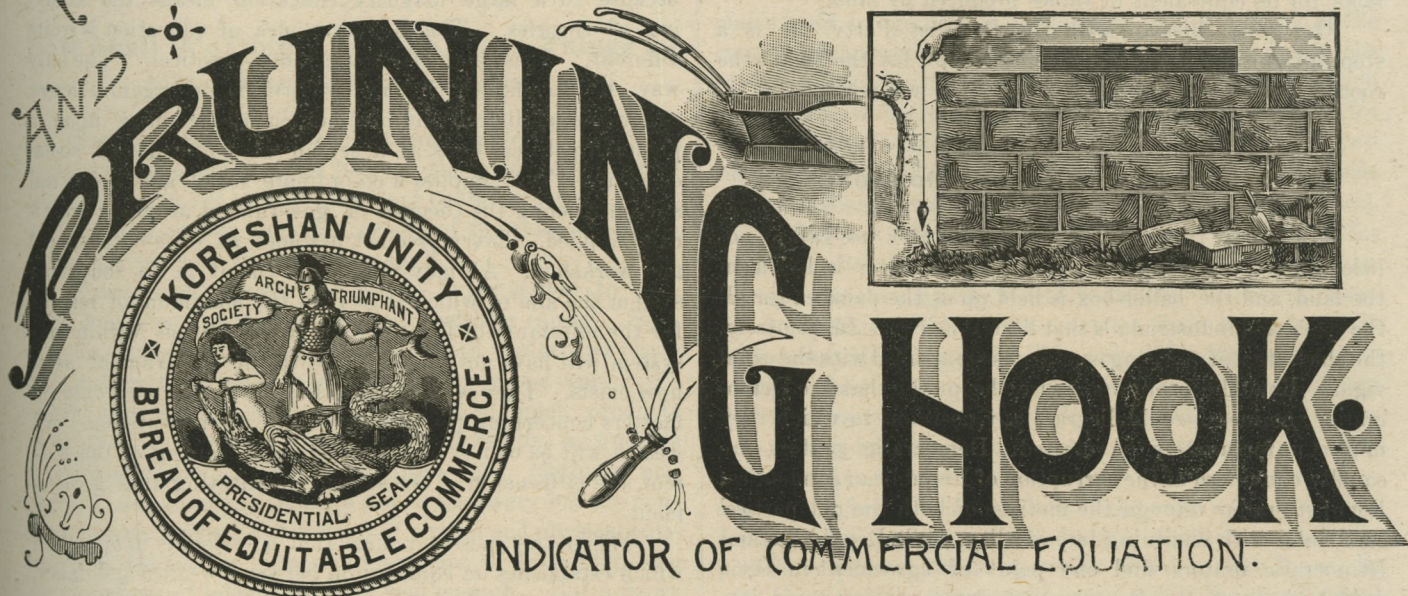


THE PLOWSHARE



Vol. II. No. 14.

CHICAGO, ILL., OCTOBER 6, 1894.

\$1.00 per Year.

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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.

Money the Power Through Which Labor Is Robbed of Its Rights.

Through THE FLAMING SWORD, and later through THE PLOWSHARE AND PRUNING HOOK, we have persistently advocated the destruction of money as the primary step toward the liberation of the laboring man from his wage thralldom. We have defined money—true money—to be the guard and criterion of commercial uses. It does not necessarily imply the use of mediums of exchange, as gold, silver, and paper. Fictitious money is that which, in the hands of pirates and speculators, may be employed to plunder the wage worker and deprive him of his just dues. We have tried to impress upon the world, so far as we are enabled to reach it through our humble means, the truth that the stamp on gold, silver, and paper gives to these a fictitious power, a valuation which they do not intrinsically possess, and that through the misuse of this power the masses of the people are plundered of their rights. We have attempted to show also that the wage system is a curse and ought to be abrogated; that other

methods should be instituted for the supply of the essential demands of the people.

If men could learn the simple lesson, that all purchasing power belongs to labor, that labor or economized industry is capital, and the only capital, one great step would be taken toward the application of the laws of distribution to the universal supply of human wants. All wealth is produced by labor,—all wealth should be in the hands of the industrious. Industry does not imply drudgery, nor would it be reduced to that were it not for the fact that those who control labor make a profligate and extravagant use of its products.

The destruction of all so called money, or all money having fictitious valuations erected by a stamp upon it, together with the wage system, is a step toward which the thinking reformer is rapidly hastening. The destruction of the money power can only be accomplished through the destruction of money itself. We mean, of course, by the destruction of that which is falsely called money. The love of false money is the root of all evil, and to destroy that love there must be a destruction of the necessity for its use. This can be accomplished by means of the united life system.

Populism Better Than Nothing.

We have been asked to express our views, through THE PLOWSHARE AND PRUNING HOOK, upon the merits of the People's Party as compared with the other two great political prostitutes. We have not had much experience with the People's Party, but so far as we are acquainted with politics, we apprehend that the votes of the people who constitute the rank and file of the Populist Party are the same as those which have controlled the elections for past generations. If the judgment of the voters of the Populist Party does not surpass that of the last generation our case is hopeless; for to continue in the hands of either the Republican or the Democratic Party is utter destruction.

When it comes to the question of silver, we say, emphatically, that any fictitious money—whether it be gold, silver, or paper—is an instrument in the hands of the money power for the oppression of the wage slave. The great mistake of the Populist Party is in the fact that it does not advocate the destruction of false money, and place the labor question upon the basis of equitable exchange by making

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Reform Through the Ballot-Box.

The papers from all parts of the country are full of political news. The voice of the campaign orator is heard in the land, and the ballot-box is held up as the panacea for all the social and industrial ills that flesh is heir to. Incidentally, the characters of opposing candidates are assailed with the usual vigor. Republican orators assure the public that the Democratic nominees would disgrace any positions to which they might unfortunately be elected; Democratic orators are equally convinced of the corruption of Republican candidates; Populist orators impugn the motives of both the old parties' candidates with charming impartiality; while Republican and Democratic orators find one point of agreement in their united abuse of the Populists, of whose principles said orators appear to be fairly ignorant, but, like Charles Lamb, they "damn them at a venture." The air is full of rumors of corrupt incumbents, and the question of municipal reform has suddenly come to the front. Above all the din sounds the cry, "Reform at the ballot-box!" and the intelligent(?) citizens may be expected to cast their votes as usual according to the dictates of party leaders, looking for an immediate improvement of affairs generally.

This performance has taken place periodically for years and years. And what has resulted from this eternal campaigning and voting? Merely the transformation of a lot of corrupt ward heelers to a lot of corrupt city and county officials, and then the transformation of a lot of corrupt city and county officials to a lot of corrupt state officials, and again the transformation of a lot of corrupt state officials to a lot of corrupt national officials. Believing even one quarter of the charges which each party has brought against the candidates of every other party, we are reluctantly forced to this conclusion. Meanwhile social and industrial conditions have grown worse and worse. Still men cling to their original idea, despite constant failure in the past, that, in some not clearly understood way, it is possible to accomplish reform through the ballot-box. Because Americans possess the ballot, they are accounted by foreigners the most fortunate of peoples, but of what good is it to possess an instrument which one does not know how to use? If the ballot were intelligently used by the great mass of the citizenship, it would be an invaluable possession. Rightfully, it is the instrumentality through which the voice of the people may be expressed. If the people know what they want to express, and express it by means of the ballot, the ballot in the hands of the people is a weapon of defense; but, if the people allow scheming politicians to decide what may be expressed, and the people are only allowed to choose one among a number of machine formulated expressions, then the ballot in the hands of the people is a weapon of suicide. And this it has been for years.

The trouble begins at the primaries, from which delegates to the more general conventions are sent. Only such men as can be depended upon to execute the will of the party bosses are chosen. Even who are to be placed in nomination as possible delegates is decided upon beforehand, by a caucus held for the purpose before the primary convenes. At the primaries is the place to begin reform. But how?

In the first place, the people must be educated in the principles and practices of government. At once the objection will be raised that if we are to wait for reform until the mass of the voters become educated, this plan is out of

the question. Conditions demand readjustment at once. The people cannot wait to become educated first. They would starve in the meantime. This objection will be raised because to a large majority education means the studying of theories. The Koreshan idea of education is quite different. It is both theoretical and practical. The only way to accomplish political reform is to organize every congressional district and precinct in the country upon a practical political basis as a school of political and social economy. This implies a co-ordinate social and industrial system wherein the theories of government are to be practically applied. Every precinct becomes at once both school and workshop. All may find employment in an industrial system the aim of which is to yield the maximum of returns for the minimum of labor. At first the citizens within this system will have nothing to do with the Government as it now exists. They will exercise their voting power only in matters concerning the government of the new system. All wealth will be owned by the general government of the system, the citizenship of the system constituting that government.

When the masses realize that a system is in operation which establishes an equilibrium between wealth and labor, while giving to all equal opportunities for culture, refinement, and recreation, they will rapidly gather to it, and it will soon be strong enough to vote its government into the place now held by the present Government. This is the only sure way of accomplishing reform through the ballot-box.—*Ella M. Castle.*

"The Regulation of Commerce and Industry to Insure a Proper Administration of Economy, Must and Will Become National."

The tidal wave of greed which floods the world of opulence to satiety, strands the world of toilers upon the rocks of nakedness and starvation. We see a spectacle of waste whichever way we turn: on the one hand is lavish luxuriousness flowing from all the springs of industry as fountain for the few; on the other hand, lives broken and wasted by this refrain of reward, by this unnatural depletion. Sin-shrunk souls are pillaging a nation in broad noon time, while toil-bent forms hover in the darkness to snatch a loaf.

Economy—the key-note in the structural organization of the universe—is rejected in the adjustments of our social ethics, hence chaos. Waste of energy in coining and in laboring for a false medium of exchange is the hinge upon which swings, with gratings of ominous discord, this whole fallacious fabric. This hinge is being corroded and eaten away, and soon the swaying mass shall topple over, alike burying beneath its splintered ruins the oppressor and the oppressed. Woe! woe! woe! And this upon a field where the American workingmen might win a bloodless victory! It is in their power today to rise and show the traitors who are destroying our land, where treason lies. These delinquents of public trust have rung all the changes upon majority rule, while they, the comparative few, manipulated the schemes that left comfortless the home of the laborer, and sent thousands to roam roofless and unemployed, starving amid "overproduction." No work while thousands are illy fed, insufficiently clothed, and shelterless! Would not work feed them, clothe them, house them?

Our Government is responsible for all this—our Government which fosters individual and corporate ownership of industries! Whenever there shall exist a condition diametrically opposed to that of the present, such condition will be the fruit of a governmental system directly opposed to that now prevailing. Old custom sits like heavy sleep upon our sons of toil; yet shall they rise from the ruin of the times—rise in the dignity of their use, their labor—and yield joyful allegiance to a system which shall reward them with the

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How Shall We Obtain all the Good Things of Life, and not be Capitalists?

The Capitalists would say, "It can't be done." Yet we maintain that every one can have all the good things of this life that he can use or enjoy, and not be the owner of houses, lands, money, stocks, factories, or any of the things that are commonly included in the term wealth.

Wealth is the creation of labor. Labor strives to produce, and what it produces is called wealth or capital. Suppose we estimate the amount of labor, both mental and physical, put forth by the whole of humanity in one year. We should have so many hours of labor, and so much products or results. In looking over the list of results, we find the production of the necessities of life,—food, clothing, and shelter; also comforts that are not so necessary but are conducive to well-being; institutions of mental and physical culture, intended for the higher development of humanity. So far the efforts of labor have been well enough. But now we come to other productions which have consumed almost as much of the labor of mankind as was expended on the necessities and good things. We find tobacco, beer, wine, whiskey, with all their implements of manufacture and dispensation; we find all the institutions and implements of gambling, from the Board of Trade down to the dens of recognized infamy and murder; we find hours of labor spent building edifices, banks, and offices, where men consume hours of brain-labor SCHEMING to get possession of the wealth that thousands of hands have created; we find hours of mental labor spent in the apparent effort of constructing and executing the laws which have become so complicated that it is difficult to get through legal rubbish to their basic intent, and justice is seldom reached; we find thousands of hours of mental and physical labor spent in every direction, bringing results that are utterly useless to the true well-being of mankind, nay, worse than useless,—pernicious and degrading. So we find that almost half of the efforts of labor are useless or worse than useless. In other words, humanity would have been better off if these efforts had never been put forth.

"Oh," but some will say, "these things have made employment for the people!" Why, in God's name, should people consume brain and muscle energy in making what is of no use? Far better that the overworked portion of humanity take, instead, so much time for rest and recreation. And those who consume their own lives in scheming to defraud others will find, in the end, that they have dwarfed their own souls, and put stumbling-blocks in the path of their own moral and spiritual advancement as well as that of hundreds of others.

All things that man needs for use and enjoyment are the result of some sort of labor or performance of use. It therefore seems right that *every one*, who possibly can, should contribute to these needs. Yet there are many of the human family who are utterly idle—living on what others have, or produce. Add the idlers to the army of workers, let the army work solely to furnish the means of life, recreation, and culture, and we would find the hours of the laborer reduced to about half what they are now. (Of course the present idlers would think they were having a tough time of it, but there is nothing like necessity to make people yield, and if there was any manhood or womanhood left in them it would have a chance to manifest.)

If all of humanity, who were able, contributed a share of labor or use to supply the legitimate needs, what would hinder each one from enjoying *all* the good things of life, and yet not be millionaires, or any sort of capitalists? We

maintain that such conditions may be attained, and with half the labor now expended. But before such conditions are reached, the world needs a little admixture of the spirit of "live and let live." They cannot be reached while every man's hand is against his brother's, as in the working of the competitive system; and while every man stands apart, the carver of his own fortune. Only through the stimulation and growth of desire on the part of men and women for these higher conditions, and through their thorough *organization* and *co-operation* in this work, can any progress be made toward realizing *general* comfort and happiness in the world.

It does not seem so difficult to increase the desire for better conditions on the part of a large share of humanity. We may say the majority would be in favor of putting away the competitive system, inasmuch as their lives are daily made miserable through it. The only difficulty would be to convince them that an equitable system could be substituted that would serve far better. (How it could serve any worse, is hard to imagine.) If they could be convinced of that, and minded to unite with that purpose—being in the majority, and being besides the creators of the supplies of life—they could not fail to carry their design. Capital is perfectly powerless without the co-operation of labor, but labor, by wise co-operation, could exist very well without individual wealth. Of course it needs some brain skill to do this for even a little while. Yet labor organized and united in one purpose, and honestly led, can make capital yield to its terms, and that too without resorting to force.

Labor disorganized—or organized in many bodies, each with different opinions and purposes, as at present—can only make feeble efforts, can effect no permanent or equitable conditions for itself. Capital is so much more nearly united in its self-interests, and has the Government standing so firmly at its back, that labor stands a poor show of overcoming it. There is nothing capital so much fears, and will fight so hard, as organized labor. Labor leaders, as well as their followers, recognize this; yet they let little differences of opinion, personal ambition of their leaders, and numerous small things, keep them separated and disjointed; consequently they gain nothing but sad experiences. Well, even these are a sort of wealth, and may be the means of leading them to do the one thing needful—*organize!*

Unite on one general platform,—firmly, squarely, and solidly. There is no more firm or square platform than that of the Bureau of Equitable Commerce. It calls for the co-operation of all who desire equity established in the relations of mankind. It ought to meet with a hearty response.—*Alice Fox Miller.*

Who Owns the Land?

Millions of people in the United States have no home, and yet we have room for comfortable and commodious homes for millions of people more than we have. It is a pity that our vast domain was not handled differently from the beginning. Only in recent years has the necessity of saving the land for homes for the people dawned upon American thinkers. Had such been the ruling policy from the foundation of the Government, every family might have had a home, or the chance of one, and there would still be left a domain large enough for homes for the millions to come, in the long future years. But this was not the policy. Those who have ruled the country have acted upon and encouraged the policy of "Keep all you've got, and get all you can." The result is as you see it. Land enough to make empires has gone into private ownership, and millions are left without homes.

Vanderbilt owns two million acres; Mr. Diston, of Pennsylvania, owns four million; Mr. Murphy, of California, owns an area of land larger than the whole State of Massachusetts; foreign noblemen own 21,000,000 acres in the United States. Lord Scully, of Ireland, owns ninety thousand acres of the best farming land of Illinois, which is occupied by tenants, and yields an annual income of \$200,000 to be spent in riotous living in the old world. This does not cover a titling of the great estates; it simply serves as a few samples.—*Progressive Farmer.*

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All things that man needs for use and enjoyment are the result of some sort of labor or performance of use. It therefore seems right that *every one*, who possibly can, should contribute to these needs. Yet there are many of the human family who are utterly idle—living on what others have, or produce. Add the idlers to the army of workers, let the army work solely to furnish the means of life, recreation, and culture, and we would find the hours of the laborer reduced to about half what they are now. (Of course the present idlers would think they were having a tough time of it, but there is nothing like necessity to make people yield, and if there was any manhood or womanhood left in them it would have a chance to manifest.)

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maintain that such conditions may be attained, and with half the labor now expended. But before such conditions are reached, the world needs a little admixture of the spirit of "live and let live." They cannot be reached while every man's hand is against his brother's, as in the working of the competitive system; and while every man stands apart, the carver of his own fortune. Only through the stimulation and growth of desire on the part of men and women for these higher conditions, and through their thorough *organization* and *co-operation* in this work, can any progress be made toward realizing *general* comfort and happiness in the world.

It does not seem so difficult to increase the desire for better conditions on the part of a large share of humanity. We may say the majority would be in favor of putting away the competitive system, inasmuch as their lives are daily made miserable through it. The only difficulty would be to convince them that an equitable system could be substituted that would serve far better. (How it could serve any worse, is hard to imagine.) If they could be convinced of that, and minded to unite with that purpose—being in the majority, and being besides the creators of the supplies of life—they could not fail to carry their design. Capital is perfectly powerless without the co-operation of labor, but labor, by wise co-operation, could exist very well without individual wealth. Of course it needs some brain skill to do this for even a little while. Yet labor organized and united in one purpose, and honestly led, can make capital yield to its terms, and that too without resorting to force.

Labor disorganized—or organized in many bodies, each with different opinions and purposes, as at present—can only make feeble efforts, can effect no permanent or equitable conditions for itself. Capital is so much more nearly united in its self-interests, and has the Government standing so firmly at its back, that labor stands a poor show of overcoming it. There is nothing capital so much fears, and will fight so hard, as organized labor. Labor leaders, as well as their followers, recognize this; yet they let little differences of opinion, personal ambition of their leaders, and numerous small things, keep them separated and disjointed; consequently they gain nothing but sad experiences. Well, even these are a sort of wealth, and may be the means of leading them to do the one thing needful—*organize!*

Unite on one general platform,—firmly, squarely, and solidly. There is no more firm or square platform than that of the Bureau of Equitable Commerce. It calls for the co-operation of all who desire equity established in the relations of mankind. It ought to meet with a hearty response.—*Alice Fox Miller.*

Who Owns the Land?

Millions of people in the United States have no home, and yet we have room for comfortable and commodious homes for millions of people more than we have. It is a pity that our vast domain was not handled differently from the beginning. Only in recent years has the necessity of saving the land for homes for the people dawned upon American thinkers. Had such been the ruling policy from the foundation of the Government, every family might have had a home, or the chance of one, and there would still be left a domain large enough for homes for the millions to come, in the long future years. But this was not the policy. Those who have ruled the country have acted upon and encouraged the policy of "Keep all you've got, and get all you can." The result is as you see it. Land enough to make empires has gone into private ownership, and millions are left without homes.

Vanderbilt owns two million acres; Mr. Diston, of Pennsylvania, owns four million; Mr. Murphy, of California, owns an area of land larger than the whole State of Massachusetts; foreign noblemen own 21,000,000 acres in the United States. Lord Scully, of Ireland, owns ninety thousand acres of the best farming land of Illinois, which is occupied by tenants, and yields an annual income of \$200,000 to be spent in riotous living in the old world. This does not cover a titling of the great estates; it simply serves as a few samples.—*Progressive Farmer.*

The Almighty American Hog.

Shall I draw his picture?

Ezekiel saw the "likeness of four living creatures"—beasts. "And this was their appearance; they had the likeness of a man." This was the picture or likeness of the divine human. The beasts or living creatures symbolize the desires. But everything in the universe has its opposite which is sometimes its counterfeit, and the closer the imitation the more dangerous the counterfeit. The eagle symbolizes knowledge, in which are included circumspection and instruction, but literally the power of life and death, reaching far above the mere sensual and selfish earth life: aspiration and flight heavenward; power and disposition to gaze into the very eye of the sun; the knowledge, hence the power, to attain to the life of the sun—son. The antithetical opposite and companion picture to this, which the prophet saw, will contain no face of an eagle, for it will portray a being who has no aspirations above the earthly, sensual, and devilish; but the face corresponding to that of the eagle will be like that of the miser with the muck rake in Pilgrim's Progress, or of the selfish and groveling swine, always prone, and looking earthward. In the opposite picture to that seen by the prophet, the face of no animal would more fittingly take the place of the eagle in the other than that of the hog. The characteristics of that animal, more than any other, fittingly represent the life and actions of men under the present hell-born competitive system.

But the next face seen in the picture was that of an ox, bullock, which symbolizes the desire for life; in this picture, the higher life, but in its opposite and companion piece—the Devil's picture—desire for the lower, sensual, devilish human life. An ox has horns, and a horn in the language of symbolism, signifies a power. In the picture seen, the ox symbolized the desire for the higher, the divine life, and the power to attain to and perpetuate that life. In its opposite the ox would signify desire for the lower, sensual life, and its horns, the power to protect that life, even to pushing all competitors out of existence, and making the earth a desolation, like the vast solitudes in Florida, tenanted only by the roving herds of the cattle king, and the grunting, squealing droves of the swine herd, which enjoy legal rights to trespass upon the rights of others far beyond those of their owners, all of which help to keep vast sections of the state like Idumea, a place for the habitation of the "owl and the raven," since the owners of the land are not able to meet the great expense made necessary by these in order to cultivate them.

Another face of this wonderful likeness of a man was that of the lion. The lion symbolizes the power of commerce in every domain of being. Leo, the lion, represents the heart, which sends the life currents to the extremities of the organism and exchanges them for the dead currents that are purified and revived in the lungs for future circulation by the heart. In the likeness of a man seen by the prophet, the lion represents that higher commerce or interchange that develops and perpetuates the higher life; but the lion of its opposite picture represents the adulterated, death-dealing commerce, of whatever kind, on the lower, sensual animal plane.

The prophet saw one more face of this likeness of a man, and that was the face of a man. This, as he saw it, was the face of the divine man; but the face of a man in the opposite picture is that of the beastly sensual, devilish man. Bear in mind that it was not the actual face of a man which the prophet saw, but the four faces "were like the image of a man," that is, the divine man. But the Revelator speaks of another image, that of a beast—the human beast—for it had the power of speech. It was not a real beast, human or satanic, but the image of one, yet it had wonderful power, even to prevent all who would not worship it,

from securing the means of living, hence, the power of killing them. That is precisely the fictitious legal image of the human beast, the corporation which the cunning lawyers of the present have made. Its name means body, with a termination which signifies that it is not a real body of flesh and bones, but a legal fiction: that it has not blood, life, but—as Cicero said of the beautiful statue of Apollo—*quasi* blood, something like blood, yet in the intent of its creators it is to have an earthly immortality. Without having actual life it yet speaks and its utterances seal the doom of millions. As a railroad corporation, under the plea of being a public highway, it compels the owners of the land it traverses, either to give it, or sell it, not at their own price, but at the value fixed by other parties, possibly, in the interest of the corporation. It generally manages to build the road by inducing the people to furnish the means by donations, and the purchase of bonds (the payment of which it knows well how to avoid), and sometimes to furnish vastly more than sufficient means by securing prodigal donations of extensive tracts of land, the people's heritage. In numerous tortuous and hidden ways it practices extortion and robbery upon the people, acting upon the principle, "all the traffic will bear"; if the people complain and are disposed to look into the matter, it haughtily replies, "The people be damned," or in the sentiments of the immortal Blaine, "Trusts and combines are private matters with which the people have no concern." This mighty fabric, robber in its very inception and perfection, says to the producer, "Neither you nor the state of which you are a part possesses either the sense or honesty which fit you to carry your goods to market. I will carry them on the terms before named," which often, in practice means, "I will take the milk and meat of the coconut, leaving you the empty shell."

Other similar greedy corporations manage your mining and manufactures in the same grasping spirit, so that the pittance you get for your labor shall go as little way as possible in supplying your wants, and you shall get not more than a slave's wage—barely enough to keep you in good working order. Nay, these soulless, conscienceless appetites for pelf care not whether or no you even get that, since they have no money invested in you; and if from starvation, or disease induced by want of sufficient and suitable food, you drop out of line and turn up your toes to the daisies, there are millions of workless, hence hungry, wretches ready to step into your empty tracks, and their bloody revenues will still be secure. With the money and disposition to buy legislatures, executives, parties, courts, pulpits, newspapers, and whatever else helps to create public sentiment, these lawless nonentities rule and ruin the world of today, bringing back the period of misrule, chaos, and confusion of all things, out of which must speedily come a new creation, new heavens and a new earth, a new church and a new state in which dwelleth righteousness.

The real civilization of a people is measured by the recognition and protection they give, not to property, things, but to men. I came near saying hard and uncharitable things of a people who freely grant to swine and cattle rights which they deny to men, but was checked by the reflection that other peoples, who profess even more in the way of civilization and refinement, confer gratis, even upon fictitious monsters,—not even hogs and cattle,—powers and immunities far transcending those given to the latter.

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SAN FRANCISCO, Cal., Sept., 24, 1894.

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There is not much agitation of the great subjects dear to those who long to see the world brought under the reign of righteousness, but here and there a few are giving their best thoughts toward its consummation. I presume you have read of the community "Altruna," which has had its origin in Berkeley, the seat of our University. I do not at present recall the number of members, but they have progressed so far as to secure land for the home. Their currency is to be a system of labor checks, and many of their ideas are very just and progressive, among others those relating to the status of women. The sexes are on a perfect equality, even to a recognition of the time and strength expended in the bearing and rearing of children, which are to be compensated for just the same as any other labor. This seems to me quite an advance.

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That man is either blind or a knave who cannot see that the problem which confronts this civilization is, How can the earth and its opportunities be opened up to the people? This is not a question of law or constitution; it is one pertaining to the preservation of society. The struggle is upon us; we cannot escape it if we would. Necessity calls; man must move. Monopoly must give way to the co-operative commonwealth. The few must relinquish their privileges, and the many must move upward. The human heart cries out for life and air.—*Western Laborer*.

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VOX POPULI.

By SHERLIE WOODMAN.

"O men of America, let the voice of the people be heard!"
—Last Words of Albert R. Parsons.

We are coming, we, the people,
Rising in our conscious power;
Many ages have we waited,
Hungered, thirsted, for this hour;
For the tyrant and oppressor
In our presence soon shall cower.

We are coming, we, the people,
We, the outcast and oppressed,
We, the scorned of all the nations,
Coming on from East and West,
North and South, the wide world over,
Like the sea which knows no rest.

We are coming to our kingdom,
Pressing on to claim our own;
We shall rear the "golden city"—
This our task and ours alone;
Yes, the stone, so long neglected,
Shall become its corner-stone.

We are coming, coming, coming—
Hear our legions on their way!
Rouse ye, sleepers, from your slumbers!
Make you ready for the fray!—
This the dreaded "*dies irae*"—
This the people's judgment-day.

Tremble, tyrants! Pale, ye despots!
Weep and howl, ye rich and proud!
For your pow'r at length is shattered—
See in yonder sky the cloud,
Soon to burst in retribution,
O'er your heads in anguish bow'd.

Ye have lived in ease and splendor—
Luxury has been your bane;
Yours the purple and fine linen,
Ours the sweat, the toil, the pain,
Ours the crumbs, the rags of Laz'rus,
Yet must we not e'en complain.

Tho' our toil has re-created
This fair earth on which we dwell,
Ye who toil not have possessed it,
While ye banished us to hell—
To the tenements whose horrors
Tongue of mortal scarce may tell.

We have seen our mothers, daughters,
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Forc'd to barter woman's honor
To sustain their wretched lives;
While upon their unpaid labor,
Capital, the monster, thrives.

Shall we bear these wrongs forever,
Ever abject and supine?
Shall that potentate called Mammon,
Reign for aye by right divine?
Ha! The gods' great mills grind slowly,
But they grind exceeding fine.

Yes, the time has come for action;
Freedom's voice is heard at last,
Calling to the sleeping nations—
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And the people's foes shall vanish
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See! The message we're proclaiming
Animates the very stones.
Lo! Behold a mighty army,
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