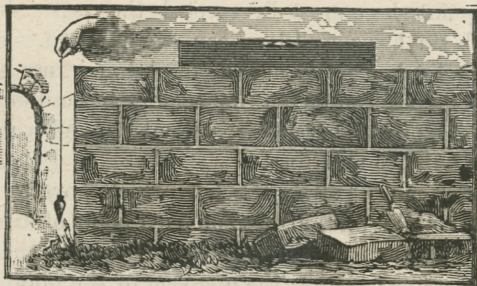
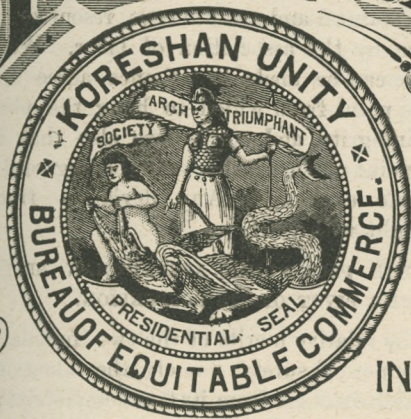


THE PLOWSHARE AND PRUNING G Hook

INDICATOR OF COMMERCIAL EQUATION.



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THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

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"Thrice is he arm'd, that hath his quarrel just;
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Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

Plumb-Line and Level.

The problem of human equation must find its solution in some principle upon which a majority of minds can agree. If a thousand men assemble for the purpose of devising a plan for the equitable adjustment of human affairs, and there are as many opinions as there are minds, it will not only be difficult to settle upon the plan to be pursued, but utterly impossible for men to harmonize.

There can be no question that—if all men are to be brought into an agreement—two facts are inevitably included in the adjustment; first, a premise that may in itself be so thoroughly susceptible of demonstration as to convince men that it is the true one; second, that when they are convinced, the premise so appeals to their inclination of righteousness as to govern their actions. If after a truth has appealed to and made its impression on the intellect it cannot be made to control the life, then some other power than that of judgment must be brought to bear, through which equity shall be enforced.

The plumb-line (the perpendicular), as applied to moral

and social equation, and the right angle (horizontal, or level) should constitute the two guiding or limiting powers of construction, as much in the domain of ethics as in that of physical architecture.

The law of equation will ultimately regulate human life, but there must be some principle upon which all men may unite. It is impossible to reconcile all people upon the basis of religion; it is equally impossible to unite them upon that of morality. There is but one god for all men, and all will fall down and worship at his shrine; that god is Mammon. If mankind can be shown the difference between true and false money, then it may be possible to establish a foundation or basis of harmony; then will all men be willing to adopt the central principle of material equation,—if not by a voluntary adoption of true money, then by the power that the many will have to so regulate the affairs of the few as to compel the few to fall into line with the interests of the many.

Gold, silver, copper, tin, iron, and other ores, possess, intrinsically, each a specific commercial value, just as each contains its own specific gravity. If any one of these is adopted for a specific use out of its own commercial sphere, it commences a derangement of all other relations; for no sooner is one promoted to some particularly abnormal point and office (as for instance, gold) than all the others become jealous of the attention, and they in turn demand a corresponding or greater proportionate promotion.

Gold is good in its sphere for all that it is worth; the same is true of silver and iron; but the moment you give one a fictitious valuation, that moment you begin to derange the relations of every product of nature and art. The moment you pronounce a fictitious valuation upon any one commodity, you lay it open to the avarice of the sharks who wish to make the fictitious application the foundation of speculative schemes to defraud the people.

It may not be possible to unite all men at once upon the question of religion; it may not be possible to unite them upon questions of morals, politics, and science, but it may be possible to unite all hungry men upon the importance of the bread question. If a man can be instructed as to the shortest method from the granary or potato bin to his agitated maw, we may be able to discover and apply the principle that will induce a momentum toward the accomplishment of equitable adjustment.

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Men require the distribution of the products of natural and artificial resources, and this can be accomplished without the aid of middlemen, legislatures, or Congress far better and more economically than with such aids; but to reach this point there must be erected the perpendicular line to which the horizontal level can be adjusted. What is this perpendicular? If I hold a plumb-line in my hand and inquire its position of ten thousand or ten million people, they will all agree that it is perpendicular,—and whosoever builds must build to this line.

Suppose we study the law which governs the perpendicular. We find, first, some fixed point of attachment, and from this the line is suspended. Gravity is the next factor; therefore in studying the question of the plummet, the fixed point of suspension and the weight of suspension become the prominent factors of consideration. This is easy enough when applied to the common principles of physical construction, but when these principles are to be carried over into another domain of issue, some difficulties, it appears, have hitherto been involved.

In employing the plummet as the symbol of the perpendicular line of equitable adjustment, the artificially fixed point from which it is suspended cannot be taken as the true center, for while it hangs apparently from this pivot, it indicates something for which the point of suspension is only used as a medium of determination. The line indicates a center, and it is the correspondent of the center indicated that we must take for that upon which the social plumb-line is suspended.

If it be taken for granted that the earth is convex,—and for the sake of argument it may as well be,—the metal with the greatest specific gravity, if specific gravity determines the relative normal position of metals, would at least assume its normal position at or near the base or foundation of mineral deposits. It would thus become the foundation or basis of cosmic formation. As such it might represent the true basis of moral, social, and commercial life. If gold, as its specific gravity would indicate, lies at the center,—on the basis of the convex system,—it would comprise the starting point of integralism or wholeness, and that which in any domain corresponds to gold must be made the center of the integrity of the system to be considered.

The people cannot be reached with the principle of religious integrity, because they cannot yet be made to agree upon the religious idea. They cannot be reached with that of moral integrity, because they cannot now be made to see alike on moral questions. They cannot be reached upon the basis of social integrity, because there are as many ideas of social life as there are minds, almost. We think that some can be made to agree upon what comprises the essential factors of integrity for commercial operations. It is not gold, nor silver, nor copper, nor iron, nor lead, nor coal. It is not religious integrity, for the people do not possess it. It is not moral integrity, for they do not possess that. It is not social integrity, for they do not comprehend the first principle of true social life.

Equation does not mean equality. The people must somehow be regulated by religious, moral, social, and political equation, but not the equality of these;—that is impossible. The foundation of the building of the great temple of equation must be commercial integrity. We do not mean by this that the principle of honesty must first be made to obtain in the human mind, but honest equation must be enforced even if against the will of those who oppose it. Commercial integrity does not involve honesty.

In the introduction of the principles of equitable adjustment and the enforcement of just judgment, every man must be tried and judged by his own standard of righteousness—from his own religious, ethnic, social, and commercial standard of observance. We find humanity principled in its

own egotistic and self-pleasurable exercise, and the only basis for the fulcrum of an equilibrium and channel through which equation can merge into and influence the degeneracy of the age is through the ego as we find it. In other words, we must appeal to human selfishness for the possibility of our descent into the immoralities of the race, and carry—in that descent—the purposes and immanent energies of an adequate revolution.

Commercial integrity implies the exchange of values for values, whether it be of labor or its products, or the products of the natural and spontaneous resources brought into prominence by the association of labor. We believe that most people can be made to at once agree upon the character of the point from which to hang the plumb-line of commercial integrity, and we believe also that in such agreement the point of suspension will be regarded as involving equitable exchange. Any deviation from this standard is fraught with peril.

EQUATION IS THE PLUMB-LINE, AND HUMAN SELFISHNESS THE PIVOT OF ITS SUSPENSION.

Examine the relative merits of the two foundations for financial or commercial surety; namely, the valuation placed upon gold,—which exalts it from its true commercial position into the realm or domain of money by a legislative fiat or government stamp,—and the real value of all things relatively considered; that is, all the metals and minerals in and out of the mines, and all products with all their sources, the land as the integument and commercial safeguard. There are two special things to be considered in estimating the intrinsic power of gold. If you remove the alloy from gold (placed there for the purpose of rendering it durable for use), and at the same time remove the fiat stamp of the people, the stamp of Caesar, you do not—merely by this transaction—find its true intrinsic or normal value. Destroy its monetary power and it will gradually subside to its normal worth and level, which will be reached when its uses in commerce have been discovered, and it is utilized only for what value it possesses as an ordinary commodity.

The caprice of popular sentiment, ruled by the plutocrats who speculate in the people's fiction, is now the standard of commercial safety. The wail of the people, expressed through the financial gormand, is the basis of security; that is, a value which gold seems to possess, not intrinsic, but a fiction lent it, a fabrication engendered through its exaltation to a delegated power not belonging to it. Remove the fiction from gold and you have the drop on everything. This is the guillotine that will decapitate the head of oligarchy and restore normality. Everything will then subside to its normal standard of value.

What have we upon which to hang the plumb-line, what point from which to suspend it, that by it we may find the true center and vertical direction? If we could but get to the point of genuine righteousness and establish the judgment of the world upon the thread pending from that pivot, we would be fixed. That is not, however, the human standard; humanity has not attained to that moral altitude. What next? We must take the stability of pendature that the deviation from moral rectitude has established, and make it the standard of human judgment. We must take the ego, stimulated by the heat of every passion and rendered ten thousand-fold more rapacious by the restraints of speculation, till hunger, cold, and degradation have educated the consciousness and seared the conscience.

The momentum of the populace, clamorous with want, must take direction and enforce equation. But here comes the rub. Can such an energy be environed? Can a demoralized rabble, goaded by the pangs of hunger and cold, with rectitude abridged by the genuflections of injustice, with their consciences warped and reeking with the venom and animosity of revenge, be set to one motion without

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catastrophe? If so, it must be done *per force* of the genius of the age, a genius holding within his bosom the pent volcano of the recidivating cycles of the past. Is there a force of genius so gathered, concentrated and sphenoidal as to puncture the volcano, whence its hitherto ensmothered fires may find an easy river and access to the ocean of discontent, and quietly elevate its bed to the garden and plain of fertile fruition, hallowed contentment, and repose? Can human greed be taken advantage of, and, by it, safe direction given to impulse? If it cannot, our case is hopeless—for there is no other element of pendulation. If it can, then how? We may theorize upon the adequacy of equitable adjustment to satiate the want, but this is not the remedy; it is the attainment after the remedy expends its force in the establishment of equilibrium.

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The Way to Industrial Independence.

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The present tendency of employers in all directions is to get as much as possible out of the laborer and give him as little as possible in return. And yet the workers go on year after year wasting energy in discussing the respective merits of tariff and free trade, notwithstanding the fact that they receive no benefit either way. No wonder even so gentle a man as Ruskin could lose his gentleness long enough to declare that the common people were only "fit to have dividends squeezed out of them and then be damned." Do the manufacturers who most loudly demand of the Government protection to labor, ever give their workers the benefit of labor-saving machinery? Whenever such machinery is introduced into a factory, it crowds out numbers of men, and those remaining are compelled to work just as long hours as before the introduction of the labor-saving machinery and under a greater nervous strain. What should be a blessing to the toiling millions is thus turned into a curse. The only one benefited is the employer. And the only one benefited by a protective tariff is the employer.

There is an increasing tendency to reduce the worker to the lowest point, till the last vestige of independence is crushed within him and he becomes the unresisting slave of the so called capitalist. Employers trust that the many unsuccessful strikes of the past few years have broken the spirit of the men, bringing them to a condition where it is safe to impose greater hardships upon them by slicing off still a little more from the fraction of a loaf dealt them.

How are the workers of the country to obtain redress?

They have at last become alive to the fact that nothing is to be expected from the old political parties, and the People's Party is in great danger of being swamped in the near future by a stampede from the Republican and Democratic decks. Jones, elected to the Senate by the Republicans of Nevada, has just gone over to the Populists, doubtless in the hope of being returned to the Senate by that party when his present term expires, whereupon he will continue to legislate for his own class, the plutocrats. The workers of the nation can safely trust their interests to no political party. There is but one way to industrial independence. Organize an industrial system in which all may find employment, and in which labor shall be the only recognized capital. Make the government of the system such that there is no possibility of its being taken out of the hands of the industrial millions, and placed in the hands of thieves, as has been the case with the United States Government. Allow no parasites within the system. Allow no one to reap the fruits of another's toil. Do not pay lawyers to make laws which lawyers must be paid to interpret, and which are often so ambiguously worded as to give rise to frequent disputes as to their correct interpretation, thus enabling the lawyers to reap a rich harvest of fees. Study the principles of the System of Equitable Commerce.

—Ella M. Castle.

Why Do We Keep Standing Armies?

For some time there has been talk in governmental circles of limiting, by general agreement, the amounts to be expended in increasing the armaments of war in the various European nations. There has been talk, also, of a general disarmament of nations. No one doubts that if universal peace could obtain by this means (and if there were no armies to be led to battle, disputants would have to fight it out themselves, and there would have to be general peace), the world in general—and especially the industrial world—would be relieved of a large share of the burden now imposed on it. The working people make all the accouterments of war, besides supporting in idleness hundreds of thousands of men and their families.

Why are not the armies disbanded? mainly because the powers that be are afraid of what might result to themselves from such action. They are afraid, and with reason, that their thrones will not remain secure if they do not accede to the demands of the people. They do not intend to let the people rule, hence they must maintain power through their armies, making the people pay for them. General disarmament would not so much change relations between countries as it would the relations of people in the same country. That the people would assume authority and demand rights would inevitably follow; they would also go to arms to obtain them. This would involve the country in civil war, to avoid which a ruler often has to engage in foreign war. Every king knows that he could not maintain his throne without a standing army. Even here in America, Pullman and such people as want a government made to order expressly to support their interests against the working people, are demanding a larger standing army to support the Government. If governments acted in the interests of the people there would be no need of standing armies to carry out its plans.

General disarmament will come in time, though probably not through the desire of rulers, but in opposition to their desires. The world is not quite ready to do away with its armies. It needs much more education and discipline before it can throw off its shackles to royalty, and govern itself. It needs to organize itself into one vast *peace army*, bent on destruction of weapons, not people; and overcoming by force of mind, instead of brute force. Its watchword is ORGANIZE, ORGANIZE!!—Alice Fox Miller.

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They have at last become alive to the fact that nothing is to be expected from the old political parties, and the People's Party is in great danger of being swamped in the near future by a stampede from the Republican and Democratic decks. Jones, elected to the Senate by the Republicans of Nevada, has just gone over to the Populists, doubtless in the hope of being returned to the Senate by that party when his present term expires, whereupon he will continue to legislate for his own class, the plutocrats. The workers of the nation can safely trust their interests to no political party. There is but one way to industrial independence. Organize an industrial system in which all may find employment, and in which labor shall be the only recognized capital. Make the government of the system such that there is no possibility of its being taken out of the hands of the industrial millions, and placed in the hands of thieves, as has been the case with the United States Government. Allow no parasites within the system. Allow no one to reap the fruits of another's toil. Do not pay lawyers to make laws which lawyers must be paid to interpret, and which are often so ambiguously worded as to give rise to frequent disputes as to their correct interpretation, thus enabling the lawyers to reap a rich harvest of fees. Study the principles of the System of Equitable Commerce.

—Ella M. Castle.

Why Do We Keep Standing Armies?

For some time there has been talk in governmental circles of limiting, by general agreement, the amounts to be expended in increasing the armaments of war in the various European nations. There has been talk, also, of a general disarmament of nations. No one doubts that if universal peace could obtain by this means (and if there were no armies to be led to battle, disputants would have to fight it out themselves, and there would have to be general peace), the world in general—and especially the industrial world—would be relieved of a large share of the burden now imposed on it. The working people make all the accouterments of war, besides supporting in idleness hundreds of thousands of men and their families.

Why are not the armies disbanded? mainly because the powers that be are afraid of what might result to themselves from such action. They are afraid, and with reason, that their thrones will not remain secure if they do not accede to the demands of the people. They do not intend to let the people rule, hence they must maintain power through their armies, making the people pay for them. General disarmament would not so much change relations between countries as it would the relations of people in the same country. That the people would assume authority and demand rights would inevitably follow; they would also go to arms to obtain them. This would involve the country in civil war, to avoid which a ruler often has to engage in foreign war. Every king knows that he could not maintain his throne without a standing army. Even here in America, Pullman and such people as want a government made to order expressly to support their interests against the working people, are demanding a larger standing army to support the Government. If governments acted in the interests of the people there would be no need of standing armies to carry out its plans.

General disarmament will come in time, though probably not through the desire of rulers, but in opposition to their desires. The world is not quite ready to do away with its armies. It needs much more education and discipline before it can throw off its shackles to royalty, and govern itself. It needs to organize itself into one vast *peace army*, bent on destruction of weapons, not people; and overcoming by force of mind, instead of brute force. Its watchword is ORGANIZE, ORGANIZE!!—Alice Fox Miller.

OUR FUTURE AS A NATION.

"Since prehistoric times, populations have moved steadily westward, as De Locqueville said, 'as if driven by the mighty hand of God.' And following their migrations, the course of Empire, which Bishop Berkeley sung, has westward taken its way. The world's scepter passed from Persia to Greece, from Greece to Italy, from Italy to Great Britain; from Great Britain the scepter is today departing. It is passing on, to Greater Britain, to our mighty West, there to remain, for there is no further West,—beyond is the Orient. Like the Star in the East, which guided the three kings with their treasures westward, until at length it stood over the young Christ, so the star of Empire, rising in the East, has ever beckoned the wealth and power of the nations westward, until today it stands over the cradle of the young empire of the West, to which the nations are bringing their offerings. The West is today an infant, but shall one day be a giant in each of whose limbs shall unite the strength of many nations."

There are all sorts of pessimistic and optimistic views concerning the future of our nation spread abroad by the publications of the day. All are reasonably correct, from a certain standpoint. There are things to come in our immediate future which justify the deepest gloom and fearful apprehension. We are approaching most chaotic conditions, from which a new order must be created. All the attendant struggles between the elements of society will come as agonizing birth throes; there will be a time of trouble such as was not since there was a nation. As the truth concerning present conditions dawns upon darkened human minds, and its illuminating power goes flashing like the lightning from mind to mind,—with power to rend asunder all that is,—conflict in the vidual and the universal mind is inevitable. Every thing, when measured by the law of righteousness, will be weighed in the balance and found wanting.

As mental agitation on all the vital questions of the day intensifies, and aroused emotion becomes unbearable, it will seek (as it always does in the carnally minded) a physical expression. The battle of Armageddon—the battle between truth and fallacy in every domain—follows the battle of Gog and Magog, capital and labor, in every domain the crashing together of the roof and floor by the power of a blind zeal without knowledge. Many, peering into present evil conditions and their inevitable consequences, shrink back appalled and hopeless, to utter their lamentations and dismal croakings. They do not see the promises of everlasting Truth in flash-lights in the sky above the clouds. They see only the brazen sky of a coming cyclone, with the devastation in its wake. They do not see the new city to be built, the new nation to be born in a day. Nevertheless, the one may be seen as clearly as the other, if love casts out fear, and wisdom gives understanding. Truth brings freedom, but brings it through its power to destroy all the old bondage to time worn fallacies and their fruitage.

Money is power; true, but power to do what? Power to annul the law of love; power to paralyze industry on the one hand and to stimulate it to slavish drudgery on the other. Power to foster pride, greed, and oppression; power to create "My lady bountiful," full of self-righteousness, on the one side, and the humiliated, degraded beggar on the other. Power to destroy all true brotherhood, fatherhood, and motherhood, *never* the power of God unto salvation, but ever the power of the Devil unto damnation. The truth concerning our present financial system (born of the greed of gain, the love of money) will yet wreck the whole system. The truth concerning the hollowness and hypocrisies of present religious systems—which make void the law of righteousness, uphold the competitive system, tolerate the licensing of all manner of abominations, and cloak themselves with mantles of fallacious charity—will destroy them all, root and branches, and leave

us free to do righteousness, and live or die in our sins. There is no true charity save that which finds expression in obedience to the law of love.

The truth concerning sex relationship, the seat of life, will end the age of profligation for quantity, and establish the age of conservation for quality. It will end "soul saving" through the establishment of foundling homes, hospitals for incurables, refuges for the erring, the rotten, and the drunken, with the ill gotten gains of oppression and sin that create the human refuse. The truth will establish the salvation of *body, soul, and spirit* by awaking the spirit of obedience in the heart of every man to all the laws of life. It is as true as truth that all our present systems of government, religious education, and social relationships are on the high-road to destruction, as fast as their bulky bodies can travel; the hearts of those who love them may well fail for fear, for their days of enjoyment are numbered, their death-warrants signed and sealed.

It is equally true as truth that new systems of government, religion, education, and social relationships of a divine origin are about to be established. Those who love the righteousness of divine law in humanity may lift up their heads and rejoice while the destruction of present things goes on. They may be as optimistic as they choose, in the most glowing eloquence at their command, and then fail to describe the glories of the good time coming in this ever abiding earth of ours, which becomes old that it may be made new. The last empire becomes the kingdom which fills the whole earth with its tyrannical law of love which always finds a way to do the good thing. The last empire—the empire of the Occident—becomes the true light of the Orient. It becomes the ripe fruit of all nations, which the Gods eat that they may live in and with man.

Welcome, destruction! The treasures we have held are fit food for moths,—fling them to the dust. We may inherit the earth if we will, without money and without price, *but never with it.*—Bertha S. Boomer.

College Officers Coming to Judgment.

Men more or less successful in the accumulation of wealth—including, in comparatively few cases, the millionaire—have contributed the funds which have built our colleges, and other vast sums which, put out at usury, support them. It is inevitable that the men who live as teachers upon these funds, must teach that the processes by which they were obtained by the donors were all right, whatever righteous economics, true morals, or religious truths they contravene. In an able editorial article in the *Chicago Times*, headed, "A Blow at Free Speech," the writer speaks of the fact that the very few college officers who had any conscientious scruples on such matters, to which they felt bound to give utterance, were not only tolerated, but held up to the public as a good reason why the public could safely trust institutions where such fearless and faithful teachings were found, but says that all this is changed now.

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Doubtless the following somewhat remarkable confession contains the real animus of such attacks, and may be considered prophetic of what the result of them shall be: "There are signs all along the line that the college reformer is to be subjected to the same coercive methods for the suppression of free speech which have made the daily press of the land the laughing-stock of ridicule."—O. F. L.

We Await the Birth of the New Nation.

How much longer must the people suffer in agony of spirit, awaiting the morning of liberty? God in heaven! how the soul sickens at the sight of the countless numbers of human beings facing the pangs of hunger and destitution, looking with the gaunt eye of famine in the face of despair, through which gleams not a ray of light to cheer them! On the other hand, what power will open the eyes of the oppressors of the people who, through the power of money, are drawing the silken net tighter and still tighter around their writhing victims, causing them to sweat blood in the agony of the death struggle for liberty?

For those who fail to grasp the significance of these days of trouble and desolation, there is no power in heaven or earth that can avert the doom which, like the sword of Damocles, is suspended by a hair over their heads. They have outraged decency, made a mockery of religion, tried to steal the throne of God, and are guilty of all the crimes in the decalogue. They bear the brand of Cain, and like Cain must expiate their crimes, as their money will buy them no sacrifice for a burnt-offering.

In the beginning of the Piscatorial age, wise men saw the star of Bethlehem over against the constellation of the Hebrews, and knew that the perfection of the divine-human had been reached. They were wiser than the conceited so called wise men of this age, who fail to see that the esoteric sign has entered Aquarius, the water carrier; that the end of the age has been reached, and that, like Jerusalem, the present institutions will be utterly annihilated to make room for the higher and newer civilization which has been born through the great labor pains of the day. The gates of brass of the brass age, and the bars of iron of the iron age have been broken down. America, the cradle of liberty, holds the potency and Sign which the Gentiles seek. A new nation will come to birth in a day.—W. H. Pavitt.

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GOLD VERSUS CHASTITY.

The Gallant Sons of America Prefer

MONEY BEFORE VIRTUE

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HAVE WE A GOVERNMENT?

In an article on the strikes, a Chicago daily said that the most important question to settle was whether or not we have a government. "If we live in an age of civilization," it said, "and in a country where government of the people, by the people, and for the people prevails, we should stop lawlessness."

Our contemporary unnecessarily waded into water of alarming depth. If it had just said that lawlessness should be stopped, no one would take issue with it. It should be quelled without any condition whatever. But the editorial scribbler predicates the stoppage of lawless acts upon the supposition that we not only have a government, but that it is of the people, by the people, and for the people. It has been a serious question whether or not we have a government at all. Government implies the power to govern, and if our Government has any such power it does not often manifest it. It is the weakest old craft that ever sailed the sea of politics. All that the Government of the United States has done, so far as its domestic affairs are concerned, for thirty years, in demonstration of its power, was to hang Guiteau. That is the Alpha and Omega of its demonstration of strength. It ran up against the whisky frauds and was beaten; it got into the clutches of the Pacific railroads and is there yet; it has bucked Wall Street a few times and was floored every time; it has met the sugar trust plotters and was theirs; it crossed swords with the star route mail plunderers and got licked; its blood and hair are strewn all along the line of contest with violation of law for three decades.

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"One or two more panics will find this country in the condition of some extinct republics when they went down. There never was any necessity for issuing a government bond; every one issued, whatever the purpose may have been, resulted in the robbing of the people to the full extent of the issue. Why should we be taxed from \$50,000,000 to \$150,000,000 a year for eighty years on bonds in order to maintain a banking system which was conceived in sin, born in iniquity, nurtured in conspiracy, and has ripened into treason? Why should we be compelled to use a demonetized bank-bill and a demonetized treasury note when the Government has the power to issue full legal tender money? With an honest issue of money the people could not be plundered a billion or more dollars each year, and there would be no occasion to pay those who conspired to have this nation the repository of their surplus money four or five million dollars a year for taking care of their imaginary gold reserve. The bonding of nations and the issue of demonetized currency are recent inventions, but many nations have of late years fallen prey to this new device; they must in consequence repudiate or return to barbarism. The creditors who have confiscated the property of the nation cry "inflation" when the oppressed debtor asks for honest money, for the free coinage of silver, and the remonetization of the paper issue. Inflation, indeed, with thirty-five cent wheat, five cent cotton, two cent beef, fifty cents for a day's labor! Our money will be 'stable' when the American farmer, planter, and laborer are reduced to the condition of the rioters of India, and other countries are under the financial dominion of old England.

It would seem that Congress has already legislated in the interests of the creditor class far beyond the bounds of safety, and should take warning lest the people who are fast becoming aroused to the real cause of the difficulty may take matters into their own hands and elect both a Congress and a Chief Executive who will be their servants, not their masters. With that day will come real prosperity through the introduction into our statutes of justice to all classes, which may be partially and briefly summarized as follows: The monetization of silver at 15½ to 1, all money issues by the Government direct, all demonetized money to be called in and full legal tender money issued in lieu thereof; one currency for the people, bond holder, creditor, debtor, office holder, importer and banker; the establishing of postal savings-banks, the adoption of the initiative and the referendum. This would prove fatal to that political evil—the lobby. Bribery would be an unsafe investment, when the people themselves, instead of a corrupt legislative body, held the decisive ballot.

"The power to coin money and regulate the value thereof should be taken from Congress by a constitutional amendment. History has demonstrated that it is unsafe to trust a legislative body with the power to pauperize and enslave the people. In like manner, the power to enact tariff legislation will be taken from Congress, a commission appointed—free from all influences—to draft revenue laws which, when finally adopted (by the voice of the people), cannot be modified, changed, or repealed within a given period of time, and then only by a direct vote of the people, thus allowing the business interests of the country to adjust themselves to its provisions.

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