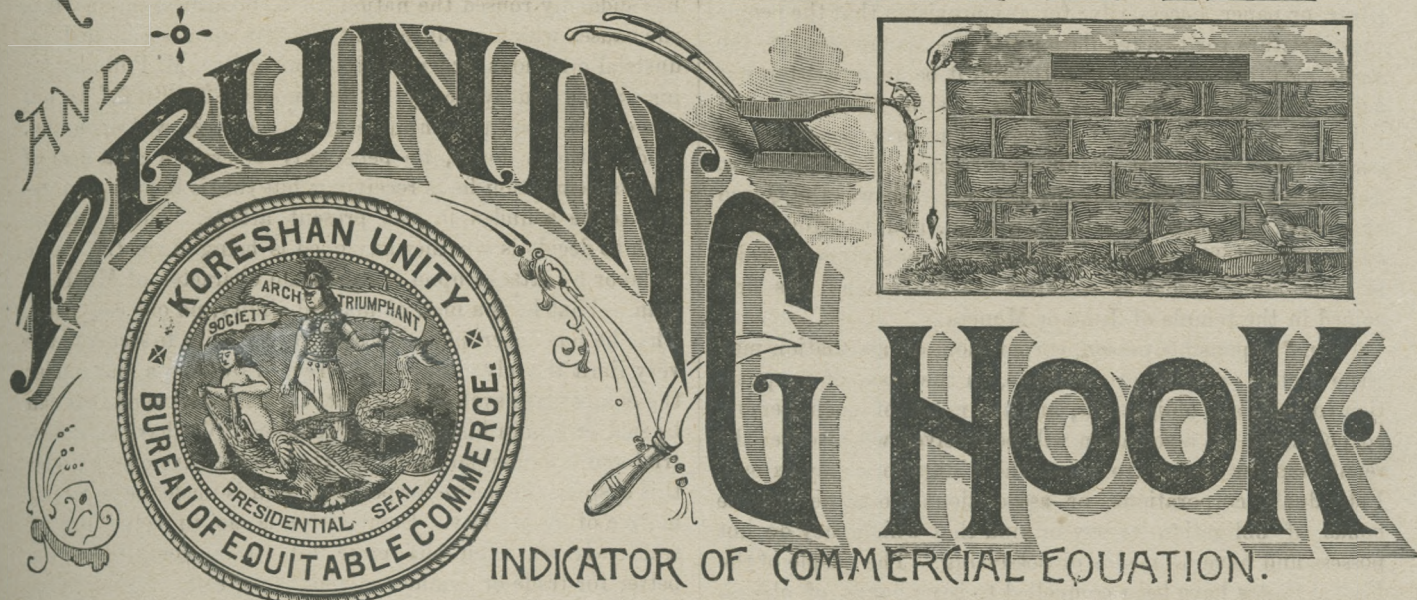


THE PLOWSHARE



Vol. II. No. 6.

CHICAGO, ILL., AUGUST 11, 1894.

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If you wish the destruction of monopoly and the competitive system, and desire the plumb-line of integrity applied to human relations, subscribe for the most radical reform paper published on this continent.

THE UNCOMPROMISING CHAMPION OF RIGHTEOUSNESS.

Make all MONEY ORDERS PAYABLE at 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.

Equitably Distribute the Products of Labor.

The gathered wealth throughout the world is the product of the industry of the masses who have divided the proceeds of their industry, giving the lion's share to the few while depriving themselves of the necessities of existence. The heaped-up treasures of darkness are merely held in store for equitable and honorable disbursement to the industrial masses, when they shall have become sufficiently disciplined and educated to provide for the equitable adjustment of wealth, and to maintain the perpetuity of such equitable adjustment through an orderly system of commercial equity and integralism.

It is not the design of the promoters of the organic unity of this great Brotherhood, to rob the millionaire through any disloyal or illegal act. Whatsoever form of constitution the majority of the people provides, this Brotherhood will employ its influence to maintain. But it holds itself ever ready to criticise its servants and to legally depose them when, through dereliction, its organic law is perverted, the interests of the people jeopardized or disregarded, or when the great system

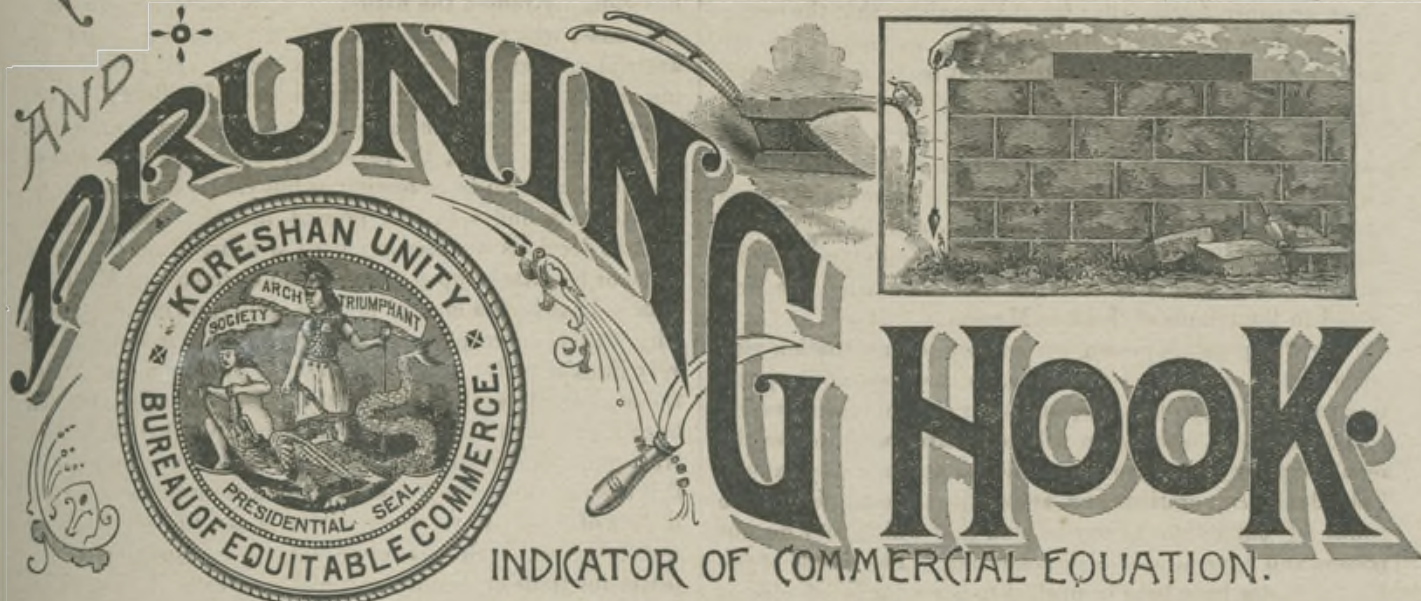
of service to the people is usurped and that which, as an organic power, was intended to promote and conserve public interests is subverted to the building up of a mercenary and tyrannical oligarchy.

For thirty years the Republican Party has insidiously robbed the industrial masses through a great system of special legislation instituted by the bankers, brokers, bond holders, and monopolists of America, aided by the influence of British gold. For over thirty years the financial policy of the Republican Party, through its specious legislation and its violated pledges to the people, has been merging toward the present monetary crisis. The great Democratic Party has come into power, and through its suicidal policy has shown its incompetency to cope with the emergency and give relief. As well attempt to restore a putrefying mass of garbage by throwing masses of freshly cut vegetation upon the heap, as to attempt the reformation of the Congress of the United States by sending an honest but misguided Republican or Democrat to that corrupted and corrupting body. The salvation of the country resides in its ability to establish an industrial army, unitized upon some one central principle on which all can unite for the protection of its interests.

An equibalanced commerce—the collection and distribution of the resources of nature and the products of honest industry—must necessarily constitute that central principle. To insure such equity, all the avenues of transportation must be so controlled as to remove these channels of interchange from the power of monopoly, and to place them in the hands of the producers of the country and the world. A just commercial principle, then, must comprise the nucleus of the great movement for human amelioration. Commerce is the central impulse of universal activity. All the laws embraced in the active impulses of life may be found in this nucleus and originator of motion. When we remove the cause or impulse of human activities from the domain of religious, moral, and social or domestic energizing—where commerce of those spheres also comprises the determinate purpose of life in those spheres—to the plane of purely secular existence, we must cease to appeal to religious, moral, and social sentiment, and substitute a direct appeal to the sentiment prevailing in the moving mass.

Every person can comprehend the fact that the love of money moves the secular world, and that the impulse to activity in the secular domain is the love of money; hence,

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Any responsible person, corporation, or association may issue notes or bills of exchange, on the basis of a reputation to fulfil all obligations, and the notes of such person, corporation, or association will be received wheresoever the reputation for ability to meet the obligations may extend. Individuals, corporations, or associations should never issue bonds of obligation to pay in kind that which they do not possess and have no means of possessing. The people of the United States have been compelled to issue bonds of obligation to a foreign power, not in the products of industry, which they could abundantly supply, but in gold, to exceed ten times the amount out of the mines and in their possession. They have done this through a dishonest and misrepresentative body elected by themselves. This power—the Congress of the United States, elected to serve the people—has been purchased and influenced by the bankers and bond holders of this country and England, and through political rings has constituted itself a plutocracy to tyrannize over and oppress the people. If the masses would arise as one mighty phalanx to overthrow the usurper, it must be through the power of organic force; a power developed through the potential element of organized unity, and in accord with the constitutional law of the land.

It is the purpose of THE PLOWSHARE AND PRUNING HOOK to keep constantly before the mind of its readers the urgent necessity for enlightening processes, through which the masses of the people may come to understand that they are under neither moral nor religious obligation to perpetuate in office the men whose only interest, as shown by the legislation they institute, is in themselves, and who use the voting populace as mere political tools for the furtherance of their nefarious ends.

The curse of our modern state is, that there is no bond of obligation or tie between morals and business.

It should be remembered that the Constitution of our Government was framed in the interests of a slave-holding nation. There were twelve slave states and one free state, at the time of its creation. Since then the complexion of our institutions has so changed that the document which fitted our conditions when we were a slave-holding people, is no longer worthy of us when we have become so broadened in our moral conceptions and consciousness as to revolutionize our institutions.

Congress has become a cess-pool of moral and political pestilence, the very odors of which are so foul as to infect the moral integrity of every man who is unfortunate enough to be drawn into its pestiferous influence. When a man in whose purpose there is the semblance of moral integrity once breathes the malaria of contagion generated in that plutocratic atmosphere, his fate is sealed; he has lost his usefulness for the people. He has breathed the infection, and moral corruption follows as surely as physical decay follows exposure to the foul effluvia of vegetable and animal decomposition.

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The great Pullman strike, so wide reaching in its effects, has suddenly roused the nation to a breathless inquiry into the causes which produced it. Writers upon social and industrial questions are roundly scoring Geo. M. Pullman for his avarice and hypocrisy. "The modern Pecksniff," is but one of the many uncomplimentary titles bestowed upon him. And, without doubt, he personally deserves a great deal of the condemnation he is receiving; but this is too deep a question to be sounded in the present article. The point we wish to decide is whether any good is being done the cause of labor by attacks upon the personal character of Mr. Pullman. That he is a man of marked ability, no one can deny. That he has unscrupulously used that ability to secure to the very limit the advantages to be reaped by such a man under the competitive system, is a fact. This is the worst that can be said of him in his industrial relation. We have an industrial and commercial system,—the competitive one. Under this system, the desire for personal gain is made the impelling motive of all activity. Competition is said to be the life of trade. If so, then the more intense the competition, the better for trade or commerce, and the greater the stimulus to industry. In other words, the more greedy for personal gain a man is, the greater is the impulse given by him to commercial and industrial activity; and as activity is the only present recognized element of commercial and industrial health, it is right that he should receive the greater personal benefit.

Under the competitive system, the man capable of most clearly discerning where advantage to himself lies, and most quickly seizing and firmly holding that advantage, is the most successful man. This Mr. Pullman has done, and we ask, Why not? And what can those who are personally condemning him answer? They themselves agree that "nothing succeeds like success"; and, according to the competitive standard of success, Mr. Pullman is a very successful man. If the competitive system is right at all, it is right in all; and Mr. Pullman or any other man is justified in deriving the greatest possible personal advantage from it. But, for one man to become inordinately wealthy and powerful, it is necessary that thousands become correspondingly poor and helpless; and if the system is right, this consequence of it is also right; therefore, the wealthier and more powerful Mr. Pullman becomes, and the poorer and more dependent his employees become, the better. Why blame Mr. Pullman? If the system is right, he is entitled to all praise. He has shown what is possible to be accomplished under it by a shrewd, selfish, calculating, enterprising man; and these are the qualities possessing the greatest weight in the commercial and industrial world today. If a certain standard of excellence is set up and accepted, and a man conforms to it, it is not just that he be condemned for doing so.

It is urged against Mr. Pullman that he has neglected to become a great philanthropist, as his immense wealth has given him the opportunity of becoming. But why should he become a great philanthropist? Probably his taste in spending does not lie in that direction. No man pretends to go into the business of money making for the benefit of any other than himself. Personal gain is the end sought. According to the present system, Mr. Pullman's millions are rightfully his, and no one has a right to dictate to him how they shall be used. He has gained them through the opportunities given him by the competitive system, to use as he pleases. Why try to imbue him with a sentiment not at all necessary—in fact a hindrance—to his success? For is not such success as his the end sought by all who labor under the competitive system, and is it not well to have as complete an example as possible for future emulation?

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In Tennyson's "Vision of Sin" is this verse:

"He who roars for liberty,
Faster binds the tyrant's power;
And the tyrant's cruel glee
Forces on the freer hour."

A world of truth is condensed into these lines. The cruel glee of such tyrants as Pullman is hurrying on the hour of liberty to the wage slaves. A deep law operates through the blind obstinacy of such men. We have reached a period in the progress of the world when a new industrial and commercial system is absolutely necessary. The present labor pains indicate that a new system is about to be born, for labor pains are a sure indication of birth. Pullman, by precipitating one of these pains, has assisted the process of birth.

But the last two lines of Tennyson's verse are no more true than the first two—"He who roars for liberty, Faster binds the tyrant's power." Workers, there is nothing to be accomplished by demanding liberty of your oppressors! The cry of the anarchist for emancipation from law is simply making the law more rigid and oppressive to the masses. There is but one way for the industrial millions to become independent. Stop talking and go to work! There is no better means of education than that of practical illustration. Let a few workers organize into a co-operative body and demonstrate their ability to run an industry for their own benefit, and more good will be done the cause of labor than can be accomplished through years of work with tongue and pen without the practical application of the principles advocated. Let labor quietly begin the work of organizing into working industrial bodies, making the government of these bodies such as to secure to every member of such a body his just proportion of the products of the joint industry. In this way labor may become independent, and in no other way. The wage system, under any conditions, is wrong. Under the wage system the possibilities for oppression always exist, and there is no security to the worker. Take yourselves out of it, inaugurating a system which will establish an equilibrium between wealth and labor.—*Ella M. Castle.*

The present great system of competism is the natural outgrowth of the greed which actuates the animal, whether existing in the lower orders of animal life or in the *genus homo*.

Every phase of the genuine social system will have its specific counterfeit; and the perfection of this will be so complete that nothing short of the divine wisdom will be able to detect and distinguish it.

Production and distribution, regulated by claims of industry, comprise the central and fundamental factors of organic unity. The plumb-line of commercial integrity, or the commercial perpendicular, must constitute the axis of revolution.

The Time is Ripe for the People to Legally Disburse the Accumulation of Wealth.

While we deplore the conditions brought upon the laboring classes through thirty years of political plunder; and while we reassert that the time is at hand when the people will throw off the yoke of their bondage and the thralldom of wage slavery, and relegate plutocratic tyranny to the oblivion which it deserves, we condemn the methods employed by the labor organizations to bring about the desired change. The safety of any people is in the enforcement of the laws made to regulate society. When the laws become oppressive, the Constitution provides the remedy. If at any time the Constitution fails to meet the genius of the age, it is the prerogative of the people to formulate a new one; but the forms of order should always be observed.

We are in the maelstrom of commercial prostitution. Laws have been created in the interests of falsely called capital, and expressly designed to subjugate and enthrall the poor. Profligacy in the appropriation and expenditure of the public funds, causing an augmentation of the burdens of the people, has actuated the officials of our country, and the public servants have constituted themselves political autocrats. The remedy lies not in waste of time and the destruction of property. Such methods are not the inspirings of the spirit of economy; they are not inspired by the influence in which a people may securely repose its keeping. The times demand a radical change in the administration of public affairs. The Government is so completely prostituted to the interests of the oligarchy, and so thoroughly consigned to the manipulations of debased and debauching political rings for speculative purposes, that it is a hopeless task to undertake the operation of renovating legislation through processes now employed.

In our work of formulating the organic unity so properly denominated Patrons of Commercial Equation, we have nothing less in view than the general unification of industry under an equitably adjusted system of progressive order in the application of industrial skill to production. This is to be wrought through our industrial school system, applied to every branch and phase of artistic, literary, and mechanical use. The system necessarily provides for the ownership of its railroad, telegraph, telephone, postal, and other service. In order to insure uniformity and alacrity in response to the general and specific directions of the order, there is to be instituted military discipline, which is to be extended to both sexes, and to be made universal.

COMMUNISM.

"Communism is but a bugbear with which to frighten children of a larger growth. Like everything else in this world, it may be good or bad. When the state educates your children, that is communism; when it constructs and maintains your public highways, that is communism; when you find the state or municipality performing some act at the common expense for the common good, you find communism. * * * I am not afraid of a paternal government which does not go so far as to deprive its people of all powers of individual initiative and control. I do not believe in the old doctrine of *laissez faire*—the doctrine of let alone. Cain embodied the whole philosophy in the words, "Am I my brother's keeper?" I answer yes, most emphatically, yes. In this age of the world you cannot escape responsibility for those who constitute the political family of which you are a member. You may no longer, as in the days of old, take your flocks and herds to the mountains and hillsides, and there commune with nature alone. I expect to see the Government control the telegraph, and possibly railroads; and with the firm establishment of civil service reform, I do not fear either."—*Judge C. B. Elliot, in Progressive Age.*

There is but one law of life, and that involves the application of organic unity.

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We are in the maelstrom of commercial prostitution. Laws have been created in the interests of falsely called capital, and expressly designed to subjugate and enthrall the poor. Profligacy in the appropriation and expenditure of the public funds, causing an augmentation of the burdens of the people, has actuated the officials of our country, and the public servants have constituted themselves political autocrats. The remedy lies not in waste of time and the destruction of property. Such methods are not the inspirings of the spirit of economy; they are not inspired by the influence in which a people may securely repose its keeping. The times demand a radical change in the administration of public affairs. The Government is so completely prostituted to the interests of the oligarchy, and so thoroughly consigned to the manipulations of debased and debauching political rings for speculative purposes, that it is a hopeless task to undertake the operation of renovating legislation through processes now employed.

In our work of formulating the organic unity so properly denominated Patrons of Commercial Equation, we have nothing less in view than the general unification of industry under an equitably adjusted system of progressive order in the application of industrial skill to production. This is to be wrought through our industrial school system, applied to every branch and phase of artistic, literary, and mechanical use. The system necessarily provides for the ownership of its railroad, telegraph, telephone, postal, and other service. In order to insure uniformity and alacrity in response to the general and specific directions of the order, there is to be instituted military discipline, which is to be extended to both sexes, and to be made universal.

COMMUNISM.

"Communism is but a bugbear with which to frighten children of a larger growth. Like everything else in this world, it may be good or bad. When the state educates your children, that is communism; when it constructs and maintains your public highways, that is communism; when you find the state or municipality performing some act at the common expense for the common good, you find communism. * * * I am not afraid of a paternal government which does not go so far as to deprive its people of all powers of individual initiative and control. I do not believe in the old doctrine of *laissez faire*—the doctrine of let alone. Cain embodied the whole philosophy in the words, "Am I my brother's keeper?" I answer yes, most emphatically, yes. In this age of the world you cannot escape responsibility for those who constitute the political family of which you are a member. You may no longer, as in the days of old, take your flocks and herds to the mountains and hillsides, and there commune with nature alone. I expect to see the Government control the telegraph, and possibly railroads; and with the firm establishment of civil service reform, I do not fear either."—*Judge C. B. Elliot, in Progressive Age.*

There is but one law of life, and that involves the application of organic unity.

The Curse Of Money.

It is frequently declared, in defense of the use of money, "Money is all right; it is the *love* of it that is the abomination." The love of that which is good in itself considered, is invariably beneficial to the lover of it; and the love of an evil is a curse, always, to the devotee. Money, as we know it, is an abomination, an evil continually. Its perfected symbol is the worshiped golden calf of the Israelites, a god or mighty one, utterly destructive to all that is high and holy, human and wise in social relations. It has established itself as an object of worship in the Most Holy Place, the throne of God, which is none other than the domain of human thought and affection. There it makes itself the primary consideration, declaring, as did Jesus the Christ of God, "Without me ye can do nothing," for "all power is given unto me." Its edict is: "Bow down and slave for me. Even present yourselves living sacrifices for me. My power may be yours if you lay aside every weight of obligation to humanity and to the establishment of the kingdom of righteousness in the earth." "Have no other Gods before me," says this Golden Calf, "and you shall have temples made with hands,—hard, hired, human hands, too horny and unclean to touch your cushioned pews, Sunday purple, and fine linen. Your temple spires shall ascend high, pointing to that glorious, infinite 'No-where-land,' the heaven to which you go when you cannot help it, to which you go when your love for me has sold your body, soul, and spirit to the Devil, who hath, saith Scripture, 'the power of death.' Worship me, and your monuments also shall be high, oh, so high! built of human bodies that I have crushed till they are known as 'the masses,' instead of revered temples of the Holy Spirit."

Why is money the abomination of desolation? Why, but because of the tyrannies of the power it gives to the unsaved children of their father, the Devil, to fill the earth with violence and the cries of the oppressed? "Yes, but think," you say, "of all our noble charities, our glorious institutions, our self-sacrificing philanthropists and the thousands of ministrants of their consecrated wealth!" We think of them all; we love them with the love of God that is ever seeking to save them from bondage to an iniquity that is carrying them to their graves of corruption, where the unsaved children of disobedience to the law of God must go eternally. Money is the symbol of iniquitous exchange. Its stamp makes its face to be that of a liar, while it reveals the price of that unnecessary toil which changes the recreative performance of use from love to the neighbor, to the curse of labor. The curse of money is the curse of labor. Destroy money, and lives of usefulness lived for humanity's sake, for the love of God enthroned in humanity, become lives of joy.

Idleness is agony to a live man, being merely a reflex of that other agony, drudgery. Varied performance of uses, from pure love of it, is continuous recreation. It is the rest which God enters into; the rest promised to the people of God when there shall be no more curse. The time has come when the "mark of the beast," the money price which is upon everything, must be effaced. It is the mark of human degradation which makes it possible for mothers and their little ones to go hungry and cold in a land of plenty; which permits genius and moral excellence to tramp in rags and die in attics.

There are millions in this land who say they believe in God. Why do they not combine—like the money powers—and enthrone him, establish his reign in the earth in place of that of the golden calf? Who, what, and where is God? Is he inhuman? Has he given personality to his highest creation, and yet lacks he it himself? How long do you suppose a human God, with the heart of a father and the sense of a mother, would tolerate the present state of things were he enthroned in the hearts of a worshipful people who made his divine law of love the foundation of national righteousness? The golden calf would soon be melted into pavement

for his feet, and jewels for his servants. Gold and silver have their values as useful metallic substances for implements and decorations; they have no other value. Why labor for that which is neither meat nor drink, to create it a tyrant to so enslave you that the kindly fruits of the earth cannot be touched without it? Let the fire of divine love awakened in the hearts of all for all, consume the graven image of fictitious valuations!

Demonetize money, and that quickly; cut short the destruction of all human happiness—which it has worked—suddenly, by the establishment of righteousness. Let it be a national *enforced* law, written on every heart:—"If a man will not work neither shall he eat." Then let certificates of service performed entitle every man, woman, and child to credit with governmental powers for an adequate supply of the products of all industry, all rational needs. "*Ich dien*," I serve, is the motto of Jehovah, expressed in his words, "My Father worketh hitherto, and I work."

The brains used so effectively to serve greed, can be transformed to be equally good servants for the supply of all human need. The boundless physical resources of this country have been scarcely touched as yet; and the mental resources now so largely enslaved to unworthy passions and ambitions may enter the well paid service of the gods till, God-like, they create a new heavens and new earth wherein shall dwell righteousness. In such a new, glad earth the *all things* which God has given man richly to enjoy, may be had without money and without price, by all the children of men.

God's penny is a "measure of wheat," a good measure pressed down and running over, for every man who serves in his Name the least of his brethren. That measure of wheat is the measure of divine appointment for the establishment of all the relative values of the products of industry. It is the symbol of all that perpetuates life, divinely human.

The cry, "Demonetize gold and all fictitious usurious money," is of divine origin. Let it go ringing through the land till the spirit of God awakened in humanity compels obedience. Just try God's wheat and plumb-line standard for awhile, and see what will come of it. The experiment will have the charm of novelty, at least, for it has not been tried within the recollection of the oldest inhabitant. "Righteousness exalteth a nation."—*Bertha S. Boomer*.

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The largest tract of land is that owned by the Capitol, an English syndicate, and consists of three million acres. Few people have any idea that there is such a thing as a single pasture, in one body and within one fence, larger than some states in the Union, yet such is the fact. More than that, it is owned by a foreign syndicate. No wonder the Southern and Western people are talking of a New Declaration of Independence!—*Cleveland Citizen*.

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The stream rises no higher than its fountain, nor is it purer. American institutions and the makers thereof are of the piece and parcel which reduce American wealth-producers to menials, serfs, and starvelings. The successful mechanic fits his tools to the work in hand, and suffers no displacement of edge; but his alertness is surpassed by the execution of those who today originate or remodel governmental machinery to its *supreme use*—filching the toiler!

The most effective of all these machines, and the one to which all the others as well as the rank and file of toilers are subservient, is the national banking system—that rack diabolical upon which moans the bleeding body of toil! This institution has gripped to the vitals of America a debt above which she can raise her head never but in repudiation.

"The love of money is the root of all evil," and not one of our "institutions"—our pieces of governmental machinery—but has been modeled, or remodeled to the uses of money getting. "Slavery is likely to be abolished by the war power, and chattel slavery destroyed. This I and my European friends are in favor of, for slavery is but the owning of labor, and carries with it the care of the laborer; while the European plan, led on by England, is capital control of labor, by controlling wages. This can be done by controlling the money." (*Hazzard Circular*.) "THIS CAN BE DONE BY CONTROLLING THE MONEY"! Ho! ye toilers who labor to enrich human hyenas,—in the clink of the gold or silver dollar, list to the clanking of your chains! Ho! ye who roam and beg in vain for work, ye who famish in a land of plenty,—be not deceived in the source of your misery! Let a united ballot wrest from the hands of your masters the lash with which they flay you! Down and out with money! Substitute for this instrument of your destruction, the exchange of product for product, and behold ease and prosperity sit smiling in a land of liberty!—A. T. Potter.

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The degradation of legitimate use prostituted to the bondage of labor, which is the stultification of human aspiration and progress, has brought the age to its crisis.

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If the above is true,—and every well-informed person knows that it is true,—where does the great wealth of this country come from? If in the very nature of things, labor consumes all but a mere fraction of what is produced, what is it that furnishes the one billion forty odd millions of taxes annually collected by the U. S. Government? Does not this prove, beyond all question, that "*Slavery is universal*," as the inevitable effect of giving the power to levy and collect taxes into the hands of those elected to act as the Government? They compel those who elect them to pawn their property, their labor, and their future lives, daily and hourly, as security on which to borrow banker's debts as a substitute for money with which to pay taxes, usury, and debts. Every bank, every place where anything is loaned upon usury, is a pawn shop, and every person who lives by usury is a pawnbroker. No such business could be established in a country where the people were not enslaved by taxation.

What shall we do to be free? Stop all taxation; forever abolish all banks; cause Congress to issue all money and with it pay all its own expenses.

That taxation means slavery ought to be plain as day to every one. That the misuse of the power given to those who rule is the true cause of all slavery, the cause of the ruin of every nation of history, there is plenty of evidence. Taxation is, and will continue to be, a mortgage upon the life and labor of every person in the land so long as the present Government exists; the last cry of every such government is: "O dear people! let us tax you a little more for freedom's sake!"

The power to levy and collect taxes is the only power that any despot ever had or desired. The only true reason that can be given for taxation is that it compels the people to pawn all that can ever make life worth the living; daily and hourly to borrow banker's debts, thus putting them in circulation in the place of money. It is now, and always has been, the first and most persistent object of every banker to prevent the free circulation of money, or to so get control of it as to draw usury from every cent in circulation, over and over, day and night.

Shall we ever be free? Away with slavery, stop all taxation, and make this a free country!—J. H. Wood, Detroit, Mich.

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When all this has been done, the city can reduce the number of police, constables, justices, and the amount of court expenses. By labor further co-operating in mines and factories, the community at large will reach the highest state of pecuniary prosperity. Then the ambition of men may be turned to higher things than the mere accumulation of wealth, and all classes will have an opportunity to strive for a higher mental and moral development.—*Champion of Progress*.

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PUNGENT PARAGRAPHS.

A government not paternal is necessarily infernal.

Debs is playing "de Deb-il" with the plutocratic railroads.

We insist that every one but ourselves shall be unselfish.

These August days, a cool reception from one's friends ought to be appreciated.

Is the wheat pit the bottomless one? There seems to be no bottom to prices there.

"Frick and Carnegie" sounds strangely like "bricks and carnage."

The newspapers are filled with war news—the war of Gog and Magog—capital and labor.

Speculating in coal lands is too much like speculating in cold feet and empty stomachs.

George M. has had a big pull at labor, and now labor is taking a pull at him. He is a Pull-man indeed.

Everybody is hoping for better things for humanity, but very few are willing to take hold and help to make things better.

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The agitation which this strike will produce, the loss, inconvenience, and risk to life and property in this experience, especially if it should be at all protracted, must of necessity awaken a public demand for better security against conditions which it is plain to be seen must periodically jeopardize our whole commercial interests.

A speedy settlement of the strike is no security against its recurrence. Indeed, there is every reason to believe that, under present conditions, its frequent occurrence in increasingly aggravated forms will be the inevitable result. Each new experience will be fruitful of some good in that it will intensify conviction and strengthen opinion until the demand will become so universal and so urgent that no power can resist it.

The inconvenience and hardships of the strike can then be the better borne when we realize that it is the great experimental teacher that is leading us out of the old into a new and better way. The future of railroad control is in no way determined by the outcome of the contest now being waged. A victory for either of the contestants in the struggle will but intensify hostility and the sooner precipitate another struggle. The only way to a peaceable adjustment is through governmental ownership. Since it must come, and since it is a precedent upon which the best welfare of all our people depends, we say, God hasten the day.—*Farmers' Tribune.*

The congressional machine has been run long enough in the interest of thieves; let us now undertake something in the interests of the people.

Any application of the laws of use that diminishes the purchasing power of mental and muscular energy is exhaustive of resources, and is delusive.

The Voice of the People.

Swing inward, O Gates of the future!
Swing outward, ye Doors of the past,
For the soul of the people is moving
And rising from slumber at last;
The black forms of night are retreating,
The white peaks have signaled the day,
And Freedom her long roll is beating,
And calling her sons to the fray.

And woe to the rule that has plundered,
And trod down the wounded and slain,
While the wars of the Old Time have thundered,
And men poured their life tide in vain;
The day of its triumph is ending,
The evening draws near with its doom,
And the star of its strength is descending
To sleep in dishonor and gloom.

Though the tall trees are crowned on the highlands
With the first gold of rainbow and sun—
While far in the distance below them
The rivers in dark shadows run—
They must fall, and the workman shall burn them
Where the lands and the low waters meet.
And the steeds of the New Time shall spurn them
With the soles of their swift-flying feet.

Swing inward, O Gates! till the morning
Shall paint the brown mountains in gold,
Till the life and the love of the New Time
Shall conquer the hate of the Old.
Let the face and the hand of the Master
No longer be hidden from view,
Nor the lands He prepared for the many
Be trampled and robbed by the few.

The soil tells the same fruitful story,
The seasons their bounties display,
And the flowers lift their faces in glory
To catch the warm kisses of day,
While our fellows are treated as cattle
That are muzzled when treading the corn,
And millions sink down in life's battle
With a curse for the day they were born.

Must the sea plead in vain that the river
May return to its mother for rest?
And the earth beg the rain clouds to give her
Of dews that are drawn from her breast?
Lo! The answer comes back in a mutter
From domes where the quick lightnings glow,
And from heights where the mad waters utter
Their warning to dwellers below.

And woe to the robbers who gather
In fields where they never have sown,
Who have stolen the jewels from labor
And builded to Mammon a throne—
For the snow king asleep at the fountains
Shall wake in the summer's hot breath
And descend in his rage from the mountains,
Bearing terror, destruction, and death.

And the throne of their god shall be crumbled,
And the scepter be swept from his hand,
And the heart of the haughty be humbled,
And a servant be chief in the land;
And the truth and the power united
Shall arise from the graves of the true,
And the wrongs of the Old Time be righted
In the might and the light of the New.

For the Lord of the harvest hath said it—
Whose lips never uttered a lie—
And his prophets and poets have read it
In symbols of earth and of sky,
That to him who hath reveled in plunder
Till the angel of conscience is dumb,
The shock of the earthquake and thunder
And tempest and torrent shall come.

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A giant is waking from slumber,
And rending his fetters at last;
From the dust where the proud tyrants found him
Unhonored and scorned and betrayed,
He shall rise with the sunlight around him,
And rule in the realm he has made.

—*James G. Clark.*

PUNGENT PARAGRAPHS.

A government not paternal is necessarily infernal.

Debs is playing "de Deb-il" with the plutocratic railroads.

We insist that every one but ourselves shall be unselfish.

These August days, a cool reception from one's friends ought to be appreciated.

Is the wheat pit the bottomless one? There seems to be no bottom to prices there.

"Frick and Carnegie" sounds strangely like "bricks and carnage."

The newspapers are filled with war news—the war of Gog and Magog—capital and labor.

Speculating in coal lands is too much like speculating in cold feet and empty stomachs.

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The social revolution is bound to come. It will come either in full panoply of law, and surrounded with all the blessings of peace, provided the people have the wisdom to take it by the hand and introduce it betimes—or it may break in upon us unexpectedly amidst all the convulsions of violence, with wild disheveled locks, and shod in iron sandals. Come it must, in the one way or the other. When I withdraw myself from the turmoil of the day and dive into history, I hear distinctly its approaching tread.—*Lassalle*.

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It is not generally seen that we are entering upon a great and world-wide change; that the old order of things is breaking up and carrying destruction with it; that civilization has progressed as far as it possibly can on the selfish or competitive plane of action, and that every day that sees that system in force is away from progress and stability, toward the wreck and ruin of a great social catastrophe. Capital and labor, whose mutual dependence is absolute, are in a state of hostility; class distinctions of the most pronounced character are enthroned in this Western world. Poverty, pauperism, vice, and crime are frightfully on the increase. Monopoly, the final result of competition, is controlling industry and legislation, and absorbing the wealth of our civilization. The competitive system has concentrated wealth and power in the hands of the few to the detriment of the many; it has reduced the value of labor; it has decreased consumption while increasing production, and has brought about an irrepressible conflict between capital and labor. The starvation limit of competition has been reached, and the result is the breaking up of the industrial system. Nations, like individuals, have their birth, their rising, struggling periods; then the full maturity of their powers, and then—their fall, decay, and death. While resting in fancied security because of their opulence and wealth, they sink lower and lower in the scale of morals until their decline is followed by their fall. Never has a nation traversed so rapidly the downward road to ruin as the United States of America. A government that should be of the people, by the people, and for the people, is an instrument of oppression in the hands of a small, powerful class. The entire political system is perverted from one of public protection to one of despotic power. The fountain head of public administration is corrupted. From the loathsome conditions of the police service,—in which blackmail has become a well organized system, yielding to corrupt officials and political leaders a revenue, extorted from evil doers, ranging from \$1,500,000 or \$2,000,000 a year,—to our Congress and Senate, which legislate in the interest of trusts and corporations, we find bribery and teachery enthroned, and the rights of the people betrayed. The end of the old competitive order has been reached; it has borne its fruit, monopoly, and that fruit is death. This competitive system, this struggle for existence, with its narrow, dwarfed, perverted individualism; this system that arrays man against man, and builds up the success of one through the ruin of many; this system that enables a few to monopolize the boundless gifts of God, and converts what might, and will yet, be an earthly paradise into a hell of misery; this system that stands in deadly hostility to the religion of Jesus, has lived its day, and is tottering to its fall. It is dying, and a new civilization is struggling to be born.—*Ex*.

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