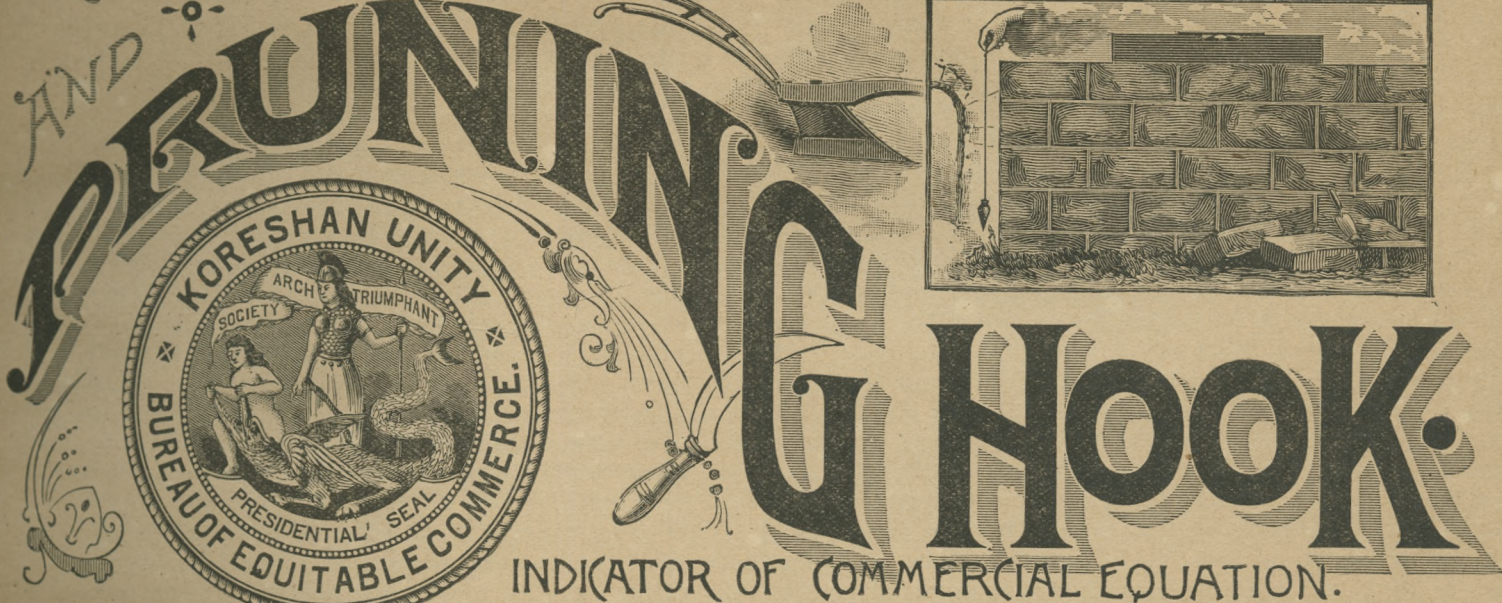


# THE PLOWSHARE



Vol. 1. No. 4.

San Francisco, Cal., June, 13. 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.

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Station G. 220 Noe Street,  
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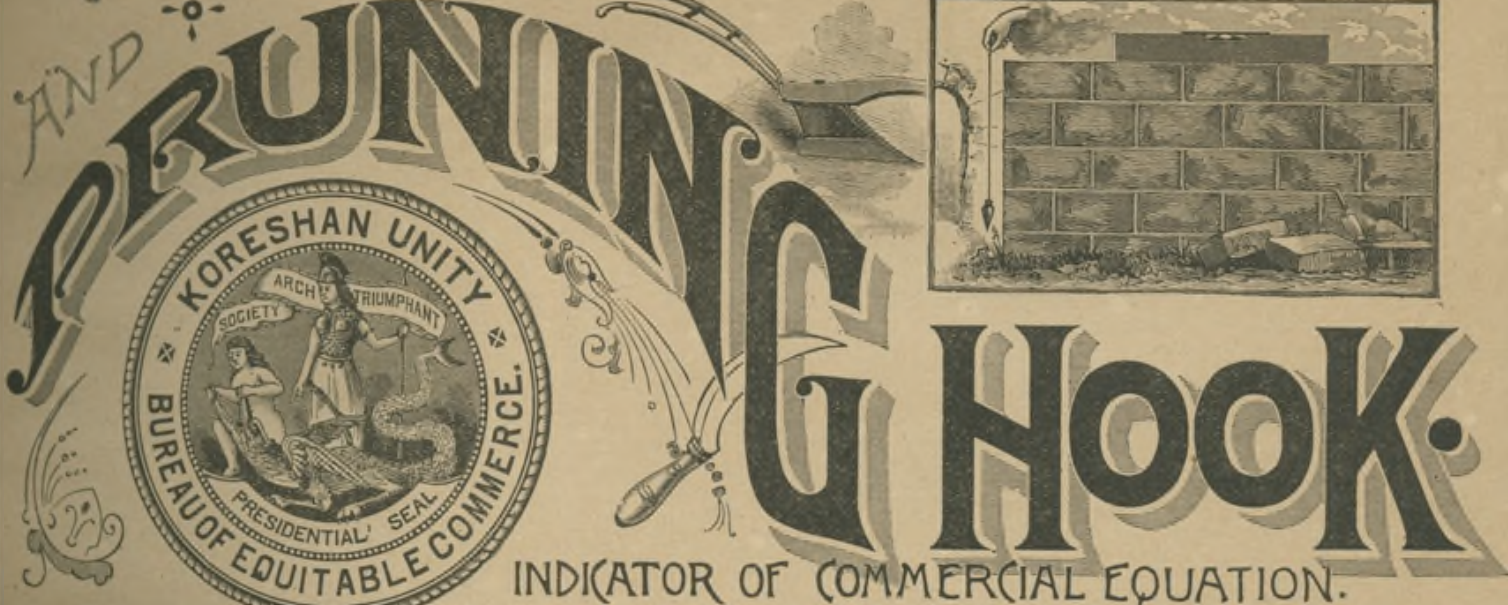
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prostituted, of manhood which has been destroyed, of integrity which has been blighted and of the nations honor which has been ignominiously defiled, that we will cleanse the social fabric of the leprous curse.

Ex-Senator Ingalls announces that notwithstanding newspaper reports, he will not enter the lecture field. This intelligence will be received by the general public with regret, for now that the Kansas orator is out of public life, with no probability of getting back again, it is quite likely that, with his well turned periods, he could give the people some interesting and spicy discourses upon political matters in general and the Republican party in particular. Ingalls would now, doubtless, say a good many things that he would not have said while in office. A dose of "innocuous desuetude" has a tendency to draw out the better side of a man's nature. Ingalls in public life and Ingalls in private life will be as dissimilar as the tadpole and the bullfrog. We strongly favor the Marquis of Queensbury rules which oppose the practice of "hitting a man while he is down." The difference between Ingalls and his former senatorial colleagues is that he has the brains to sustain himself in a public effort and the majority of them have not. Ingalls is a poor man while the Shermans and Stanfords of the Senate roll in wealth. The American public, from this significant statement will draw its own conclusions respecting the relative claims of these two classes, in formulating their ultimate opinion of them.

The Chicago policeman who posed for the statue, erected in that city, in memory of the officers of the law who were killed at the Haymarket riot, has been dismissed from the force for inattention to duty. This was a commendable action on the part of the Chief of Police of Chicago, for it might have been supposed, owing to the fact of his having performed such distinguished services to the municipality, that this policeman would have been retained on the force despite his shortcomings. The circumstance shows that in the revulsion of sentiment regarding the unwarrantable and infamous execution of the condemned Anarchists, the fellow who lent his lubberly carcass to the sculptor's chisel, thereby debasing a noble art, must pass under the rod of well-earned obloquy.

### The Great Increase of Insanity and Its Main Cause.

The last national census taken, announces the fact that during the last decade, insanity has increased at the rate of 73.53 per cent. This is an appalling advance along the line of dementia and gives some indication of the intense pressure that is being brought to bear, at this time, upon the human mind. Never in a cycle's history have men and women been wrought into such a state of fermentation. Never has the gray matter of the brain been kept in such fierce activity. People have reached such a state of nervous excitement that calm consideration of any subject appears, with most of them impossible.

One may explore any avenue of industry or indolence and find this condition of affairs existing. The stock and wheat exchanges are the centres of this unrest in the commercial domain. Search for the direful effects of competitism upon the intellect and they will be found to be focalized in this financial apex. Men on these boards of exchange rush to and fro gesticulating and hollowing like maniacs. On margin sales millions are passed from one hand to another like telegraph dispatches whirled across the continent. To-day New-York is a handsome thriving city, to-morrow she may be in ashes; to-day some millionaire speculator may be rolling in luxury, to-morrow through this fire fiend of competitism he may be a pauper. Men are fully alive to the chances involved in the give and take of this commercial grab game and it works them into a frenzy of anxiety which must sooner or later end in one of the many forms of paralysis. Cocktails, brandy, and finally absinthe; or some other equally destructive and highly stimulating cordial, are resorted to to keep up the nerve energy. A desperate race for wealth is in progress and each competitor will spare no available resource to come out ahead. On the Bourse, suicides from sudden financial reverses are of so common occurrence as to merely excite merriment among French gamblers. The Roman chariot races wherein vehicles were overturned by collision and their occupants trodden under foot are not to be compared, for barbarism, to the methods of the modern stockgamblers in their scamper for gold.

In every department of trade radiating from this centre of

competitive influx the same frenzied zeal can be found, though in a less intensified form. In the professions: the stage, the pulpit, the bar and the medical practice—this same spirit of "Get there, Eli," "Every fellow for himself and the devil take the hindmost," is to be found. Even our smooth faced, fat chopped divines do not hesitate to vie with each other in the flowery embellishment of their periods and in their hot chase after fashionable and lucrative parishes. Actresses tear each other's hair on account of jealousy, lawyers convert courts of justice into prize rings, and doctors frequently resort to any expedient to circumvent a rival practitioner. In matters of love, competitism has wrought sad havoc. The bosom of many a stream has hushed the moans and sighs of an outrivalled suitor and maidens' lips are disfigured by the bitings of jealousy born of a competing nymph. While competitism in trade has supplied our insane asylums with patients, competitism in love has filled its garrets; with about a hundred years more of the competitive system we will be a nation of idiots. This prevalent mania demands a mental stimulus which must be augmented with each succeeding year. Humanity, at present, is like an express train with throttle open speeding on in its madness to certain wreckage, or like a steed goaded to fury by the merciless lash. Tighter and tighter are the reins of commerce drawn, steeper and steeper grows the declivity of destiny; amid jeers, imprecations, lust, and blasphemy, a distracted race is rushing on to the chasm of revolution, and then with a fearful leap millions are lost in the foam of tumult.

"O, Judgment, thou art fled to brutish beasts,  
And men have lost their reason!"

Competitism has nearly done its work; its span is nearly run and its role enacted. The devise of the thoughtless, the selfish and the unrighteous, it leaves mankind poor indeed. Coming generations will say of it what the conscience stricken Macbeth said of life:

"It is a tale told by an idiot, full of sound and fury,  
Signifying nothing."

### The Labor Victory In Belgium.

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prostituted, of manhood which has been destroyed, of integrity which has been blighted and of the nations honor which has been ignominiously defiled, that we will cleanse the social fabric of the leprous curse.

Ex-Senator Ingalls announces that notwithstanding newspaper reports, he will not enter the lecture field. This intelligence will be received by the general public with regret, for now that the Kansas orator is out of public life, with no probability of getting back again, it is quite likely that, with his well turned periods, he could give the people some interesting and spicy discourses upon political matters in general and the Republican party in particular. Ingalls would now, doubtless, say a good many things that he would not have said while in office. A dose of "innocuous desuetude" has a tendency to draw out the better side of a man's nature. Ingalls in public life and Ingalls in private life will be as dissimilar as the tadpole and the bullfrog. We strongly favor the Marquis of Queensbury rules which oppose the practice of "hitting a man while he is down." The difference between Ingalls and his former senatorial colleagues is that he has the brains to sustain himself in a public effort and the majority of them have not. Ingalls is a poor man while the Shermans and Stanfords of the Senate roll in wealth. The American public, from this significant statement will draw its own conclusions respecting the relative claims of these two classes, in formulating their ultimate opinion of them.

The Chicago policeman who posed for the statue, erected in that city, in memory of the officers of the law who were killed at the Haymarket riot, has been dismissed from the force for inattention to duty. This was a commendable action on the part of the Chief of Police of Chicago, for it might have been supposed, owing to the fact of his having performed such distinguished services to the municipality, that this policeman would have been retained on the force despite his shortcomings. The circumstance shows that in the revulsion of sentiment regarding the unwarrantable and infamous execution of the condemned Anarchists, the fellow who lent his lubberly carcass to the sculptor's chisel, thereby debasing a noble art, must pass under the rod of well-earned obloquy.

### The Great Increase of Insanity and Its Main Cause.

The last national census taken, announces the fact that during the last decade, insanity has increased at the rate of 73.53 per cent. This is an appalling advance along the line of dementia and gives some indication of the intense pressure that is being brought to bear, at this time, upon the human mind. Never in a cycle's history have men and women been wrought into such a state of fermentation. Never has the gray matter of the brain been kept in such fierce activity. People have reached such a state of nervous excitement that calm consideration of any subject appears, with most of them impossible.

One may explore any avenue of industry or indolence and find this condition of affairs existing. The stock and wheat exchanges are the centres of this unrest in the commercial domain. Search for the direful effects of competition upon the intellect and they will be found to be focalized in this financial apex. Men on these boards of exchange rush to and fro gesticulating and hollowing like maniacs. On margin sales millions are passed from one hand to another like telegraph dispatches whirled across the continent. To-day New-York is a handsome thriving city, to-morrow she may be in ashes; to-day some millionaire speculator may be rolling in luxury, to-morrow through this fire fiend of competition he may be a pauper. Men are fully alive to the chances involved in the give and take of this commercial grab game and it works them into a frenzy of anxiety which must sooner or later end in one of the many forms of paralysis. Cocktails, brandy, and finally absinthe; or some other equally destructive and highly stimulating cordial, are resorted to to keep up the nerve energy. A desperate race for wealth is in progress and each competitor will spare no available resource to come out ahead. On the Bourse, suicides from sudden financial reverses are of so common occurrence as to merely excite merriment among French gamblers. The Roman chariot races wherein vehicles were overturned by collision and their occupants trodden under foot are not to be compared, for barbarism, to the methods of the modern stockgamblers in their scamper for gold.

In every department of trade radiating from this centre of

competitive influx the same frenzied zeal can be found, though in a less intensified form. In the professions: the stage, the pulpit, the bar and the medical practice—this same spirit of "Get there, Eli," "Every fellow for himself and the devil take the hindmost," is to be found. Even our smooth faced, fat chopped divines do not hesitate to vie with each other in the flowery embellishment of their periods and in their hot chase after fashionable and lucrative parishes. Actresses tear each other's hair on account of jealousy, lawyers convert courts of justice into prize rings, and doctors frequently resort to any expedient to circumvent a rival practitioner. In matters of love, competition has wrought sad havoc. The bosom of many a stream has hushed the moans and sighs of an outrivalled suitor and maidens' lips are disfigured by the bitings of jealousy born of a competing nymph. While competition in trade has supplied our insane asylums with patients, competition in love has filled its garrets; with about a hundred years more of the competitive system we will be a nation of idiots. This prevalent mania demands a mental stimulus which must be augmented with each succeeding year. Humanity, at present, is like an express train with throttle open speeding on in its madness to certain wreckage, or like a steed goaded to fury by the merciless lash. Tighter and tighter are the reins of commerce drawn, steeper and steeper grows the declivity of destiny; amid jeers, imprecations, lust, and blasphemy, a distracted race is rushing on to the chasm of revolution, and then with a fearful leap millions are lost in the foam of tumult.

"O, Judgment, thou art fled to brutish beasts,  
And men have lost their reason!"

Competition has nearly done its work; its span is nearly run and its role enacted. The devise of the thoughtless, the selfish and the unrighteous, it leaves mankind poor indeed. Coming generations will say of it what the conscience stricken Macbeth said of life:

"It is a tale told by an idiot, full of sound and fury,  
Signifying nothing."

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Capital, with the so-called government, to be sustained by the military arm of power, unite to meet the emergency of conflict arising with the steady progress of boycotting labor organizations. Surely Gog and Magog hasten to the conflict of organized determination. The doom will crack before the unsuspecting perceive the danger. Can nothing arouse the slumberer to the insecurity of his claim to freedom? Our boasted liberty is but an evanescent dream. The crash will come and they who sleep will awake to anarchy.—K.

EVERY species of activity is instituted and perpetuated, in these days, upon the basis of policy. It is political, religious, mercantile, and social policy. Why can't we have a little righteousness sandwiched in, just the slightest modicum for variety? Why can't there be some pronounced, radical and aggressive communism like that demonstrated by the Christ when he entered the temple and drove out the speculators, burst their safes, spilled their money and kicked over their desks? We do not advise the method he employed, that was too Anarchistic, but it was no doubt demanded by the times.

Let the press proclaim for righteousness despite the influence of organizations who may hold the balance of political power. Away with specious policy and give us liberty of conscience! Humanity is almost too cowardly to breathe. The conscience of to day is stultified, and warped by the conventionalisms which force men to violate the laws of righteousness. Religion and morals must be kept out of business. Lie, behind the counter and in the counting room six days in the week, but say the *paternoster*, in the pew once in the seven.

Business is business, religion is religion, but they won't mix. They are like oil and water, the oil is outside and on top, the water at the bottom. There comes however a day of reckoning, and the plumb line will be suspended and the level will be applied.—K.

### The Rabble is as Dangerous as Capital.

While it may be thoroughly understood that THE PLOWSHARE AND PRUNING HOOK is in sympathy with the honest laborer from old to young, it cannot sustain the abomination of boycotting, nor the compulsion of American citizens by Trades Unions and the various labor organizations which compel men to become members against their will or else fail to obtain employment. There never was exercised a more accursed and abominable tyranny than that instituted by some of the labor organizations, especially by the Trades Unions. They are inaugurated by a foreign rabble; lead by demagogues, and like a great boa constrictor, they are gradually winding the coils of their oppression and smothering the liberty of Americans.

Capital is not the only danger. Gog is determined, but Magog is equally dangerous.—K.

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The liberty of the American is dissipating. The boa constrictor of oppression folds his stealthy coils and soon will crush the vitals from the unsuspecting, that no man may either buy or sell *without the mark of the beast or the number of his name*.

Every honest American citizen, be he native or foreign born, is entitled to the protection of our laws, and if we have no statutes which will protect the individual laborer from the boycott and tyrannical encroachments of Labor Unions let us make them. The cowardice of a party press subsidized in the interests of political knavery should not be tolerated. When a political party sustained by a capitalistic press becomes so dishonest, and direliet as to neglect the rights of the individual to the protection of the laws it is pledged to sustain, the time has come for it to go.

Powerful organizations made up of the oversloppings of the old world are allowed to dictate to the native born American the terms upon which he shall earn his daily bread, and because these powers have political influence the press and so called government allow them to usurp authority, violate the laws of liberty, and override the honest worker. How long shall these things be tolerated?

## THE REVOLUTION IN PROGRESS.

The Koreshan Unity, which stands behind the Bureau of Equitable Commerce, and through which the Bureau derives its impulses, is working for the equation of labor, and the equitable distribution of wealth. The College is now inaugurating its practical school of National Economy, accompanying which, will proceed the formulation of industries. It is the purpose of the system to determine its operations as rapidly as possible toward the one end of giving the poor the proceeds of their labor, and to reduce the hours of labor, that what now is pursued as a drudgery shall become the recreating performance of use.

In future issues, the details of the plan of organic effort will be clearly defined and the simplicity of the system for equalizing wealth made to appeal to the masses of the people. The reconciliation of capital and labor will be the final settlement of the financial problem, but it will obtain as the result of other forces than those which now characterize the waging conflict, soon to be a raging one. The present usurpation, called government, instigated by the wealth of the country, sustained by the military, will comprise one side to the coming controversy. A great foreign rabble will constitute the opposing side. A *third power will wrest from both these the rights of the people* and from the debris of crumbling ruins will arise the Utopia of human dreams to become the reality of a Divine Brotherhood.—K.

### Patrons of Equitable Commerce.

The Patrons of Equitable Commerce will comprise a party the central principle of which is equation of labor, equitable distribution of wealth, and the destruction of fictitious money.

#### DEFINITION OF MONEY.

Genuine or true money is "the guard or criterion of commercial interchange and uses of life.—*Flaming sword*, Dec. 7th 1889. "The term money (Latin moneta.) had its origin from Juno; it being a surname of that Goddess. Juno was the sister and wife of Jupiter. She was the Queen of heaven, the guardian Deity of woman and the foundress of marriage. The word monere, from which moneta is derived signifies to warn or guard women.

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#### ETIMOLOGY OF THE TERM.

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#### THE TRUE CHARACTER OF MONEY AS THE GENUINE GUARD OF THE COMMERCIAL INTEREST.

True commerce must have true money. Commerce to be true or genuine must be equitable. Equitable Commerce includes the true relationship of natural production, and artificial means related to natural resource, with an adjusted industry. Man has a right to that only for which he performs use. Honesty is the true basis of the *guard* or criterion of the just relationship of use or industry. True commerce has true money, false commerce, false money.

#### BRASS. (*Cheek, Face*.)

What is brass money? Brass is a yellow metallic alloy, sometimes of copper and zinc, but it may be compounded of gold and other metallic substances to harden it. Brass may be compounded of gold and copper. This is a most deceptive kind of brass and those who create it and place a lie upon it, by affixing a government stamp, calling it gold and money are brazen faced, that is they have *cheek*. IT IS THE FIRST DUTY of the Patrons of Equitable Commerce to remove this cheek, in other words to remove the fiction placed upon gold, by the alloy and stamp; to destroy this system of watering stock and reduce the price of gold to its normal value, its intrinsic worth, that which it will bring in the market when its market value depends upon its commercial demand as a



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common commodity. It is an embryo party in which men and women have equal voice. Its purpose is to unite the producers of the country in one body, so relating them to their own Bureau, the Bureau of Consociative Equitable Commerce, as to insure all laborers and producers the entire values of their industry.

Future issues of the PLOWSHARE AND PRUNING HOOK will present the system in detail.—K.

### AVERT THE DANGER.

The right to a voice in the public administration is the sovereign and crowning franchise of the American Commonwealth. It is therefore worthy of the guardianship of our most righteous protection, the religious and moral bulwarks of national integrity.

All things equal, including moral and intellectual capacity and qualifications, every citizen of the United States government, at the age of eighteen, both male and female, should be allowed to vote. This right however should be restricted by a just discrimination which ought, at least, to include a familiarity with the common concerns of our government. No person should vote who cannot read the English language, and it is a preposterous violation of the principles of liberty, for political parties, for party purposes and ends to permit and foster those gross encroachments, abuses, and inequalities which entitle the ignorant and barbarous alien to override the manhood and womanhood of our intelligent sons and daughters.

A barbaric foreign element, of various nationalities, is swarming our country under the direction and discipline of Jesuitism.

Corrupt party officials are conniving with a process of smuggling, by which this rabble, almost as soon as its feet touch our shores, encroach upon our liberties by defrauding us of our, so far, greatest franchise; the right to protect ourselves in the freedom so dearly bought, and, through a providential dispensation, committed to the custodianship of the American. By the American we mean the citizen who either native or adopted, acquires under proper and just restrictions, the right to our liberty, and a voice in the administration of our affairs.

It is high time that the people awake, from the indifference to public demands into which the uncontrollable lust for financial gain has lead them, to behold the great danger imminent through the Jesuitical control of a barbarous horde disciplined for the purpose of regaining Papal secular authority. This is no chimera, nor dream of an enthusiast, it is the sober, earnest, and matured conclusion of discretionary observation and experience.

Let the people of this America, if they will perpetuate their liberties, arise speedily and place the essential legal restraint upon the further progress of the threatened danger.—K.

### OUTLINE OF OUR PLAN OF WORK.

Our plan for the establishment of a sufficiently powerful public sentiment to carry into effect the creation of an independent issue of an anti-fiction medium of exchange, is to push the organization of our assembly district schools. In this collegiate method we embrace:

First, the education of the people as to what constitutes their rights as American citizens.

Second, the initiation of men and women, having attained to their eighteenth year, into practical conventional work, associating with the school-practice the actual formation of a working National party. It does not, in its incipency, have any practical bearings upon the present political system. Its influence, then, remains for a future consideration. The primary object is, of course, to inaugurate a peaceful revolution in public administration. But the effect must remain in *statu quo* till the new order has reached sufficient strength to wrest from usurpation the monopoly of public and private rights.

Third, accompanying the educational system and the inauguration of a working party, will be the institution of an industrial system which will be carried forward under the auspices of the Bureau of Equitable Commerce. It is the purpose of the Bureau to employ, or to give employment to laboring people, commencing

with those who, though industrious, for want of superior skill, cannot compete with the skilled artizan who may always find ready employment.

The collegiate system embraces the school of national economy (politics). This is our dependence for educating the people. It will be conducted upon the practical basis of conventions to be held throughout the United States.

The Bureau of Equitable Commerce in every state, becomes so related that the entire Bureau System will form the Bureau of consociation, called the Bureau of Consociative Equitable Commerce.

We are deprived of our own circulating medium of exchange, because the so called government, misrepresentative of the people, prorogues its power to oppress, through the most consummately devised scheme of oppression possible to human conception, namely, the National Bank. It is the foundation of all that is devilish in the hands of designing men to defraud the "common" people of their liberties.—K

### Key to Unlock the Door to Freedom.

By J. T. Coan.

There have been many reform movements; eloquent voices have been raised in plans and purposes for the amelioration of a down trodden humanity; countless earnest hearts have beaten in unison with the common impetus to bring about a new order of things; to put bread into hungry mouths; to lift the stupendous burden of excessive toil; to relieve the mental strain incident to the stern necessities of the bread winners. And yet; the dull, listless days of dogged endurance in the pursuit of the bare necessities of life, drag monotonously, maddeningly on; the heavy, lagging hours of weary, fruitless waiting, alternating between hope deferred, which makes the heart sick, and reactionary, inevitable despair which chills it, making the gift of the world to be like unto a stone, when the importunate hungering soul cries for bread. The heavy hours slowly and surely multiply.

Wherein lies the difficulty? The failure of plans and purposes conceived and expressed by profoundly earnest sympathizers and workers in the common cause of humanity for relief, for improvement and re-adjustment? There is always a secret incident to failure, and a secret of success. Why has failure attended all the gigantic schemes, the most earnest endeavor of the sincere Socialist, the American Party, Nationalists and the like? I reply; two indisputable, indispensable factors have, so far, been absent, overlooked, and disregarded, in the purpose of these respective bodies.

First, there has been laid no firm foundation, and the "shifting sands" upon which have been raised the structures of hope, of promised benefits and blessings, have parted, only to sink the long watching, waiting ones, in greater heaviness and darkness, in hopeless discouragement and despair.

What *should* be the foundation governing all aspiration, all effort toward the uplifting, the release of the oppressed and heavy-laden? Who first gave to the world the holy teaching of brotherly love; of uprightness of dealing, one with his brother or neighbor? Who first exemplified the possibility of equal adjustment, of uniform enjoyment of the fullness of the earth? Christ; the lowly, majestic teacher of men, and upon this foundation, this simple pure religion, would these different organizations build in unity of thought, and singleness of purpose; build to stand immutable as eternal law itself.

Second, there has appeared among these respective bodies no one representative power invested and endowed with sufficient efficacy to command, as a leader, the supreme control, the unswerving devotion and allegiance which the present conditions of reformation involve, and demand. And yet, this presence exists among men. The hand with the power of equitable adjustment is outstretched, remedial efficacy within its possession; peace and blessing emanating from the divinity which endowed it.

The time is at hand! Behold, the night is upon us; its winds sigh, and make moan; an ominous chill strikes apprehension and terror; tragedy born of despair seems slowly to envelope us; and darkness falls upon the face of the Deep. But the time is *at hand*. The hour of deliverance is near. Arouse ye, who sleep! Stand



common commodity. It is an embryo party in which men and women have equal voice. Its purpose is to unite the producers of the country in one body, so relating them to their own Bureau, the Bureau of Consociative Equitable Commerce, as to insure all laborers and producers the entire values of their industry.

Future issues of the *Plowshare and Pruning Hook* will present the system in detail.—K.

### AVERT THE DANGER.

The right to a voice in the public administration is the sovereign and crowning franchise of the American Commonwealth. It is therefore worthy of the guardianship of our most righteous protection, the religious and moral bulwarks of national integrity.

All things equal, including moral and intellectual capacity and qualifications, every citizen of the United States government, at the age of eighteen, both male and female, should be allowed to vote. This right however should be restricted by a just discrimination which ought, at least, to include a familiarity with the common concerns of our government. No person should vote who cannot read the English language, and it is a preposterous violation of the principles of liberty, for political parties, for party purposes and ends to permit and foster those gross encroachments, abuses, and inequalities which entitle the ignorant and barbarous alien to override the manhood and womanhood of our intelligent sons and daughters.

A barbaric foreign element, of various nationalities, is swarming our country under the direction and discipline of Jesuitism.

Corrupt party officials are conniving with a process of smuggling, by which this rabble, almost as soon as its feet touch our shores, encroach upon our liberties by defrauding us of our, so far, greatest franchise; the right to protect ourselves in the freedom so dearly bought, and, through a providential dispensation, committed to the custodianship of the American. By the American we mean the citizen who either native or adopted, acquires under proper and just restrictions, the right to our liberty, and a voice in the administration of our affairs.

It is high time that the people awake, from the indifference to public demands into which the uncontrollable lust for financial gain has lead them, to behold the great danger imminent through the Jesuitical control of a barbarous horde disciplined for the purpose of regaining Papal secular authority. This is no chimera, nor dream of an enthusiast, it is the sober, earnest, and matured conclusion of discretionary observation and experience.

Let the people of this America, if they will perpetuate their liberties, arise speedily and place the essential legal restraint upon the further progress of the threatened danger.—K.

### OUTLINE OF OUR PLAN OF WORK.

Our plan for the establishment of a sufficiently powerful public sentiment to carry into effect the creation of an independent issue of an anti-fiction medium of exchange, is to push the organization of our assembly district schools. In this collegiate method we embrace:

First, the education of the people as to what constitutes their rights as American citizens.

Second, the initiation of men and women, having attained to their eighteenth year, into practical conventional work, associating with the school-practice the actual formation of a working National party. It does not, in its incipency, have any practical bearings upon the present political system. Its influence, then, remains for a future consideration. The primary object is, of course, to inaugurate a peaceful revolution in public administration. But the effect must remain in *statu quo* till the new order has reached sufficient strength to wrest from usurpation the monopoly of public and private rights.

Third, accompanying the educational system and the inauguration of a working party, will be the institution of an industrial system which will be carried forward under the auspices of the Bureau of Equitable Commerce. It is the purpose of the Bureau to employ, or to give employment to laboring people, commencing

with those who, though industrious, for want of superior skill, cannot compete with the skilled artizan who may always find ready employment.

The collegiate system embraces the school of national economy (politics). This is our dependence for educating the people. It will be conducted upon the practical basis of conventions to be held throughout the United States.

The Bureau of Equitable Commerce in every state, becomes so related that the entire Bureau System will form the Bureau of consociation, called the Bureau of Consociative Equitable Commerce.

We are deprived of our own circulating medium of exchange, because the so called government, misrepresentative of the people, prorogues its power to oppress, through the most consummately devised scheme of oppression possible to human conception, namely, the National Bank. It is the foundation of all that is devilish in the hands of designing men to defraud the "common" people of their liberties.—K

### Key to Unlock the Door to Freedom.

By J. T. Coan.

There have been many reform movements; eloquent voices have been raised in plans and purposes for the amelioration of a down trodden humanity; countless earnest hearts have beaten in unison with the common impetus to bring about a new order of things; to put bread into hungry mouths; to lift the stupendous burden of excessive toil; to relieve the mental strain incident to the stern necessities of the bread winners. And yet; the dull, listless days of dogged endurance in the pursuit of the bare necessities of life, drag monotonously, maddeningly on; the heavy, lagging hours of weary, fruitless waiting, alternating between hope deferred, which makes the heart sick, and reactionary, inevitable despair which chills it, making the gift of the world to be like unto a stone, when the importunate hungering soul cries for bread. The heavy hours slowly and surely multiply.

Wherein lies the difficulty? The failure of plans and purposes conceived and expressed by profoundly earnest sympathizers and workers in the common cause of humanity for relief, for improvement and re-adjustment? There is always a secret incident to failure, and a secret of success. Why has failure attended all the gigantic schemes, the most earnest endeavor of the sincere Socialist, the American Party, Nationalists and the like? I reply; two indisputable, indispensable factors have, so far, been absent, overlooked, and disregarded, in the purpose of these respective bodies.

First, there has been laid no firm foundation, and the "shifting sands" upon which have been raised the structures of hope, of promised benefits and blessings, have parted, only to sink the long watching, waiting ones, in greater heaviness and darkness, in hopeless discouragement and despair.

What *should* be the foundation governing all aspiration, all effort toward the uplifting, the release of the oppressed and heavy-laden? Who first gave to the world the holy teaching of brotherly love; of uprightness of dealing, one with his brother or neighbor? Who first exemplified the possibility of equal adjustment, of uniform enjoyment of the fullness of the earth? Christ; the lowly, majestic teacher of men, and upon this foundation, this simple pure religion, would these different organizations build in unity of thought, and singleness of purpose; build to stand immutable as eternal law itself.

Second, there has appeared among these respective bodies no one representative power invested and endowed with sufficient efficacy to command, as a leader, the supreme control, the unswerving devotion and allegiance which the present conditions of reformation involve, and demand. And yet, this presence exists among men. The hand with the power of equitable adjustment is outstretched, remedial efficacy within its possession; peace and blessing emanating from the divinity which endowed it.

The time is at hand! Behold, the night is upon us; its winds sigh, and make moan; an ominous chill strikes apprehension and terror; tragedy born of despair seems slowly to envelope us; and darkness falls upon the face of the Deep. But the time is at hand. The hour of deliverance is near. Arouse ye, who sleep! Stand



forth like men! Cease from your vain wailings and repinings, your useless threats and retaliations, and listen to the words of wisdom which God has vouchsafed His people! Receive from the hand outstretched for your uplifting, the solution of all your difficulties and distresses! Learn the path of your deliverance and walk ye in it! And the air, now filled with dirges voicing dark mutterings of discontent and insurrection, shall resound with glad and martial music; Divine harmony, the spirit of true Freedom, the inspiration born of victory over the greatest wrongs, the chiefest evils, for which the world has ever needed, and found a leader and deliverer.

### EQUITABLE COMMERCIAL SYSTEM INTRODUCED TO THE SOCIALISTS OF CHICAGO.

The subject of the Koreshan Equitable Commercial System was introduced to the Socialists of Chicago at their Sunday afternoon meeting of May 24th, by Mr. Jas. Heaver, who until recently has been an active member of that socialistic body.

Mr. Heaver has for the past twenty years been deeply interested in the social and labor questions and has investigated their systems, both in England and in America. A few months ago he was led to investigate the Koreshan System of Equitable Commerce (now being put into practical operation in San Francisco,) and endorses it as the only system that gives any practical solution of the labor problem.

Being still in hearty sympathy with the interests of Socialists, he naturally desired to present this new System for their consideration, which he was given opportunity to do at the meeting above mentioned, which was very fully attended and the audience much interested, although they could not get a full understanding of the System at one brief presentation.

Mr. Heaver first gave an outline of this Commercial System, and of its aims to supplant the middlemen and bring the consumers and producers face to face, and eventually make all industries co-operative for the mutual benefit and profit of those engaged in labor.

He called their attention to the fact that Dr. Teed, the founder of this system would soon be in Chicago and would hold a series of conventions, when this System would be more fully discussed, and invited all Socialists and their friends to attend.

He then voiced some of what he considered would be their objections to this movement. First, that it was led by what they term a "religious crank." But in support of the idea that religious leadership was not objectionable to reformers, and was one in which many had hope, he quoted from a speech of Senator Pepper, at the late Alliance Convention of Cincinnati, that the people of that Convention were the harbingers of a revolution that would dethrone money and re-establish the authority of the people; and that they would fight "with ballots and prayers, as the Alliance is in a great measure taking the place of the churches." He also referred to the fact that Laurence Gronlund had prophesied that in the near future some great religious mind would spring up, outside of the established Church, and lead this movement to success. But Socialists were so opposed to religious ideas that he supposed they would dethrone their great leaders if they dared to endorse a system that emanated from a religious mind.

He asked them seriously if they had already had too much of the religion which said, "Love thy neighbor as thy self." and "Do unto others as ye would that they should do unto you"? His opinion was that so far they had had very little practical working of that sort of religion, which was the basis of Dr. Teed's Commercial System and which condemned the present competitive system and the so-called Christian churches as strongly as the Socialists themselves condemned them: and that the money power of the competitive system was the great power that all labor organizations had to contend against.

His next point was that they would say that his plan would lead the people away from the State. But, according to his understanding, the people are the State; (applause); and whatever the majority endorse is a part of the State's affairs. And although at present those who endorse this System might not be in the majority, still had'nt they the right to go into business?

#### MONOPOLY TO BE OVERTHROWN BY MONOPOLY.

He said it took the like to cure the like. Was it not monopoly that was grinding their faces into the earth? Then the people must organize a bigger monopoly than the capitalists; a monopoly that instead of taking in a few individuals in order to help each other pile up wealth, would take in every workman or woman in the world, who wanted to come in, and operate for the mutual benefit of every member; and by this immense monopoly they could get their rights by either swallowing up the other monopolists or bringing them to terms.

It might be urged that these co-operative selfemes have been tried before and have always fallen through after a short time. Why? Because the people who operated them always eventually failed to keep to their own rules; and if the Socialists could not obey their own rules, and govern themselves they would fail in this as in any other thing they undertook; and that it was useless for them to put themselves at the head of a ticket to be elected to govern the people when they could not govern themselves.

Who are the enemies of Socialism? Not only the Goulds and Vanderbilts, but every little retailer in the land who casts his vote for or against Socialistic measures, and who supports the competitive system.

Would it not be to our interests to have a clause in our declaration of principles that we pledge ourselves to use every lawful and constitutional means to change the competitive system into a co-operative system? If so, then would it not be profitable for us to establish this co-operative system, and pledge ourselves to put into it every cent we could take out of the competitive system?

This would be taking the trade out of the hands of our enemies, the retailers. This would, you think, lower wages. No, you have a remedy for that, according to your own claims, which is that if you can take the unemployed labor out of the market you can dictate terms of wages; and if your co-operative system were to employ all the unemployed then you would be in just the position to fix the terms of your own wages.

Of course, in time this would place the employers in a position where they could not employ you; they would have to break up; but that is what you want, and by that time there would be place for all of you in your own enterprise. Then the verse from Revelations would be fulfilled, which says, "And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise anymore." (great applause).

Although I have been, like yourselves, an infidel and agnostic, I tell you that Book contains the whole labor movement from beginning to end. The trouble was, you and I did not understand it, and we have allowed the blind leaders to lead us, until we have become as blind as they; and unless you wake up and practice what you preach you are coming down to the end of this age into the terrible revolution that the writer of Caesar's Column pictures.

We are like the old Israelitish slaves way back in Egypt; our masters will not let us go. But we will have a Moses who will make them let us go; and we will pass through the Red Sea, the sea of revolution, but we will pass through with clean hands and dry feet, by entering into this system of equity; those who follow the pharaohs of the competitive system are the ones who will fall in the Red Sea and be destroyed.

In conclusion Mr. Heaver said that, as "The principles of Socialism embrace all efforts towards the attainment of better conditions for the working class," he moved a resolution, "That this meeting pledge itself to attend the conferences shortly to be held on this Commercial System by Dr. Teed, that they may thoroughly discuss the new system, and if found practicable, support it."—A. M. M. in *Flaming Sword*, Chicago.

### MONEY VS. PROPERTY.

**Property Is Some Material Thing, Having Color, Size, Shape, Etc.**

**Money Has None of These, for It Is an Ideal Thing, Having No Substance at All.**

My friend, J. M. Calkins, asks me to explain some things. He is searching for more light. He should have it. He evidently believes, like the "uncircumcised" world, that money is property.

I did not believe him in earnest; only thought he aimed to bring out more proof and emphasize the great truth that money is "not property;" until I came to this: "Why, then, is it [money] not property, like other things which are invented and created by man? I ask in all seriousness. Please tell me through THE VIEW if you know a good reason why it [money] should not be [considered property]?"

Mr. Calkins, I will do so cheerfully. Money should not be considered property, because it is not property. Now, for the proof. Property is some material thing. It has weight, color, size and shape. Money has none of these qualities. The material out of which money is made has all of the qualities or attributes mentioned, but money has not. Money is an ideal thing. It is not a substance at all; not as much so as a ray of heat or light. Moonshine is more of a substantial thing than money.

Congress says, "Be it enacted that 25.8 grains of gold is and shall be a dollar," and it is so. Congress did not create a grain of gold, but it did create the thing which we call a dollar. You can lay the Gold Eagle on the Railroad track and after the train passes over it the gold is there, but it is not money now. You can lay the eagle on an anvil and knock the \$10 out of it at one lick.

If all the money in the states was burned up, the loss would be but little. The gold and silver could be recoined with small expense, and the paper to coin the \$10,000,000,000 which our country needs would cost less than the spelling books used in our common schools.

Money lacks as much of being property as the shadow of a man lacks of being a man. Money don't even represent property. It only represents the price value in labor of property. That is exactly what it was invented for, and the only thing it should be allowed to do.

No, Brother Calkins; when a man receives money for any article, he has not received pay. He receives pay when he spends the money for some other article. Men don't want money for its own sake, but because it will procure other things which they need. It may be that the miser wants gold for its own glittering qualities, but it is because he is crazy. No sane man does.

It does not follow that because money is legal tender it is property. The legal tender quality is placed there to stop the sheriff. It is the debtor's breastwork of defense. Men are not compelled to take even legal tender money except in payment of debts. If there were no debtor class there would be no necessity for the legal tender clause.

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Money is a check on society beyond all peradventure. It shows (or should show) that the owner has invested in the common stock, labor, or products of labor, to the amount expressed by his money; and having invested, he has a



just right to draw out of the common stock to the amount of his check.

You say that "figures alone can express the price value in labor of property to be exchanged." Did you ever see any money, Brother Calkins, that was not composed of figures or numbers? From 1 mill or 1 cent to the thousand-dollar bill, it is numbers all the time. And as labor is the first price paid for all property, in making exchanges *justice demands* that equivalents in labor should be the basis of all exchanges, and money was invented and is created in order to do that very thing.

It does not follow, however, that because a thing is "invented" it must be property. Many very valuable inventions are not property. Speech or language is a very valuable invention, and writing or printing is perhaps the most useful of all inventions to our race, but these inventions are not property. The property idea of money is a relic of barbarism. It is the idea of swapping or exchanging one thing of intrinsic value for another thing of equal intrinsic value.

The property idea of money is that the *material* out of which money is made is the money. They brought a penny to the master, when they tried to entangle him about paying tax. He said, when he looked at it, "Whose image and superscription is this?" They answered, "Caesar's." Then said he, "Render to Caesar the things which are Caesar's," etc. Caesar represented sovereignty. The sovereign power or government in any and every country makes the money of that country. This explained the nature of money over 1800 years ago. Money is a public and not a private thing. No one man needs money any worse than hundreds of thousands and millions of other men.

But the pernicious, mistaken idea that money is property, deranges the whole thing. Considering it property, men hold and hoard it, buy and sell it, instead of using it to do business *with*, it is made a thing to *deal in*.

This property idea is the basis of usury. No defense of usury can be made on any other ground. If this barbaric idea could be removed from men's minds, usury would disappear from our world, for it has no other foundation to stand on. This property money is enslaving the world. It is engulfing our own country in the maelstrom or bottomless pit of usury. Men claim to own untold millions of money; hold it in banks, locked and bolted from business, demanding pay for the use of this thing which was created by all and for all.

This system of property money has produced all the debts in our world. On this the gigantic money power stands. Out of this the national banking system has come. It is responsible for the millions of mortgages plastered over the homes of the people. This is the prolific source of the poverty in the world.

This system of property money builds great cities and fills them with paupers, thieves and criminals. It builds the palace for the idle money-monger, and forces the toilers into tenement-houses, cellars and garrets. By and through the operation of this property money, crime is increasing, prisons are overflowing, politics are corrupted until an election is but a game of chance (the officers are the stakes, and boodle the winning card).

Our system of property money has already demoralized our government until we have a republic in name only. Practically we are on a level with the monarchies of the old world.

Unless a system of money be devised, unfettered by usury; liberty, freedom and equality are impossibilities, republics are shams, and the Declaration of Independence a hollow mockery, and the blood shed in establishing and defending the stars and stripes was but a waste of life.

Now, Brother Calkins, if you want more, come again. D. OGLESBY.  
Richview, Ill. April, 21, 1891.—*The National View*.

### Some of the Causes, for the Rapid Accumulation of Wealth in a few Hands, Well Stated, but the Direful Consequences to Follow, Wholly Omitted.

The aggregation of population in cities and the accumulation of great wealth in individual hands are consequences of the changed condition of the country within the last half century, and the one and the other keep equal pace in progression and results. Fifty years ago, of the total population of the United States only a little more than forty per cent. inhabited the cities. The ratio had grown from something more than three per cent. at the establishment of the government the half century before. As the foremost instance of increase of population, New York contained only 33,000 inhabitants in 1790, and in 1840 the number had increased to 313,500. It is now over 1,800,000 and the percentage of population in the cities has risen from twelve to thirty per cent.—to the total of over 18,000,000 in the cities of the grand total of 65,000,000 population in the whole United States. Similarly with the ratio of increase of population in the cities, and especially in the great cities, the accumulation of enormous wealth by individuals has maintained the rapid pace. If, at the period of the installation of the government, any citizen possessed one million dollars of property, mention or record of the fact has never appeared. Stephen Girard, of Philadelphia, who died in 1831, leaving an estate valued at less than ten million dollars, was the richest man in the republic. The larger portion of his vast wealth was made during the war with Great Britain of 1812. John Jacob Astor, John MacDonough, of Baltimore, and subsequently of New Orleans, and Stephen Van Rensselaer—the patroon—with their fewer millions, ranked next on the roll of riches, and, in all the United States, there were not fifty whose fortunes reached a million. Now the estimated wealth of the Astors is above two hundred million dollars; that of the Vanderbilts is fully as much; that of Jay Gould is placed beyond one hundred million dollars, and in many of the states are citizens whose possessions are rated from ten million dollars up to fifty million dollars, without exaggeration, besides the thousands and more who are worth not less than one million, and many of them all the way up to five millions. In 1852, Sam Brannan and Don Able Stearns, of Los Angeles,

were reputed the richest men in California; but neither of them was rated beyond one million. There are now in San Francisco a score whose fortunes are estimated beyond ten millions and as high as forty millions. More than one hundred in other portions of the State are rated at from one million to ten millions. Similarly in Oregon and Washington. As late as 1859, when Oregon was admitted into the Union, and Washington was still a sparsely inhabited Territory, there was not a resident of either who was possessed of one million. Now, in the city of Portland—grown from a village of a few thousand in this time to a population of sixty-five thousand—there are pioneer citizens worth from ten millions to twenty millions, and at least a score with from one million to five millions, and the same is true of Tacoma, Seattle, Walla Walla, and other cities and sections of the new State. It is generally true of every portion of the republic.

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just right to draw out of the common stock to the amount of his check.

You say that "figures alone can express the price value in labor of property to be exchanged." Did you ever see any money, Brother Calkins, that was not composed of figures or numbers? From 1 mill or 1 cent to the thousand-dollar bill, it is numbers all the time. And as labor is the first price paid for all property, in making exchanges *justice demands* that equivalents in labor should be the basis of all exchanges, and money was invented and is created in order to do that very thing.

It does not follow, however, that because a thing is "invented" it must be property. Many very valuable inventions are not property. Speech or language is a very valuable invention, and writing or printing is perhaps the most useful of all inventions to our race, but these inventions are not property. The property idea of money is a relic of barbarism. It is the idea of swapping or exchanging one thing of intrinsic value for another thing of equal intrinsic value.

The property idea of money is that the *material* out of which money is made is the money. They brought a penny to the master, when they tried to entangle him about paying tax. He said, when he looked at it, "Whose image and superscription is this?" They answered, "Caesar's." Then said he, "Render to Caesar the things which are Caesar's," etc. Caesar represented sovereignty. The sovereign power or government in any and every country makes the money of that country. This explained the nature of money over 1800 years ago. Money is a public and not a private thing. No one man needs money any worse than hundreds of thousands and millions of other men.

But the pernicious, mistaken idea that money is property, deranges the whole thing. Considering it property, men hold and hoard it, buy and sell it, instead of using it to do business with, it is made a thing to deal in.

This property idea is the basis of usury. No defense of usury can be made on any other ground. If this barbaric idea could be removed from men's minds, usury would disappear from our world, for it has no other foundation to stand on. This property money is enslaving the world. It is engulfing our own country in the maelstrom or bottomless pit of usury. Men claim to own untold millions of money; hold it in banks, locked and bolted from business, demanding pay for the use of this thing which was created by all and for all.

This system of property money has produced all the debts in our world. On this the gigantic money power stands. Out of this the national banking system has come. It is responsible for the millions of mortgages plastered over the homes of the people. This is the prolific source of the poverty in the world.

This system of property money builds great cities and fills them with paupers, thieves and criminals. It builds the palace for the idle money-monger, and forces the toilers into tenement-houses, cellars and garrets. By and through the operation of this property money, crime is increasing, prisons are overflowing, politics are corrupted until an election is but a game of chance (the officers are the stakes, and boodle the winning card).

Our system of property money has already demoralized our government until we have a republic in name only. Practically we are on a level with the monarchies of the old world.

Unless a system of money be devised, unfettered by usury; liberty, freedom and equality are impossibilities, republics are shams, and the Declaration of Independence a hollow mockery, and the blood shed in establishing and defending the stars and stripes was but a waste of life.

Now, Brother Calkins, if you want more, come again.

D. OGLESBY.

Rehview, III, April, 21, 1891.—*The National View*.

### Some of the Causes, for the Rapid Accumulation of Wealth in a few Hands, Well Stated, but the Direful Consequences to Follow, Wholly Omitted.

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