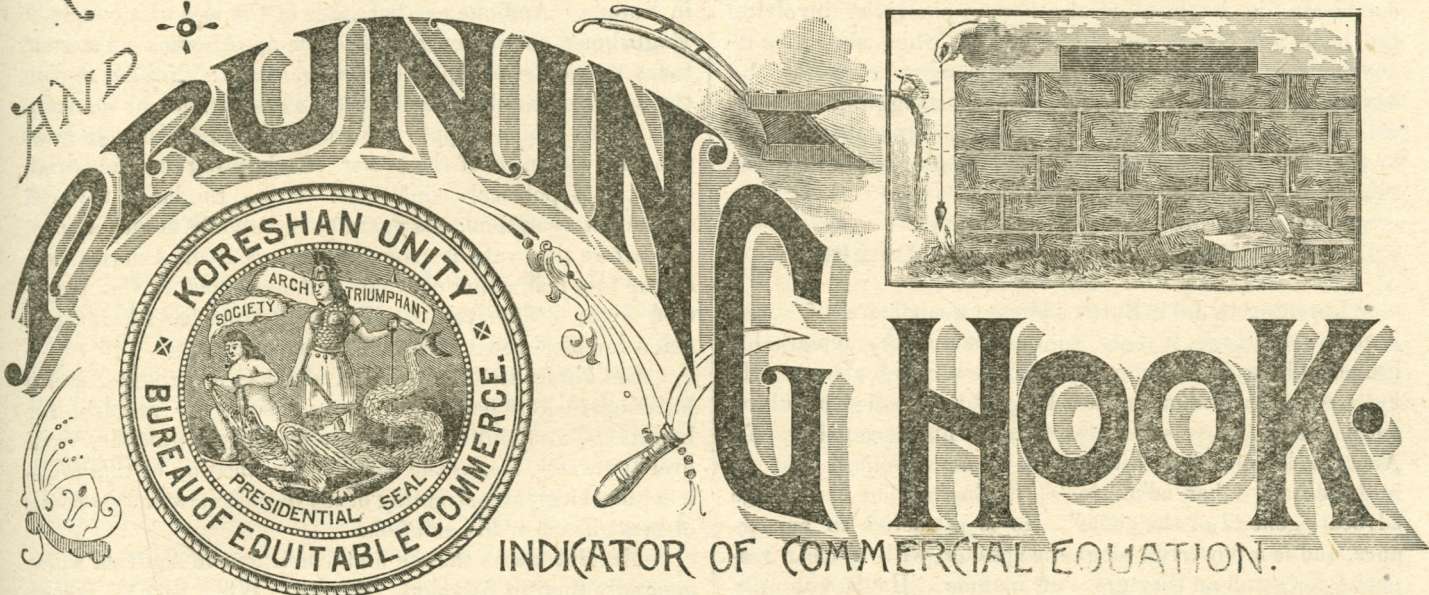


THE PLOWSHARE



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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.

Commerce and its End.

We have already made the statement in a previous paper on Political Economy, that "money is the guard or criterion of commercial interchange and uses of life." We have also briefly differentiated true and false money. As the natural outgrowth and *sequitur* of the true monetary conception, we now take up the commercial question, with the view of demonstrating not only its relation to money, but its relation also to agriculture and the end for which agriculture is plied.

Agriculture is the concomitant and mediate sequence of commerce in every domain of activity. This cannot be understood except upon the basis of the great law of analogy, the only guard of the rational process, *a priori* and *a posteriori*.

The premise from which we draw all our conclusions, as bearing upon the great questions of the age, is the inherent one of the commonwealth. The destruction of false money, and the possibility of adjusted commercial enterprise and activity,—as predicated upon such destruction,—can obtain only in the inauguration of that organic unity involved in

love to God and love to the neighbor. Without these two phases of the operation of love, the concept of the commonwealth is a mere chimera.

What is the true relation of the commercial to the gestative function? If a knowledge of the law of order can be acquired in one domain of life, this serves as a basis for the true order in every analogous sphere of activity. The *sequitur* of commerce is gestation, culminating in production; the end being the use for which such production is instituted.

True commerce has but one end, and always sustains the same orderly relation. Commerce plants the seed, gestation propagates, and the soil must be the only basis and medium of obtaining the end. Commerce, then, in this view has such direct relation to the soil, that any irregularity or misuse of the commercial function must so derange the functions of agriculture as to threaten the stability of any government violating the relation.

For the sake of perspicuity, we will divide commerce—as pertaining to the outer domain of being—into home or domestic, and foreign or international.

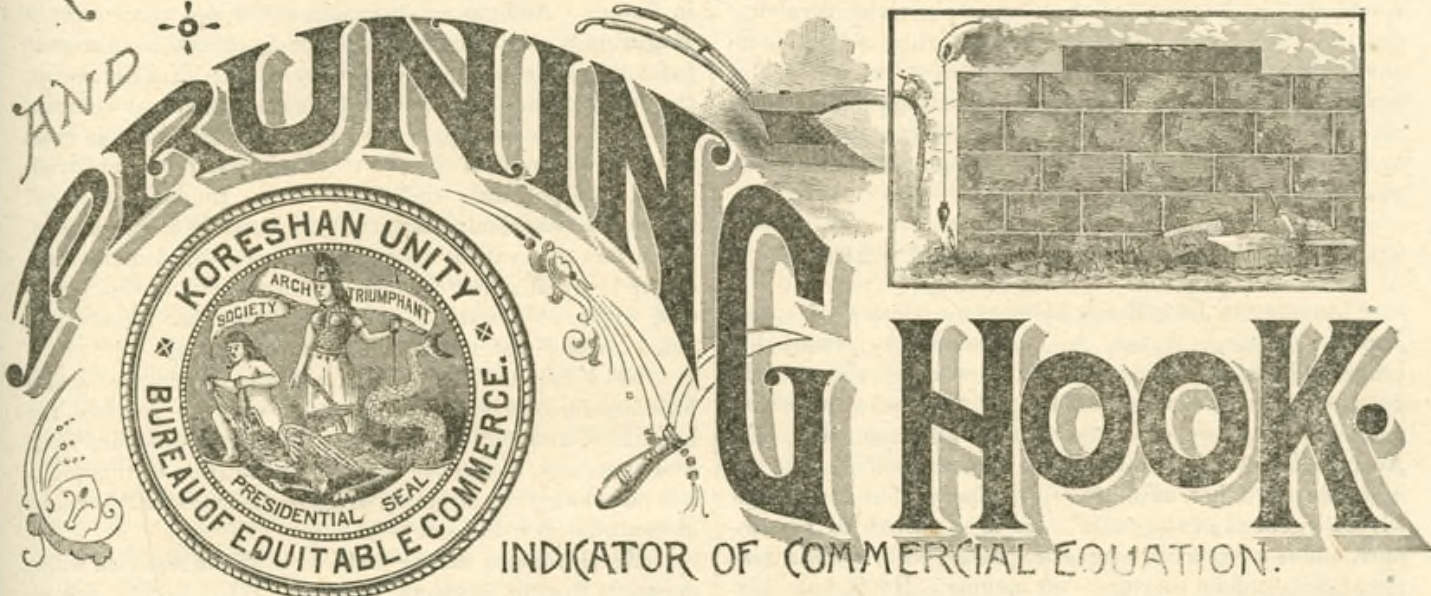
DOMESTIC COMMERCE.

Genuine, true, or legitimate commerce can have but one end,—the supply of economic demand for the uses of life. The uses of life involve equitable distribution, in the use of the comfortable and the ornamental. The commercial idea must have, in observation, the character and quantity of supply, and also wisdom enough to provide for such demand, that there be no waste of economy in the relation of commercial activity to the end it has in view.

The commerce of a nation governs its agriculture. If there be anything defective in the exercise of the commercial instinct or energy, its influence reflects directly and falls upon the sphere of agriculture. This is true not only of domestic commerce, but aggravatingly so of derangement in its foreign or international phase.

The commonwealth belongs to the people. Its object is the equitable adjustment of supply and demand, that the happiness of all men may be insured. If in the sphere and progress of national activity and prosperity there comes a time when the interests of one class seem to conflict with the interests of another; when political issues are founded upon the supposed wrongs to either party to the issue, the inevitable conclusion must be that there is something radically

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For several centuries England has been the greatest power in the earth. She has held the potency which has made her arms irresistible—with one marked exception—wherever she determined to exercise supremacy. Naturally, Englishmen feel that England must be the dominant factor in whatever combination she chooses to be a part of. The weight of this conviction is a mighty force behind any English embassy to another country. It would not be possible for John Burns to come to America on his present mission without feeling that American laborers had all—or almost all—to learn, and that he must teach it;—that they need stirring up, and that he must stir them;—that they need to be lifted above the almighty dollar—and that he must do it. In his speech, Dec. 19, to a labor meeting in Chicago, after telling of what the London County Council has accomplished in the way of improvement in the management of public service—conveyance, lighting, etc.—he offered to come over, when American workmen had obtained sufficient voice in municipal affairs to cause the adoption of the present London methods of conducting city improvements, and give his services as an expert in showing how such things can be most economically done. Then he said, "If, within a year or two, I am called to this side to perform such a service for the workers of America, then we [he included his colleague] can look back and feel that our first visit among you was not thrown away, that we had stirred you up, and lifted you above the almighty dollar"! How is that for London assurance?

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But before that time comes, she has a struggle, and a bitter one, before her. But she must solve her problem for herself. To submit in any degree to officious guidance from over the water, means the further complication of that problem and the greater straining of nerve and sinew and shedding of heart blood in the solution.

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Paternalism Needed.

"Certain foreign countries are making discriminations against the United States," says the *Chicago Times*. More aggravating than Germany and the northern countries who repudiate our beef and pork, is the little sea girt dependency of Spain called Cuba, whose customs authorities, like ill-governed children, follow their own sweet and capricious wills with regard to port charges. Just at present, they are discriminating against our flour in favor of the Canadian product. This present year has witnessed their payment of three million dollars to us for flour, while our absorption of their sugars has aggregated just twenty-one times that amount. The *Times* questions the policy which reminds the Madrid government that such aggression will meet retaliation, for "we must have the sugar," and the argument is that retaliation will relate us to advanced rates, since "it"—the sugar—"will not come to us directly from the island, but by those indirections which tradesmen know how to make."

Quitting the ins and outs of the international commercial schemes, why not set some of our acres now growing wheat to the development of sugar-beets? Land which will mature the one will mature the other. In Mississippi, too, and probably in other southern states, are quantities of land which for eighteen dollars per acre can be purchased and put under the plow. Sugar plants cost dearly; but we have mountains of iron, dense forests of timber, and the much-to-be-deplored millions of idle hands. We have all that is needed to make this industry a blessing excepting *governmental paternalism*, which would take right hold of the matter and engineer it to such success as should be an inspiration to mankind. Claus Spreckles sent an agent to Germany to learn the manner of manufacturing sugar from beets; and in addition to his mammoth interests in sugar produced from cane grown in the Hawaiian islands, he has immense factories at whose doors the farmer of central California markets his oats. Were it not potent to the interests of the people that

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It makes little difference whether a government is monarchical or democratic, old or young, "industrial anarchy" and the resulting evils of social vice and disorder prevail. In this country we do not have England's military aristocracy, but we have that of the speculator and the monopolist; and a choice between them was a choice between the Devil and the deep sea. The use of steam, inventions, and improved machinery had not brought to labor the benefits promised in their name, and the boasted benefits of education had effected little else than the removal of an occasional workingman into the shirking class. In all the great cities of this country and Europe, the workingman began to be elevated only when he began to organize.

Anent the question of temperance, the speaker said that, personally, he had never smoked a cigar or tasted a drop of liquor in his life. There was no doubt that the men who practised temperance and thrift had the advantage over those who did not; but it was equally true that, often, under the competitive system, their very virtue and thrift became, by the monopolists, the occasion for still further reducing their wages and degrading them. "Morality was subordinate to monopoly." "Money, monopoly, and machinery combined to reduce the workingman to a condition which induced drink even more than drink was said to induce poverty. The tenement system was a crying evil and an abomination, in a civil community." He had "seen poverty reduced to a meaner and more unsanitary condition in New York and Chicago than it ever was in England. This was the gauge that indicated either political injustice or a lack of industrial opportunity. In England, as in America, it was the special function of trades unionism to prevent these evils from growing worse."

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the future, strikes would be fewer in number but larger, both in the area covered by them, and in the number of men involved, and fiercer, in the bitterness of the strife.

MUNICIPAL REFORM.

In the onward march of municipal reform in England, over two hundred cities had come to own their own gas and water works, and not one of them had ever returned to the private monopoly system. As samples of the working of municipal ownership, the cities of Liverpool and Glasgow were cited. Liverpool has a debt of sixty dollars per capita, which was incurred in the municipalization of gas, water, and electric light plants, and street railways. Since this arrangement, the assets of the city derived from them have arisen to one hundred and forty dollars per capita, or more than double the cost of the whole. The excess was being expended in paying better wages, and in lessening the time of work, cheapening fares, lights, and gas, and obtaining purer water than was furnished by private corporations. In Glasgow, a public debt of fifty dollars per capita was contracted for the same purposes, with the same general results; and so disgusted had the people become with the havoc that was caused by speculators who induced bank failures, that municipal banks had been established, where widows, orphans, and the industrious poor could not be robbed as they had been under the private banking system.

The speaker then referred to the reforms wrought by the London County Council, of which he is a member. Some years ago, London had a public debt of forty-six dollars per capita, which had been incurred for public improvements, but not one dollar of assets derived from the same. It was then decided that the metropolis must do, on a larger scale, what had been done by the lesser municipalities; a beginning was made by purchasing one hundred and forty miles of street railways. Three shifts were made of the employees, giving them eight hours (the number now exacted of all laborers in the government employ), instead of the sixteen or eighteen required before, by the private monopoly, and a uniform fare of two cents was charged. It was now determined to establish government pawn-shops (England has government savings banks) to save the property of the unfortunate poor from confiscation by the unprincipled private operators. In its contest with the private contractor, this Council had demonstrated that, by direct employment, the city saved from five to thirty per cent in the cost of sewers and other public works, paying larger wages for labor, employing better material, and working less hours.

The speaker read Lincoln's prophecy as to the evils of monopoly which he had seen enthroned in the legislation of the country, which prophecy was now actual history. To save the country from these dreadful conditions, Mr. Burns urged American workingmen not to tear up railroads, and wreak destruction by dynamite, but to municipalize monopoly after monopoly until they were all in the hands of the people. Organized labor must take a stand in behalf of the people, and demand political and social equality through the municipalization of the monopolies. In this work of saving the country from the hands of a few men who were trying to throttle it, they would have the sympathy of every labor leader and trades union of the old world. They must hang together, or they would hang separately. It was a choice whether men or monopolies should rule, and if the American workingman would be equal to his opportunities, he would rise to a higher patriotism and self-sacrifice than he did in the war of thirty years ago. He appealed to the trades unions of America to be the first to raise the white standard of political purity and social equality, the diminution of wealth, and the elevation of the people.

So far as they go, Mr. Burns' views have the rare excellence of being entirely logically and eminently practical, but they stop far short of the goal set before Koreshans. Mu-

the finger of warning our President shakes at the Spaniard point the way to the mastering the intricacies and overcoming the obstacles in the path of a production for which we look too much to a churlish race across the water? In producing this sixty-three million dollars' worth of sweets, we could give the poor opportunity to consume a comforting quantity of cereal which now begs a buyer at the gate Havana.—A. T. Potter.

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In the onward march of municipal reform in England, over two hundred cities had come to own their own gas and water works, and not one of them had ever returned to the private monopoly system. As samples of the working of municipal ownership, the cities of Liverpool and Glasgow were cited. Liverpool has a debt of sixty dollars per capita, which was incurred in the municipalization of gas, water, and electric light plants, and street railways. Since this arrangement, the assets of the city derived from them have arisen to one hundred and forty dollars per capita, or more than double the cost of the whole. The excess was being expended in paying better wages, and in lessening the time of work, cheapening fares, lights, and gas, and obtaining purer water than was furnished by private corporations. In Glasgow, a public debt of fifty dollars per capita was contracted for the same purposes, with the same general results; and so disgusted had the people become with the havoc that was caused by speculators who induced bank failures, that municipal banks had been established, where widows, orphans, and the industrious poor could not be robbed as they had been under the private banking system.

The speaker then referred to the reforms wrought by the London County Council, of which he is a member. Some years ago, London had a public debt of forty-six dollars per capita, which had been incurred for public improvements, but not one dollar of assets derived from the same. It was then decided that the metropolis must do, on a larger scale, what had been done by the lesser municipalities; a beginning was made by purchasing one hundred and forty miles of street railways. Three shifts were made of the employees, giving them eight hours (the number now exacted of all laborers in the government employ), instead of the sixteen or eighteen required before, by the private monopoly, and a uniform fare of two cents was charged. It was now determined to establish government pawn-shops (England has government savings banks) to save the property of the unfortunate poor from confiscation by the unprincipled private operators. In its contest with the private contractor, this Council had demonstrated that, by direct employment, the city saved from five to thirty per cent in the cost of sewers and other public works, paying larger wages for labor, employing better material, and working less hours.

The speaker read Lincoln's prophecy as to the evils of monopoly which he had seen enthroned in the legislation of the country, which prophecy was now actual history. To save the country from these dreadful conditions, Mr. Burns urged American workingmen not to tear up railroads, and wreak destruction by dynamite, but to municipalize monopoly after monopoly until they were all in the hands of the people. Organized labor must take a stand in behalf of the people, and demand political and social equality through the municipalization of the monopolies. In this work of saving the country from the hands of a few men who were trying to throttle it, they would have the sympathy of every labor leader and trades union of the old world. They must hang together, or they would hang separately. It was a choice whether men or monopolies should rule, and if the American workingman would be equal to his opportunities, he would rise to a higher patriotism and self-sacrifice than he did in the war of thirty years ago. He appealed to the trades unions of America to be the first to raise the white standard of political purity and social equality, the diminution of wealth, and the elevation of the people.

So far as they go, Mr. Burns' views have the rare excellence of being entirely logically and eminently practical, but they stop far short of the goal set before Koreshans. Mu-

municipalizing all employments which directly affect all, is clearly the duty of all well-wishers to humanity, as well as of labor unions; but we go further and say the municipalization of all employments, that is, the reduction of society to the actual condition of the commonwealth, is the perfection and logical conclusion of the same social system, without attaining to which it is doubtful if the former incomplete condition can ever be perfectly secured or, if secured, long maintained.—O. F. L.

Does the World Need the Competitive System?

The nations of the world, so far back as the light of history reveals, have carried on their exchange of products under the competitive system. Yet we have no authority for claiming that the world has never used any other system. What humanity did in the ages of which no record is handed down to us, we have no present means of knowing. If there ever was a golden age, as legend indicates, or an age of more intelligence than the present, which is possible, notwithstanding Darwinian reasoning to the contrary, it is probable that distribution of the products of human toil was conducted under a system more wise and peaceable than the competitive.

Most people, especially those who are called business men, would say, "Why, we could not carry on business through any other system!" Of course they could not carry on a *competitive business* any other way. But the grand question is, "DOES THE WORLD NEED COMPETITIVE BUSINESS?"

When we look into the matter, we find that the primary incentive to all *busy-ness* is the needs of humanity. The efforts of industry are twofold; first, to prepare supplies for human needs; and second, to distribute these supplies. In the accomplishment of these two objects, where is there any call for competitive effort? Wherein could not these two ends be attained with far less expense of human toil without competition than with it? The necessities of life, produced and distributed under a system of co-operation or common interest, could be attained with greater facility, and could be far more equitably distributed. Any one willing to work even a few hours a day need not starve or freeze, as many now do under the system of *competism*. To be sure, there would not be any millionaires. But, does the world in any way *need* millionaires? Would not it rather be an indication of human progress if we had a system that did not admit of millionaires, or of great trusts and combines for the advancement of private interests? Would not the amount of human toil that must be contributed by thousands of people to build up the millionaire, be put to much better use in improving the conditions of the masses? What is a millionaire, anyway, but a shining example of supreme selfishness dominating an intellect of brilliant ability to divert the earnings of many people into his own pockets? What right has such a creature to be connected with, and control the distribution of, the necessities of life to the world? What place does he hold in it at all, except that of an interloper, a parasite, a *thief*? Yet, it is the millionaire and the would-be millionaires who most ardently support the competitive system, who would *fight* for it if they saw it in danger of being subverted. They are the ones who most stoutly claim that the world could not get on without *competism*; and as they are either people in authority or supporters of those in authority, the masses look up to them and echo their sentiments.

This is a country where the people rule; or rather, the people are said to rule. That is, they have the *right* to rule, granted them through the established form of government. In point of fact they do not rule, because their rights have been usurped by those who have robbed them of their earnings, and who rule in their stead, yet try to delude them

into still believing that the people are sovereign. The people could again resume the power that belongs to their now empty titles by moving as a *unit* in their determination that the will of the people shall rule. And they can do this legally and peaceably. Will they? Experience of the ways of the masses does not indicate that they will. They have not the wise, unselfish leadership, the amalgamation of interest, the steadfast unity of purpose that would bring them through peaceable methods to their rights. They will pursue their object through strikes, boycotts, and methods such as they have already employed, until they reach open revolution that may involve, through international sympathy of the working people, many nations. They employ violent measures, not so much that they love war, but because they have not the wisdom to see the rational and peaceable method.

Let the people be taught that the system of co-operation is possible—they would not require much teaching to induce them to believe it to be better for the general interest than *competism*—and the world would soon know that it did not need nor want *competism*.

No honest or fair-minded man can claim that the world needs *competism*. No really honest man but is worsted by competitive methods. No man or woman who cares for the good of humanity would vote to perpetuate it a day longer. Just question, to the root of the matter, those who advocate it and see if greed for the rightful earnings of others is not their main reason for its support? See if desire to get ahead of others, instead of desire that all should get along by helping each other, is not their ruling motive? People who perform no use in the world, that helps to supply the needs of humanity, are *parasites*, no matter how industriously they may employ their wits to heap up plunder. The world has about done with the reign of parasites. The system of co-operation has no place for them nor for their system of greed and strife. He who would eat must *earn* his bread.—Alice Fox Miller.

Income Tax Suit.

He Who Hides Readily Finds.

Is the income tax law, now questioned in the courts, first cousin to the fortress walls boyhood rears for mimic battle? This law was formulated in a congress principally composed of lawyers; and now the lawyers without congressional walls are invoked to pass upon its validity.

If the decision be that the measure is unconstitutional (and the given summary of the provisions certainly makes such contingent probable), will not the following queries be in order? Did our lawyer law-makers enact this ruse to lead the unsophisticated to believe their interests are considered? to make a false show of desire that the plutocrat bear somewhat of the burden of a government which is almost solely the sum of the plutocrat's own conniving? and is there any hope for the poor—for those whose desperate needs cry for immediate relief? and will some portion of our oppressed dupes still proclaim their faith in the "institutions of our country"?—A. T. Potter.

Fillings.

Free trade is the divine law of commerce. Protection of the tyrant and the aristocrat *may* be enjoyed by the laborers of the country; it certainly *is* enjoyed by the men who tyrannize over the laborers and rob them of about three fourths of what they earn; first, by pocketing about two thirds while they put one third into the pocket of the employee; second, by compelling them, through "protection," to pay a high price for articles they had created for a small price. But such is the deceit of riches!

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A Revival of True Patriotism.

A unanimous verdict has been rendered, to the effect that patriotism is a sublime passion, and the heroism of the soldier who exclaims, "I regret that I have but one life to give for my country!" is applauded down the ages.

Patriotism has its origin in the word *pater*, father, the equivalent of source of being. The love of the father's land, or inheritance from the father, has its seat in filial affection, a quality of love which should insure progress in all that is noble, and create a nation of true noblemen, even kings by divine right. The Fathers of this nation are highly estimated by the historian and the Fourth of July orator, but they are so dishonored by the nation, as represented in its governmental powers, that its very existence is imperiled by the mortification of its inherent corruptions. Disintegration is imminent. Unless a revival of true patriotism comes quickly, in which the potential elements of our nationality are soundly converted to truth and righteousness, Uncle Sam, who is no true father at all, but a crabbed, miserly old uncle at best, will be a dead man, with only the appearance of life which belongs to a galvanized corpse. The true American—who should be defined to be one who can see in his fellow citizen a brother to be loved as himself—does not wish to be the orphaned ward of any uncle, or to be fleeced of his patrimony till life is a burden. He wants a father-mother as the head of the great and growing family, one who lives as a divine providence in the land to see that all the products of a well educated, industrious family are equitably distributed. A wise head, knowing the truth of the adage that "Satan finds some mischief still for idle hands to do," will see to it that every infant born in the land is properly trained, from babyhood, in the performance of uses. Every child of seven, says the wisdom of Koresh, should be self-sustaining, under righteous conditions, and find happiness in the fact. It is delightful to be appreciated for your genuine value. Labor would be so lightened by such universal industry, that all would be happy just because of something interesting and profitable to do.

As a nation, we are confronted by two impending horrors that, to those who lie awake to consider them, furnish a chronic cause of nightmare when they venture to sleep. One is the abiding rule of a rapidly growing plutocracy, whose octopus trusts and combines are sucking all the healthy life-blood of the people; the other is the mob rule of the hordes of illiterate and unprincipled, which poverty and the lack of evidence of divine love in humanity are daily producing. True patriots everywhere ought to be like the "God of Israel," and neither "slumber nor sleep" till the question is settled as to what must be done to prevent the crushing of this mighty blind Samson (our great good-natured, hopeful middle class) between the two walls of the bottomless pit, as they collapse from the weakness of wickedness. Koreshans, by the way, believe in the bottomless pit—one of the historic time-honored names of hades. They enjoy the fact that it is a *bottomless* pit, for if they cannot get out by the way they came in, they are sure of one way out,—the bottom being out, they can quietly pass through and land *somewhere*, as the property of limitation belongs to every actual thing.

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Florida is young and tender. The fountain of youth which Ponce de Leon hunted up, is said to be in her still. She has no rocks to blast, no mountains to be removed. We can take summer trips and look at these elsewhere, as they have removed themselves from Florida for our convenience. Estero City, the name of the location of our Camp, means eating place, which ought to sound good to the hungry, and if plutocracy squeezes the national stomach with another load of bonds, the hungry will not be hard to find. Indeed, we expect so many by and by that, to prevent any grab games, we intend to establish volunteer military discipline, for the only kind of protection we believe in is protection against monopoly. New comers may expect a generous reign of law and order, which must be a feature of the "latter rain" the Adventists preach and pray about. There will be another novel exhibition at Estero City, which will beat anything the World's Fair had to offer as a proof of our national greatness. This will be the Central Bureau of that hitherto unknown quantity, *Equitable Commerce*, a very unique thing, most worthy of elaborate description and careful scrutiny; enshrined in its center are the words:—"Value for value." The gold god—enshrined in all the bureaus of competism and sectarianism—is noticeably lacking. The only banks to be found are the sand banks; these are for the sea bathers whom the waters of scientific truth have cleansed from all the commercial fallacies which have built government vaults and national banks, in which are found the pieces of money for which the body of Christ, the body of humanity, has been sold.

The cry of "Come, for all things are now ready," will soon sound in the ears of those who would become the true patriots and saviors of this nation. They are invited to turn from the love of money to the love of humanity, the country of the fathers—the coming gods, whose empire America must and shall be. The organic unity of a primary nucleus must be the *starting startling* factor of such a restitution. Who is ready to be a member of such a unity? The harvest is ripe, but the laborers are few. A revival of true patriotism is in order.—*Bertha S. Boomer.*

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PUNGENT PARAGRAPHS.

He who does least has the least time to do it in.

Idleness and mischief always yoke themselves together.

If the thoughts are vile, the man is vile and will become violent.

Cuss words are of no use; but to dis-cuss words is to grow learned.

The world is money mad, and America is the asylum of money maniacs.

The calamity howlers began away back somewhere about Noah's time.

Some persons, if they should lose their pedigree, would have nothing left worth noticing.

Once the Stars and Stripes waved for liberty; but now, alas, under plutocratic rule, they mean scars and stripes for labor.

There is not, nor can there ever be, any true government but government by the divine; and that is not a republic: it is a monarchy.

We boast over the ancients of our inventions, especially in electricity, when it is evident that Noah carried ark lights during the flood.

"The gamblers must go." But they never will go so long as there is a chance, however slim, that gambling for money will bring gamboling in idleness.

Three wise men went to sea in a bowl—the Democrat, the Republican, and the Populist,—all attempting to doctor finances and save money—the cause of their affliction.

Thousands of Christians struggling for wealth, taking usury, driving sharp bargains, and oppressing God's least ones, for gain, are yet mad as "Helen Blazes" if told that they love money more than God!

Happiness is the consideration of life. We live to be happy. Every reader is familiar with the school book story of careful Ben and the whipcord, and has followed the author in pointing a moral to adorn a tale—or rather a string—without ever considering the possible supposition that in the time Ben consumed in untying a two cent string, the other boys were having ten cents' worth of fun.—*J. S. Sar-gent.*

The Arena.

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PUNGENT PARAGRAPHS.

He who does least has the least time to do it in.

Idleness and mischief always yoke themselves together.

If the thoughts are vile, the man is vile and will become violent.

Cuss words are of no use; but to dis-cuss words is to grow learned.

The world is money mad, and America is the asylum of money maniacs.

The calamity howlers began away back somewhere about Noah's time.

Some persons, if they should lose their pedigree, would have nothing left worth noticing.

Once the Stars and Stripes waved for liberty; but now, alas, under plutocratic rule, they mean scars and stripes for labor.

There is not, nor can there ever be, any true government but government by the divine; and that is not a republic: it is a monarchy.

We boast over the ancients of our inventions, especially in electricity, when it is evident that Noah carried ark lights during the flood.

"The gamblers must go." But they never will go so long as there is a chance, however slim, that gambling for money will bring gamboling in idleness.

Three wise men went to sea in a bowl—the Democrat, the Republican, and the Populist,—all attempting to doctor finances and save money—the cause of their affliction.

Thousands of Christians struggling for wealth, taking usury, driving sharp bargains, and oppressing God's least ones, for gain, are yet mad as "Helen Blazes" if told that they love money more than God!

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We maintain that our Government is not keeping pace with the advanced tread of civilization, and that it must be revolutionized to that extent where labor will go hand in hand with science.—*Northwest*.

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On last Thursday the Meadowcroft bank wreckers who received deposits knowing their bank to be insolvent, swindling hundreds of widows and orphans out of thousands of dollars, were found guilty and sentenced to one year behind the bars, and fined the enormous sum of \$28. Of course they were not locked up, nor are they likely to be. They were not even placed under guard. Their lawyer promised the court that they would be on hand with an argument for a new trial, and on this verbal promise the Meadowcrofts walked the streets as freely as anybody. On Friday, Lillie Vale, a woman who stole \$130 from a man last July, was convicted of larceny and sentenced to the penitentiary for seven years. Had she stolen a less amount she would probably have been sent up for life; and had the Meadowcrofts secured ten millions instead of less than one million, they would probably be leading financiers in planning the new banking system. Is it to be wondered that there is a growing disposition to feel a contempt for the courts?—*Chicago Express*.

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