

THE PLOWSHARE



Vol. II. No. 7.

CHICAGO, ILL., AUGUST 18, 1894.

\$1.00 per Year.

THE PLOWSHARE AND PRUNING HOOK is issued every Saturday by the Guiding Star Publishing House, Washington Heights, Chicago, Ill. Subscription rates payable in advance, \$1.00 per year; six months, 50 cents; three months, 25 cents. Sample copy free. Discount to clubs. Send us the names of those who would be interested in the views herein expressed, and we will mail to each a sample copy, which will be an invitation to subscribe. The date on the wrapper denotes when subscription expires. If same is not renewed, your name will be dropped from the list unless otherwise notified. Remit subscription by money order, bank draft, or express order, made payable to the GUIDING STAR PUBLISHING HOUSE, Washington Heights, Chicago, Ill.

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.

Patrons of Commercial Equation.

FORMATION OF CAMPI.

FIRST.—The primary groups of the Patrons of Equation—wherever organized—shall conform, in their construction, to that general law of organic order instituted by the central Assembly.

SECOND.—They shall be represented on the basis of male and female equality; each having equal voice in all the provisions of the order.

THIRD.—The process of forming Campi shall be as follows: Any person, male or female, in any community or location throughout the country, may issue the following call:—

SPECIAL CALL OF THE PATRONS OF COMMERCIAL EQUATION.

There will be a meeting held for the purpose of organizing a Campus of the Patrons of Commercial Equation, and every person, male or female, interested in correcting the abuses of government is requested to be present to organize

a Camp, and to elect officers and provide for representation to the general Assembly.

A sufficient number having convened, any person may call the meeting to order; the gathering may then proceed to elect a temporary chairman and secretary. The temporary chairman will preside till permanent officers are elected.

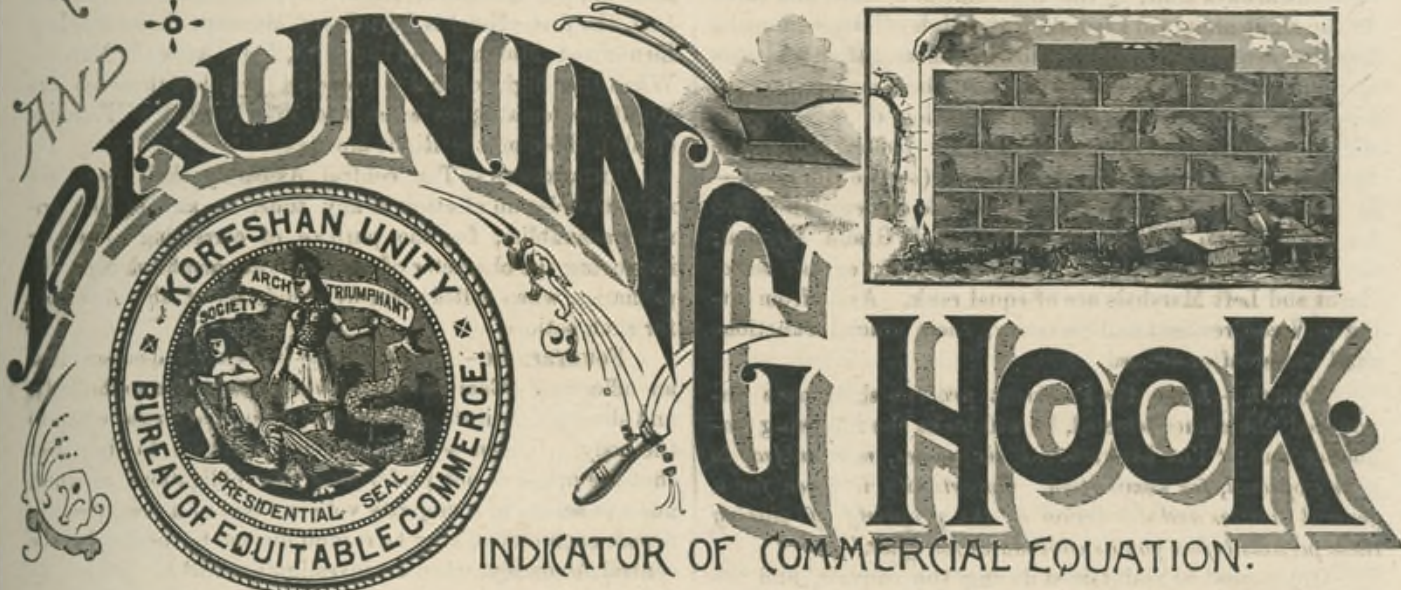
FOURTH.—All males and females, sixteen years of age and upwards, are permitted to vote and are eligible to office in the Camp. This last clause, however, is subject to certain provisos. The primary official board is denominated the Stapedium (Official Group).

FIFTH.—The Stapedium consists of seven official members, three of whom shall be elected at the first meeting, or as soon thereafter as compatible with a careful selection of representatives. When the high official is male, the three members of the right shall be male, and the three of the left shall be female. When the high official is female, the three of the right shall be female, and the three of the left shall be male. The presiding officer may be either male or female.

SIXTH.—The election shall be conducted as follows: Tellers shall be appointed by the temporary chairman. The chairman shall then distribute to the members slips of paper or cards prepared for the purpose, so that each person voting may write the name of his or her choice for the first, second, and third candidate. The person making the call should prepare these slips or cards before the meeting convenes, to prevent waste of time and confusion. The slip shall be dropped into a box made or used for the purpose, with a small slot through which the cards may be dropped. This should be done in the presence of the tellers and the President *pro tem*. The voting members will rise from their seats and go to the front to cast their ballots. When all the ballots are cast, the tellers shall count them and the temporary President shall announce the result. The voters shall define their choice for the various officers by placing the letter P. for Patronia (female) or Patronus (male) after the name for the highest officer. The letters R. G. M., for Right Grand Marshal, and the letters L. G. M., for Left Grand Marshal, should be placed after the names intended for each of the latter offices. The Right Grand Marshal is the acting Vice-President, and the Left Grand Marshal is the acting Secretary.

SEVENTH.—The six names receiving the highest votes shall be placed in nomination by the President *pro tem*, who

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shall give each name and rank in full, according to the following order: Patronia or Patronus first, Right Grand Marshal second, and Left Grand Marshal third. Those on the right are always male, if the high official is male, and those on the left are always female if the high official is female. The President should be careful to define clearly these positions and relations before the balloting, that there may be no confusion in the arrangement and selection of officers. It should be understood that there are six names before the meeting; two for Patronia or Patronus, (or one for each—for the highest official may be either male or female—) two for Right Grand Marshal, and two for Left Grand Marshal; the Right being male and the Left female, or *vice versa*. Right and Left Marshals are of equal rank. Aside from acting as Vice-President and Secretary, their official functions shall be hereafter defined.

EIGHTH.—After the President *pro tem* shall have announced the names selected, he will make the following announcement: "*You have selected six names, now subject to your approval, for nomination. Opportunity is given for a general canvass and discussion of the propriety of placing these persons before you as candidates for office.*"

Order must be maintained during the canvass, and the President shall endeavor to prevent any bitterness from entering into the discussion, which must be open, free, and orderly. There shall be no attacks allowed upon personal character. Intellectual, refined, and cultured people should be preferred for official positions, other things being equal. The nominations having been confirmed, the balloting shall proceed and the officers elected.

NINTH.—If in the first ballot for nomination six names fail to be proposed, another name may be voted on, and the one in the second ballot receiving the largest number of votes shall be added to the list. This process may be repeated until six names, two for each office, shall have been proposed.

TENTH.—When the nominations are made and their merits discussed, as hereinbefore provided, the President *pro tem* shall order the election by ballot. A clear statement shall be made to the members of the body that the three candidates for suffrage are the Patronia (if female) or Patronus (if male), Right Grand Marshal, and Left Grand Marshal. If the two second officials should both be either male or female, that is, the same sex, the one receiving the highest vote would be Right or Left Grand Marshal, according to sex, and the one receiving the second largest number of votes would be either Right or Left Adjutant Marshal, according to sex. It should always be remembered that when a female is elected to the highest office, her Right is female and the Left is male; when a male is elected to the highest office, his Right will be male, and Left female. In case the election provides two officers for either the Right or the Left, one shall act as Vice-President, who will also be the treasurer, and the other will act as secretary. The officers are not fully installed until the election is endorsed by the Head of the central Assembly, whose signature is essential to the confirmation of the action of the Campus.

ELEVENTH.—These officials shall remain in office for six months, during which time the remaining four may have been elected; their offices to expire at the end of the six months' term of the three first chosen. At the end of this term, it is expected that the members of the body will have formed a sufficient acquaintance with one another to judge of the moral, mental, and business character of the *personnel* of the Campus, when a regular election can be held for a permanent organization.

TWELFTH.—Where assemblages are equally represented, or nearly so, and there is no difficulty in electing the full complement—four males and three females, or four females and three males—of officials at their inauguration, the entire seven may be nominated and elected according to the provided

foregoing plan. The high official is called Patronus if male, and Patronia if female. On the Right, the first official is called Right Grand Marshal; the second, Right Lieutenant Marshal, and the third, Right Adjutant Marshal. On the Left, the first official is Left Grand Marshal; the second, Left Lieutenant Marshal, and the third, Left Adjutant Marshal. When the high official is Patronia (female), those on the Right are female; but when the high official is Patronus (male), those on the Right are male.

THIRTEENTH.—The central Assembly shall have the right to order an election at any time, in any of the primary assemblies, for the purpose of correcting abuses or improving the character of the official membership of the primaries, when called upon by a majority of the Assembly for such action.

FOURTEENTH.—If at any time it becomes apparent that an officer of a Campus is not giving satisfaction to the body, and should constitute a prominent feature of disturbance to the body, any member may offer a resolution to the effect that the officer is not performing the obligations assigned, and the action of a majority vote in favor of a resolution to depose such official may be communicated to the Head of the central Assembly, when an investigation will be ordered by the central Assembly. Pending such investigation, the official member shall be relieved from duty. No trivial thing, or personal pique shall be regarded as of sufficient cause for action against an officer of a Campus.

The Coming Industrial System.

Our present commercial system makes the small amount of gold in the world equal in value to all the rest of the world put together. If one commodity is thus valued, it rightfully should be because it can be of the same use that all the other commodities taken together are. But is gold in itself of such use? That it is not is self-evident. Of itself it cannot feed, clothe, house, nor warm man. In its present most valuable form—as coin—it is neither beautiful to the eye, nor sweet to the ear, nor delightful to the smell, nor delicious to the taste, nor grateful to the touch. Only the melodramatic miser, of whom we have all heard, but whom few of us have known, cares for the coin itself, this unprepossessing person, if his historians are to be relied upon,—which they probably are not,—having the unaccountable habit of laying out his gold coins and gloating over what to him is their beauty, and likewise chinking them for the sake of their sound in his unmusical ear. But to ordinary men and women gold is valued for the material comforts and luxuries, and the power it will purchase; it, under the present system, being placed at one end of the commercial beam, and all other commodities being placed at the other, even labor being classed as a commodity to be balanced against gold. Gold will buy a man's labor; that is, the man's energy; that is, the man's life; that is, the man himself. Today a wage laborer is worth so much gold to his employer, just as, thirty years ago, a black slave was worth so much gold to his master. By what right is gold thus placed upon the throne of commerce? Does this place belong to it naturally?

Rightfully, only to that which produces can that which is produced belong. Of itself, gold is incapable of producing anything. Consequently when gold possesses a purchasing power, as now, it has usurped that power, and that to which the power belongs is wrongfully deprived of it. Labor is the only producing power. Labor is the creator of all wealth; to the creator belongs the creature; therefore labor is the true purchasing power. Today men look at a beautiful building, and say, "This cost so many thousand dollars." But what did the building cost in reality? It cost labor;—labor in the preparation of the stone for the foundation, labor in the manufacture of the bricks for the walls, labor in the manu-

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facture of the lumber, and the iron, and the glass, and all the other materials, and labor in putting them together into their present shape. True, under the existing system, gold purchased the labor; but could not labor have produced this building if it chose, without the assistance of gold? Certainly it could. But could gold have done this without labor? Just as certainly not. Then which of these is the indispensable factor in bringing this building into existence? .

It is plain to be seen that labor, or industry, is the true producing, and consequently the true purchasing power. Now the question is, How is labor to be placed upon the commercial throne? This can be accomplished only through a system of equitable commerce whereby industry will be placed at one end of the commercial beam, and all commodities, including gold, at the other, thus allowing industry to balance all the products of industry. Any product costs a certain estimate of the unit of labor, therefore that product is worth just that amount of the estimate of the unit of labor in quantity and quality as was expended in its production. The first step toward the inauguration of a system of equitable commerce, is to determine the means of establishing a balance between labor and wealth, that is, between industry and the products of industry. This is accomplished by the Koreshan standard of valuation, called the Industrial Unit, which is a fixed relation between the estimated amount of labor and the staple article of production. Taking wheat as the staple product, the Industrial Unit is the average amount of labor expended in the production of a given quantity of wheat.

Labor must be estimated not in hours, but in quantity and quality. At present a certain class is arguing that the only way to settle the labor problem is to establish a uniform rate of wages for all grades of labor, making the number of hours the only consideration; that a little errand girl in a store who works as many hours as the book-keeper does, is entitled to the same remuneration, for does not she put in all her time, and what more does he? This is a fallacious mode of reasoning. Set a person down in the midst of natural resources, leaving him to his own unaided exertions, and he can obtain only what his skill and energy are able to compass, and by no possibility can any more belong to him. With an increase of skill, his productive capacity would increase and his labor would be rewarded accordingly. According to this natural principle industry must be graded, the remuneration in the lowest, that is, the least skilled, grade being sufficient to maintain the workers of that grade. Each member of any grade will receive the equivalent of the average amount of production of the grade. For instance, if there are one hundred workers in a certain grade, and one thousand bushels of wheat, or their equivalent, are produced, each worker will be credited with ten bushels of wheat, that being the average production of the grade, though personally he may produce either less or more than that amount. Thus the more skillful are required to assist the less skillful within certain limits, enabling the less skillful to do what they otherwise would be unable to do, and enforcing upon the more skillful that restraint which is an essential element of commercial rectitude. As soon as the skill of a worker admits, he will be advanced to a higher grade of performance of use, and will in turn be carried along by the more experienced, and consequently more skillful, members of this higher grade, just as he now assists the less skillful in the lower grade. This opportunity to advance constitutes, in this relation, that liberty to labor, which is another essential principle of commercial rectitude.

The industrial certificate, which is the symbol of the industrial unit, represents the value of ten bushels of wheat. This is normally a fixed value. Ten bushels of wheat can, under given circumstances, always feed just so many persons, whether the market price of the wheat be high or low. The natural value of the wheat is not affected by the market

price. Consequently the industrial certificates, while fluctuating in value in the world's market, have a fixed value within the Industrial System. And as all necessities and luxuries of life can be produced within the system, it is not necessary to go into the world's market to trade. This standard of value, being the natural one, must soon supercede in general use the present fictitious standard.

The Koreshan Industrial System also provides for the proper distribution of the products of industry. It is the only logical, and consequently must be the ultimate solution of the great labor problem.—*Ella M. Castle.*

How Do People Lose Their Rights?

People on every side are clamoring for their rights. Every intelligent and right-minded person must grant that certain rights are due every human being; such being the case, if any fail to enjoy these rights, they have lost them. One of these rights—the principal one for which the people are now contending, and on which probably their external welfare mainly depends—is the right of every person to win by his own labor all that is essential to his life and happiness. The right of the laborer to the full fruits of his toil is what the masses are now demanding, and is what the oligarchy (the few who perform none of the uses of life, but who live and grow wealthy through robbing labor of a large share of its products) refuses to surrender to its rightful owners.

If a class of people claims a thing by inherent right, it must be by virtue of having at some time possessed it; else the it is not its right. If its once possessed it, how did it lose it? This question settled, we may more clearly see way back to its restoration.

In the lower kingdoms of nature, as well as in man, we see relics of physical organs which have become obsolete or useless. Why? Because they have ceased to be used or exercised, and draw little or no blood and nerve force from the vital center of the organism, hence become dwarfed and useless. If there should be demand for them to again functionate, they would have to draw on the central store for increased nourishment, and put forth new effort—feeble at first—that would increase and demand more and more strength from the center, until, at length, they would be restored to their former vigor and use. It is a law of nature that any part not used becomes useless. This law applies to the powers of the mind as well as of the body. If man has mental power by which he can adjust the social and commercial relations of humanity to the advantage of all, and man does not use these powers, but allows them to be usurped by a class of humanity who uses them to the detriment of the mass, then he loses the power to use them. This is the state that the masses are in today. They have so long relinquished their power to regulate their own affairs that they no longer possess that power.

A right always implies a duty. If a man has a right to the full fruits of his toil, which includes the right to exchange products, he also has a duty in establishing and maintaining an equitable system of exchange. We hear many people demanding their lost rights. Do we hear them clamoring to be allowed to perform their neglected duties? Do they even care to know what their duties as citizens of a commonwealth are? There never was a right lost to man without his first neglecting its attendant duty. That a man is ignorant of his duty does not excuse him. How do people become ignorant? If man ever possessed the rights he now demands restored, it was *not* through ignorance of the duty they imposed, but by recognition and performance of it.

Take the matter of our Government today. The form of government chosen by this nation provides that the people have the right to rule themselves through representatives chosen by the popular voice for the purpose of executing the will of the people. It is the *duty* of the people to learn the

facture of the lumber, and the iron, and the glass, and all the other materials, and labor in putting them together into their present shape. True, under the existing system, gold purchased the labor; but could not labor have produced this building if it chose, without the assistance of gold? Certainly it could. But could gold have done this without labor? Just as certainly not. Then which of these is the indispensable factor in bringing this building into existence? -

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Labor must be estimated not in hours, but in quantity and quality. At present a certain class is arguing that the only way to settle the labor problem is to establish a uniform rate of wages for all grades of labor, making the number of hours the only consideration; that a little errand girl in a store who works as many hours as the book-keeper does, is entitled to the same remuneration, for does not she put in all her time, and what more does he? This is a fallacious mode of reasoning. Set a person down in the midst of natural resources, leaving him to his own unaided exertions, and he can obtain only what his skill and energy are able to compass, and by no possibility can any more belong to him. With an increase of skill, his productive capacity would increase and his labor would be rewarded accordingly. According to this natural principle industry must be graded, the remuneration in the lowest, that is, the least skilled, grade being sufficient to maintain the workers of that grade. Each member of any grade will receive the equivalent of the average amount of production of the grade. For instance, if there are one hundred workers in a certain grade, and one thousand bushels of wheat, or their equivalent, are produced, each worker will be credited with ten bushels of wheat, that being the average production of the grade, though personally he may produce either less or more than that amount. Thus the more skillful are required to assist the less skillful within certain limits, enabling the less skillful to do what they otherwise would be unable to do, and enforcing upon the more skillful that restraint which is an essential element of commercial rectitude. As soon as the skill of a worker admits, he will be advanced to a higher grade of performance of use, and will in turn be carried along by the more experienced, and consequently more skillful, members of this higher grade, just as he now assists the less skillful in the lower grade. This opportunity to advance constitutes, in this relation, that liberty to labor, which is another essential principle of commercial rectitude.

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price. Consequently the industrial certificates, while fluctuating in value in the world's market, have a fixed value within the Industrial System. And as all necessities and luxuries of life can be produced within the system, it is not necessary to go into the world's market to trade. This standard of value, being the natural one, must soon supercede in general use the present fictitious standard.

The Koreshan Industrial System also provides for the proper distribution of the products of industry. It is the only logical, and consequently must be the ultimate solution of the great labor problem.—*Ella M. Castle.*

How Do People Lose Their Rights?

People on every side are clamoring for their rights. Every intelligent and right-minded person must grant that certain rights are due every human being; such being the case, if any fail to enjoy these rights, they have lost them. One of these rights—the principal one for which the people are now contending, and on which probably their external welfare mainly depends—is the right of every person to win by his own labor all that is essential to his life and happiness. The right of the laborer to the full fruits of his toil is what the masses are now demanding, and is what the oligarchy (the few who perform none of the uses of life, but who live and grow wealthy through robbing labor of a large share of its products) refuses to surrender to its rightful owners.

If a class of people claims a thing by inherent right, it must be by virtue of having at some time possessed it; else the it is not its right. If its once possessed it, how did it lose it? This question settled, we may more clearly see way back to its restoration.

In the lower kingdoms of nature, as well as in man, we see relics of physical organs which have become obsolete or useless. Why? Because they have ceased to be used or exercised, and draw little or no blood and nerve force from the vital center of the organism, hence become dwarfed and useless. If there should be demand for them to again functionate, they would have to draw on the central store for increased nourishment, and put forth new effort—feeble at first—that would increase and demand more and more strength from the center, until, at length, they would be restored to their former vigor and use. It is a law of nature that any part not used becomes useless. This law applies to the powers of the mind as well as of the body. If man has mental power by which he can adjust the social and commercial relations of humanity to the advantage of all, and man does not use these powers, but allows them to be usurped by a class of humanity who uses them to the detriment of the mass, then he loses the power to use them. This is the state that the masses are in today. They have so long relinquished their power to regulate their own affairs that they no longer possess that power.

A right always implies a duty. If a man has a right to the full fruits of his toil, which includes the right to exchange products, he also has a duty in establishing and maintaining an equitable system of exchange. We hear many people demanding their lost rights. Do we hear them clamoring to be allowed to perform their neglected duties? Do they even care to know what their duties as citizens of a commonwealth are? There never was a right lost to man without his first neglecting its attendant duty. That a man is ignorant of his duty does not excuse him. How do people become ignorant? If man ever possessed the rights he now demands restored, it was *not* through ignorance of the duty they imposed, but by recognition and performance of it.

Take the matter of our Government today. The form of government chosen by this nation provides that the people have the right to rule themselves through representatives chosen by the popular voice for the purpose of executing the will of the people. It is the *duty* of the people to learn the

needs of the people; it is also their duty to choose representatives who will faithfully legislate and execute, to supply those needs. Do they do this? Nay, and herein lies their great trouble. Why do they not choose men who would truly represent them? Because the masses of people—through indolence, indifference, lack of time, ignorance, and similar causes—neglect their duties in this matter, and unconsciously let their sacred obligation drift into the hands of the unscrupulous self-seeking politician who has an axe to grind at the national expense. With such neglect of the primaries, what wonder is it if our Congress and state legislatures, our judiciary and our executive, express the will of an oligarchy instead of the will of the nation! If the people want to maintain the right of being represented and having their will executed, they must attend to the fundamental duty upon which that right depends. They must understand the main needs of the nation and unite on these, electing representatives who will legislate and execute to meet these needs. Then the smaller subsidiary matters will be easily adjusted. Every man of the nation has a voice or vote in the choice of representatives. The masses who have rights to be restored far outnumber the class which has usurped these rights. Hence the votes of the people far outnumber the votes of their oppressors. What, but their own ignorance and indifference, hinders the people from electing representatives who will represent them?

The matter with the people is, they have long been asleep as to their duties, and are just waking up as to their loss of rights. The strikes and labor troubles indicate their recognition of what they have lost. They are beginning to see that they are paying tribute to Caesar, who increases his demands in geometrical ratio as he gains more and more power in manipulating the Government. That he holds this power, we may blame our own indifference and ignorance in letting his political tools either buy up our votes, choose our representatives, or buy up their influence, after we have sent them to Congress. Why do we not conduct our own primary meetings (holding them in a more fit place for honest men to congregate than a saloon) and nominate incorruptible and faithful men to represent us? There must be a few such left if we take the trouble to find them. How many of our good, honest, law abiding citizens know or seemingly care who is to be nominated? How many know whether or no he will serve their interests, or will sell their interest to the enemy after he gets in Congress? Yet the good (?) citizen goes to the polls and complacently thinks he has discharged his duty by voting for whatever puppet his party may set up. Then when the people's representative completely misrepresents him and betrays his interests to the oligarchy, he howls because he has lost his rights. The mass of humanity has lost the function of self-government, self-regulation. It has become an obsolete power through neglect to use it. The people suffer, not so much from its loss as from its usurpation by selfish and greedy tyrants; so they desire to regain and exercise it.

HOW MAY THE PEOPLE REGAIN THE POWER OF SELF-GOVERNMENT?

In the same way that any lost power is regained; by desiring its restoration, by calling on its vital center for strength (mental or physical), and by increasing its function or power by exercise. Nothing can grow without desire to grow. Nothing can grow without nourishment. Nothing can grow without exercise. There must be a vital center to humanity, whence may be drawn the wisdom and will to nourish this lost power and develop in the people knowledge of their duties. The wisest and best mind of the world constitutes the vital center of intelligence and righteousness. This aggregation of wisdom is able to educate the people, if they so desire. Let men and women wake up and study the lesson of citizenship. Let them draw brain food from the center of intelligence, until their withered faculties begin

to expand with knowledge. Then they will be willing to ignore their petty differences and clasp hands in *organic unity*, which no other power can withstand. Through organic unity the masses could gain all their rights peaceably by the ballot, and the powers vested in them by their Constitution. The people have an idea that they hold within themselves great power that, when let loose, will go forth as a raging lion and devour their enemies. Truly they have great power, and as truly has it many times gone forth and smitten, not alone its enemies, but destroyed itself in the general carnage. What labor has builded up, labor has torn down, and again builded up to again tear down. That seems to be its occupation. Why cannot it build and occupy? It can if its powers be united, centralized, and wisely directed.

The people through *organic unity* can gain any standpoint, build any institution they desire, and hold it against the combined oligarchies of the world.—*Alice Fox Miller.*

Government Officers, Shylock's Tools.

Mississippi Treasury Notes.

The Mississippi Legislature at its last session passed an act authorizing the governor, the auditor, and the treasurer to issue treasury warrants in denominations of \$5 should it become necessary, to tide the state over the financial panic. The issue was limited to \$200,000, and the warrants were to draw interest at the rate of two per cent per annum, payable Jan. 1 of each year until the Legislature meets again in 1896. The warrants were made payable to bearer, and it was the intention of the Legislature for them to pass as money throughout the state. Immediately after the passage of the act the auditor contracted with the St. Louis Bank Note Company for the printing of the warrants, and the first installment of \$50,000 was delivered to the state treasurer and placed in circulation a few weeks ago.

Yesterday Governor Stone received a dispatch from W. H. Hazen, chief of the United States secret service at Washington, demanding that the governor send to him all of the unsigned warrants that have not been placed in circulation. Mr. Hazen also telegraphed the St. Louis Bank Note Company demanding that the plates be turned over to the Government. In an interview today Governor Stone declared that he would not comply with Mr. Hazen's demand in any particular, and that the issue of the special warrants will be continued until the full issue of \$200,000 is completed.

The state officials regard Hazen's demand as an unwarranted interference and will not treat it seriously. They say that the demand was made on the assumption that these special warrants resembled too closely United States currency and thus violated the statutes of the United States. This is denied by Governor Stone, who says the act of the legislature is sustained by the best legal authority in the country. The auditor has telegraphed the St. Louis Bank Note Company not to pay any attention to Hazen's demand.—*Chicago Record.*

Many times in the history of the country, including its colonial history, have similar provisions to meet monetary crises been resorted to by the colonies and states, and always with very great benefit to the people. Only one class of men—bankers, usurers, and their attorneys—is always disturbed at such legislation. It affords the people a chance to get money without being dependent upon usurers for it, and operates to abridge their power to create money stringencies and panics—and so rob the masses—at their own pleasure and according to their own profit.

As our Government is entirely under the control of Wall Street and Lombard Street, it is a matter of course that its officials will seek, in the interest of Shylock, to suppress any such effort to relieve the people in any part of the country. There can be no pretense of a desire to protect the rights and interests of the people in such a case, for they are not imperiled. If the state government had provided to issue the same amount of its indebtedness in bonds of not less than one hundred dollars each, at seven per cent, selling the bonds to bankers for the people to pay interest on them, it would have been all right in the estimation of these doughty government officials, and nobody would be disturbed by it. Any attempt to lessen by legislation the almost unbearable burdens of the people, is akin to treason in the opinion of Shylock and his flunkies, whether they be in or out of power.—*O. F. L.*

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One Problem of the Day.

"How many pounds of lead will it take to kill the growing spirit of industrial liberty?"

In the midst of the turmoil and confusion that, for the last few months, has engaged our attention, we heard the foregoing question asked. Every eye is turned to view the strange uprisings and upheavals that obstruct the currents of commerce, and menace the enforcement of law and order. A new industrial outlook confronts us; it is no wonder that a mind on the common plane of life turns instinctively to the barbarous modes of warfare to settle great questions, beginning at once to estimate the amount of lead and powder necessary to destroy the formidable enemy.

In reply to the foregoing question we would say that there is not sufficient brute force, through such a medium, in the whole universe, to more than wound it, for a healing balm will be poured on unstintingly by the divine hand, and it will arise with renewed vigor to battle for liberty. The watchword of true progress rings throughout the land; man will not much longer waste time, energy, wealth, and muscle, to regulate affairs. We foresee that there will soon be a distinct line drawn between the two great armies, "Gog and Magog." A great industrial phalanx will soon come sweeping from the North and from the South. The Orient will clasp hands with the Occident, and respond to the call of the god of battle, and will hurl such a mighty force against the monster, monopoly, as shall dash it in fragments, and scatter the *debris* far and wide. The tide that has ever borne the nations of the earth on its current never stands still, for it is the ever flowing, unchanging tide of human progress. There is the reflux of tide-water, or the retiring tide—oft called the ebb-tide as if to give greater impetus to the great flow. Each generation must bear its own burden, fight its own battles, and solve its own problems. Public opinion generally solves all problems, but today there is one that demands the energies of the universal heart and brain, for we stand face to face with the burning question of capital and labor. It is a problem to be solved between gold—on which is the stamp of the tyrant Caesar—and muscle, which bears the stamp of honest toil.

Only about four hundred years ago this continent was an unbroken wilderness, void of all things except the beauties of nature. The broad blue oceans dashed their free waves over the earth, with its vast forests, its uncovered mines of riches, and all the great sources of material comfort,—an unconquered domain, free to all the world. Strong ships from other lands brought riches of untold value, not of gold or silver, but brawny muscle and strong, willing hearts. Day by day were the offerings of nature amassed. Labor and genius were co-workers, subduing the soil to agricultural activity, building factories, and bridging the whole land with lines of steel, that the products of toil might be transported far and wide. The sons of labor and invention stood on the vantage ground of accumulation, and beheld their ripening harvest. The horny hand of toil found little time or opportunity to gather intellectual food; but the children of genius and erudition, overleaping the narrow boundaries, reached out and grasped the highest legacies of nature, culling the richest fruits, while the elements became as toys in their hands and the demons that hold the thunder-bolts in their grasp, flashing their fiery cimeters in the clouds, became swift winged messengers to bear throughout the land the magic word, EXCELSIOR!! Selfishness, intrigue, and covetousness grasped the hoarded riches; labor, trusting in the honesty of its co-worker, unwillingly loosed its grasp, thus yielding its power into the hands of its wily foe. The common wealth became pre-eminently individual wealth, till, in order to add to it a power, mobilization seemed necessary and there came that mighty unification of property now embodied in capital corporations and organizations. Beginning with great

enterprises it has gradually extended till now it holds in its embrace not only railroads, steamships, and manufactories, but also "the butcher, the baker, and the candlestick maker."

Labor is a necessary factor of existence; therefore, holding the power in its hands, capital deals out a small pittance to the needy toiler as an equivalent for hard service. In order to gain a livelihood the laborer accepts, though his soul is writhing with a sense of injustice, knowing that his own hands have earned the greater share of that money and power that enables the capitalist to be a task-master. This same capitalist, thinking himself secure on his gilded throne, heeds not the sound of the loom of destiny that, with its clicking shuttle, is weaving into a mighty consolidation a fabric that will prove impervious to bullets.

Labor has opened its eyes; it confronts its wrongs and demands its rights to liberty and life. Refusing longer to be prostituted and degraded, or to serve as a tool to be manipulated in the service of intriguers,—whether political or otherwise,—it demands a balance and a "plumb-line." Nothing else will suffice. This requires a revolution of the present systems of monopoly and bank robbery, and the establishment of a virtuous, consistent legislation that will constitute a government free from fraud and monopoly.

Think you that a few million pounds of lead will kill this fast growing spirit of industrial liberty? It rises in all its grandeur, in the midst of the surging billows of discontent, and will hurl its javelin into the very heart of monopoly, and with its breath become a besom of destruction to the money power. The nerve centers of civilization will then no longer be paralyzed, but will be strengthened in the bracing air of a liberty which comes not as the prize of state or society, but as the right of MANHOOD.

The spirit of industrial liberty is just ushered into the world, embodied in the multitude. It was conceived by the overshadowing power of Koreshanity. It is brought to the birth; its growth will be marvelous, for it will become Hercules in power, demanding the rights of legislation for the emancipation of the wage slave from the thralldom of the money king, who has already run this Government to the verge of destruction to increase individual power. There will then come a distribution of the accumulated proceeds of labor which has long been in the hands of the monopolistic and political robber. The growing spirit of industrial liberty—which is the spirit of Koreshanity—holds within itself a power that will revolutionize the world; first, through a system of tearing into pieces an old, corrupted form of government, with its systems of frauds and robbery; then, through the inherent power of construction, establishing a government of justice and equity, when church and state will have for its basic principle love to God and to the neighbor; when the laws of organic unity will be applied in the fullest extent possible consistent with the development of the human character, which has been rounded out to the fulness of manhood through the discipline of a bondage and servitude in which the cry of the soul was: "Give me liberty, or give me death!"—*Mary Everts Daniels*.

An honest man or corporation, in dealing with rogues, must at least meet the rogue on his own ground, or be destroyed bodily. Was it right for the Lord to instruct the Jews to sell their stinking meat to the Gentiles? Yes, so long as the Gentiles preferred the stinking meat to the fresh. We have no sympathy with, nor use for a sickly piety, or that kind that would allow the hells to overflow and prostitute the heavens. "Michael and his angels fought, and the Devil and his angels fought." It was right for Michael to maintain his ground with any weapon required to accomplish the end. A business corporation possessing reputation or business credit ought to be able to employ that acquisition, at least conservatively, against the cormorants and financial gormandizers whose only solicitude is self-aggrandizement.

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The spirit of industrial liberty is just ushered into the world, embodied in the multitude. It was conceived by the overshadowing power of Koreshanity. It is brought to the birth; its growth will be marvelous, for it will become Hercules in power, demanding the rights of legislation for the emancipation of the wage slave from the thralldom of the money king, who has already run this Government to the verge of destruction to increase individual power. There will then come a distribution of the accumulated proceeds of labor which has long been in the hands of the monopolistic and political robber. The growing spirit of industrial liberty—which is the spirit of Koreshanity—holds within itself a power that will revolutionize the world; first, through a system of tearing into pieces an old, corrupted form of government, with its systems of frauds and robbery; then, through the inherent power of construction, establishing a government of justice and equity, when church and state will have for its basic principle love to God and to the neighbor; when the laws of organic unity will be applied in the fullest extent possible consistent with the development of the human character, which has been rounded out to the fulness of manhood through the discipline of a bondage and servitude in which the cry of the soul was: "Give me liberty, or give me death!"—*Mary Everts Daniels*.

An honest man or corporation, in dealing with rogues, must at least meet the rogue on his own ground, or be destroyed bodily. Was it right for the Lord to instruct the Jews to sell their stinking meat to the Gentiles? Yes, so long as the Gentiles preferred the stinking meat to the fresh. We have no sympathy with, nor use for a sickly piety, or that kind that would allow the hells to overflow and prostitute the heavens. "Michael and his angels fought, and the Devil and his angels fought." It was right for Michael to maintain his ground with any weapon required to accomplish the end. A business corporation possessing reputation or business credit ought to be able to employ that acquisition, at least conservatively, against the cormorants and financial gormandizers whose only solicitude is self-aggrandizement.

"The Pullman Strike."

The above is the title of Rev. Wm. H. Carwardine's book, in which the practical workings of the Pullman system are laid bare to the public. The author is the pastor of the First M. E. Church of Pullman, and his book is full of facts concerning the corporation of Pullman and the town and its inhabitants. He speaks with authority. He is a resident of the town and knows almost every face there, from that of Pullman's most trusted lieutenant to that of the humblest laborer. He also knows Debs and his followers. He knows what both sides have done, for what reasons and under what circumstances, and with what results.

In his introductory chapter, he tells why he has written the book. "For two years I have been the pastor of the M. E. Church, and closely related to the moral and social life of the town. During that time I have been a silent spectator of the life and character of the town. I have studied carefully and with much interest the Pullman system. I have had abundant opportunity to observe the town from the standpoint of a student of the industrial problem. I wish to be fair and impartial. I have seen many things to admire as well as many to condemn. My sympathies have gone out to the striking employees. Never did men have a cause more just—never did corporation with equal pretenses grind men more unmercifully." The second chapter describes the town with its rent and water and gas systems. This chapter will prove a revelation to one who only knows the story of Pullman as written in the interest of Mr. Pullman. Chapter III considers the characters of the two men—Pullman and Debs. Next, the history of the strike is fairly and impartially given. In Chapter VI are pointed out the fallacies in Mr. Pullman's statements to the public regarding the Savings Bank Deposits, the average earnings, the average rent, the contracts taken at a loss, etc. Chapter VII shows how wages were cut while rents were not reduced, and also exposes the tyranny and personal abuse to which the men were compelled to submit. Many individual instances are cited in illustration of these things.

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Overproduction and under consumption are two prime factors which conspire to bring about those periodical stag-nations falsely called "stringency in the money market." Such an equalization of the performance of use (labor) as would insure a continuity of balance in use, with frequent intervals of rest, recreation, and culture of the intellect, is much more conducive to favorable states of society than long periods of overwrought mental and physical exertion, followed by corresponding states of idleness,—the two oscillating conditions, the great bane now threatening the foundation of social existence. Demand and supply are definitely related to the principles of justice and equity. Human demands are continuous, and the channels through which these supplies are contributed should remain unobstructed, or derangement of the body socialistic will follow as a natural consequence, and the whole fabric be threatened with revolution and dissolution.

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The cry for more labor should be transformed to the demand for just dues. The invention of labor-saving machines is the result of the activity of some of the best faculties of the human mind. In consequence of a want of honesty and wisdom, labor-saving appliances and apparatus are made the instruments of human degradation, by being diverted from their legitimate channels instead of being devoted to the uses for which they were designed. Inventions in machinery, by which facilities for ease and expedition in the production of human requirements and demands are enhanced, should be greatly encouraged.

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Let us see if we can explain what we mean here. If productions bring a high price, the manufacturer can afford to produce. If prices are down, he stops producing because he must save what he thinks he has already made. The employee wants the most he can get for his labor, but at the same time he desires to purchase at the very lowest figures. He does not seem to realize that there is a certain and definite ratio between his price for labor and the thing he himself produces. If the employee can obtain his goods for nothing, after his own labor has produced them, and at the same time secure the wages he demands, his chances for accumulation are good; but right here is the difficulty. In his own admission of a marginal difference between things of no difference, he enters into speculative competition with a sharper man than he is, trading upon fictitious values which perhaps both believe to exist but which, *per se*, have no real existence.

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