONS BY SPECULATIONS ON FICTION BE VERY SINCERE IN ANY SCHEME TO BENEFIT THE WORKING PEOPLE WHOM HE HAS ROBBED WHILE HOARDING THEIR WEALTH?

He wants to become a public benefactor by giving the people plenty of money. Why does he not inaugurate an industrial system, paying the laborer all that he earns, and at the same time make him a stockholder in the industry?

If the people, through their *mis*-representatives, should issue ten billions of dollars through their treasury, then hire it to themselves at two per cent interest, the sharks would very soon possess it, and the notes would be held by the speculators and the poor people would be compelled to disgorge to the tune of the billionaire's fiddle.

Real estate has a certain recognized value. This value is more or less governed by the valuation of gold, the sale of which depends upon its market as insured through its monetary value. Gold has a market because it is the world's standard of valuation. If its monetary value is destroyed by removing from it the government stamp of the various nationalities, Kingdoms, Empires and Republics, which give it the stamp and therefore its market, it would drop flat and the price of everything depending upon it would do the same. Gold would have very little commercial value were it not for the stamp of Cæsar.

Suppose a Government like the United States should issue its promise to pay on paper without limitation, as proposed by Stanford, on the basis of its power to tax sixty millions of people with a wealth of state behind them, estimated upon the present valuation of a certain amount of gold and alloy. A certain weight of gold, with a proportion of alloy, and a fictitious margin created by a stamp which provides for it a market, is called one dollar. This one dollar has relation to a certain amount of labor or a certain number of hours of labor. This is subject to fluctuation according to the state of supply and demand. It would be difficult to say just where the fluctuation obtained, whether at the labor or gold point. Let us see what would become of the nation foolhardy enough to institute such a scheme:

First; Paper money loaned to the people at two per cent.

Second; The market value of gold destroyed in the United States.

Third; The market value of gold maintained in other countries.

Fourth; The gold would be bought cheap in this country by the speculators and taken to the countries where it had a market value.

Fifth; The Millionaires, that is, the men who had gotten the gold out of the way, would very soon accumulate the government notes bearing two per cent interest with mortgages on all the real estate in the country at a great value, demanding interest on the mortgages at a depreciated valuation of the land.

This is the perfection of Henry George's scheme of single tax. The millionaires at one end of the rope with government bonds or notes bearing two per cent interest with no tax, and tax on the land bonded for payment of the loan at the other end. Henry George seems to be making more headway than ever he had calculated.

Stanford's scheme if carried out would bankrupt the nation were it not for the fact still remaining, that the people are here, and constitute, after all, the government, and at the same time are being educated to the standard of commercial righteousness, commercial equation.

THE LAST STRAW.

We hope Stanford will get there. It is the last straw that breaks the camel's back, and we think the camel has carried his load about as long as is good for the interests of the people.—K.

SUCCESSFUL CONCEPTION.

The "BUREAU OF EQUITABLE COMMERCE," a co-operative corporation, has been formed in San Francisco as a part of a universal or general consociation of Bureau chambers, the purpose of which is to provide for the co-operation of a universal patronage called the "Patrons of Equitable Commerce," with the corporate body called the Bureau of Equitable Commerce.

The San Francisco Bureau of Equitable Commerce is organized upon the basis of a co-operative stock company of a million dollars (1,000,000) capital stock.

To show something of the character of its inspiration we can truthfully state that at the opening of the books for the sale of stock for the purpose of incorporation, there was subscribed in one hour's time, the amount of nearly sixty thousand dollars, in ten dollar shares, the highest amount subscribed by one stock purchaser being twenty thousand dollars, (20,000,) other purchases ranging from ten dollars to eight thousand dollars.

The company now exists as a legalized stock company and is closing its arrangements for the broadest possible mercantile progress.

The one great end for which the company has been inaugurated, is the final employment of all people who are out of labor, whether they be young or old, black or white, skilled or unskilled; objectively, to secure to them the full benefits of their industry, providing for them the means by which they may become stockholders entitled to the dividends on the profits of the corporation.

Like other corporations, this is under the protection of the state laws, with the same opportunity under such laws to institute iceberg processes for "freezing out" its smaller stockholders, and cheating the eye teeth out of its patrons. We say that, so far as the law is concerned and the protection of the state goes, it is just like all other legalized corporations. We can, however, assure our patrons that in the by-laws of the Bureau of Equitable Commerce we have so thoroughly provided for the protection of the interests of the owners of stock and the patrons of the system that it is utterly impossible for anything but justice to be done to those who in any way patronize the Bureau.

In another column is a statement of the general scope of the Bureau's operations. In addition to the provisions enumerated in the articles of incorporation every branch of industry will be inaugurated and fostered, and the basis of distribution of wealth shall be the two special factors of frugality, namely; industry and economy.—K.

COMMERCIAL ABSURDITY.

The people who comprise the government want money.

The People.

Make it and loan it to yourselves at two per cent interest, Stanford, impulsed by the Farmers Alliance, and a bid for the Presidency of the United States.

We do not readily conceive of a more economical plan for the people to get plenty of money, than to make it, through their agents at Washington, and to loan it to themselves at two per cent interest, giving bonds and mortgages on their real estate for the payment of the interest, to whom? Sharks.

The market value of real estate is now predicated upon the basis of a fictitious valuation placed upon gold; Cæsar's Stamp.

The foundation upon which rests the value of what is called a hundred cents, whether of estate, produce, or labor, is the stamp of Cæsar which gives to gold a market value it does not intrinsically possess.

Remove the stamp from gold in our own country and allow it to remain in others, and what is now one hundred cents is almost valueless here. Real Estate, labor and produce would become valueless in the United States.

The Equation of money, is the destruction of the stamp of Cæsar, but to insure equilibrium there must be a corresponding equation of production and consumption. The producer and consumer must become a unit. We call this *quadratic commercial equation*.—K.

THE INHERENT WEAKNESS OF CURRENT REFORM MOVEMENTS.

The times are ripe for radical reform. At certain periods for the past few centuries twigs of protestation against abuse of power have blossomed on the tree of human thought, giving promise of the day when humanity, reaching the climax of its cyclic destiny, should bloom in all the redolence of its consummate power. That time is now at hand, and in consequence we find all sorts of reform movements sprouting for the solution of the perplexing social problems which to day baffle the skill of men.

Passing over the various reformatory religious systems, such as Swedenborgianism, Unitarianism, Christian Science and Theosophy, the adherents to each of which claiming that his system is able to harmonize social relations through a gradual regeneration of man, we will mention such secular organizations—if such they can be called—as Nationalism, Socialism, Single Tax and Anarchism. These movements, founded upon the ideas of Lasalle, Proudhon, Rousseau and Bellamy, are jostling along in a disjointed sort of way, quarreling and wrangling among themselves and arriving at no definite or tangible state of organization.

One can attend a meeting of any of these schools of political economy and hear ideas expressed with no more indication of unity or harmony than would be found in a conclave of Kilkenny cats, yet those attached to these organizations expect to revolutionize the world through the supremacy of their particular system.

The thought embodied in the aforesaid movements is two or three hundred years old, and yet what practical benefit has accrued to humanity through its inculcation? Many of the ideas of such men as La Salle, Proudhon, Rousseau and Bellamy are good, but they have all failed to effect any unification of effort among social reformers. Modern sociology, so far, has contributed nothing to the world but theory. The realm of practice lies a barren waste, while the social storm gathers to devastate the human race. No singleness of purpose has yet been effected in man's efforts for the world's salvation.

The Farmers Alliance is the most substantial and healthy of any reform movement. It is an organization composed of intelligent, temperate, industrious men, tillers of the soil, the life blood of the commonwealth. These men have effected such a powerful organization that the railroad potentates begin to fear them, against which class the farmers are planning an aggressive campaign. They purpose to demonstrate that they can play the monopolist as well as the rapacious beasts of Wall street, the inflationists and extorters of exorbitant freight rates, and yet this Farmers Alliance is cut up into factions, furrowed with contention and handicapped by intrigue. Each self-constituted leader in that body has a pet plan, a following and a selfish purpose to serve, and each will push his plan, marshal his following and remain steadfast to the accomplishment of his purpose even if the pursuance of such a course disintegrates the Alliance itself.

Only through the centralization of power and obedience to the mandates of that power can efficiency and potency be obtained in any line of work. Decentralization always signifies chaos and disintegration. Thomas Jefferson was opposed to centralization of power in government and yet advocated it, which fact is clearly proven by his doctrine of states rights. In the gubernatorial office of the different states, in the method of state representation in Congress, in the office of mayoralty of our cities, in all vested authority, whether civic or religious, is clearly expressed the essential principle of centralization without which any semblance to organization would prove a failure. The more perfect the centralizing power the more complete the system formulated.

While the Jeffersonian idea was simply in consonance with the unfoldment of destiny by its inculcation of the doctrine of human sovereignty, yet it was designed by the hand of fate to be but instrumental in leading men to that point where they will be able to see that the power of human sovereignty lies only in the achievement of self sovereignty. De-centralization as a conclusive governmental system is not tenable and therefore Jefferson by maintaining the adequacy of such a system, should forfeit the tribute of being a profound statesman. We do not claim, however, that his

opponent, Alexander Hamilton the advocate of imperialistic republicanism was right, as the day is too far spent for the advisability of instituting imperialism, as humanity is at present constituted. Both were necessarily short sighted. Both built for their day but lacked the discrimination to provide for the morrow when human selfishness, growing more and more bold should finally set at defiance all law and tradition, ruthlessly thrust aside human rights and seek to monopolize all.

While the centralization of power in the hands of a selfish humanity gives freedom to tyranny, yet it is the only plan that will insure any sort of perpetuity to an established system. The four great empires of history, the Babylonian, the Medo-Persian, the Grecian and the Roman, were founded and maintained solely upon the principle of centralization, and it is to be observed that Rome gave clear indications of her downfall when she first elected her three consular executives, thus disintegrating the imperialistic power. The secret of the vitality of the Roman Church lies in the fact that absolute power is vested in the Pope. When amid the rapid rise and fall of ecclesiastical systems one notes the vitality of the Roman Church the conclusion is forced upon the mind that centralization of power is imperative to all effectual organization.

England, Germany, Russia, Austria and Spain held fast while the blasts of revolution swept over Europe, because they adhered to this principle of centrality. France has been tossed about by every wind of impulse because she deserted this principle. The United States government despite its boasted population of sixty-five millions, its vast territory and unlimited wealth, finds itself, when just past its hundredth birthday, about to go to pieces. While by the edict of law and destiny all this must be, while revolution must rend into fragments this fabric of democracy, and while decentralization must obtain to effect such revolution, it nevertheless demonstrates the efficacy of the eternal doctrine of integral power.

Every line of energy whether in the physical or mental domains, must have its focalizing centre; efficient, powerful organization can only be effected when men conform to this undeviating law. We have endeavored to show herein that unification of purpose can never be effected by the various reform movements enumerated. Every man in them is traveling on his own hook though professedly belonging to a special brigade, but like a flock of sheep without a shepherd, these brigades must become dismembered and lost. Herein lies the inherent weakness of human reformatory effort. Now there must arise a power to meet the present emergency which will resist the encroachments of individualism. This is the only hope of the world.

There is a potency existing to-day, though unrecognized by the masses, which will focalize the inharmonies of human opinion, establish commercial equity, effect a unity of action through the vitalizing energy of Divine truth and by concentrating the forces of progressive thought and sterling integrity in the Commonwealth, bridge the awful chasm which must soon engulf heedless, selfish men. Search for it!

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PLOWSHARE AND PRUNING HOOK.

220 NOE STREET. SAN FRANCISCO, CAL.

monopoly must speedily ensue as the result of its triumph.

is a usurpation) but to a government of the people. To the people

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THE IMPERATIVE DEMAND Of the Commonwealth upon our Foreign Born Population.

The discovery of America by Christopher Columbus, offered a place of refuge for "the oppressed of every clime."

Plymouth Rock rested the weary feet of the Puritanic pilgrim and Manhattan Island nurtured the rest-seeking souls who had embarked from Dutch soil. France, Spain, and other countries contributed their share of sturdy pioneers who affiliated with and became a part of that new race known as American. Unprecedented in its growth and development, matchless in its conception of human rights, unrivaled in the progress of its thought, it is a race destined to be peerless as an architect of human destiny; the oasis of hope in a desert of human despair; the God-appointed vineyard for the redemption of a dying humanity.

The aforesaid settlers of this country constituted its bone and sinew. They were the best blood of their own people and have evolved some of the most magnificent personalities known to history. Such men as Washington, Franklin and Lincoln, leaped to the pinnacle of mortal fame. Had not our ancestors yielded to the essential behests of affiliation, America, to-day, would be but the camping ground of the wanderer, the roosting place of the misanthrope and the glory of the savage. But for affiliation the ground could never have been broken for freedom, the last lap in the course of a cycle could never have been run, and the ultimate consummation of human hope for true liberty, yet to come, would forever have been blasted.

Since, then, association is a fundamental factor in the formation of a successful commonwealth, it behooves the people of these United States to have a care, lest this basic principle of government be trampled upon by recalcitrant clansmen. Our shores harbor to-day an ever increasing horde of Italians, Hungarians and Chinese, who are totally inimical to our social institutions. Composing the dregs of society in their own countries, often-times criminals and vagrants, they have caused this country to become the cess-pool of foreign offal.

California, but for a recent restrictive guard, while loaded up already, would have been literally infested with the "heathen chinee." As it is, his cuneship, in direct violation of law, (which, however, was only enacted by congress to allay the common protest of workingmen, and more especially because California capital alone, not general capital, utilized his cheap labor) aided by unscrupulous shipping agents and border sentinels, is still smuggled upon us in large numbers.

Notwithstanding their undeniable industry Chinamen are unfit to populate this country because they cannot and will not affiliate with us, and while the subject of Chinese immigration has been well nigh exhausted by the California press, it is a lasting disgrace to our Government that they should be permitted to live with us. It is a question which, as a national issue, can never grow moss, so long as the Chinaman resists, and is unfit for American affiliation.

Italians and Hungarians land penniless at Castle Garden,—thanks to the enterprise of our steamship companies and the villainy of tariff barons,—live in dens on black bread, displace American toilers in the mines and other industries, and by the practice of revolting niggardliness labor to acquire a competency sufficient to enable them to return and live comfortably in their native country. Having served the ends of the sordid capitalist who controls the legislator, what matters it to our national assembly that by such flagrant outrages the basic principles of social law are shamelessly ignored and defied.

Public sentiment should strenuously resist and antagonize such a vile encroachment upon the import and intent of our governmental system, and demand the immediate pruning of all this rotten, irreparable stuff in our social fabric.

Having contributed nothing to either the wealth or progress of the commonwealth, let the banana and peanut vender go back and bask in the zephyrs of sunny Italy, the organ grinder dance his monkey before Italian villas and the black faced Huns, the Chinese, and every other clannish, irremediable junto of

aliens, leave a land and people which must lead by co-operative effort in the coming solution of the world's social problems, and betake themselves to their native haunts, whose only hope of retrieval depends upon the renovating flood of revolution heaping up in the reservoir of untrammelled, God-inspired thought.

FREEDOM.

(BY VULCAN.)

Every where on the globe the hungry millions are crying for deliverance. They seek relief from cruel oppression by all means within their power to devise. They have not yet found a way to lift the load that weighs them down, nor break the yoke that chokes them with sobs and sighs, as day by day they find the struggle for bread more serious.

Children of tender age have to shift as best they can to secure a little food, poor clothing and poorer shelter. Girls and boys are bound as slaves to those who pretend to remunerate them for their 10 to 14 hours hard work. Young women are compelled to seek relief from hunger and cold at the hands of some one who can use their abilities to the best advantage. They have no hope of relief from these burdens. If they are honest and love an inherent principle of true womanhood, it is difficult for them to earn enough to keep the wolf from the door. Young men are playing in serfdom's drama in better luck. They earn plenty in many cases, but they are too free with it. They usually earn more than they receive, and some one else secures the balance. Women of all ages even to gray-haired mothers are compelled to do hard labor for the privilege of continuing in the body for a few years longer. Aged fathers with bent forms, gray hairs, stiff joints, weak arms, bowed down with sorrow, are compelled to face a Godless world and earn their bread by the sweat of their brow.

If one has an element of humanity in him, if he has any love, any sense of equity, freedom and integrity within his make up, most certainly he is pained beyond expression to see old and decrepid fathers and mothers, young boys and girls, and the entire woman-kind being compelled to compete with young and middle aged men for that which feeds and clothes them. In all parts of the world the great battle has begun on both sides, (money and poverty). On the side of MONEY, hence power, men are in open competition and combat with one another, making a desperate effort to secure the most of that power (money) that will aid them to control more of the enemy (wage workers). On the side of labor or the servants of toil, stout men are in active competition with one another, with aged people and with children for that which sustains and clothes them.

It is a sad sight to see a set of conditions existing in a land of plenty that compels a young man to compete with his aged father, who can scarcely stand erect, for that by which both may live—bread. It is a sadder sight to see men of brains and muscle entering the struggle with boys, girls, sisters and mothers. This is the present serfdom of the race. In the United States it is as elsewhere. Men who are strong and brave are forming societies and various organizations for protection. Whom do they seek to protect? None but those in their special lines. There are no old men, gray-haired aged mothers, weakly women, sickly defenseless girls and an army of youth in the service of the railroads. No, that service demands the best talent and muscle, therefore all the organizations among railroad men are only to combine the strong wage workers and give them greater security, perhaps, of possessing a fair share of the necessities of life. The mechanics of the country are not the weak and defenseless, the old and sickly. They are brave, true, strong men, who are combining to protect themselves and no one else. In fact nearly all of the labor organizations are for men who dare speak in defense of what they believe to be their rights. The weakly, sickly, aged and poor are left to the cruel oppressor and to struggle for bread until the only hope of the aged is death; that of the young boy is to grow to manhood and perchance enter one or more of the organizations composed of strong men. The only relief to the poor girl is to get married and take chances on bettering her condition, (which but few do), or else turn to the sale of her virtue and live in luxury for a few short years after which she must either take her own life or re-enter the contest with the wage workers.

From every hungry mouth and thinly clad form the wail goes forth for relief. It does not come. Men of brains have sought it and failed. Men of muscle have attempted to force it, but the law compels them to desist. The methods suggested, by which to take this awful load from human kind and let them feel safe and secure in the necessities of life by reasonable work, have failed.

It would seem that some one could present a plan that will not only bring the relief sought by able men but it would forever set old people, defenseless women and children, free. No man can lay claim to having done the suffering race a really good service who cannot cause to be set in operation a plan that will make all

the nations freemen. We do not want a plan that will relieve those that have good paying positions. We want and must have a plan that will secure to every individual equality, the practical use of which plan takes from his shoulders the cares and anxieties about something to eat and a place to sleep. We want our boys, bright little men as they are, to enter that organization that will secure for them every necessary thing. They should make it their business to enter at once into any plan that will secure for them suitable wages and future partnership in the business at which they work. Girls should be well paid for their work and should be made equal partners in the work they do. Young ladies and young men should not be led into false theories any longer. We need and must have that spirit of freedom take possession of our wage workers, both young and old, that will cause them to leave, at once, the ranks of all who hire and refuse to give value received. We need and must have boys and girls, men and women enter that line of uses in accordance with a well defined plan that will bring to them all plenty, without labor. Work is glorious, but labor is torturous. If one loves his work and can live thereby without solicitude, he is exercising his faculties in the field of equitable uses.

If all wage workers are anxious for relief, and if hunger has caused them to wish to make a glorious fight to secure that relief, we assure them that the plan as defined in this paper is the only one that can secure the rights of the many and release them from the bondage of low wages. We do not want a hundred organizations, each with its own special plan, the operation of which cannot release all wage workers; but we do want, demand and will have the successful operation of just one plan which cuts asunder the cords that tie the sacks of plenty and compels earth's millions to suffer for bread; a plan that will set every wage worker free, make all men equal, and compel a free and equitable distribution of the riches of the soil and the product of muscle.

Articles of Incorporation of the Bureau of Equitable Commerce.

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned residents and citizens of the State of California, have this day voluntarily associated ourselves together for the purpose of forming a **CO-OPERATIVE BUSINESS CORPORATION**, and of incorporating under the laws of said State of California a corporation to be known by the name of "**BUREAU OF EQUITABLE COMMERCE**."

AND WE DO HEREBY CERTIFY AND DECLARE,

I.

That the name of said corporation shall be and is **BUREAU OF EQUITABLE COMMERCE**.

II.

That the purposes for which said corporation is framed and formed, are to purchase, acquire, buy, contract for, bond, hold, lease, and deal in real estate and personal property in the State of California; to borrow money, and to mortgage and hypothecate any real estate or personal property, to secure the payment of the same, and to sell, lease, mortgage, convey, and dispose of any real estate or personal property acquired, owned, or held by the said corporation, and to buy, sell, lease and contract for real estate upon commission, and to negotiate loans upon real estate or personal property. Also to buy, sell, contract for and deal in, upon commission or otherwise, canned goods, groceries, provisions, fruits of all kinds, fresh, cured or canned, vegetables, meats of all kinds, both fresh and salted, dry goods, furniture and wooden ware of all kinds, wood and coal, hay and grain, cutlery, crockery, glass-ware, agricultural implements and manufactured articles, and wares of all kinds, stationery, paper, printing materials, and all kinds of goods, wares, and merchandise. Also to construct and maintain a printing office, and to operate the same, if the said printing office should be deemed convenient or useful to further the main objects of the said corporation. Also to build, construct, purchase, lease, acquire, and hold such houses, buildings, machinery, and improvements as may be convenient or useful in said business, with power to sell, lease, mortgage, transfer, and convey the same. Also to buy, purchase, acquire, and hold tools, machinery, patents, patent rights, and personal property of all kinds that may be useful, beneficial, or proper in said business, with full power and authority to sell and dispose of the same, and generally to do and perform all other acts and things pertaining thereto or connected therewith, or which may be necessary or useful to further the main objects of this corporation. The said corporation being framed and formed as a co-operative business corporation, for the purposes above specified, and with all the rights and privileges of a co-operative business corporation as are defined and set forth in, "An Act to define co-operative business corporations, and to provide for the organization and government thereof," approved April 1st, 1878, and contained in Statutes of California, 1877-78, at pages 883 and 884.

III.

That the place where its principal business is to be transacted is in the City of San Francisco, State of California.

IV.

That the term for which it is to exist is fifty years, from and after the date of its incorporation.

V.

That the number of its Directors or Trustees shall be seven (7), and that the names and residences of those who are appointed for the first year, are:—

NAMES

RESIDENCES.

VI.

That the amount of the Capital Stock of this corporation shall be one Million, (\$1,000,000.00) Dollars, divided into one hundred thousand (100,000) shares of the par value of Ten (\$10.00) Dollars each.—

VII.

That the amount of said Capital Stock which has been actually subscribed, is Fifty-Six Thousand, Seven Hundred and Thirty (\$56,730.00) Dollars, and the same has been subscribed by the following named persons, and in the following amounts, respectively, to wit:—

NAMES OF SUBSCRIBERS. NO. OF SHARES. AMOUNT SUBSCRIBED.

IN WITNESS WHEREOF we have hereunto set our hands and seals this 18th day of April A. D. 1891.

[Names Signed and Sealed.]

Signed and Sealed in the Presence of WALTER J. BARTNETT.

STATE OF CALIFORNIA, } ss.
CITY AND COUNTY OF SAN FRANCISCO.

On this EIGHTEENTH day of APRIL, in the year ONE THOUSAND, EIGHT HUNDRED AND NINETY-ONE, before me, OTIS V. SAWYER, a Notary Public in and for the said CITY AND COUNTY OF SAN FRANCISCO, residing therein, duly commissioned and sworn, personally appeared each personally known to me to be the person described in, whose name is subscribed to, and who executed the within and annexed instrument, each described therein as a married woman, and upon an examination of each, without the hearing of her husband, or the husband of any of the parties hereto, I made her acquainted with the contents of the said instrument, and thereupon she acknowledged to me that she executed the same, and that she does not wish to retract such execution.—

IN WITNESS WHEREOF I have hereunto set my hand and affixed my official seal, at my office in the said City and County of San Francisco, the day and year first in this certificate above written.

(L. S.) OTIS V. SAWYER, NOTARY,

STATE OF CALIFORNIA, } ss.
CITY AND COUNTY OF SAN FRANCISCO.

On this EIGHTEENTH DAY OF APRIL in the year One Thousand Eight hundred and Ninety-one, before me, OTIS V. SAWYER, a Notary Public in and for the said City and County of San Francisco, residing therein, duly commissioned and sworn, personally appeared known to me to be the persons described in, whose names are subscribed to, and who executed the within and annexed instrument, and they duly acknowledged to me that they executed the same.—

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(L. S.) OTIS V. SAWYER, NOTARY PUBLIC.

INCONGRUOUS RESOLUTIONS.

The new political party born at Cincinnati May 20, expects to reform American politics. With this great end in view it starts out by demanding "the free and unlimited coinage of silver," notwithstanding the passage of a subsequent resolution, "that taxation—National, State or Municipal—shall not be used to build up one interest or class at the expense of another."

What nonsense and inconsistency! The coinage of silver directly and expressly favors the silver men because their metal is stamped by the government with a fictitious value, the difference between which and its intrinsic worth accrues, of course, to the silver mine owners. The copper, platinum, brass and iron men have an equal right to demand that their metal shall hold the Government stamp as money, with a fictitious valuation, so that they also may reap a harvest at the people's expense. Now, as a matter of fact, the silver men are largely interested in this so-called "Peoples Party" for the purpose of feathering their own nests at the people's expense, just as the leaders of the old parties have done.

"The People's Party," indeed! "Hen fruit," dear farmers, is only another name for eggs; likewise this new movement branded "The People's Party" is but another scheme of the monopolists to checkmate your efforts for the triumph of justice. Beware of it!

Sample of Letter Received.

GRANTS PASS, OR. MAY 14. 1891.

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Dear friends. THE PLOWSHARE AND PRUNING HOOK meets a longfelt want. Please send me about 20 more copies for one year, for which I enclose Express order for ten dollars, subscriptions to commence with No. 1, if you have them on hand.

Sincerely yours, J. R. HALE.

monopoly must speedily ensue as the result of its triumph.

is a usurpation) but to a government of the people. To the people

the nations freemen. We do not want a plan that will relieve those that have good paying positions. We want and must have a plan that will secure to every individual equality, the practical use of which plan takes from his shoulders the cares and anxieties about something to eat and a place to sleep. We want our boys, bright little men as they are, to enter that organization that will secure for them every necessary thing. They should make it their business to enter at once into any plan that will secure for them suitable wages and future partnership in the business at which they work. Girls should be well paid for their work and should be made equal partners in the work they do. Young ladies and young men should not be led into false theories any longer. We need and must have that spirit of freedom take possession of our wage workers, both young and old, that will cause them to leave, at once, the ranks of all who hire and refuse to give value received. We need and must have boys and girls, men and women enter that line of uses in accordance with a well defined plan that will bring to them all plenty, without labor. Work is glorious, but labor is torturous. If one loves his work and can live thereby without solicitude, he is exercising his faculties in the field of equitable uses.

If all wage workers are anxious for relief, and if hunger has caused them to wish to make a glorious fight to secure that relief, we assure them that the plan as defined in this paper is the only one that can secure the rights of the many and release them from the bondage of low wages. We do not want a hundred organizations, each with its own special plan, the operation of which cannot release all wage workers; but we do want, demand and will have the successful operation of just one plan which cuts asunder the cords that tie the sacks of plenty and compels earth's millions to suffer for bread; a plan that will set every wage worker free, make all men equal, and compel a free and equitable distribution of the riches of the soil and the product of muscle.

Articles of Incorporation of the Bureau of Equitable Commerce.

KNOW ALL MEN BY THESE PRESENTS: That we, the undersigned residents and citizens of the State of California, have this day voluntarily associated ourselves together for the purpose of forming a *CO-OPERATIVE BUSINESS CORPORATION*, and of incorporating under the laws of said State of California a corporation to be known by the name of "*BUREAU OF EQUITABLE COMMERCE*."

AND WE DO HEREBY CERTIFY AND DECLARE,

I.

That the name of said corporation shall be and is *BUREAU OF EQUITABLE COMMERCE*.—

II.

That the purposes for which said corporation is framed and formed, are to purchase, acquire, buy, contract for, bond, hold, lease, and deal in real estate and personal property in the State of California; to borrow money, and to mortgage and hypothecate any real estate or personal property, to secure the payment of the same, and to sell, lease, mortgage, convey, and dispose of any real estate or personal property acquired, owned, or held by the said corporation, and to buy, sell, lease and contract for real estate upon commission, and to negotiate loans upon real estate or personal property. Also to buy, sell, contract for and deal in, upon commission or otherwise, canned goods, groceries, provisions, fruits of all kinds, fresh, cured or canned, vegetables, meats of all kinds, both fresh and salted, dry goods, furniture and wooden ware of all kinds, wood and coal, hay and grain, cutlery, crockery, glass-ware, agricultural implements and manufactured articles, and wares of all kinds, stationery, paper, printing materials, and all kinds of goods, wares, and merchandise. Also to construct and maintain a printing office, and to operate the same, if the said printing office should be deemed convenient or useful to further the main objects of the said corporation. Also to build, construct, purchase, lease, acquire, and hold such houses, buildings, machinery, and improvements as may be convenient or useful in said business, with power to sell, lease, mortgage, transfer, and convey the same. Also to buy, purchase, acquire, and hold tools, machinery, patents, patent rights, and personal property of all kinds that may be useful, beneficial, or proper in said business, with full power and authority to sell and dispose of the same, and generally to do and perform all other acts and things pertaining thereto or connected therewith, or which may be necessary or useful to further the main objects of this corporation. The said corporation being framed and formed as a co-operative business corporation, for the purposes above specified, and with all the rights and privileges of a co-operative business corporation as are defined and set forth in, "An Act to define co-operative business corporations, and to provide for the organization and government thereof," approved April 1st, 1878, and contained in Statutes of California, 1877-78, at pages 883 and 884.—

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Citizens of the COMMONWEALTH!

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