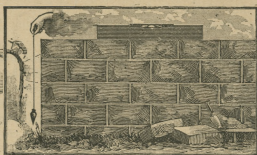


THE PLOWSHARE



HOOK

INDICATOR OF COMMERCIAL EQUATION.

Vol. 1. No. 2.

San Francisco, Cal., July, 18. 1891.

Five Cents a Copy.

The Plowshare and Pruning Hook.
1891.

ISSUED EVERY SATURDAY BY
THE BUREAU OF EQUITABLE COMMERCE.
212 & 214 Front Street, San Francisco, Cal.
Telephone 200.

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

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

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A GREAT SUCCESS!

First Convention of the Bureau of Equitable Commerce.

Metropolitan Temple last Thursday Evening was filled with an audience of intelligent, liberty loving people, anxious to hear of some feasible plan of co-operation by which men and women may escape from the consequences of human selfishness in the great revolution which is about to fall upon the world. The Temple will seat 2,000 people and was well filled. Upon the platform sat the speakers for the evening prominent among whom were Dr. Cyrus R. Teed, (Kores) founder of the Koresan system of philosophy and promulgator of the new system of Equitable Commerce; Mr. Geo. C. Ludington the Chairman of the meeting, and well known in the business circles of San Francisco, where he has lived for many years in prominent business relations; Mrs. A. G. Ordway, President of the Society Arch-Triumphant of the Central Unity of the Koresan System in Chicago, and Mrs. Mills a lady of unusual mentality and presence prominently identified with the Golden Gate assembly. Others occupied seats upon the platform including the President of the San Francisco society and Dr. R. H. H. Hunt. The hall was beautifully decorated with flowers and the presence upon the stage gave any other indication than that the adherents to Koresanity were a lot of cranks. The great organ which the hall contains peeled forth the wondrous harmony of Beethoven to the touch of a musical master, and the superior execution of the piano gave to the assembled audience a musical treat, if nothing else.

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THE FIGHT IS ON.

Now that the conflict between that which is falsely distinguished as "Capital and labor" is imminent, and through it the impending revolution of moral, social and national existence will be made possible, it is well for the thoughtful to enter into a specific and analytical study of the impulses of the coming struggle, and of the factors conspiring to comprise the energies enforcing our national decay, and impelling us forward to the salvation of American institutions, and the perpetuation of the commonwealth.

The struggle of "Capital and labor" is the natural outgrowth of the competitive system of industry and thievery everywhere in vogue, and is the final death struggle of a corporate form out of which the spirit is passing with the expiration of the age.

The old church and state is yielding up the ghost, and the contest of muscle against brains; of poverty against the accumulation and oppressions of wealth; mark the death throes of an expiring system.

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The controversy is a bitter one. The factions to the controversy are becoming daily more passionate and determined, the breach is daily widening and the parties to the controversy are becoming more thoroughly equipped for the imminent and inevitable onslaught of destruction. "Capital" is selfish, determined, unscrupulous, unmerciful and tyrannical. "Labor" as represented by trades unions and labor organizations is equally so.

Many suppose that the way out of all difficulties is through the offerings of hope promised through the Farmers' Alliance. It makes no difference in results, and its influence upon the people who pay for their flour, where the wheat is garnered; whether in the ware houses of the middleman in the market centers of the world, or by a farmers' combine which is in the fight to get even with the fellow in the other corner. The Farmers' Alliance is another factor in the great scheme of competition, which, so soon as it manifests indications of political strength will be wielded for the chicane of political intrigue, and for the oppression of the people.

The conflict of competition is reaching its end in the great coming catastrophe.

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Shall the system of competition live in the world and dictate its activities, or shall the principle enunciated by Jesus sway its destiny, and in the effort to save the nation and the race, gain the victory over competition? Shall it be competition or communism? Shall it be love of self, or love of the neighbor? Which of these are to guide the career of the world's destiny during the coming age?

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Humanity is entirely out of balance. It is quite fitting that gambling in every form should, at present, flourish, for under the dictum of money human success is a pure matter of lottery. Such a state of affairs cannot always obtain. It needs no other light than reason to prove this. The waters of the Niagara go rushing and plunging on to the cataract, dash over it, scethe and foam, but at last find a smooth and steady flow. And so humanity will emerge out of its existing chaotic state. "The love of money is the root of all evil" is a statement declared several thousand years ago and it is just as true to-day as it was when spoken. The love of money must therefore be removed before we can strike a balance. The love of accumulating this thing of fictitious valuation must be removed. But how can it be removed? Simply by destroying money. You cannot have a love for a thing which has no existence. Commercial equation or the science of rendering value for value, or equitable exchange, is the plumbline that will square things as nothing else can.

Money as a medium of exchange of products requires no government stamp. If as a temporary substitute for fiat money the certificate or check of a co-operative organization can be used, showing that the person holding the same is entitled to a certain amount of merchandise from such a concern, the same will better answer the desired end than fiat money, if said co-operative organization can supply, through the medium of its certificate or check, merchandise at cheaper rates than can be purchased elsewhere with fiat money. Herein lies the whole solution to the financial problem and the people's support of the enterprise means death to the money power, which has speculated with the money ostensibly made for the people, contracted its volume or demoted to a certain form of it, at pleasure; in consequence of which there is neither equity or peace in the relations of mankind. All is strife, confusion, cheating, speculation and wickedness. Conditions will be righted; justice will assert herself; true liberty will obtain and that speedily.

THE DISTRIBUTION OF ECONOMIC WEALTH.

By R. H. H. Hunt.

The soil is the primal source of all wealth, and its production to all its owners, through its various processes until final distribu-

tion to consumers, is the result of the application of labor. The surplus over and above what is required for immediate consumption is called capital—that part of wealth which is used for the production of more wealth. Assuming the product of the combination of land, labor and capital to be distributed about equally in the shape of rent to land, wages to labor, and interest to capital, it is clear that in order that either factor should obtain more of the product, one or both of the others must get less.

It is as though wealth were a stream pouring into a reservoir with three outlets, emptying it into three barrels, labeled respectively, Rent, Wages and Interest. Wages cannot get more unless the flow to Rent or Interest, or both is reduced.

Supply and demand of houses, lands and money, regulate rates of rent and interest. If the trade of the city were concentrated into one-half of the stores, the other half would necessarily be vacated and the occupied portion would not rent as stores for more than half the present rate, or one quarter the former aggregate amount, so the flow to the rent barrel would be reduced three-quarters. Again, buying ticket receipts at a discount and using these for the purchase of commodities would practically produce a surplus of money at the same or an indefinite ratio, each time the amount changed hands for this purpose, and so proportionately reduce the flow into the interest barrel, and as the flow from these is reduced it must perforce increase the flow into the wage barrel. Therefore in proportion as the use of ticket receipts for wealth is substituted for wealth, interest would disappear. From this, it is easily seen that the producers of wealth have the power to reduce the outlet for rent and to abolish the outlet for interest, and to proportionately increase the flow of wealth into the wage barrel. The precious metals would become property at their level value—the labor cost—the same as any other commodity or product of labor, and exchangeable for other products of labor. The labor cost of the product of pig-iron would be as exact a measure of the value of an ounce of gold as this would be of the value of it or any other commodity. Either in common with all other products of labor would be wealth, and exchangeable for all other forms of wealth, none of which would be able to draw interest.

As organizing and operating in this way progresses, for every unnecessary position lost by this change, there would be two value-producing positions gained when the organized people so willed it, either as incident to increased consumption, as before stated, or consumption remaining the same, the money now required to pay for the unnecessary labor, rent, etc., would accumulate and seek investment, and as unnecessary rent, interest and profit could not then absorb it, it would have to return to labor; and assuming that the present unnecessary rent, profit, etc., that would by this plan be eliminated, is, on the average, about equal in amount to the unnecessary labor displaced, the same amount of capital, even if deposited in bank, would, by the laws of finance, be in continual use or seeking employment, and independent of the owners, would be employing double the amount of labor in value-producing occupations, and thus increase product and lead to increased consumption or decrease of price, or both, to the benefit of all concerned.

This is a form of economy that differs from that of other labor and expense-saving inventions, in this—that land and capital cannot absorb the benefit in the shape of rent and interest. Its effects will be the very reverse of this. It will check the increase of the absorption of the unearned increment, and the whole benefit will accrue to labor, for it is clear that if the need of one-half of the stores and present distributive expenses are dispensed with, rents must fall.

A Curse of Woman.

The most marked social change wrought in our time (according to the New York *World*) is the extraordinary increase in the number of educated women who voluntarily earn their living by work. As history shall look back and weigh our time it will pretty surely regard this change as the happiest of all that we have made. The educated mind needs not only occupation but the obligation of occupation. It is not enough that one shall know how to pass the time; one needs to have duties of a regular and

integrity alone shall be potential. This time is coming and is almost here. It has been prophesied and poets and prose writers have written pages heralding its approach. Robert Burns has probably written the most powerful verse touching upon the adjustment of the plumbline and level to societal conditions that ever came from modern pen. We have truly come down to the epoch when

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THE DISTRIBUTION OF ECONOMIC WEALTH.

By R. H. H. Hunt.

The soil is the primal source of all wealth, and its production to all its owners, through its various processes until final distribu-

tion to consumers, is the result of the application of labor. The surplus over and above what is required for immediate consumption is called capital—that part of wealth which is used for the production of more wealth. Assuming the product of the combination of land, labor and capital to be distributed about equally in the shape of rent to land, wages to labor, and interest to capital, it is clear that in order that either factor should obtain more of the product, one or both of the others must get less.

It is as though wealth were a stream pouring into a reservoir with three outlets, emptying it into three barrels, labeled respectively, Rent, Wages and Interest. Wages cannot get more unless the flow to Rent or Interest, or both is reduced.

Supply and demand of houses, lands and money, regulate rates of rent and interest. If the trade of the city were concentrated into one-half of the stores, the other half would necessarily be vacated and the occupied portion would not rent as stores for more than half the present rate, or one quarter the former aggregate amount, so the flow to the rent barrel would be reduced three-quarters. Again, buying ticket receipts at a discount and using these for the purchase of commodities would practically produce a surplus of money at the same or an indefinite rate, each time the amount changed hands for this purpose, and so proportionately reduce the flow into the interest barrel, and as the flow from these is reduced it must perforce increase the flow into the wage barrel. Therefore in proportion as the use of ticket receipts for wealth is substituted for wealth, interest would disappear. From this, it is easily seen that the producers of wealth have the power to reduce the outlet for rent and to abolish the outlet for interest, and to proportionately increase the flow of wealth into the wage barrel. The precious metals would become property at their level value—the labor cost—the same as any other commodity or product of labor, and exchangeable for other products of labor. The labor cost of the product of pig-iron would be as exact a measure of the value of an ounce of gold as this would be of the value of it or any other commodity. Either in common with all other products of labor would be wealth, and exchangeable for all other forms of wealth, none of which would be able to draw interest.

As organizing and operating in this way progresses, for every unnecessary position lost by this change, there would be two value-producing positions gained when the organized people so willed it, either as incident to increased consumption, as before stated, or consumption remaining the same, the money now required to pay for the unnecessary labor, rent, etc., would accumulate and seek investment, and as unnecessary rent, interest and profit could not then absorb it, it would have to return to labor; and assuming that the present unnecessary rent, profit, etc., that would by this plan be eliminated, is, on the average, about equal in amount to the unnecessary labor displaced, the same amount of capital, even if deposited in bank, would, by the laws of finance, be in continual use or seeking employment, and independent of the owners, would be employing double the amount of labor in value-producing occupations, and thus increase product and lead to increased consumption or decrease of price, or both, to the benefit of all concerned.

This is a form of economy that differs from that of other labor and expense-saving inventions, in this—that land and capital cannot absorb the benefit in the shape of rent and interest. Its effects will be the very reverse of this. It will check the increase of the absorption of the unearned increment, and the whole benefit will accrue to labor, for it is clear that if the need of one-half of the stores and present distributive expenses are dispensed with, rents must fall.

A Curse of Woman.

The most marked social change wrought in our time (according to the *New York World*) is the extraordinary increase in the number of educated women who voluntarily earn their living by work. As history shall look back and weigh our time it will pretty surely regard this change as the happiest of all that we have made. The educated mind needs not only occupation but the obligation of occupation. It is not enough that one shall know how to pass the time; one needs to have duties of a regular and

constant character, which must be discharged. In the absence of such obligation, in the absence of work that is interesting for its bread-winning or other practical value, there surely comes ennui, discontent, unhealthfully vague longings and a weary life. It is the curse of women that in our social arrangements they are in so great a degree excluded from systematic work. "The very tenderness of our care for them has been and is an affliction to them. Their lives are arranged upon the assumption that they are to be idlers, or at least that their work is to be of an irregular and inconsequent sort, and a great sum of human suffering, immeasurable but omnipresent, is the consequence. The trouble is that we have educated our women into an intellectual activity that demands earnest occupation, and have at the same time continued to maintain social arrangements and social prejudices that were born of a time when women were educated only to be the playthings of men, the companions of their relaxation, not of their endeavor. Our women are of larger mental and moral mold than were those of earlier times, and their needs are larger. Among them is the need of opportunity to use their faculties to the full measure, and they are beginning to find out the fact. It is the beginning of a revolution from which the world will greatly profit.

A RE-DECLARATION OF INDEPENDENCE NECESSARY.

By A. M. Miller.

The Puritans who first settled the New England coast, fled to this country expressly to escape from tyranny over their religious affairs, and to have freedom to worship according to the desires of their own hearts.

When they and the other colonists had been here over a hundred years; during which time the Mother Country had constantly increased her interference and usurpations in civil matters, they took a bold stand for their self-preservation and declared themselves absolutely "free and independent" of British dominion and tyranny.

The Revolutionary Fathers were level-headed when they declared:—

"We hold these truths to be self-evident: That all men are created equal: that all are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever a form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Prudence, indeed, will dictate, that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer where evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."

We look upon that declaration as universal truth, proper to be declared and maintained against any tyrannous government under the sun.

WE, THE PEOPLE, after having won by a long and bloody struggle the independence we had declared, framed our Constitution and instituted our government for the purpose of securing to ourselves the rights of "life, liberty and the pursuit of happiness;" and the government was designed to derive its only and "just powers from the consent of the governed."

But now after more than one hundred years' trial of this form of government, we find that it does not fulfil the purpose designed, but has become destructive or inadequate to these ends; that under it we are becoming more abjectly enslaved to tyranny, in another form, than we were to Great Britain; that the governmental powers are not wielded by the consent of the people, but are usurped by a few, the wealthy class, who, by means of their money-power control Congress and pass laws restrictive and detrimental to the rights and prosperity of the people.

We find that any attempt to right these matters through our legally devised method; namely by petition to Congress, is utterly futile, on account of the control of Congress held by this same plu-

toocracy; and any effort to change the existing form of government, legally, through Congressional action, is equally useless.

So we, the people, who have twice dearly purchased freedom in this land by pouring out our life-blood, must either submit to the slavery of a worse tyrant than King George, or declare anew our independence and *maintain it*.

We have the same right and equal need to now re-declare our independence that we had when we freed ourselves from the yoke of English servitude. Shall we bow the neck under the yoke of a more cruel tyrant, American plutocracy, secretly encouraged and backed by our old enemy, the English gold and the spirit of English indifference to the rights of the people?

The people have as just cause to-day as they had in 1776 to declare, that, "when a long train of abuses and usurpations," (on the part of our present government,) "pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their *right*, it is their duty, to throw off such government, and to provide new guards for their future security.

Have we not the same inherent right that we had one hundred years ago, to declare ourselves a "free people?" The same right "to alter or to abolish" our present perverted and corrupted system of government and to institute a new one, such as we judge will better serve our interests and happiness?

We declare for liberty and equity throughout this land! Have we the *courage* and the *wisdom* to establish them? We have. Because we have here in flesh and blood, re-embodied in ourselves their descendants, those same brave Fathers of Liberty who lead us from bondage to British tyranny.

We shall establish ourselves again as a "free people," this time through a *peaceable* revolution; because we have, added to the wisdom that framed the Declaration of Independence and the Constitution, the wisdom of another hundred years' experience; and because we have a great mind here to lead us!

Tuesday the 14th marked the celebration of the destruction of the iniquitous Bastille in Paris. History ought to teach men some things but it doesn't seem to. We have a Bastille now days in active operation which consigns the millions to life-long drudgery and wretchedness. Its name is Competition. We will yet set apart a day to commemorate the time of its destruction.

Who are the Dreamers?

Those who advocate communism are called dreamers, theorists, in fact, idiots. Perhaps this allegation is true as regards some of them, since there are such persons in all movements; but to say that those seeking co-operation, as a class, are dreamers, theorists or idiots, is an assertion which cannot be substantiated. If an express train were speeding on to certain destruction, through the displacement of a switch, and some of the passengers, seeing the danger ahead, attempted to escape the catastrophe, who would be the idiots on that train, those who endeavored to avert it or those who calmly laid back and let themselves be hurled to destruction? It needs no more than a fool's eye to see that we are speeding on to social war by clinging to the train of competition and in the name of the commonwealth we urge men to jump for their lives and escape the catastrophe. If he is a dreamer who labors to gather together the torn shreds of the social fabric in order that they may be reconstructed into a new garment, he gives play to that fancy upon which rests the hope of the world. Of such stuff are nature's heroes made. Napoleon once said that imagination ruled the world, and when we look at the wonders which he performed; how he scaled the Alps with a great army; how he landed penniless upon the shores of France after escaping from the island of Elba and mustered an army of 100,000 men; how he turned princes into peasants and peasants into princes; and how, with imperious sway, he brought the nations of Europe to his feet, we think, despite his Russian campaign, and his final overthrow, which was a result of the combined energies of Europe, this greatest of military geniuses, by changing for all time the map of Europe signally demonstrated that imagination *does* rule the world.

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The fate of the world to-day rests upon co-operation, communism, the overthrow of the competitive system, and a just leveling of human conditions. If such hopes be the work of dreamers, the same are the princes of analogical law and the consummate masters of reason, men's noblest faculty. Error, with the portentous indications of constellatory action must succumb to truth, autocracy to freedom, and the segregated and contending factions of men must meet and blend in one universal brotherhood.

"Truth crushed to earth shall rise again;
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Shorter Hours of Labor.

What a travesty on the word civilization it is to see the millions of men and boys, women and girls trudging to work six days in the week at 7 o'clock and then trudging home again weary and discouraged at 6; for what? To obtain the means for merely a bare existence. This fact alone ought to impress every reasoning person that there is something radically wrong in our social fabric. Labor, if anything, is certainly the creator of wealth. The greatest monopolist will not gain say this proposition; yet the wealth producers, the laboring classes, do not get the benefit of the wealth which they produce or create. This is all wrong. Wealth creates leisure just as labor creates wealth, but leisure, the product of wealth, is enjoyed only by those who do not produce that which is essential to leisure. Because this is so is the reason for the coming of the impending revolution. All must labor to produce wealth.

By what natural law should one class be granted immunity from labor to the injury of another class? By right of property acquired by that class? Pray, upon what basis does private ownership of land rest? Purely, upon an arbitrary one—brute force; therefore by the dictates of sound social ethics no such right should be recognized, and the only reason why, at present, we recognize the same is on account of the existence of the principle which gave such arrogance birth—this same brute force. Only the qualities inherent in the brute or animal—for man is partially an animal—could give rise to such a barbarous system of economy that would oppress one class of the commonwealth in order that another might luxuriate. If the class commanding leisure has secured it through the accumulation of money, let those belonging to this class investigate the origin of money and the monetary system at present in vogue which enables them to thus luxuriate, and they will discover that their wealth has been acquired at the cost of their fellowmen who must labor incessantly in order that they may enjoy the fruits of such labor. The present financial system is founded upon a steal; so formulated that one man's sharpness may impose upon another man's stupidity. "Well," you say, "that is perfectly natural"; it is only in keeping with the law of the survival of the fittest." Be it so. Let us, however, follow out this law to its ultimates and see where it brings us. The "dog eat dog" policy terminates by most of the dogs being consumed and then there is a row in the kennel for, while dogs like to annihilate other dogs they seriously object to being annihilated themselves. Under the existing monetary system the bulk of the money can only flow one way; that is, toward the money power, the national bank power which purposely devised it in order that the money should so flow. Mark Twain once said, at a banquet of financiers, in speaking of our agricultural

interests, that farmers didn't make as much money as bank presidents but they got more exercise; which remark, because of its truthfulness, made the monied nabobs present laugh heartily.

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A lack of the exercise of mental improvement permits animalism to take hold of the individual and, in consequence, we find dissipation and dissolution on the side of excess and the same qualities on the side of insufficiency. On the one hand we have excess of labor, rendering the individual unfit for mental improvement; on the other, insufficiency of labor, rendering the individual indisposed toward the exercise of this same essential requisite to social health and progress. Were a balance effected whereby all could labor for the production of wealth then all would enjoy, equally, its products. With the readjustment of society and the equalization of labor, 2 or 3 hours labor daily will be sufficient to provide all the people with life's necessities and luxuries. Then there will be no criminals, because criminality is born of prodigality. Self-culture and universal order will be the watchword. Alcohol will have ceased to hold its sway because men and women will not need to resort to the same as a solace (though deceptive) to their cares and tribulations superinduced by the competitive system and a disharmony of man's relations with man.

THE CREATURE OF LAW.

A Debt-Mortgaged and Bond-Cursed Nation.

The issue is to free labor from the bondage of debt. To do this, observes the *Industrial Educator*, we must repeal the infamous financial laws that created, fosters and increases the debt. Debt is a creature of law. Where there is no law there is no debt. The Babylonian government was destroyed by debt; Greece perished in debt; Rome went down under a debt which she could not pay; debt was the cause of the French revolution; every acre of land under the dominion of Great Britain is mortgaged; every acre of land and city lot in the United States is mortgaged. All Christendom is under a legal debt, and there is no law providing for the payment of this legalized robbery. Debt is a burden upon labor. Debt takes the farmer's corn, wheat and stock before he has produced them. To-day a laborer's wages are taken for interest, rent and taxes before he has completed his day's work. The merchants labor is all taken by transportation companies, rent and interest. The farms are mortgaged; the productions of the farm must be taken to pay the interest on the debt. The merchant's store and goods are mortgaged; the profit taken from the consumer is to pay the interest on the debt. The railroads are mortgaged, the profits taken for transportation are used to pay the interest on the debt. Debt is the cause of 2,000,000 people being out of employment and compelled to tramp in the United States to-day. We are a debt-mortgaged and bond-cursed nation. Labor has borne this burden; the chains are becoming more galling; the moans of the miserable, made so by oppression, are heard all over the land. As the debt increases labor demands freedom in sterner tones. Where shall we go for relief? Will we go to the old Democratic and Republican parties? No! We must go to the students of labor, go to the tillers of the soil, go to the shops and mines and factories; and ask all who labor to come together in one grand, independent political organization, then we can liberate labor from this bondage of debt. Then when the farmers are free from debt, and school, county, railroad, state, and national bonded debts are paid, then the labor problem will be solved, for the burden of labor will then be lifted, and he who toils will then have the benefits of his productions.

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The issue is to free labor from the bondage of debt. To do this, observes the *Industrial Educator*, we must repeal the infamous financial laws that created, fosters and increases the debt. Debt is a creature of law, where there is no law there is no debt. The Babylonian government was destroyed by debt; Greece perished in debt; Rome went down under a debt which she could not pay; debt was the cause of the French revolution; every acre of land under the dominion of Great Britain is mortgaged; every acre of land and city lot in the United States is mortgaged. All Christendom is under a legal debt, and there is no law providing for the payment of this legalized robbery. Debt is a burden upon labor. Debt takes the farmer's corn, wheat and stock before he has produced them. To-day a laborer's wages are taken for interest, rent and taxes before he has completed his day's work. The merchants labor is all taken by transportation companies, rent and interest. The farms are mortgaged; the productions of the farm must be taken to pay the interest on the debt. The merchant's store and goods are mortgaged; the profit taken from the consumer is to pay the interest on the debt. The railroads are mortgaged, the profits taken for transportation are used to pay the interest on the debt. Debt is the cause of 2,000,000 people being out of employment and compelled to tramp in the United States to-day. We are a debt-mortgaged and bond-cursed nation. Labor has borne this burden; the chains are becoming more galling; the moans of the miserable, made so by oppression, are heard all over the land. As the debt increases labor demands freedom in sterner tones. Where shall we go for relief? Will we go to the old Democratic and Republican parties? No! We must go to the students of labor, go to the tillers of the soil, go to the shops and mines and factories; and ask all who labor to come together in one grand, independent political organization, then we can liberate labor from this bondage of debt. Then when the farmers are free from debt, and school, county, railroad, state, and national bonded debts are paid, then the labor problem will be solved, for the burden of labor will then be lifted, and he who toils will then have the benefits of his productions.

PRUNINGS.

A case of "The biter bit"; The broker broke.—*Ex.*

It isn't likely that the devil feels much out of place in the company of a man who doesn't pay for his newspaper.—*Ram's Horn*;

As soon as church members begin to give more money for missions than they do for cigars and tobacco the devil will begin to feel uneasy.—*Ram's Horn*.

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The great sensation New York is now making because the first negro has been allowed to sit on a jury there, must strike southern people as strange. Here in the south negroes have been allowed on juries ever since they were made free.—*Richmond State*.

As soon as the people come into a general knowledge of their condition then the great unanswerable jury of public opinion will bring in its verdict—educate and agitate.—*The Light*.

Twenty years ago it was estimated that the producing classes owned three-fourths of the wealth of the nation; to-day only about one-fourth of the nation's wealth is in the hands of the producing classes, yet the wealth of the nation has been doubled in the same period. They have lost, in comparison to the increase of wealth, two-thirds of their wealth in the last twenty.—*The Citizen*.

Women *must* be virtuous or be socially damned; men may do as they please provided they pay their club dues and don't cheat at cards; royalty—well, there's a divinity doth hedge a King, which makes of his orgies very proper tea-parties. The one sympathetic link in these several codes is that nobody—not even a woman—loses caste unless found out, so that accomplished hypocrisy is almost an ideal condition in the best society. Then you can have your cake and eat it too! What bliss!—*Kate Field's Washington*.

There are some men who cannot stand a little prosperity. From the very moment that they are inducted into some insignificant office, over which they may be called to preside temporarily, they commence to swell from the head, the malady is sometimes dangerous and the fellow is liable to "bust" at any time.—*The Adviser*.

As to the significance of the times when in twenty-six states of this union, women are allowed to vote on some questions, and almost every day brings news of some victory for woman in the direction of progress, what may not be expected and what will be the ultimatum? It will be equality before the law, and that will bring about many radical changes for the better, and woman's place will be by the side of man, his counselor, his helpmeet, his companion, as much in the political as in the social world.—*Woman's Exponent*.

When you see a politician
Crawling through contracted holes,
Begging for some fat position
In the ring or at the polls;
With no stirring manhood in him
Nothing stable, broad or sound—
Destitute of pluck or ballast;
Double-sided all around;
Walk, yourself, with firmer bearing,
Throw your moral shoulders back;
Show your spine has nerve and marrow—
Just the things which his most lack.
A stranger word was never heard
Than this; Backbone!

A modest song, and plainly told;
The text is worth a mine of gold;
For many men most sadly lack
A noble stiffness in the back!

—Selected.

My agency in procuring the passage of the national banking act was the greatest financial act of my life. It has built up a monopoly that affects every interest in the country. It should be repealed. But before this can be accomplished the people will be arrayed on one side and the banks on the other in a contest such as was never seen in this country.—*Secretary Chase*.

Gov. Pattison of Pennsylvania showed himself a good friend of the coke and coal barons a couple of months ago, when he called out the militia to shoot down the striking coke workers. He has still further entitled himself to their gratitude by his veto of the compulsory education law. Thanks to this act, there will be a plentiful supply of little children to tend the coal-breakers, and in time a new generation of ignorant and brutalized men and women to fill the mines. Gov. Pattison has served his masters well.
The New Nation.

Whenever we hear a Fourth of July orator with more wind than brains telling all about this glorious republic, we always feel like saying, "go to, thou fool; thou canst not even so much as amuse the children with that fairy story; thou art a back number; go seat thyself upon the rugged edge of some high precipice, and kick thyself off into the dark depths of the abyss below, and thus do the world one last, small service."—*Cincinnati Living Issue*.

Every one of the great powers—but especially France, with her eagerness to regain Alsace and Lorraine; Germany, with her young and impetuous, self-willed emperor; and Russia, with her ceaseless vigilance and irrepressible desire toward Turkey and the dominion of the Mediterranean and the East, with perpetual designs on Asia—is restive in the restraint that keeps them from tearing at one another according to their alliances and interests; and Italy and Austria must join or oppose agreeably to the arbitrament of their superiors, while England will strive to make combination with the strongest and most likely to do her interests the least harm after a peace that will leave some prostrate, will be concluded. But each and all will be driven or dragged into the tremendous fight, and it will continue until exhaustion or decisive results will terminate the war.—*San Francisco Argonaut*.

A civilization that does not equalize, upon a scale of equity, the conditions of its classes; that does not only eliminate injustices but tends to foster and perpetuate them; that breeds class distinctions on a purely arbitrary basis; that results in making the rich richer and the poor poorer; that concentrates power and privileges into the hands of the few to the detriment of the many; that provokes antagonism between classes whose real interests are identical; that makes wealth the sole standard of respectability and influence, and gives money and almost superhuman power, to the neglect of character, brains and personal worth; that sets up before all false aims and makes what the Creator evidently intended should be but the means of reaching a supreme end, an end in itself; that does all this defiantly, arrogantly and autocritically; in other words, a civilization that has all the characteristics of mediocrity in that it promotes and exalts plutocracy, such a civilization is a rank failure, and deserves to be classed with the defunct civilizations of Nineveh, Greece and Rome.—*The Alliance*.

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Opening of the Koreshan Campaign.

The Bureau of Equitable Commerce and Its Purposes Explained.

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The Bureau is the commercial branch of the Koreshan Unity, which claims for its creed the secret of the perpetual existence of the human race. The Bureau was incorporated last April, and its object is the co-operative plan of distribution and collection in groceries and other household necessities, as practiced by the Mormon Church in Utah and the big co-operative store of the Santa Fe Railroad employees in Topeka, Kas. The policy is the same as that which caused the fatal dissension in the ranks of the "Commonwealth of Jesus."

The idea of the Bureau is to do away with the middleman in commerce. The patron becomes a sharer in the profits of the organization. Goods are sold at a nominal percentage above cost and the customer has the option of a cash discount on the amount he purchases or a pro rata share in the annual profits of the business.

The meeting last night was ostensibly for the purpose of advertising the scheme and securing subscribers, but it resolved itself before the finish into a convention in which the relation of capital to labor, politics and woman's rights were bewilderingly intermingled.

George C. Ludington revealed the scheme of the order to be a revolution in commerce, the establishment of a national school of economy and the formation of a new political party.

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Carlyle said that when honorable, honor-loving and conscientious diligence cannot, by the utmost effort of toil, even find work, then society is beginning to die. Thoughtful men are now looking at the vast multitudes of the starving unemployed of London, New York, and in the mining districts, and those who would gather wisdom from the past, compare the present days with the days immediately preceding the French revolution; and as they compare them see much and startling cause for alarm. No man can tell what an hour may bring forth. Any moment an act may be committed which will cause the various elements of an incongruous society to crash together in conflict. It is not too late to apply remedies and so cure the evils which threaten death to our civilization.

The Goths and Vandals, who trampled out the Roman civilization, were not more savage and uncivilized than those which our competitive grab and greed system is rearing in our large cities; and those who sow the wind must reap the whirlwind. We hear much of dangerous classes nowadays, but the most dangerous class consists of those who blindly close their eyes to what even the blind might see, and cry, "Peace! Peace! when there is no peace."

It seems incomprehensible that statesmen, seeing the rapid concentration of wealth and the consequent ever deepening poverty and distress, can fail to realize that the end must be the wreck of the civilization which causes it.—*The Cleveland Citizen.*

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Many of the goods handled by the Bureau are consigned directly by the producer on commission which permits of their being sold at a much lower figure than if they had to pay a price to three or more dealers, according to the prevailing commercial methods, before reaching the consumer.

You are invited to call and inspect our stock of sugar, teas, coffees, canned goods, butter, cheese, eggs, hams, bacon, lard and all other goods usually kept in a first class grocery house. All our merchandise will be sold for cash at the lowest living prices.

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