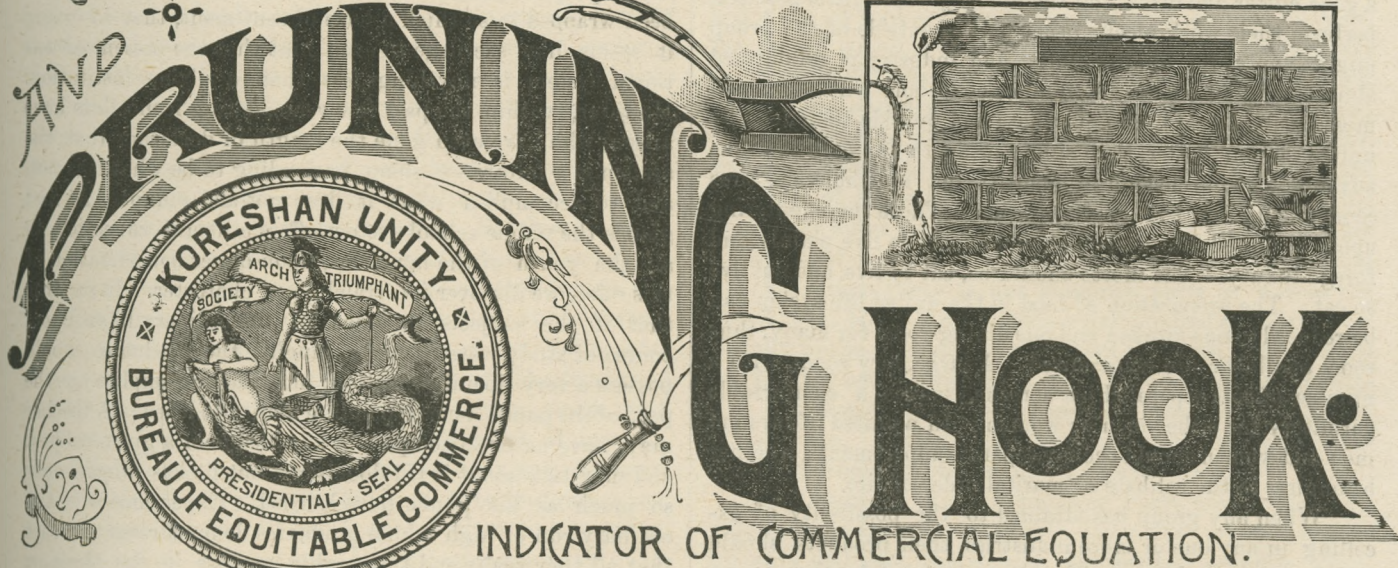


THE PLOWSHARE



Vol. II. No. 12. CHICAGO, ILL., SEPTEMBER 22, 1894. \$1.00 per Year.

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THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

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KORESH, - - - FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

Hints At Organization.

It is impossible for us to communicate personally with all who inquire regarding methods for the institution of co-operative bodies, hence we are forced to reduce our instruction or advice to general principles, leaving the specific application to local necessity. We are not interested in any movement that does not relate itself to the organic co-operation of the Koreshan System, and which does not—in its methods of exchange—conform to and embrace the exchange system of the Bureau of Equitable Commerce, and embody itself within the corporate organism of the Patrons of Commercial Equation.

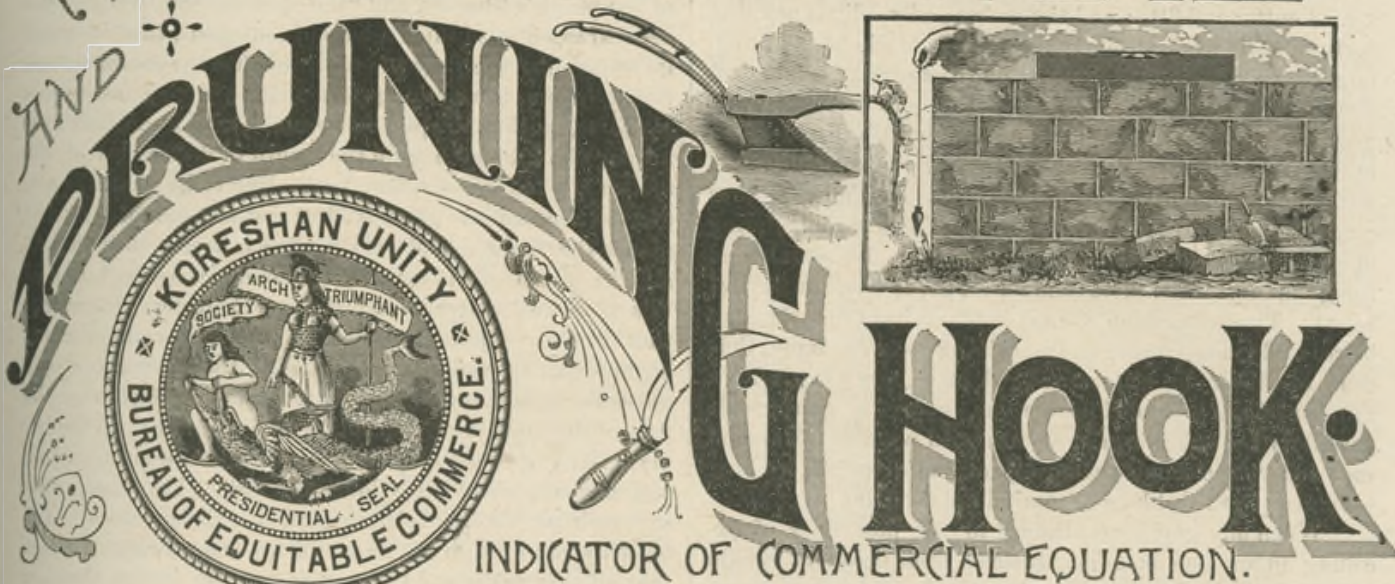
It is impossible to regulate the relations of a body of people, no matter how much they are inclined to the co-operative or communistic life, without some established central principle upon which all can agree, and without some qualified and cognized head to execute laws. The Koreshan principle of government is the union of the Imperial with the Democratic, both of which are subject to the restraints and limitations of a well-defined and constituted organic

whole. We were the first to employ the terms Equitable Commerce and Commercial Equation, and any who now employ these terms in relation to attempts to construct co-operative bodies, independently of the Bureau of Equitable Commerce, borrow them from us. Patrons of Commercial Equation is a title coined by the Promoter of Koreshanity, and applies to all and any who may wish to ally themselves with a movement for the economization of industry and the equitable distribution of its products.

The term Equitable Commerce implies the balanced exchange of the products of all labor, and the possession—by every performer of uses—of the entire proceeds of his industry. Such an equitable distribution can only obtain through the organization of groups, to be located wheresoever they may be formed, in cities, towns, and convenient centers of exchange everywhere throughout the country. In volunteering advice to such as wish, under the auspices of the Bureau of Equitable Commerce, to consociate for the purpose of economizing uses and a more perfect distribution of their products, we suggest some few points as follows: Let it always be understood that economized industry is wealth, and that a thousand people, more or less, in united life can operate to greater advantage, and the products of their performance of use can be better economized and distributed than when operating segregatively and apart. Nothing short of industry is entitled to remuneration. Expenditure of energy in the improper and imperfect methods of application of force, either mental or physical, and the profligate use of the products of industry, are to be obviated whensoever united energy renders it possible to advantageously utilize the means of economization.

In every place where there are inhabitants, there is a demand for the necessities of life. These cannot be obtained except by two methods—the legitimate and the illegitimate. The illegitimate is always out of the question, therefore we can only consider the legitimate. We will suppose that one dozen people desire to combine their energies for the purpose of economizing their means of support. They demand food, shelter, and clothing. It is impossible for them to subsist without these. They are without means, without leadership, without remunerative employment. What is to be done? Let us take the subject of clothing. Have we—this dozen people, more or less—done the best we could to economize this necessity? Let us unitedly purchase a piece of cloth

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When any group has attained to the possibility of excelling in any one or more industries, their products should be placed on exchange with the products of another group of another kind. Exchanges between the groups of Patrons of Commercial Equation should always be upon the basis of equitable relationship. Such men as Pullman can live luxuriously, extravagantly. Why? Because they have accumulated the products of thousands of days of labor, performed by thousands of men whose industry they have manipulated and whose products they have appropriated. It is to place the products of united effort in the possession of the many producers, rather than to allow them to flow into the tills of the robber, that the Equitable Exchange System of the Koreshan Unity is instituted.

We have reached the transition period of a dispensation, when the new system is to be substituted for the old. There can be but one perfect substitution, and this is ordained of the law of human progress. When the time is fully ripe, the fruition of the ages will spring into public acceptance, and before the world is conscious of the transformation the kingdom of equation will have been inaugurated. The ulterior purpose of the Koreshan order is to displace the present political and financial systems of the world, and to adjust the relations of industry to the distribution of its products. Distribution cannot be observed only as it is put into general working order.

GOVERNMENTAL ECONOMY.

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The first system has its origin in God, and involves the love of the performance of use to the neighbor. The second has its origin in man, and involves not the love of use, but the love of that for which energy is expended—so called wealth. Its impelling force is the energy of competitiveness.

The equitable adjustment of wealth and the mitigation of labor—through its modification—to a state of pleasurable use, in which enters the prime factor, love to the neighbor, as the incentive to exercise, will insure those conditions implied and understood in the origination of the term rest.

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The true educational system must include the industrial system, and, beginning during the early years, its benefits must extend throughout life. Instead of, like Gradgrind and M'Chokemchild in Dickens, trying to cram youth with facts which may or may not be used, and which, at any rate, are offered—we dare not say taught—without any reference to the needs of the individual, the truth must be recognized and applied, that no knowledge is ours until we live it, and all teaching and all learning must be with reference to the life of the individual and of society. Every knowledge as soon as acquired theoretically must be applied practically, not idly, for the mere sake of experimental demonstration, but earnestly, for the use of society. Instead of trying, in from fourteen to eighteen years, to acquire a smattering of all things in the mental realm, while almost utterly ignoring the existence of a physical realm as far as the acquiring of useful skill therein is concerned, and then considering the education finished, men and women should continue throughout life to acquire knowledge and skill in both realms, developing all their mental and physical faculties, rounding out the entire being. Through no other system can a truly liberal education be acquired.—*Ella M. Castle.*

Democratic Mis-Rule not the Original Cause of Present Troubles.

Every day the Republican Party sets up the same old howl, blaming the hard times and general disturbance of the country to the Democratic administration. It has grown absolutely tiresome already; what it will be before the two years preceding the presidential election have elapsed, we can only imagine. Not a Republican stump orator but will have used it as a handle for the re-instatement of the "grand old party."

The question is, How much is the Democratic Party to blame for the present disturbance in financial and labor circles in this country?

There is a rational and comprehensive way of looking at the complication of affairs that the Republicans are pleased to blame to the Democratic administration; there is also a narrow and restricted way, and it is safe to say that Republicans, as well as other parties, view the situation in the narrow, but far from straight, way. Politicians and the people led by them are, on the whole, a narrow-minded people, having little scope of thought above the settlement of local and party demands; they build their platforms and select their candidates with an eye to carrying these out regardless of the general public good; or, what is worse, their representatives pretend to work for their constituency, while their real object in gaining office is to serve themselves or some monopoly which hires (and serves) them.

Knowing the utter corruption of both old parties, how can any one think that the *real* interest of the people they feign to represent is served by the reign of either? Of course there is a superficial, roundabout way of showing that the accession of the Republican power, or of any power that rep-

resents the most solid aggregation of capital, is an encouragement to capitalists to circulate instead of hoard their wealth, and is thereby a promise of renewed industries, hence a benefit to the laboring classes and to the country in general. But when we look a little deeper and see that, year by year, the money power is centralizing itself into fewer and fewer hands, until it is becoming an almost solidly organized power with all the military organizations behind it; when we also observe that the laboring classes are yearly growing poorer, and more dependent on the fiat of trusts and monopolies, the accession of any money party means the yielding of the people, for a few crumbs of present comfort, to still further bondage and degradation. We do not mean to intimate that the Democratic Party is not a money party as well as the Republican; but it is not quite so solidly united and given over entirely to the monopolies as its great opponent. The people are fast becoming aware that they have no real representation in either party, and are deserting and forming parties of their own. If they could form *one* party instead of several, they would constitute the balance of power.

The accession of the Republican Party may bring peace, but it will be the peace that only stops the present clamor for work and food, and soothes the surface agitation while, under this cloak of security, it inflicts still deeper the wrongs that the animus of the party supports and ever has supported. The strength of the whole party lies in its money power. Take that away, and what would the party amount to? And when we know that this whole power is arraigned against the rights of labor to its just reward, how much lasting good will result to the people from its accession?

There are always fundamental as well as provoking causes of trouble. The fundamental cause of the world-wide dissensions between capital and labor is the unrighteous relation existing between the two. "The laborer is worthy of his hire." This is not merely a Bible statement, but an eternal law of the universe, and as such *must* reach its fulfillment, when not only due recompense will be meted to labor, but restitution—on the basis of strict justice—will be rendered. Until this state is reached, agitations will occur and re-occur irrespective of which money power sits on the throne. The accession of whatever party represents the most stable and concentrated money aggregation may command quiet for a time, or the accession of a factional or unstable power may be the provoking cause of a renewal of the old feud between capital and labor; yet the accession of either party is not the *original* cause of the financial troubles or of labor agitations. The fact that we have had "hard times" and strikes when there was no change of party, shows that these changes are not, necessarily, even the provoking cause of secular troubles.

We believe in giving the Devil his due. The greatest enemy to the race—hence the greatest devil we can conceive—is the *money power*. Not to the Democratic Party, nor to the Republican, but to this Devil in both, are due the terrible financial crises and the consequent distress of the people that every few years overwhelm the country. So long as money rules, so long will we have "hard times." So long as capital and labor are at war will we have strikes and troubles such as, or worse than, those we have recently witnessed. These troubles are inevitable, irrespective of party. They are not confined to this country, but are operative in all so called civilized countries.

The only remedy is the organization of all who are opposed to this power; and the organization must be wiser, more universal and all inclusive than any yet formed. Organize solidly on the broad platform of demand for equitable adjustment, then capital must yield and equity be established.—*Alice Fox Miller.*

It is not so difficult to theorize upon the question of a remedy for the moral and social evils of the age as to apply the remedy.

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There is a rational and comprehensive way of looking at the complication of affairs that the Republicans are pleased to blame to the Democratic administration; there is also a narrow and restricted way, and it is safe to say that Republicans, as well as other parties, view the situation in the narrow, but far from straight, way. Politicians and the people led by them are, on the whole, a narrow-minded people, having little scope of thought above the settlement of local and party demands; they build their platforms and select their candidates with an eye to carrying these out regardless of the general public good; or, what is worse, their representatives pretend to work for their constituency, while their real object in gaining office is to serve themselves or some monopoly which hires (and serves) them.

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resents the most solid aggregation of capital, is an encouragement to capitalists to circulate instead of hoard their wealth, and is thereby a promise of renewed industries, hence a benefit to the laboring classes and to the country in general. But when we look a little deeper and see that, year by year, the money power is centralizing itself into fewer and fewer hands, until it is becoming an almost solidly organized power with all the military organizations behind it; when we also observe that the laboring classes are yearly growing poorer, and more dependent on the fiat of trusts and monopolies, the accession of any money party means the yielding of the people, for a few crumbs of present comfort, to still further bondage and degradation. We do not mean to intimate that the Democratic Party is not a money party as well as the Republican; but it is not quite so solidly united and given over entirely to the monopolies as its great opponent. The people are fast becoming aware that they have no real representation in either party, and are deserting and forming parties of their own. If they could form *one* party instead of several, they would constitute the balance of power.

The accession of the Republican Party may bring peace, but it will be the peace that only stops the present clamor for work and food, and soothes the surface agitation while, under this cloak of security, it inflicts still deeper the wrongs that the animus of the party supports and ever has supported. The strength of the whole party lies in its money power. Take that away, and what would the party amount to? And when we know that this whole power is arraigned against the rights of labor to its just reward, how much lasting good will result to the people from its accession?

There are always fundamental as well as provoking causes of trouble. The fundamental cause of the world-wide dissensions between capital and labor is the unrighteous relation existing between the two. "The laborer is worthy of his hire." This is not merely a Bible statement, but an eternal law of the universe, and as such *must* reach its fulfillment, when not only due recompense will be meted to labor, but restitution—on the basis of strict justice—will be rendered. Until this state is reached, agitations will occur and re-occur irrespective of which money power sits on the throne. The accession of whatever party represents the most stable and concentrated money aggregation may command quiet for a time, or the accession of a factional or unstable power may be the provoking cause of a renewal of the old feud between capital and labor; yet the accession of either party is not the *original* cause of the financial troubles or of labor agitations. The fact that we have had "hard times" and strikes when there was no change of party, shows that these changes are not, necessarily, even the provoking cause of secular troubles.

We believe in giving the Devil his due. The greatest enemy to the race—hence the greatest devil we can conceive—is the *money power*. Not to the Democratic Party, nor to the Republican, but to this Devil in both, are due the terrible financial crises and the consequent distress of the people that every few years overwhelm the country. So long as money rules, so long will we have "hard times." So long as capital and labor are at war will we have strikes and troubles such as, or worse than, those we have recently witnessed. These troubles are inevitable, irrespective of party. They are not confined to this country, but are operative in all so called civilized countries.

The only remedy is the organization of all who are opposed to this power; and the organization must be wiser, more universal and all inclusive than any yet formed. Organize solidly on the broad platform of demand for equitable adjustment, then capital must yield and equity be established.—*Alice Fox Miller.*

It is not so difficult to theorize upon the question of a remedy for the moral and social evils of the age as to apply the remedy.

Needed, A Genuine Salvation Army.

The *War Cry* and the placards of the salvationists announce a visit to this country of General Booth, commander-in-chief of the Salvation Army. All the salvation lads and lasses will "fire a volley" of welcome wherever he comes. He will be met with "Hail to the Chief" sort of receptions, from one end of the country to the other. They will be given by the blinded and poverty stricken whom he blindly seeks to lead, and the poorer rich, many of whom are beginning to rejoice in him as the stop-cock of a safety-valve which their money can control to keep the masses they have impoverished from a general uprising for the overthrow of the powers that be.

Give the people the conviction that their souls are saved, and a promise of happy hunting grounds after death, and you may keep their bodies in hell under the heel of the oppressor, without a wriggle on their part, or a murmur of discontent. It seems to be pious to call oppression the hand of providence, and being ground in the maw of greed the chastening of the Lord. It is most beautiful to be submissive, most abhorrent to call black black, white white, and to overcome evil with good by the establishment of practical righteousness. This country is in sore need of a salvation army, but we need a *new brand* of salvation, something on a scale and of a quality to suit the times. We want a real scientific salvation, comprehensive enough to provide for bodies as well as souls, in a right royal, Godlike way. This country is infested with enemies to the well-being of the people. Where is the general and the army to route and slay them all? The Salvation General, Booth, has various schemes for feeding the poor by utilizing the wastes and garbage of the rich. He has written quite a book, called "Darkest England," in which he paints that "most Christian nation, ruled by her most Christian majesty," black enough to realize to almost any rational mind its most unique ideals of lowermost hell. He writes of the "submerged tenth" and their "deliverance." In his chapter on "Deliverance" his "seventhly" reads: "While assisting one class of the community, it must not seriously interfere with the interests of another." Genuine assistance to one member of a body never does and never can interfere with the best interests of another. The beloved General has yet to learn what genuine assistance to humanity is. He has collated an immense amount of valuable information in his book, and has devised some very ingenious schemes for the temporary relief of suffering, but the best he has planned is all in the line of putting patches on an old tattered garment,—the garment of that old mother of harlots, an apostate church, one with a pagan state.

This country needs a salvation army whose *war cry* is the demonetization of every kind of money produced by our iniquitous usurious financial system, *rooted in the love of money*, "the root of all evil." We need an army which believes that man is the dwelling-place of all the God there is, and therefore so honors his fellow man, male or female, that he treats him as the temple of all that is, or ever can be, made divine. We want an army which esteems equity in the earth the great desideratum, and therefore upholds the Koreshan platform of righteousness as the only perfect expression of Commercial Equation, which living humanity should make a living epistle known and read of men. We want an army that can scientifically *demonstrate* that the laws of life and immortality have been brought to light by the "restoration of all things" to conditions of righteousness according to those laws. We need an army whose moral force is so great that however small, numerically, its numbers, its very presence in the land will cause the strongholds of corrupt government to crumble and fall as before the judgment throne of a Deity near and potential. We want an army whose womanhood is so pure, so exalted, that the libertines who tread our legislative halls will seek to flee from the

wrath to come of a womanhood so long outraged and besmirched that a holy Motherhood will arise to deliver it. We want an army whose manhood is so noble that the sacred function of fatherhood never knows the debasement of lust, and would own no offspring which it could not impress with the image and likeness of the Gods who could rule the nation in righteousness, without money and without price.

The foundations of righteousness must be laid according to the plumb-line of the perfect law in secular commerce, in sex commerce, in religious commerce. Whoever can hold the plumb-line and adjust the level of commercial integrity should be proclaimed the General of the Great Salvation Army, an army of industrials demanding value for value, with labor as the recognized capital in the commercial exchange of all the products of industry. When that army is gathered in this country, it will "fire such a volley" and sing such a "Hail to the Chief," that the walls of the universe will reverberate, and this nation become the Empire of the Golden Age, and the greater Columbus will announce the discovery of a new earth wherein dwelleth righteousness.

Men, women, and children, the Koreshan invitation is extended to the greatest and the least of you to join the Army of Equity, without which there is no salvation for body, soul, or spirit. Howling over one's sins and remaining in them never saved any man. Praying for that for which you do not work, is an insult to the meanest concept of Deity. Praising that which you do not seek to imitate is the shallowest flattery. Whether a man calls the origin of all things God, First Great Cause,—whatever he calls it or him,—the law of the cross and the law of analogy exist, and no man can claim to be wise who ignores the facts of existence and the laws of being. As Widow Bedott is so often quoted as saying, "We are all poor critters," and we are weary of poverty, weary of engaging in and looking upon all the distressing struggles with the bread and butter question of life, of fighting revolting vices and diseases, and burying the dead. Let us form the great army of the *law-abiding*, and see what will come of generating a great spirit of obedience to its behests. Koreshan Science has the key to all the mysteries of the law; it is the *science of all law*. To *obey* intelligently we must *know*, or we cannot love intelligently *any saving thing*.

If the reader desires to know more of the laws of equity and their application, let him become a close student of the *Plowshare and Pruning Hook*. This will prepare him for intelligent action in the great social crisis impending, and discover to him the rock or firm foundation on which all the structured glories of commercial integrity must be built.—*Bertha S. Boomer*.

Shame!

Railroad men going back to work at Little Rock are asked to *make oath* that they have withdrawn from the A. R. U., and that they will not join any labor organization *NOR TAKE ANY PART IN POLITICS FOR FIVE YEARS!* So writes one of the victims to me.

Laboring people, do you know what this means? This is a more damnable slavery than chattel slavery. This is the result of private ownership of railroads. This is so much better than the "political patronage" of government ownership! No king of whom history tells us wanted his subjects to take any part in politics, either. And that is just why King George III sent his Hessians to this country. Our forefathers desired to take some part in politics but he wanted to do all that business himself. And now the railroads are compelling American citizens to allow monopolies only to take part in politics!! And this is America! This is the country over which the eagle screams for liberty! (By the way, the Romans had an eagle.) This is the United States where all men are *supposed* to have the same political rights! To such degradation have the children of the patriot fathers sunk. Shame! Shame!! Shame!!!—*Coming Nation*.

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A WORLD OF GAMBLERS.

Gambling Feeds Upon Love of Money, and Love of Money
Dominates Mankind.

MODERN CHRISTIANS LOVE MONEY AND FOSTER
GAMBLING.

Church people disclaim affection for money. How sublime, then, the endurance of their patience! (In this case it is but a step from the sublime to the—suspicious.) They love it not, yet it is given lodgment in their safest receptacle, (which is to be accounted for in the fact that all their neighbors entertain similar sentiment toward it,) and they are distinctly miserable when relief comes to them in the form of pillage. It puts people under obligation to them, and frees them from obligation to people; it possesses them with the things most approved of eye and palate, as well as with that acme of selfish human felicity—the homage of their fellows.

What essence of contradiction permeates sense and motion in the man who, loving not money, bends the sum of the energies of his being to its getting! If man loves not his surroundings he is miserable until he extricates himself, and this is deemed consistent; yet he is happy when surrounded by money. He would love you for filling his hat, his boots, and all his pockets with money which he loves not, but if you fill his pockets with harmless toads, which he does not love, he loathes you! This wide-apartness of effects from the same cause is distracting; and we find ourselves forced to proceed to rational conclusion, though it does violence to the respectable and irrational data. As light is the opposite of darkness, so love, freed from this position of entrenched fallacy, is the opposite of hate. If we have not light, we have darkness; if we love not, we hate: "Hates any man the thing he would not kill?"

If the churchman hates gold he is in a mental struggle to do away with gold. If the voice of the churches were against money, money would pass from the stage of human activity at quickstep. Money will not linger till evicted by the churchman. When money's eviction is accomplished, when your prime favorite is buried, O ye modern Christian, though the office of chief mourner be yours by right incontrovertible, desist from claiming the fame of executioner, for the two consort as illy as love and hate!

An incipient stage of gambling is a feature of the ordinary church fair. Various feminine nicknackery, appraised beyond its worth, is basis of chances in which the visitor is expected to invest. We remember a particularly bright business stroke engineered by the parson's wife, in the selling of a large number of chances in a cottage described as being located on the principal street of the far Western (Nevada) town. The pasteboards at fifty cents each were rapidly taken, the church exchequer reapt bountifully, and everybody laughed heartily when it was announced that the winning ticket had drawn a *toy cottage* which had been purchased at and left in a variety store on the street mentioned.

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During the many years of the progress of this state of things, but three persons among those we met expressed disapproval. One of these was a laborer, whose face and carriage were such as to make his conviction reach the thought and live in the memory of a few. Another was a good

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The love of money has made our earth a hell, and all hell is gambling from the North American Indian to the woman of Calcutta who, at the present writing, is busy pawning her own and borrowed jewels, and sacrificing the most sacred prerogative of her womanhood for means to bet upon the date and duration of the next rain. The male population is equally involved, and governmental intercession is implored.

The "gambling hells" of the world, Monte Carlo included, are but the unpopular aspect of popular sin. As boils upon the person of the body social they are less to be feared than the condition which engenders them, and the derangement is just as widespread as is its cause—the love of money.—A. T. Potter.

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The "gambling hells" of the world, Monte Carlo included, are but the unpopular aspect of popular sin. As boils upon the person of the body social they are less to be feared than the condition which engenders them, and the derangement is just as widespread as is its cause—the love of money.—A. T. Potter.

The Outlook for Capital and Labor.

There is no subject that at present excites such universal interest, none that requires such qualities of heart and mind, including a careful recognition of the rights of others, as the "labor problem." With careless, disinterested minds, it is a subject that is worn thread-bare, consequently viewed with supreme disgust; and no wonder, for from their standpoint they see only one side of the question, and that is the selfish side. The turmoil and the strife that necessarily follow upon the awakening of a multitude of wage workers to a sense of their true condition can but disturb the peace of mind of those who sleep on flowery beds of ease, yet they willfully refuse to recognize, in the dismal wail that is sounding throughout the earth, a cry for bread from free men who are not paupers, but who would earn an honest living, if permitted to do so. There are many, however, who can weigh both sides of the question in just and impartial scales, despite those in whom there is no sense of justice when they get a grip on the almighty dollar, and a lash in their hands wherewith to scourge a dependent upon the small pittance so grudgingly doled out as an equivalent for hours of hard toil.

It is a well-known fact that the present relation between capital and labor is the result of the competitive system, which must terminate in conflict, to be settled either by bloodshed or just legislation. In the lower animal life there is a kind of competition which results in the killing off of the weaker class. It is a question of the "survival of the fittest." Beginning with this lower element, the principle has reached outward and upward till now competition sways humanity, which is divided into two classes—the monopolist and the wage slave. The banker, broker, bond holder, and monopolist insidiously rob the industrial masses, vulgarly called *laborers*. Money controls the legislators of this country, whom the votes purchased by gold placed in power, and money will bribe them to any act of infamy as regards the making of laws that will enable nine hundred and ninety-nine to be slaves that the one thousandth may become a bloated capitalist. This tyrant holds imperial sway, compelling the many to remain in ignorance that he may be acknowledged the representative mind; they must be clothed in rags that he may wear a coronet of diamonds; they must feel the pangs of hunger that he may dine sumptuously every day, and at last they must lie in paupers' graves that he may build a gorgeous mausoleum for his own base carcass. Are these brothers, heirs of the universe, descended from one common Father?

The plea comes:—"We must send better men to Congress; we must elect a ruler with a principle at heart in the place of a principal in his pocket,—one who has a determination to change the present condition of affairs." Alas! it will take more than half a dozen new legislators, more than one ruler, to change affairs, for they will not be changed till the masses unite upon a central principle to protect their interests, not until there is established—as a basic principle of our Government—the great law of life that involves the application of organic unity, where productions are regulated and distributed according to the needs of the people. The plumb-line of commercial integrity must constitute the axis around which the interests of humanity revolve, thereby destroying the present system which is a fungus growth upon the Government, creating an abnormal appetite for gold, which increases since it is upheld by a government which is as much in the hands of the demagogue and capitalist as the most overwrought serf that plies the pick and shovel. This is not a nation of serfs or paupers, but of free men with man's prerogative to earn an honest living, and an American citizen's prerogative to help make the laws of the land. This Government dare not let its people starve, even if it does cringe at the feet of capitalistic power. Hunger makes demons of men; ere long there will be such an uprising among the downtrodden that this boasted republic will tremble on

its rotten foundation, and men will demand their right to be freed from capitalistic greed. The Government may call such men traitors, if it will, but the greatest traitor is he who abuses his power and stirs up rebellion in the hearts of his countrymen by trampling on the rights and privileges of free men. Today the laboring mass is becoming a thinking, reading mass, as heretofore it has simply been a voting mass, relying upon other people's thoughts and decisions. The masses thought they had no time to think, no time to read, therefore became machines in the hands of the wiley politician. We do not refer solely to the ignorant immigrant who can neither read nor write, but who is a part of the overflow of the seething pot that is ever over the fire of Europe and other lands. These represent the scum sent over here to swell the great mass of unemployed.

Why will this country longer permit such an influx, when it cannot support those already here? If the old country needs to purge itself, is it to be supposed that we must submit to their making this land a cess-pool to receive the corrupt offal they desire to throw off? They are permitted to come, and the capitalist and the politician manipulate them as they please, buying their votes in order to place in power rulers that are traitors to their country because they are traitors to every principle of righteousness. These same ignorant immigrants—misinterpreting the efforts of the labor unions—formed the *banditti* that conducted themselves so ruthlessly during the late trouble, being joined by a score of shameless tramps who sought to be numbered in the ranks of the labor organizations. This mob element does not belong to the labor unions. It is the offscouring of the earth, seeking like vultures to prey upon the spoil of the camp. This same element embodies the incendiary spirit that will manipulate the *dynamo* and send the bombs of destruction into the midst of those who have tolerated them simply as subservient tools. Then, they who have toyed with the asp will recognize the fact that they have but nurtured it till it has matured and the fatal poison has accumulated for their own destruction.

Today the laborers contend that they do not receive enough of the profits of labor, therefore see it for their interest to combine, knowing that in unity there is strength. The employer recognizes this, and determines to prevent them from combining, yet holds that the capitalists have a right to combine, and often carries it so far as to refuse to employ men belonging to labor unions. All these are war measures and are only justified in a state of war. Now, war is not the best thing for the people; it cripples commerce and usually impoverishes rather than enriches the country. War is not the best thing for the moral condition, even if it is an escape-valve for pent-up venom, hatred, or revenge. But there are things worse than war; slavery is worse than war. Better that the laborer be a free man even at the cost of the measures of strife. The man of toil sees that he is becoming enslaved, degraded, and it seems right for him to make an effort to preserve himself from the oppressing tyrant. Socially he is losing grade. It makes no difference if a man be educated and refined, if circumstances compel him to carry brick and mortar, or to sweep the streets for bread,—he at once loses cast, and must take his place in rank and file with the most ignorant, unrefined menial, who has no aspiration above his own pile of compost.

It is such rank injustice that inspires the working classes to combine, in hopes that through such means they may reach a plane where they can elevate labor;—not be degraded by it. It is just such facts that incite them to strike for higher wages so that they may have means to educate their families. It needs money, it needs time for culture, therefore there has been a plea for shorter hours, but this is strenuously opposed by the money power which brings in the ill begotten plea that shorter hours and more pay would only enable the laborer to spend more time and money in the saloon.

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