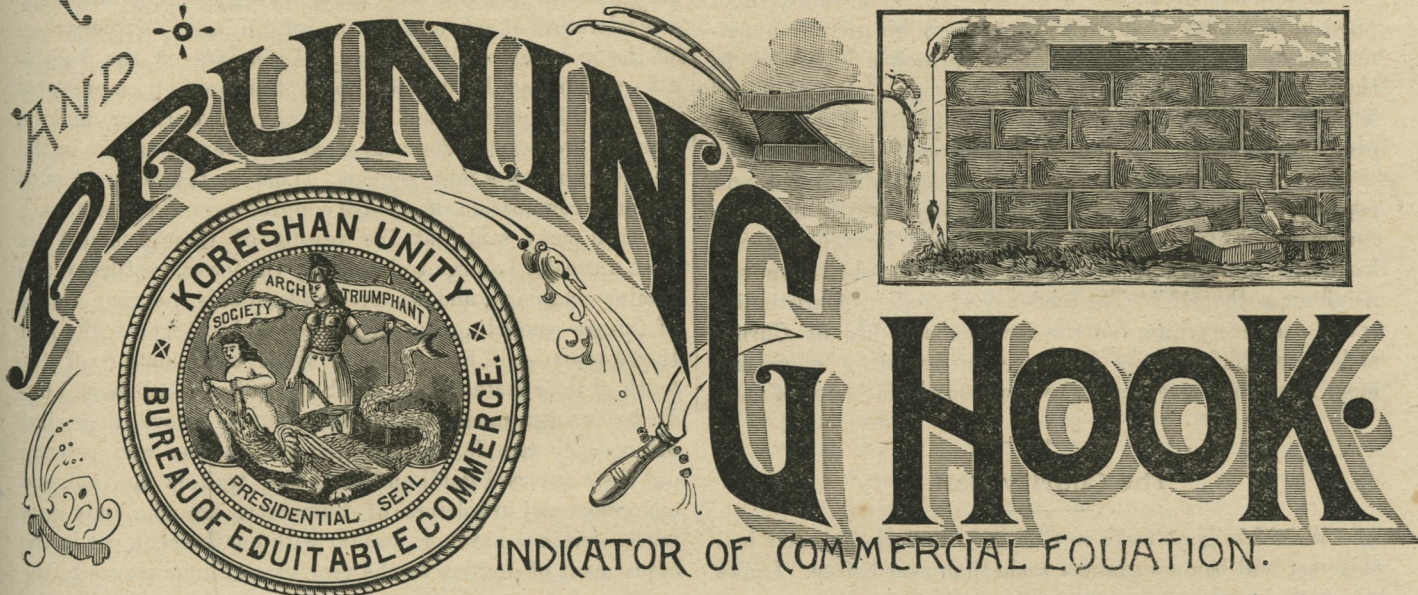


THE PLOWSHARE



Vol. II. No. 24. CHICAGO, ILL., DECEMBER 13, 1894. \$1.00 per Year.

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THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

MAKE ALL MONEY ORDERS PAYABLE AT SUBSTATION 48, WASHINGTON HEIGHTS, CHICAGO, ILL.

ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

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.

Equitable Distribution.

While we discuss the questions of commerce and finance, one fact always confronts us—that the applied principle of distribution under any system, whether competitive or communistic, must necessarily involve the establishment of central store-houses from which goods are distributed to less general, and thence to local, stores, whence distribution is made to families and individuals. The principal object aimed at should be the greatest good, not to the greatest number, but to all. The greatest good to all is the abundant supply of the necessities of life to all, and beyond this the comforts and the luxuries so far as superabundance may provide for the industrious and the economical.

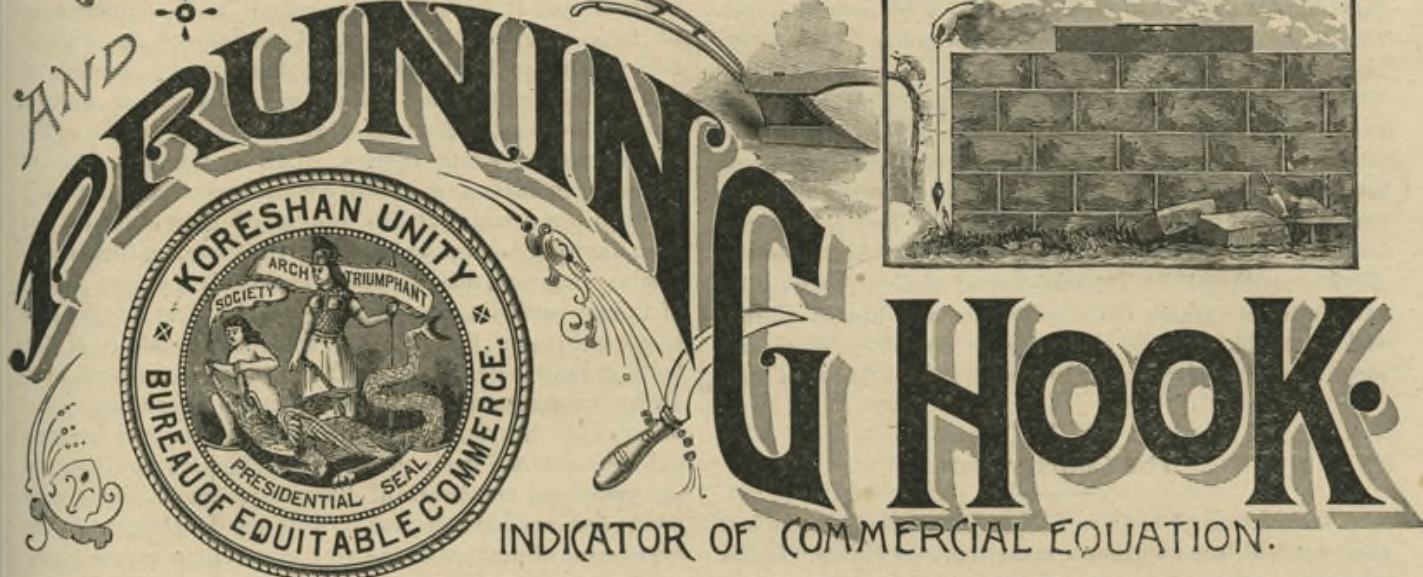
The productions of nature and art are secured, created, and gathered into store-houses for distribution. That this may be accomplished, some plan or order of production and collection is necessarily applied and enforced. The general method prevailing at the present day is that founded upon the competitive system of trade and commerce. Is the

system a successful one? We mean by this, is the object of human existence and effort attained? It has been said that the chief end of man is to glorify God and enjoy him forever. We might add, that the chief purpose of God is to glorify man and enjoy him forever; and we apprehend that the only enjoyment that God can have with man is in the happiness of man, a condition never yet consummated in Pagan-Christianity, and under the auspices of the competitive system. The happiness of man—if this is the end to be attained—must depend largely upon his full enjoyment of the proceeds of his industry. Two things are absolutely certain—first, that production is superabundant; second, that the products of industry are not judiciously and efficiently distributed. Can there be a remedy under a system, the only impulse of which is human greed? Or can a system be inaugurated which will regulate the relations of the body politic, while the only impulses of the human soul are selfishness and sensuality?

We reiterate: "The love of money is the root of all evil." Without entering into the etymology and analysis of the term money, we will assume that the love of money is the love of that which the world today generally regards as such; namely, a piece of paper or some metallic substance stamped and used as a medium for the exchange of products. Can the evil be remedied? If so, by the application of what principles and laws? Most assuredly not by the principles of competition. So called money, like any other commodity for which industry is applied, is only a means to an end. Then why not attain the end more directly, and without this means? This is the question that most naturally arises, in our contemplation of commercial and financial problems.

Can the great centers for the aggregation of the essential products of industry be repleted without the medium of exchange called money? Can the goods so gathered into the greater store-houses be parceled out to the local centers without the aid of this medium? Is there any process that precludes the employment of the various means of transportation now in vogue? Of course not. Goods must be transported to their various destinations, under any system. This fact is universally known; but transportation and distribution can be as efficiently maintained without the medium called money as with it, provided the actuation of the effort is of the right kind. The central impulse of the competitive system, the one in which money is regarded as a necessity,

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When the people learn that there is no source of capital but labor; that labor is the purchasing power, and that the greater the purchasing power of labor the more food, clothing, shelter and fuel can be obtained by it, they will begin to contrive measures to enhance the relative valuation of labor to the products it aims to procure; and when they discover that gold—as a medium of exchange, or as a medium for obtaining what they labor for, namely, the necessities of life, (not gold)—diminishes the purchasing power of labor rather than increases it, they will begin to study the propriety of destroying that which stands between labor and the end toward which industry operates.

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The order of the day in the management of the amusements of our national bear garden is the presentation and consideration of schemes for the reform and reorganization of the currency of the country. As in case of the legislation which lead by degrees up to the present complicated and entirely partial and unjust system, only, or mainly, bankers are consulted, or expected to have any say so in the development of a new scheme. This is the very class of whom a commission of twelve congressmen, six from each political party, said that the results of their business had been a greater scourge to humanity than war, pestilence, and famine combined; and whoever understands the real causes of things—including the secret financial history of the past thirty years—will find in them fresh confirmation of the truth of their statement. The Savior of men, nineteen hundred years ago, made no mistake, when he drove their class out of God's temple, kicking over their tables and pouring out their accursed gold; and yet these traitors to God, and oppressors and murderers of humanity, are the only class whose opinions have any weight with our Government in the adjustment of matters of the very utmost importance to the welfare of the people.

The framers of our Constitution, recognizing the fact that the issuing of money was one of the highest acts of sovereignty, vested that right only in Congress and in so doing gave it no right to concede the same to a greedy private individual or corporation; yet, when it is proposed to amend the present iniquitous system which was foisted upon the country at the instance, and in the interests, of the banker class, their voice is mainly heard in suggesting changes. A careful study of the plans they present will show several facts:—every scheme they propose seeks more perfectly to secure for private banking concerns the entire control of the issuing of money; the treasury notes,—called greenbacks, which the Government issued during the war and which were the only money which carried the country through the war and saved it from destruction, and which were declared to be money by the highest court in the land,—they have belied and sought to destroy from the first; when the people forbade that, they began secretly plotting against them, and securing legislation, first to provide for their redemption in other money, which was not at first contemplated, and then, through a banker Secretary of the Treasury, without any direct provision of law, heaping up one hundred millions of dollars in gold in the United States Treasury under the pretense of keeping so much in gold in the treasury to redeem the treasury notes, the redemption of which was forbidden by law. It is now claimed that the existence of the treasury note, which as money pays no interest to Shylock, which the national bank bill does, is a menace to the credit of the country, because of the necessity to keep the hundred millions of gold in the treasury unimpaired, in order to maintain the nation's credit.

The present unlawful and damnable scheme for increasing our war debt, more than thirty years after the end of the war, is a part of the same Jew banker's scheme to destroy what the law terms the "lawful money" of the country. At the time that bankers were trying to force Congress to pass a bill providing for a new issue of bonds, out of twenty firms which under our iniquitous laws were drawing gold out of the treasury and sending it abroad, nineteen were Jewish firms, and the money was sent abroad solely to influence the legislation of Congress in the interest of Shylock's schemes.

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But some of these plotters to secure the entire control of the nation's money, while proposing to relieve bankers from the necessity of depositing bonds or keeping a reserve on hand, claim that their plan will be secure because of government inspections and other legal restrictions and impositions, while even themselves unwittingly admit that banks never regard the provisions of statutes when they think their interests in peril. Merely a glance at the history of state wild-cat banking from 1836 to 1856 will dispel any illusion as to the power of statutes to control the operations of banks. Strict laws, requiring an amount of specie to be kept in bank vaults, as security for their issues, and providing for frequent government inspection to see that the law was obeyed, were evaded by the banks borrowing, for the occasion of inspection, the required amount, and after that ordeal was over, passing it on to other banks for use on a similar occasion.

As Koreshans, while we have no faith in the power of any existing, or possible, political party to accomplish or even hasten that glorious result, we greatly rejoice in the knowledge that all this iniquitous scheming of usurers to rob the people must, and will, soon come to an end, when the kingdom of righteousness, for which Jesus laid the foundation, shall, in its own time, be set up, and all the world bow to its gentle and benign sway.—O. F. L.

Pernicious Publication.

A prominent Chicago newspaper publishes the cut of a scoundrel's face who is at once a thief, a deserter of his family, and a blossom of the gay Lothario type. If half the published statement be correct, Orville Van Thompson has no claim upon social mercy; but where is the sense or justice in publishing the faces and names of his victims? Society holds it honorable in woman to be courted, to fall in love, and to marry; these young women were courted and fell in love; that they were despoiled of marriage is their grief; and what shall be said of the inhumanity that adds humiliation to such grief? With what zest would editors who thus subject the innocent to the mental rack, meet a like fate for their loved ones? We protest such pages are a shame to the publisher and an abomination to right-minded persons.—A. T. Potter.

One must have strong feeling, glowing hope, undaunted courage in what—to him—is soul-sustaining and divine, or else the down-flowing current of the commonplace will sweep him from his mooring and he will be lost.—Anon.

The Power of Thought.

The whole material universe is let down out of the heaven of man's intellect. It is materialized thought, and the highest heaven of thought divine is dematerialized matter which has operated in obedience to the law of transmutation.

The interdependence of matter and spirit, nowhere more clearly demonstrated than in man himself, should lead man to ponder the statement, "As a man thinketh in his heart so is he," with a view to discovering whether or no the evil conditions of human life are not the fruit of dominant fallacies which are held to be the established premises of social science. It is a sorry sight to contemplate,—the painful struggle for existence everywhere apparent. In it the major part of humanity starves or fails to get more than the bare necessities of so called civilized living. Can it be possible that there is no mind in the anthropotic universe, sympathetic enough to respond to the wail of suffering humanity, with the comforting word of ultimate wisdom, the solvent of the mighty problem of human woe?

There is in us all an innate conviction that a knowledge of *the truth*, in its application to life, would save us from the law of sin and death. The ultimate truth is necessarily the reproduction of the primate truth. It has found expression and been recorded in history, as the life story of one perfect man, the law of whose being was the well-known law of love, familiar to the thought of all nations as the foundation of the perfect theory of the perfect life. This law can have no living expression which does not deal a death blow to the competitive system, with all of its devilish gold, silver, and paper currency schemes, the novel "Baltimore" rottenness, as the Devil's latest and best, included. Bonds and bondage are Siamese twins, with a corrupt circulation in common. You kill one and the other is sure to die. Let the people be once delivered from their bondage to prevailing commercial and financial fallacies, and you will see how many bonds will be issued for the maintenance of a plutocracy to speak of them as the ignorant masses. What are the masses today but the footstool or foot-ball of the almighty ego of that satanic majesty, human selfishness? Greed and need dwell in the same unholy sphere. When one dies the other ends.

What will arouse the people to seek for the wisdom that can build a practical commercial system, to be as fitting an expression of the law of love as our present system is a vivid, living expression of the law of greed? Probably nothing short of an uprising of the desperate, in numbers so great and vengeance so terrible, that the universe will throb with the throes of human anguish.

The Republicans have won great victories recently, and the cry of "Peace, peace," is courageously uttered once more. If one listens closely, he will recognize that it comes from the throat of the gay deceiver, and is accompanied by the chink, chink of the miser's gold, as he rattles it into his banking pans to strengthen "the nation's reserves" which the banker has usurped and made his own strongholds in which he reigns supreme and counts the ever-increasing gains he corners there. These ill-gotten gains are the products of the laborer's double toil. Toil to produce the necessities and comforts of life, and then toil to obtain the usurer's gold with which to regain a share of the products of his own industry.

A day is coming when the common sense of the law of love will strike the minds of men like lightning, and annihilate every reigning fallacy in them. Humanity will awake out of its sleep of death, and with the speed of lightning let the mental energies work in obedience to wisdom's behests. "Money!" they will say, "What do we want of money? We want life, health, happiness,—heaven, not hell." Hell, they will see, is what they have been perpetually creating for themselves for ages. We made our bed in it when the love

ing the bondage under which the country groans, and then buying the same bonds with the gold drawn from the treasury. The iniquitous proceedings are more or less cloaked and covered up, under pretense of a necessity for sending gold abroad; to keep up the pretense, it may even, in some cases, be sent. Thus the national debt is being increased, to the great loss and injury of the people, and without any benefit to anybody but the usurer. Some of these schemers who are plotting to secure the entire control of the country's currency, now openly contend that the country has no right to issue paper money, and they sometimes repeat the foolish statements of the self-constituted authorities on finance to the effect that Congress has nothing to do with money except to certify to the quality of its metals. If such nonsense were at all true, the trade dollar of 420 grains of standard silver should have had more value than the standard silver dollar of 412½ grains, whereas it came to have scarcely more than half that value—the value of the silver bullion that was in it—and if the schemers who secured the demonetization of silver, had, as they at one time intended secured the demonetization of gold instead of that of silver, it would have been the gold trade dollar, had there been one, which would have depreciated instead of the silver one.

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A prominent Chicago newspaper publishes the cut of a scoundrel's face who is at once a thief, a deserter of his family, and a blossom of the gay Lothario type. If half the published statement be correct, Orville Van Thompson has no claim upon social mercy; but where is the sense or justice in publishing the faces and names of his victims? Society holds it honorable in woman to be courted, to fall in love, and to marry; these young women were courted and fell in love; that they were despoiled of marriage is their grief; and what shall be said of the inhumanity that adds humiliation to such grief? With what zest would editors who thus subject the innocent to the mental rack, meet a like fate for their loved ones? We protest such pages are a shame to the publisher and an abomination to right-minded persons.—*A. T. Potter.*

One must have strong feeling, glowing hope, undaunted courage in what—to him—is soul-sustaining and divine, or else the down-flowing current of the commonplace will sweep him from his mooring and he will be lost.—*Anon.*

The Power of Thought.

The whole material universe is let down out of the heaven of man's intellect. It is materialized thought, and the highest heaven of thought divine is dematerialized matter which has operated in obedience to the law of transmutation.

The interdependence of matter and spirit, nowhere more clearly demonstrated than in man himself, should lead man to ponder the statement, "As a man thinketh in his heart so is he," with a view to discovering whether or no the evil conditions of human life are not the fruit of dominant fallacies which are held to be the established premises of social science. It is a sorry sight to contemplate,—the painful struggle for existence everywhere apparent. In it the major part of humanity starves or fails to get more than the bare necessities of so called civilized living. Can it be possible that there is no mind in the anthropotic universe, sympathetic enough to respond to the wail of suffering humanity, with the comforting word of ultimate wisdom, the solvent of the mighty problem of human woe?

There is in us all an innate conviction that a knowledge of *the truth*, in its application to life, would save us from the law of sin and death. The ultimate truth is necessarily the reproduction of the primate truth. It has found expression and been recorded in history, as the life story of one perfect man, the law of whose being was the well-known law of love, familiar to the thought of all nations as the foundation of the perfect theory of the perfect life. This law can have no living expression which does not deal a death blow to the competitive system, with all of its devilish gold, silver, and paper currency schemes, the novel "Baltimore" rottenness, as the Devil's latest and best, included. Bonds and bondage are Siamese twins, with a corrupt circulation in common. You kill one and the other is sure to die. Let the people be once delivered from their bondage to prevailing commercial and financial fallacies, and you will see how many bonds will be issued for the maintenance of a plutocracy to speak of them as the ignorant masses. What are the masses today but the footstool or foot-ball of the almighty ego of that satanic majesty, human selfishness? Greed and need dwell in the same unholy sphere. When one dies the other ends.

What will arouse the people to seek for the wisdom that can build a practical commercial system, to be as fitting an expression of the law of love as our present system is a vivid, living expression of the law of greed? Probably nothing short of an uprising of the desperate, in numbers so great and vengeance so terrible, that the universe will throb with the throes of human anguish.

The Republicans have won great victories recently, and the cry of "Peace, peace," is courageously uttered once more. If one listens closely, he will recognize that it comes from the throat of the gay deceiver, and is accompanied by the chink, chink of the miser's gold, as he rattles it into his banking pans to strengthen "the nation's reserves" which the banker has usurped and made his own strongholds in which he reigns supreme and counts the ever-increasing gains he corners there. These ill-gotten gains are the products of the laborer's double toil. Toil to produce the necessities and comforts of life, and then toil to obtain the usurer's gold with which to regain a share of the products of his own industry.

A day is coming when the common sense of the law of love will strike the minds of men like lightning, and annihilate every reigning fallacy in them. Humanity will awake out of its sleep of death, and with the speed of lightning let the mental energies work in obedience to wisdom's behests. "Money!" they will say, "What do we want of money? We want life, health, happiness,—heaven, not hell." Hell, they will see, is what they have been perpetually creating for themselves for ages. We made our bed in it when the love

of money took possession of us. In it we have lain fretting, fuming, weeping, wailing, and gnashing our teeth over first one thing and then another, as the lust has seized us for first one form and then another of iniquitous exchange. Hell! The day is at hand when we will declare that we have had enough of it, declare it not alone in word but in deed, and with one consent we will agree concerning one thing—a king whose name is love. Then will we say, "Let His law be written in our hearts." We will go to work, working out human salvation, down and out from human thought, where love reigns and wisdom directs, for where you find the one you will always find the other.

When this good time arrives, What shall we see? Lots of new national banks built, insane asylums, state prisons, whisky distilleries, orphanages, and idiot institutions? Not one; not even a modern \$300,000 stone church. But rather, multiplied factories and great store-houses presided over by the people's Bureaus of Equitable Commerce, which exist for naught else but the distribution of all the products of human industry; parted as every man, woman, and child—who has borne his part in their creation—has need. When there is no usury to be met, no gold to dig; when a useful trade or art is a part of every child's education, the legitimate part which each must take in the creation of the goods of life will be necessarily but a few hours' performance of use to the neighbor, that will give all the pleasure of a recreation. In that glad new day when the law of love shall prevail, What then will be the medium of exchange? Revised and improved railway systems with electric motors none too swift to speed the responses of the God of divine love in the temple of his humanity, to meet the needs of all his creatures from shore to shore, in every land, in every clime; free trade everywhere. The products of love's industry will need no protection. The king's highway will reach every vital center of life and, traveled by freight cars directed by loving intelligence, the children of the least will never cry for bread, nor clothes, nor shelter. The products of the industry of the Grand Man should be freely carried to meet the needs of every corpuscle of his body,—as freely as the arteries of the microcosmic man carry the life-blood to every corpuscle of his body.

We hear some one asking, How shall we get the law of love to prevail? We answer, ask Koreshan Science, the living truth, if you honestly wish to know.—B. S. Boomer.

Equation is the plumb-line, and human selfishness the pivot of its suspension.

All exchange should be equal, whether of labor, merchandise, or estate.

Destroy the monetary power of gold and it will gradually subside to its normal worth.

Righteousness in the human heart is the only foundation of righteous relation and fellowship with men.

Men may see the cause of a disease, but the remedy appears to be another consideration altogether.

It is denied by some that there is a standard of value. As there is a standard of religious and moral obligation, there certainly is somewhere a standard of integrity in commercial activities.

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Neither gold nor silver should constitute or be made a standard of value except in so far as they are restored to their intrinsic commercial and normal uses; then they may safely designate standards of value, but only because they are typical.

The Cure for Existing Financial Ills.

Good times are described as periods of good health, peace, and universal prosperity; times when labor is remunerated to a degree that the poorest have a comfortable living. Conversely, bad times are characterized by disease, wars, failure of crops, schemes for making money, and above all, a lack of labor, or a just equivalent for toil, which results in poverty and distress for the laboring people. Tried by this standard, these are exceedingly hard times. The world in general groans and says it is all because of a lack of the magical medium of exchange called money; and the capitalist seals his vaults, locks the door of his store-house (almost bursting with its treasure of wealth), stops the manufactories, cuts down the wages of the employee, and virtually says to the mass of laborers who have lost their position as drudges, "Starve! I will not help you!"

There is beginning to be a world-wide call for a remedy for this "black plague" that is destroying our land, starving our people, and spreading desolation far and wide. One man says: "One dozen reforms will cure the existing financial ills." He thus enumerates them:—

Stop immigration; reduce the tariff on the necessities of life, and make a direct tax upon wealth, not upon poverty. Let the Government proceed to collect the money due it from the Pacific Railroad, and expend the same in making roads in Kansas, Missouri, and other Western States. Formulate some plan of irrigation for arid lands—all we have left now of public domain. Pass the income tax. Reduce the members of the senate to one from each state, and the house of representatives by one half. Pass the free coinage bill; pay all debts in gold and silver; make liberal appropriations for internal improvement and public buildings; do away with the supervising architects, and let all buildings by competition."

This person has evidently been severely struck by the great need for reform; undoubtedly his reason is having a severe struggle in attempting to devise some means whereby the condition of the people can be bettered. While we fully agree with him as to the wisdom of some of his methods, the true principle is yet hidden in utter darkness.

To begin with, What is the cause of the existing ills? In diagnosing disease, the physician goes further than apparent symptoms. The great inquiry is, "What is the existing cause that produces such effects?" In diagnosing the existing ills in the financial world that affect the people in general, we must go further than the existing symptoms. It does not take a very wise head to discover that competition is the foul ulcer that is eating out the very vitals of the nation. It is the cause of all this wasting fever and these wild heart-throbs that pulsate the veins of humanity. It ultimates in grinding poverty, and dire distress to the poor; but to the rich, in enormous profits, high rents, extortionary interest, monopoly of land, transportation, machinery, implements of labor, and education. All this is justified by the laws—passed by our legislation—which also gives to favored ones a "cinch" upon natural resources and productions, compelling the people to work to produce; if, perchance, a little of their hard earnings have been laid aside for a dark day, they are compelled to pay a tax amounting to about half their possession.

Capital and influence manipulate the law-makers, thus compelling men to accept conditions or starve. Now, conditions caused by bad laws must be overcome by a repeal of those laws, and the enactment of good and just laws in their stead. To do this the people must put just, thinking men instead of partisans into our halls of legislature. They must elect a head with a good healthy brain, capable of controlling and advising the body politic, looking to the interests of the people rather than to self-interest. The people may blame themselves if they starve in the midst of plenty, or if they are restricted on every hand in the production of wealth because of the infamous laws made ostensibly for the benefit

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of the people, but in reality for the wily capitalist and base monopolist. Under such a specie of industrial slavery as now exists, Who is responsible for the hard times but the masters, and who are the masters but the people, the *free voters* who wield the ballot but who, in their ignorance, have unconsciously forged their own chains?

Men have ever been compelled to learn by bitter experience. They have extolled individuality; it is now time that they creep out of their already cracked shells and, like good sensible chicks, learn to scratch together—CO-OPERATE. There are new ideas of life that lie at our door; we must grasp them that we may work out a higher form of government and life for the people. Men, women, and children are clamoring for employment, and find none. They are in dire need of the common necessities of life; ragged, barefoot, and hungry. It is a condition that would almost dishearten a god. Why is this? Individual enterprise has created a set of men with hearts of stone, who monopolize all available means of production, putting labor at a stand-still whenever their avaricious spirit so dictates. *They* can live upon the hoarded proceeds of labor, hence are at rest. If we wish to reform such usages, we must lay the ax at the root of the evil; we must use the surgeon's knife and cut out the corroding ulcer that causes the feverish unrest, then perhaps we will effect a cure. The Upas tree that exhales the most deadly of all poisons could never be destroyed by lopping off a few of its branches; the whole tree, roots and all, must be destroyed, even the tiny fibers that have interlaced themselves through the ground.

Do away with selfish individualism! Do away with monopoly in every form! Do away with competition, and upon the ruins build up a great co-operative commonwealth. The time is come when the people should arise in their united might and destroy the antiquated capitalistic king with his systems of robbery. Corporate greed and insatiate monopoly must be throttled. Change the governmental policy of rewarding idleness and fining industry. Open the sources of nature that are locked up by men who will neither labor themselves nor permit others to do so. Destroy the *money power*; this is one of the demands of reformation. The people unwittingly combined to make the present condition of affairs; let them now ravel out their imperfect knitting and begin again. Let them combine in an effort to establish a great industrial system, and by so doing overpower the present system of monopoly. Let them produce everything they require, and distribute equitably. Let them constitute a government that owns its own treasury, where the wealth belongs to the people. Let this government own the lands, the gold, silver, coal mines, and all other natural resources; control the railroads and all other means of transportation. Abrogate the wage system, and let there be an equitable exchange of the proceeds of labor. Release the great machinery of labor from the gigantic incubus of the competitive system, and soon all the wheels will be in motion; a great and healthy circulation of justice and equity will be established, the feverish unrest will be succeeded by calm, cool deliberation, and prosperity will fill the land with the sunshine of peace and plenty.

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Where Women Have Suffrage.

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And let it not be forgotten that in the Senate of the United States, February 7, 1889, a select committee reported in favor of amending the Federal Constitution so as to forbid states to make sex a cause of disfranchisement. Congress adjourned, however, March 4, following, without reaching the subject.—*Chicago Tribune*.

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GRAINS OF WHEAT.

No man is good who behaves himself simply because he has to.—*Ram's Horn*.

The greatest drain on the nation's gold reserve—a new bond issue.—*Nonconformist*.

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The Birds and Bees.

I think the bees, the blessed bees,
Are better, wiser far than we,
The very wild birds in the trees
Are wiser far, it seems to me;
For love and light and sun and air
Are theirs, and not a bit of care.

What bird makes claim to all God's trees?
What bee makes claim to all God's flowers?
Behold their perfect harmonies,
Their common board, the common hours!
Say, why should man be less than these,
The happy birds, the hoarding bees?

—*Joaquin Miller*.

"The Lower Orders."

We plow and sow; we're so very, very low
That we delve in the dirty clay,
Till we bless the plain with the golden grain,
And the vale with the fragrant hay.
Our place we know; 'tis so very low;
'Tis down at the landlord's feet;
We're not too low the grain to grow,
But too low the bread to eat.

Down, down we go, we're so very, very low,
To the hell of the deep sunk mines;
But we gather the proudest gems that glow
When the crown of a despot shines;
And whenever he lacks, upon our backs
Fresh loads he deigns to lay;
We're far too low to vote the tax,
But not too low to pay.

We're low, we're low, mere rabble, we know;
But at our plastic power
The mold at the lordling's feet will grow
Into palace, and church, and tower.
Then prostrate fall in the rich man's hall,
And cringe at the rich man's door;
We're not too low to build the wall,
But too low to tread the floor.

We're low, we're low, we're very, very low;
Yet from our fingers glide
The silken flow and the robes that glow
Round the limbs of the sons of pride.
And what we get and what we give
We know, and we know our share;
We're not too low the cloth to weave,
But too low the cloth to wear.

We're low, we're low, we're very, very low;
And yet when the trumpets ring,
The thrust of a poor man's arm will go
Through the heart of the proudest king.
We're low, we're low, we're very, very low,
We're only the rank and file;
We're not too low to kill the foe,
But too low to touch the spoil.

—*Ernest Jones, in The Voice, Australia*.

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The conflict is not so much for or against free silver, or government railroads, except as those questions are related to the theme of abstract liberty; but the great revolution is at our doors; already the clanging sabres of imperialism are heard, and purchased sycophants are fawning upon the threshold of the Caesar of the 19th century.—*The Exchange, Riverside, Cal.*

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At Home and Abroad

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All these causes for lower wages exist today in the United States as they exist in Germany. Their effects are progressive here as there. If they be left operative, it will be utterly futile to attempt to correct their tendency by walling up the seaboard against the importation of goods or men. It is of ourselves, not of foreigners, that we Americans must be afraid; our own economic conditions which we must remedy. Unless reform be accomplished in these vital features, we shall see paralleled here the deplorable industrial conditions which our consul at Luxemburg reports as prevalent in Germany, and which have stimulated our Republican contemporary to prescribe its nostrum—"No foreign trade. No immigration."—*Chicago Times*.

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