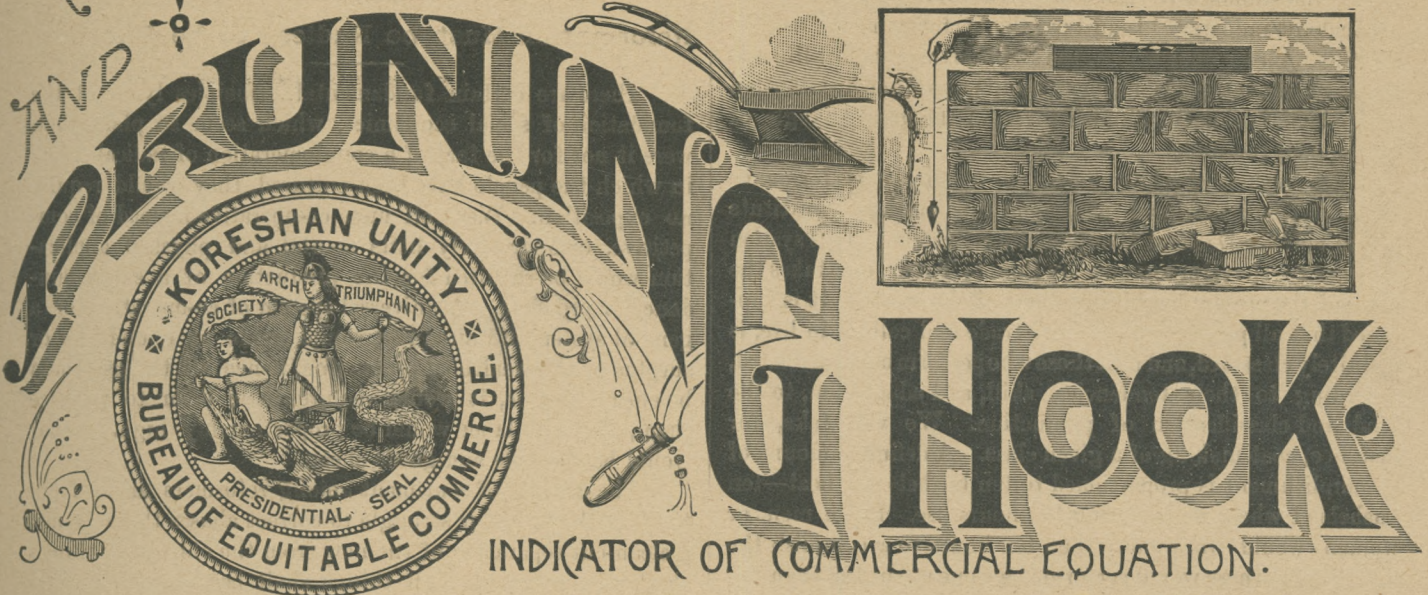


# THE PLOWSHARE



Vol. II. No. 3.

CHICAGO, ILL., JULY 21, 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.

## COMMERCIAL RECTITUDE.

Justice demands that in the distribution of the products of the performance of use, a given value of one product be exchanged for an equal value of another product. "See thou hurt not the oil and the wine," means this and nothing more. If upon the basis of an industrial unit—established as a representation of a given average—all values of labor products are classified, and a man receives two units of one kind for one unit of another kind, the man receiving the two units for one has robbed the man receiving one unit, of one half of his performance of use. This proposition is so plain and simple that he who refuses to perceive it, does so through a deliberate purpose to defraud his neighbor on the common basis of speculative greed, which at present comprises the impulse to commercial activity.

The system of exchange inaugurated by the Koreshan Unity, to be enforced through the Bureau of Equitable Commerce, has its basis in the principle of the equal exchange of value for value, the basis of estimate being the unit of labor

as fixed from the averaged estimate of ten hours use performed in two days; that is, five hours per day.

### TRIANGLE OF COMMERCIAL RECTITUDE.

The restraints of labor, founded upon that principle of equation embraced in an estimated average of *given hours of labor* related to liberty of labor equation, embraced in the principle of a given amount of products from the given hours of labor, with the *equitable* distribution of that product, must and does comprise the triangle of rectitude in the adjustment of economic life.

### ANALYSIS OF TRIANGLE.

Restraints of performance of use (restraints of labor).

Liberty of performance of use (liberty of labor).

Distribution and appropriation of products; equation of use (equation of labor).

We sum up the question of commerce in the single word exchange. Equitable commerce is the equilibrated exchange of the products of the performance of use, as founded upon a regulated system of industry which provides that the wealth creator, the worker, shall possess the entire proceeds of his performance of use. The law of such a regulation demands the imposition of certain restraints upon, and liberties, to labor, determined by the application of the principles of justice.

The relation of the skilled to the unskilled, in the competitive strife, is such that, in a final race between the two, the skilled would be burdened with an overplus, while the unskilled would be left destitute. This is a disease destructive to the corporate whole. We may illustrate this by the condition of the human body in which the trophic (nutritive) corpuscle, in its contention with the atrophic, (non nutritive) gains the ascendancy and develops obesity, resulting in fatty degeneration, which proves destructive to the body. Men and women are but corpuscles in the body economic. When enough of these cells or corpuscles become so superabundantly accumulative as, by their force of accumulated wealth, to bear heavily upon the mass with their burdens, disease—disquietude—is engendered, and destruction results. Such a determination must be obviated through a balance of restraints and liberties.

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capacity. Man power this estimated, would furnish elements number one and two of a practical system of computation for the equation of labor and products. Wheat shall constitute the standard for the estimated average of all other products of industry. Industry (the performance of use) is element number one; wheat, the staple article, staff of life and standard of average, is element number two, and distribution of products is element number three, of the great triangle of commercial rectitude.

Ten bushels of wheat constitute ten hours performance of use. Ten hours, predicated upon this average, constitute the unit of the Decimal Compounding System. This system belongs to the REPOSITORY OF PUBLIC TRUST, and takes the place of the present banking systems of the world. It is supposed that all production, in every trade and calling in life, is definitely classified, and that those who perform uses are related, according to their tendencies, skill, and adaptation, to the kind and classification of production. We will take, for instance, coat making of a given class. A definite amount of accomplishment is proportioned to ten bushels of wheat—ten bushels of wheat representing ten hours use. Some men or women would work more than ten hours to accomplish the unit, while others would perform the same use in less than ten hours; but the unit is so large, that the least would be accredited with ample amount for all the purposes of life.

Performers of use do not receive a given amount of wheat for so much use (labor), but are accredited to that value on the accounts of the local Repository, which makes a daily report to the central Repository. The coat maker thus accredited may have the value of the coat, that value predicated upon the unit estimate, in any one or more kinds of product to be had at any of the storage centers of the Bureau of Equitable Commerce. These storage centers may be more conveniently distributed throughout local districts than are the ordinary local merchants at present throughout country and city, under the methods of the competitive system.

#### One of the Lessons of the Great Strike.

THE FLAMING SWORD, in outlining the mobilization of the armies in the conflict of Gog and Magog ("capital and labor"), has unequivocally declared that when the great revolution materializes, the so called Government, the military, the railroad, and other corporations, with so called capital, the banks, represented and sustained by Wall and Lombard Streets, would be arrayed against the masses. The first lesson of the strike, and one of which the labor unions will not be slow to realize the full purport, is the fact that the armed forces of the Government are at the disposal of the robbers of the people. The direct outgrowth of the foregoing fact is the urgent necessity—so the labor unions will determine—of going into the final conflict with a full comprehension of all there is to meet. With a thorough organization of workingmen's associations, and a complete confederation of labor under the direction of a competent leader who has authority to command all the labor forces of the country,—this confederation embracing the telegraphic union, the trainmen, with all railroad engineers,—there will be no such tomfoolery as the ordering of a strike to settle the question of the relation of "capital to labor."

The strike has determined the settlement of one question. When labor makes its final demand, it will make that demand confronting the military power of the nation; and from this time forward labor will have in view such a control of the business of the monopolies, including the railroads, as to compel them to perform service for the labor confederation rather than for the Government. The battle of Gog and Magog is one of the inevitable consequences of the competitive system, and the culminating conflict will be one of terrible disaster. No kind of warning will convince the

Government or the masses of the impending catastrophe; but the wise will understand and foresee and prepare for the great event so rapidly crowding upon us.

#### Reformation Must be Radical to be Effective.

There are certain fundamental principles lying at the foundation of social economics, which seem so plain that, were it not for the fact of a conglomeration of radical errors in which the people have been cultured, they would require no exposition. Were all men co-operative instead of competitive, comparatively little mental and physical application would be required for the production of a superabundance of products. A universal system of co-operation, or a general system of united life, would create an abundance or surplus of the wealth of production, hence all things would be cheap; that is, it would require little labor to produce them, therefore labor would be proportionably high. Labor would be valuable and goods cheap.

The conflict of sentiment among reformers arises from the fact that in their struggle to correct abuses there is not a clean-cut separation of the new from the old. "Old things shall pass away, and all things shall become new." The system now in vogue, every tendency of which is toward the culmination of such a crisis as now exists between so called capital and labor, cannot be reconciled with economical science. What the world wants is the day of rest. This can only be brought about through the application of all the principles of economic use. Labor-saving machinery, great numbers of laborers, and economy (not profligacy) in the appropriation of the products of industry, are simply the means to that universal end to be sought and reached through the united rather than through the competitive system of activity. Free trade insures cheapness of creation. If a nation can procure foreign goods cheaper than it can make or produce them, then why not take advantage of such a possibility to diminish the burdens of our own people and hasten the day of rest and of liberty from the thralldom of wage bondage?

The competitive system and attempts at modern reform will not work together. The change must be radical, the transformation complete, the organic change productive of such a unity of heart and action as to preclude the possibility of the conflicts which a divided house insures, and which are the inevitable consequences of the system of competition, where there is a general scramble to accumulate wealth at a loss to others with whom the competition is waged.

#### Congress Ever True to its Record.

"My house is the house of prayer: but ye have made it a den of thieves."

Congress, the hope of the people, never goes back on itself. The people, whose hopes rest in congressional enterprises, never get left. They are sweetened again, and with sugar too. The treasury of the United States is never drawn on so hard that Congress cannot go one better for the "dear people" in whose interest it always acts!

Every man who goes to Congress wants power; that power is in gold. He wants gold, and he can get it—for his vote. This last great swindle of the sugar trust ought to convince the American people that the syndicate at Washington, called the American Congress, is a luxury that we ought to forego. We cannot afford to indulge in so much happiness. "Turn the rascals out"—and substitute a more rascally set.

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The burden should be lifted from the tax payer—especially the *wealthy* tax payer. The heavy burdens should always fall upon the poor people, and the burdens of the rich should be correspondingly relaxed. So long as a mineral product is made the basis for the exchange of other products, as well as the foundation of all valuations, so long will it be hoarded by the men who worship the money god; and as land is the exclusive basis of taxation,—or when land only is taxed,—the rich will see to it that their wealth shall consist of untaxable property. When the government issued non-taxable, gold interest-bearing bonds, how quickly they were taken by the specie owners!

What is the truth underlying the Henry George *furor*? The single tax proposition is the antithesis of a genuine principle of truth, and may be taken as a means of contrast, and thus of bringing the truth acceptably before the people. Henry George is the tool of the millionaire and the medium of binding the fetters of servitude upon the people.

## Special Offer.

THE PLOWSHARE AND PRUNING HOOK is the only publication in the world capable of declaring, originally, the science of commercial law; it is the only one giving to the world the true solution of the labor and financial problems, from the true secular standpoint. By sending twenty-five cents to the Guiding Star Pub. House, we will send THE PLOWSHARE AND PRUNING HOOK on trial for six months. This offer remains open till the first of September. At any time during that period, fifty cents additional will secure THE PLOWSHARE AND PRUNING HOOK for the entire year, beginning with the twenty-five cent subscription.

## Notice!

Since July 1, 1894, the post-office at Washington Heights, Ill., has been discontinued, and all our mail will now come to the central office at Chicago. Our subscribers and friends will please note the change, and in future direct all communications to the Guiding Star Publishing House, Washington Heights, Chicago, Ill.

We do not advocate a Government without the force of organic unity.



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The burden should be lifted from the tax payer—especially the *wealthy* tax payer. The heavy burdens should always fall upon the poor people, and the burdens of the rich should be correspondingly relaxed. So long as a mineral product is made the basis for the exchange of other products, as well as the foundation of all valuations, so long will it be hoarded by the men who worship the money god; and as land is the exclusive basis of taxation,—or when land only is taxed,—the rich will see to it that their wealth shall consist of untaxable property. When the government issued non-taxable, gold interest-bearing bonds, how quickly they were taken by the specie owners!

What is the truth underlying the Henry George *furore*? The single tax proposition is the antithesis of a genuine principle of truth, and may be taken as a means of contrast, and thus of bringing the truth acceptably before the people. Henry George is the tool of the millionaire and the medium of binding the fetters of servitude upon the people.

## Special Offer.

THE PLOWSHARE AND PRUNING HOOK is the only publication in the world capable of declaring, originally, the science of commercial law; it is the only one giving to the world the true solution of the labor and financial problems, from the true secular standpoint. By sending twenty-five cents to the Guiding Star Pub. House, we will send THE PLOWSHARE AND PRUNING HOOK on trial for six months. This offer remains open till the first of September. At any time during that period, fifty cents additional will secure THE PLOWSHARE AND PRUNING HOOK for the entire year, beginning with the twenty-five cent subscription.

## Notice!

Since July 1, 1894, the post-office at Washington Heights, Ill., has been discontinued, and all our mail will now come to the central office at Chicago. Our subscribers and friends will please note the change, and in future direct all communications to the Guiding Star Publishing House, Washington Heights, Chicago, Ill.

We do not advocate a Government without the force of organic unity.



### To Whom Do the Proceeds of Toil Belong?

"We stand upon the ground that the workingmen are entitled to a just proportion of the proceeds of their toil," says President Debs, of the American Railway Union. Who is entitled to that portion of the proceeds of toil to which the workingman is *not* entitled? and why is not the workingman entitled to the entire proceeds of his toil? The proportion that the workingman should yield up should be definitely settled upon, and made uniform. This plan would prevent awkward complications. Such an irregular *regime* enables a few to overfeed, while others are starving!

Why is it not as wrong for the workingman to be reduced to the necessity of imploring the robber of the toiling masses to spare his life—to spare the means of his existence—as it is for the wayfarer to be compelled to bend the knee to the bandit? Robbery is robbery, be the perpetrator Robin Hood or Pullman; yet the Pullman will turn the dungeon key upon the Robin Hood because Robin Hood's method is out of fashion. It was quite the style when the robber barons issued from their castles and demanded tribute from the passer on road or river; but that was long ago, and the bread and water, the stone floor, the barred window and the iron cot ticket persuade the holder thereof that he might as well be out of the world as not in step with it.

Heaven deliver us from this farce of hair-splitting, with the better man always getting the worst of it. If by any earthly power these two evil doers could be arraigned elbow to elbow and the moral standing of each analyzed, we should find the sins of the off color robber to be of the lighter hue; we should see him comparatively free from the gloze of hypocrisy with which the approved robber has beslimed himself and polluted the atmosphere. He has not sugar coated the pill of his proceedings with chicane of argument; he has not paralyzed his victim's conscience, nor filled him with emulation of nefarious practice. The subtle things are the dangerous things, and the very nakedness of his badness is protection in compare with the ambushed vampirage which is leeching the life-blood from the starving multitudes. He has simply demanded the purse, and passed on. If he has considered the present and pressing need of his victim and returned him a portion of that which was his own, will the act abate the weight of the chain which galls his capture? "What is sauce for the goose should be sauce for the gander," but if the approved robber grants his wage slave sufficient to meet the urgent necessities of life, he is not only unwhipped of justice, but is a lauded benefactor of his kind and wallows in respectability.

The American colored slave yielded the efforts of his life to the hand which cradled, fed, clothed, housed, and buried him. The American white slave took up arms and wrested the colored man from the hand which, though it robbed him, provided for him, then stacked his musket and settled down to a fate in some respects less enviable than that of the colored slave! The day used to close upon a well fed and generally rollicking set of darkies; our sun sets upon millions of white slaves either hungry or painfully apprehensive of the morrow.

Wake up! wake up! Become aware that robbery upon the highway should not corner all the punishment to the exclusion of chastisement for robbery upon the thousand by ways by methods masked. Become aware of the fact that the laborer is being *robbed* in just such proportion as he yields his earnings to another; that he is, in the sight of heaven, criminal both in his submission to such enslavement, and in his willingness that such a system of bondage be entailed upon posterity!—A. T. Potter.

Give to Cæsar the fiction flated by his stamp, which creates a false valuation; but give to God, for the use of the people, the real substance and value, intrinsically destroyed so long as Cæsar's stamp remains upon it.

### General Jackson and the Money Power.

There cannot be raised a reasonable objection to the assertion that the national banking system is a fraud against the rights of the people, perpetrated by acts of usurpation. The national bank is not a protection to the people, but a scheme to strengthen the millionaire in his purpose to control legislation in the interest of the few. The so called Government has been a tool of designing money kings. In General Jackson's veto of the national banking scheme, July 10, 1832, he said:—

"Most of the difficulties our Government encounters, and most of the dangers which impend over our Union, have sprung from an abandonment of the legitimate objects of government by our national legislation. "Many of our rich men have not been content with equal protection and equal benefits, but have besought us to make them richer by acts of Congress." By attempting to gratify their desires, we have, in the results of our legislation, arrayed section against section, interest against interest, and man against man, in a fearful commotion, which threatens to shake the foundations of our Union. It is time to pause in our career, to review our principles, and, if possible, revive that devoted patriotism and spirit of compromise which distinguished the sages of the Revolution and the Fathers of our Union. If we cannot, at once, in justice to interests vested under improvident legislation, make our Government what it ought to be, we can at least take a stand against all new grants of monopolies and exclusive privileges, against any prostitution of our Government to the advancement of the few at the expense of the many, and in favor of compromise and gradual reform in our code of laws and system of political economy."

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Why will honest men continue to be hoodwinked by the promises and pretensions of those they place in office, month after month and year after year? Who can point to the passage of one law, the institution and enforcement of which were voluntarily enacted for the people? No man can point to such an enactment, for it does not exist. The interests of the plutocrat and those of the people are as distinct as black and white. As Andrew Jackson has declared: "It is time to pause in our career." There is no voice capable of effectually calling this halt but the voice of the people, and that ought to be the voice of God.

"Turn the rascals out!"

The second number of "*Vox Populi*," the new monthly of the People's Party, has made its appearance. This is a finely illustrated journal, strong in tone and likely to prove a powerful agent toward awakening the public to a realization of the influence exerted by the Money Power to bring about and perpetuate present conditions. "The Autobiography of a One Hundred Dollar National Bank-note," begun in the first number and continued in the second, exposes the frauds practiced upon the people by the present banking system, graphically describing the various sources of bank profit.—E. M. C.

If it comes to a question of adequacy, as pertaining to demand and supply, there is no lack of abundance in all things conducive to human comfort. Why, then, are not all bountifully supplied with the essentials of comfort, to say nothing of luxury, which should be the inheritance of all under a properly adjusted system of human economy?



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### Are the People Capable of Inaugurating Reform?

Populists assert that if the people have not enough intelligence to settle the questions of the day by political action, they can never settle them by revolution. A long acquaintance with pseudo-political reform parties has not strengthened faith in the ability of the people to institute any measures for the social emancipation of the race; neither has it created a profound respect for pot-house politicians or office seeking demagogues, no matter under what political brand or trademark they were placed upon the market. There are many honest, earnest, but mistaken men to be found in the ranks of the People's Party; the same holds true of the Republican, and of the Democratic, Party. Have met a few among the Democrats and Republicans who, disgusted with the present conditions, would gladly exchange for a more just and humane administration of public affairs. They could see that the People's Party advocated no radical or permanent remedy for the present evils, yet could not grasp the simple proposition of value for value in the equation of exchanges in commercial life.

Democrats, Republicans, Populists, and "partyites" of all classes are narcotized until the senses are completely stupefied by some phase of the almighty dollar fetich. The exchange of value for value leaves no holes for part of the products of human hands to be sifted into the hands of those who do not produce. The labor check is the only true money; it cannot be cornered; nothing can be demanded for its use in performing exchanges; it is canceled when it completes its round of exchanges. Plato said: "That money is good only, which is good in its own time and place, and worthless anywhere else." This is exactly the position occupied by the labor exchange check. A poor simpleton, in talking with the writer, said that he did not want any local currency of that kind, but wanted the Government to issue full legal tender. We had no means of ascertaining whether he was dishonest at heart and wanted an opportunity (which was not offered by the labor check) to rob his neighbor, or whether it was a species of mild lunacy which made him believe that he and his neighbors—who feared to trust one another—could, by the ballot, elect a representative as dishonest as themselves, send him two or three thousand miles to meet other dishonest or foolish representatives at a central point or seat of government, and then, by some wonderful *modus operandi*, metamorphose this conglomerate mass into an organic unity of honesty, which will compel dishonest constituents to deal honestly with their neighbors. "The foolishness of fools is folly."

The editor of a reform (?) paper propounded this hair-splitting question to us: "If you destroy legal tender money, are you going to run around with a thimbleful of wheat when you want a little sugar or coffee at a store?" Am happy to say we survived. This same editor would be happy to get wheat or anything else with which to make exchanges at a store. The trouble with this editor, as with a majority of the leaders and teachers of the Populist Party, is that he is laboring to perpetuate the wage slavery and the competitive system of business. A radical and sweeping revolution has been organized and will be pushed to final triumph. Labor and capital are in the throes of a deadly struggle which will ultimate in the destruction of both. The Populists have no remedy to offer, being incapable of formulating a system of organic unity which, embodying justice to all, will take the place of the general chaos to result from the death-struggle of competition.

Equitable distribution of the products of industry is the key-note of the coming Organic Unity. For two decades the sledge hammer has been falling upon existing evils, yet the evils have slowly augmented until they have passed almost beyond the power of human endurance. The reform press is still hammering away, though as yet offering no remedy,

no hope for a despairing and desperate people, while the greed of plutocracy is piling the burden higher and still higher upon the overtaxed and suffering masses. *Yet the people are to blame. The remedy is in their own hands.* They groan under laws that they made or suffered to be made, laws which violate all principles of equity and justice. It has been a case of "Lord, bless me and my wife, my son John and his wife, us four and no more," with the people, until the recoil has struck them. They have consistently pursued a policy of "Every man for himself, and the Devil take the hindmost," until the Devil has them all, and they will be compelled to sweat blood in agony of spirit until they turn to a basis of organic unity in commercial life—the golden rule—as the guide of action.

We know that the people can settle their ills peaceably and establish a paradise upon the hells of selfishness and greed. It has been within their power for many years. The Patrons of Commercial Equation hold out the olive branch, and invite all who believe in justice to join the only party capable of formulating the Organic Unity that will crush the money power. It is a radical departure from existing conditions, having no compromises to offer with the enemy. Join the Patrons of Commercial Equation, and be prepared for the trying times which are at our very doors, and from which no other avenue of escape is open.—*W. H. Pavitt.*

### Senator Vance's Protective Pastoral.

(Senator Vance once set colleagues and spectators in a roar by reading in splendid style the following pastoral, which he said was entitled: "The Girl with One Stocking." "A protective pastoral composed and arranged for the spinning-wheel, and respectfully dedicated to that devoted friend of protected machinery and high taxes, the senator from Rhode Island, Mr. Aldrich.")

Our Mary had a little lamb,  
And her heart was most intent  
To make its wool beyond its worth  
Bring fifty-six per cent.  
But a pauper girl across the sea  
Had one small lamb also,  
Whose wool for less than half that sum  
She'd willingly let go.  
Another girl who had no sheep,  
No stockings,—wool nor flax,—  
But money enough just to buy  
A pair without the tax,  
Went to the pauper girl to get  
Some wool to shield her feet,  
And make her stockings, not of flax,  
But of wool complete.  
When Mary saw the girl's design  
She straight began to swear  
That she'd make her buy both wool and tax  
Or let one leg go bare.  
So she cried out: "Protect reform!  
Let pauper sheep wool free!  
If it will keep both of her legs warm  
What will encourage me?"  
So it was done, and people said  
Where'er that poor girl went,  
One leg was warmed with wool, and one  
With fifty-six per cent.  
Now praise to Mary and her lamb,  
Who did the scheme invent,  
To clothe one half a girl in wool  
And one half in per cent.  
All honor, too, to Mary's friend,  
And all protective acts,  
That clothe the rich in wool  
And wrap the poor in tax.

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Honesty in the conduct of public affairs would so equilibrate the uses of society as to meet every individual and public demand.



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## A Seventeenth Century Speech.

Through the researches of Dr. Wolfgang Michael, the speech with which Oliver Cromwell put an end to the Long Parliament is now brought to light, and singularly appropriate it is at this time and in this country:

"It is high time for me to put an end to your sitting in this place, which ye have dishonored by your contempt of all virtue and defiled by your practice of every vice.

"Ye are a factious crew, and enemies to all good government. Ye are a pack of mercenary wretches, and would—like Esau—sell your country for a mess of pottage, and—like Judas—betray your God for a few pieces of money. Is there a single virtue now remaining among you? Is there one vice ye do not possess? Ye have no more religion than my horse. Gold is your god.

"Which of you have not bartered away your consciences for bribes?

"Is there a man among you that hath the least care for the good of the commonwealth?

"Ye sordid prostitutes! have ye not defiled this sacred place, and turned the Lord's temple into a den of thieves? By your immoral principles and wicked practices ye are grown intolerably odious to the whole nation. You, who were deputed here by the people to get their grievances redressed, are yourselves become their greatest grievance. Your country, therefore, calls upon me to cleanse this Augean stable by putting a final period to your iniquitous proceedings in this house, which, by God's help and the strength he hath given me, I am now come to do.

"I command you, therefore, upon the peril of your lives, to depart immediately out of this place.

"Go! Get you out!

"Make haste!

"Ye venal slaves, begone!

"So! Take away that shining bauble there, and lock up the door."

How applicable today to the Congress of the United States are these words, spoken in England two hundred and forty years ago! "Gold is your god." "Which of you have not bartered away your consciences for bribes? Is there a man among you that hath the least care for the good of the commonwealth?" "You, who were deputed here by the people to get their grievances redressed, are yourselves become their greatest grievance." In America, the last and greatest of the nations, the country where the destinies of all the nations are to be fulfilled, a greater than Oliver Cromwell is demanded today, to set aside a worse legislative body than England's tyrannical Long Parliament, and establish a nobler commonwealth than that which Cromwell's selfish ambition brought to naught. A man is demanded with intellect clear enough, and calm enough, and powerful enough to comprehend all the religious, and social, and scientific requirements of the age,—in whose brain science and religion meet, whose heart seeks only the good of humanity, in whose life is no place for selfishness. Each age brings forth but one such man; and the hour of destiny finds the man of destiny ready. The hour is here! The man will not be wanting!—*Ella M. Castle.*

## Too Busy.

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## A Seventeenth Century Speech.

Through the researches of Dr. Wolfgang Michael, the speech with which Oliver Cromwell put an end to the Long Parliament is now brought to light, and singularly appropriate it is at this time and in this country:

"It is high time for me to put an end to your sitting in this place, which ye have dishonored by your contempt of all virtue and defiled by your practice of every vice.

"Ye are a factious crew, and enemies to all good government. Ye are a pack of mercenary wretches, and would—like Esau—sell your country for a mess of pottage, and—like Judas—betray your God for a few pieces of money. Is there a single virtue now remaining among you? Is there one vice ye do not possess? Ye have no more religion than my horse. Gold is your god.

"Which of you have not bartered away your consciences for bribes?

"Is there a man among you that hath the least care for the good of the commonwealth?

"Ye sordid prostitutes! have ye not defiled this sacred place, and turned the Lord's temple into a den of thieves? By your immoral principles and wicked practices ye are grown intolerably odious to the whole nation. You, who were deputed here by the people to get their grievances redressed, are yourselves become their greatest grievance. Your country, therefore, calls upon me to cleanse this Augean stable by putting a final period to your iniquitous proceedings in this house, which, by God's help and the strength he hath given me, I am now come to do.

"I command you, therefore, upon the peril of your lives, to depart immediately out of this place.

"Go! Get you out!

"Make haste!

"Ye venal slaves, begone!

"So! Take away that shining bauble there, and lock up the door."

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The noblest part of human nature can only develop itself when the battles of men cease for the mere acquisition of dollars. The evil passions of man manifest themselves in the untiring hunt after wealth, and the inordinate longing after enjoyment. They will be exterminated by the abolition of private property.—*Cleveland Citizen*.

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## A Wrong System.

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You think this is pretty radical doctrine? It is. But who can gainsay it? For one I am tired of temporizing; tired of glossing over and trying to patch up and keep in running order a system which is absolutely indefensible. Right wrongs no man. Truth has the eternal years of God on her side. You may build a defense of lies and a citadel of injustice as high as the pyramids, but it cannot stand. The longer the wrong prevails, the more crushing its downfall. You remember the arrogance of the old slave power in the fifties? Yet its loins were not as thick as the little finger of the money power that rules this nation today.

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