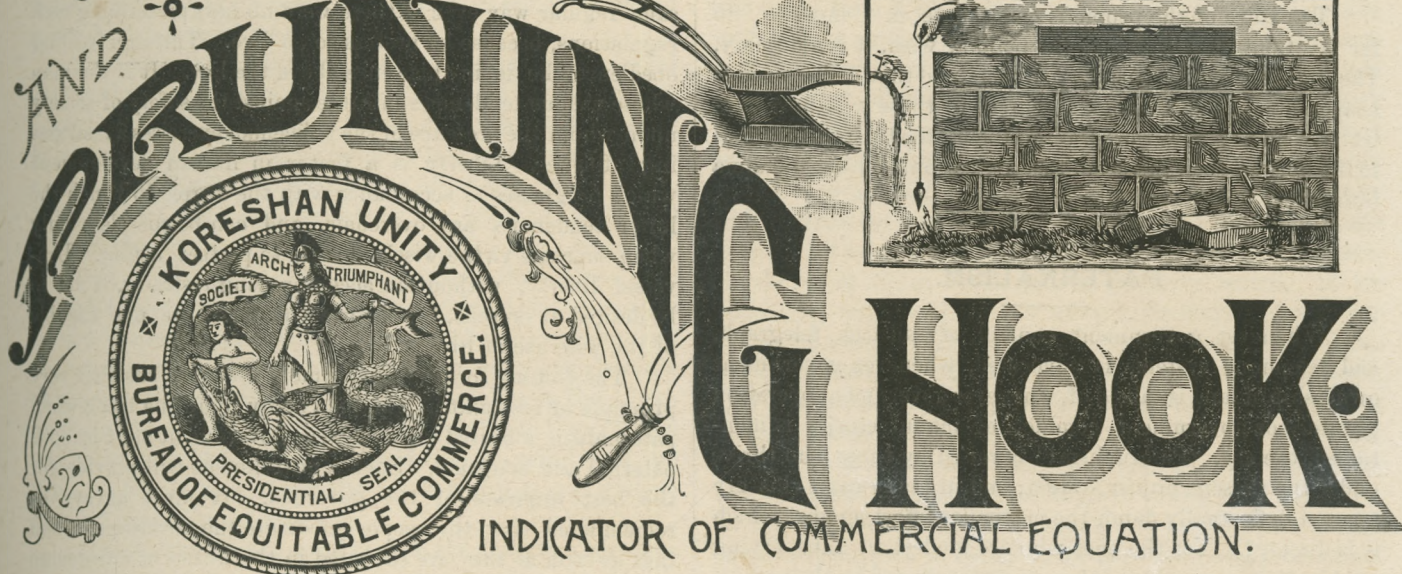


# THE PLOWSHARE



Vol. II. No. 8.

CHICAGO, ILL., AUGUST 23, 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.

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UNDER THE AUSPICES OF VICTORIA GRATIA.

Commercial Equation the Key-Note of Unity.

We are often asked the question, "How is it possible to operate your system of Commercial Equation without the concurrence of Congress?"

There is but one possible escape from the conditions under which the people groan, and that is through revolution. This does not in any way imply any other than revolution by peaceful means. Commercial Equation offers the only possible method of averting the otherwise impending bloody calamity that competition is forcing upon the country.

There can be no hope of redress through a Congress committed—body and soul—to the interests of corporations. The American Congress and the legislatures of our states are entirely under the control of the oppressors of the poor, and there is no possible remedy but to cut these channels of the people's wrongs without mercy.

If the people want redress or protection, they must look for it through the introduction of honesty in the transactions upon which depend the resources of life; and to insure such protection they must institute and enforce—by popular senti-

ment and action, independently of corrupt congresses and legislatures—the means to accomplish the end. There is not an honest legislative assembly in the United States; not one that is not governed by railroad and other monopolistic combines; not one that is not purchased in the interest of either political parties or speculators.

The people—the citizens and voters of this great country—must become actively conscious of the underlying factor of their possibilities; namely, that they, not the misrepresentatives at the capital of the nation and at the state legislatures, constitute the Government. The sooner they awake to the fact of the danger threatening their liberties, (the combinations of treachery through which railroad and other trusts control legislation against the interests of the people,) the easier it will be to avert the otherwise impending catastrophe.

HOW CAN WE ESCAPE THE POWER OF OUR MISREPRESENTATIVE ASSEMBLIES?

There is just one way. Organize the sentiment against misrepresentation, by striking the key-note of unity. The people must rally around a principle; but no principle ever made any headway independent of the personal leadership of its representative. Principles are represented by men; they have their origin and formulation in the brain of competent actors on the rostrum and in the arena of public need and opportunity.

"The love of money is the root of all evil"; it must therefore comprise the root of the tree of knowledge of good and evil. Where shall the axe be laid? Shall we lay it at the root? and if so, how?

Commercial Equation is the foundation stone and key-note of the coming revolution. The impending crisis has its nucleation in the battle cry of Armageddon. Commercial Equation is the rallying point, pivot, and stronghold of the purpose and possibilities of the Bureau of Consociative Equitable Commerce, and the hope of our immediate salvation rests in the possibility of arousing the people to the threatened danger from merciless and corrupt monopolistic and tyrannical combines. Commercial Equation must represent the direct voice of the people, and to come directly, they must guard the power and secret from unscrupulous legislators. Legislators as they now exist are as useless as would be a prehensile appendage to a hippopotamus. They are a



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### PATERNALISM.

Whenever government control of railroad, telegraph, and telephone systems is advocated, whenever government ownership of land is talked of, whenever government operation of mines or government conduct of manufactories is mentioned, the cry, "Paternalism!" is raised by those who thrive under the present unjust system; and in many cases this cry serves to effectually damn the particular effort against which it is directed. Yet the ones who are loudest in thus crying are the very ones whose interests are protected by the present Government. This cry is simply the "Stop thief!" raised by the real thieves to divert from themselves the attention of the public. The protection furnished by the Government, ostensibly to labor, but in reality to the owners of the large protected industries, is paternalism in a perverted form. It makes the Government an indulgent father to the few, but a harsh step-father to the many. The word *paternalism* is used as a bugbear to frighten the foolish masses, who fear that it means the curtailment of their liberties. Their liberties, forsooth! The liberty to prostitute brain and muscle, the liberty to drudge, the liberty to beg, and the liberty to starve! It does not require a great deal of imagination to fancy that one can hear the sardonic laugh of devils at the thought of men fearing the loss of such liberties. Because the conception of paternal authority implies a certain degree of restraint, the thought of a paternal government is obnoxious to the many. The desire for unrestricted liberty, for the destruction of all authority, which manifested itself in the French Revolution, and manifests itself today in the anarchistic propaganda, makes the thought of any restraint odious to the unthinking millions; and intuitively those to whose selfish interest it is to perpetuate the existing order, or rather disorder, recognize this feeling, and play upon it for the purpose of securing their own immunity from attacks tending to destroy the unfair advantages secured to them by a government which they control as a spoilt child controls an indulgent parent. How long will the masses allow their ignorant prejudices to control them? Just so long will they remain slaves to the shrewd schemers who know how to play upon those prejudices.

Before the masses can decide as to what form of government is needed to secure their best good, they must become educated. The truth must be recognized that liberty is not the sole end to be attained, for it is possible for liberty to be either a blessing or a menace to society, accordingly as it is wisely or unwisely used. Liberty is compatible with the public good only in so far as it is wisely directed. Complete freedom of action can be rightly allowed only when such a supreme state of virtue is reached that all action is thereby guided in the direction of righteous uses. The world has been in bondage because the world has not had wisdom to righteously use liberty, and the best interests of society have been secured through that bondage. Emancipation from law comes only after obedience to law has been learned. He who learns obedience to law lifts himself above the law, becoming a law unto himself. This is illustrated, in a measure, by the self-respecting citizen. He sees the modern guardian of the public peace, the policeman, on the street and near his home,

but he does not heed him, for he knows that the policeman is not there to interfere with such as he. The citizen naturally and easily keeps the city laws because he has no desires in opposition to them. He would live in just the same regular way even if there were no laws prescribing such regulations, because he prefers to so live. Through willing obedience, he is in this sense above the law. It is the man whose vicious tendencies militate against the safety of society upon whom the presence of the policeman exercises a restraining influence. Liberty is a factor in human development which progresses in accordance with the degree to which the lower tendencies are overcome, and can be complete only when supreme virtue wisely directs to perfect action. Universal liberty, without an accompanying restraint, is not to be desired at present, for the great majority are not capable of the wise use of liberty.

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The disparity between capital and labor widens the breach day by day,—and the capitalist will see to it that the disparity receives no check nor diminution. It is right for the people to rebel in sentiment against the usurped authority of *misrepresentation*,—but not by violence. It is simply disastrous to the cause of progress to undertake by force that which organic effort will achieve without it. Commercial Equation is the only basis of social adjustment. This implies a *peaceful* revolution; and why not, if the spirit and genius of the age have progressed beyond the light of a hundred years ago?

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### The Science of Self-Government.

In this so called scientific age, when the desire to know all things is impelling so many to earnest research in every domain, that primary wisdom—the science of self-government—should be an object of supreme desire.

National government can rise no higher in its moral quality than the average moral quality of the individual self-government. If the power of national government is vested in one who, like Judas, is a traitor to truth, the hearts of all may well fail for fear, and each may say, "Lord, is it I?" A Judas is but a malignant pustule on the body of which all are members, and is a sign of its corruption. Our representatives at Washington, who have proved themselves such traitors to the national standard of righteousness embodied in our Constitution, are but evidences of the average moral degradation of our nation. It is time for every one claiming citizenship in the United States, and allegiance to the Christianity of Jesus the Christ, to turn his eyes from Washington and its traitors, to his own heart and his own mind, and see if he can find at least one of the sources of national wickedness and imbecility in himself.

Almost any rational mind can see the absolute righteousness of the ten categories of the law as given by Moses. One must look in vain elsewhere for a more perfect standard of moral integrity. In seeking the science of self-government, one must necessarily select a standard of law which he can accept as a plumb-line of self-measurement. He must also possess an ideal of what constitutes a fulfilment of that law. The ideal should originate in a reality to be held as a possible attainment. Christendom claims to accept the ten commandments as the moral law of divine origin. It also claims allegiance to a reality, a human Godhead, who perfectly fulfilled the moral law, and furnished the perfect ideal of divine-human character. We have then the perfect law and the realized ideal of its fulfilment. What then is lacking? Today as we look within and look without, we nowhere see the law obeyed; nowhere is our ideal realized. We are conscious of our powerlessness, of our lack of the spirit of obedience and of the science of the law's application. The spirit of obedience is divine love; the science of the true application of the law is divine wisdom. Who can boast the full possession of either? Each is essential to the science of self-government. No one has the true science of self-government who is not self-governed, for genuine science or knowledge is the fruit of all experience, and is the pearl of greatest price. How shall we get it? that is the question. Could we find the seed of the fruit, it might be planted in us and grow, for everything planted produces after its kind,—the soil being ready to yield its increase. This nation is soil in preparation for the sowing of the seed of the commonwealth of Israel, the kingdom of God in earth.

The American people has become, as it were, a great compost heap of richest elements. It has sought to content itself with the riches of corruption, but it is fast awaking to a sense of its own rottenness. Plows and harrows of all sorts are going over it, and it is being intermixed with every element. The national resources for the most magnificent organisms conceivable, are made more and more evident; that they are in a condition of seething putrefaction is equally evident. The seed of the higher life—born of that divine spirit of Jehovah planted nearly nineteen centuries ago—must be again planted to reproduce as divine a *natural* life from humanity as Jesus possessed. The Spirit of his flesh must be found and quickened into life, that it may give birth to the sons of God.

This nation must be divinely governed, before it can govern itself divinely. It must become perfect in subjection to the lawgiver of the law of righteousness—individually and collectively—before it can be a law unto itself:—"A government of the people, by the people, and for the people." It must

arise and seek a divinely anointed King whose laws are made living exactions of divine justice, that they may establish equity in the earth in every domain of its life. We must, as a nation, seek the fountain-head of the spirit of obedience, and drink from it the love of that truth which shall make us free, free nationally and individually. Let us seek bondage voluntarily to all the laws of equity. Let them be laid upon us with all the exactions and restrictions of military discipline, that all our resources may be absorbed and utilized by the powers of an organic unity strong enough to equitably distribute every last atom of them, as the blood of a healthy body distributes its nutrition. Order is said to be heaven's first law; it keeps all things in subjection to their proper uses, the *service of all*, in which each is perfectly served. If we want the universe to be our servant, we must see to it that we are all absorbed in being perfect servants of the universe. Let the great outcry be for the freedom of perfect service. Lawlessness or license to do evil, brings both the individual and the nation into bondage to the fires of a hell so literal that there is no mistake about its burnings, for we see them every day, and hear the cries of anguish wrung from humanity by the perpetuation of sin, sickness, and death; we know that they will continue to be fed by devils of their own production.

Men and women of these *dis*-United States, it is time for us to right about face, to face each other fairly and squarely, to look each other in the eyes and confess our faults one to another! Let us own up that we have not obeyed the law of love, which is the law of life, and put ourselves in bonds to obey that law. It is time to cry again with a loud voice,—"*Repent, for the kingdom of heaven is at hand,*" time to make the kingdoms of this world the kingdom of Him whose right it is to reign, the kingdom of Him that overcometh. Man, the microcosm, is to become a divine kingdom; and man, the macrocosm, the same.

Our love for the giver of all law must be the spirit to subjugate us to perfect obedience to the law's behests. That same spirit will carry us to the throne of a kingdom that has no end, where self-government gives man the liberty of the sons of God, the kings and creators of the Glory of the Ages.

This proud, haughty, self-sufficient nation is to be brought very low in the valley of humiliation. It must bathe in its own blood, and eat of its own dung heaps. It will be mirrored in the waters of truth, and behold its own nakedness and deformity. It will lie in the bed of its own making and find it a bed of death. The bed of death has wrung confession and contrition from many a strong, proud man, and he has cried for a High Priest and a Saviour. This nation, as a man brought low, will cry, and be heard and delivered.

Who shall deliver us?—*Bertha S. Boomer.*

The purpose of government, in its supreme relation to social order, is not so much to regulate the conduct of men as it is to so insure the economy of things as to provide for the equitable distribution of the products of nature and art, and to so adjust the creation of the essential and ornamental as best to insure human happiness.

It is for the financial interest of the speculator to prevent the common laborer from being supplied with the essentials of life at producers' prices. The laboring masses produce the goods and wares which they—the masses—consume. High tariff increases the price of these productions, and compels the laborer to live from hand to mouth, paying a profit upon the thing of his own creation. High tariff enables the employer to receive \$5.00 a day for a man's labor, two dollars of which he places in the hand of the employer, the other in his own pocket. He appropriates the substance for his own use at its cost—original cost of the laborer, two dollars—and compels the employee to receive it at the cost of \$5.00, the price created by his tariff.



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arise and seek a divinely anointed King whose laws are made living exactions of divine justice, that they may establish equity in the earth in every domain of its life. We must, as a nation, seek the fountain-head of the spirit of obedience, and drink from it the love of that truth which shall make us free, free nationally and individually. Let us seek bondage voluntarily to all the laws of equity. Let them be laid upon us with all the exactions and restrictions of military discipline, that all our resources may be absorbed and utilized by the powers of an organic unity strong enough to equitably distribute every last atom of them, as the blood of a healthy body distributes its nutrition. Order is said to be heaven's first law; it keeps all things in subjection to their proper uses, the service of all, in which each is perfectly served. If we want the universe to be our servant, we must see to it that we are all absorbed in being perfect servants of the universe. Let the great outcry be for the freedom of perfect service. Lawlessness or license to do evil, brings both the individual and the nation into bondage to the fires of a hell so literal that there is no mistake about its burnings, for we see them every day, and hear the cries of anguish wrung from humanity by the perpetuation of sin, sickness, and death; we know that they will continue to be fed by devils of their own production.

Men and women of these *dis*-United States, it is time for us to right about face, to face each other fairly and squarely, to look each other in the eyes and confess our faults one to another! Let us own up that we have not obeyed the law of love, which is the law of life, and put ourselves in bonds to obey that law. It is time to cry again with a loud voice,—"*Repent, for the kingdom of heaven is at hand,*" time to make the kingdoms of this world the kingdom of Him whose right it is to reign, the kingdom of Him that overcometh. Man, the microcosm, is to become a divine kingdom; and man, the macrocosm, the same.

Our love for the giver of all law must be the spirit to subjugate us to perfect obedience to the law's behests. That same spirit will carry us to the throne of a kingdom that has no end, where self-government gives man the liberty of the sons of God, the kings and creators of the Glory of the Ages.

This proud, haughty, self-sufficient nation is to be brought very low in the valley of humiliation. It must bathe in its own blood, and eat of its own dung heaps. It will be mirrored in the waters of truth, and behold its own nakedness and deformity. It will lie in the bed of its own making and find it a bed of death. The bed of death has wrung confession and contrition from many a strong, proud man, and he has cried for a High Priest and a Saviour. This nation, as a man brought low, will cry, and be heard and delivered.

Who shall deliver us?—*Bertha S. Boomer.*

The purpose of government, in its supreme relation to social order, is not so much to regulate the conduct of men as it is to so insure the economy of things as to provide for the equitable distribution of the products of nature and art, and to so adjust the creation of the essential and ornamental as best to insure human happiness.

It is for the financial interest of the speculator to prevent the common laborer from being supplied with the essentials of life at producers' prices. The laboring masses produce the goods and wares which they—the masses—consume. High tariff increases the price of these productions, and compels the laborer to live from hand to mouth, paying a profit upon the thing of his own creation. High tariff enables the employer to receive \$5.00 a day for a man's labor, two dollars of which he places in the hand of the employer, the other in his own pocket. He appropriates the substance for his own use at its cost—original cost of the laborer, two dollars—and compels the employee to receive it at the cost of \$5.00, the price created by his tariff.



### The Money Power Responsible For Our Financial Ills.

#### Public Sentiment in Error Regarding the Necessity of Money as a Medium of Exchange.

J. H. Wood, of Detroit, Mich., while expressing his appreciation of a portion of the sentiments of THE PLOWSHARE AND PRUNING HOOK, brings forward points of conviction quite opposed to Koreshan thought in relation to the distresses that have fallen upon humanity. He says:—

"The man who first said that money is the root of all evil, and the one who modified the saying to 'the love of money is the root of all evil,' were both usurers, and certainly both were first-class liars."

That which Mr. W. calls the modified saying owes its birth to the teachings of Him of whom it is said: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

"Thousands of cases of starvation, suicide, and misery occur from want of money, and the proper rendering of the old falsehood ('the love of money is the root of all evil') should be, the want or deprivation of money is the root of all evil. \* \* \* The United States Monetary Commission declared that money is the vitalizing influence of industry," etc., etc.

Koreshanity teaches that the just bestowal of the proceeds of toil, that giving to each that which his hands or brain have earned, and the exchange of one product for an equivalent product, or products, would make want impossible. It further claims that money stands directly in the way of this righteous consummation, and must be swept out.

The Government of the United States is in the grasp of the money power; or more truthfully worded, *it is the money power*, and no commission empowered, directed, and remunerated by it, will raise its voice against money. Our senators and congressmen, whether active or "ex," are distinctly of the party opposed to the interests of the workingman. If the laborer reaps full return for his toil, there is nothing left the congressman but to go to work, and since he has a decided leaning towards supporting himself from the earnings of others, he takes very good care to keep the wool pulled over the "common" eye. In inclining to our rulers you hearken to the enemy who is robbing you of the proceeds of your toil. If incendiaries had fired your premises and were dancing by the light, would you listen so cheerfully to their opinions?

"Every one should realize these truths: the men who comprised the United States Money Commission were as learned and capable as the selfish, greedy old usurer who said that the love of money is the root of all evil."

We think every one should realize these truths: that men who fire buildings are connoisseurs of the blaze business; and it is a very idiosyncrasy of mentality which allows the throat splitting voices of the money power (the United States Money Commission, *et al.*) to be listened to as oracles, while the barn burners, after exercising their function, must trot for life, and without so much as a whisper! Millionaires never speak of abolishing the money system, and this should be a hint as to the source of the power by which their oppressions are made possible. Why, man, if a maniac bursts your door you essay to disarm him, and if you have not the strength to do so, that is the end of you; but the money power, whose greed has thrown it out of mental and moral balance, is let to grind the life out of you with its murderous weapon—*money*—without your raising a hand in self-defence!

"Give us money, and nothing more will be heard of monopolies, of high and low tariffs, of high and low wages, nor of strikes, nor lockups, nor boycotts, nor hard times, nor panics, nor financial crises, nor famine, nor distress, nor poverty, nor riots and revolutions."

Friend, there is quite a quantity of money in the land, and the majority of it has found its way through the hand of toil into the till of opulence. That, really, is the head

and front of the offending. As it has been, so would it be. If bank-notes should fly like locusts, or coins fall in showers, those whose faces are being ground would find but short respite. We are reminded of a little peanut vender, who in a fistic encounter with a bulkier fellow-countryman, was getting the worst of it, when out rushed his wife with intent to add a hatchet to her husband's natural resources. A bystander, whose diction had a local notoriety for force and inelegance, wrenched the blade from her grasp exclaiming, "You blamed little fool, don't yer see that Guido is getting licked like blazes, and do you want to see Pete cut his head clean off with this 'ere thing?" You men who are yearning for more money are in the same boat with the little woman and her little hatchet! You are a little tardy in understanding that if the money of the land were equally distributed among the dwellers therein, about the same persons who are now holding the bulk of it would, in the course of a quarter of a century or so, be again holding the bulk of it. They have the kind of talent that captures money, and to be captured in just that way is just what money was principally and primarily created for; and the *greater the amount of it, the more intense the agony of the wrestle that yields it up.*

"Ex-Senator John J. Ingalls, in the St. Louis *Globe Democrat* said of money, "There is no form of power so tangible, so substantial and palpable, so positive and so readily apprehended as that which accompanies and results from the possession of money" (*'Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven'*). The desire for money is the most constant and universal passion among men; not always—seldom perhaps—for its own sake, but for its consequences, its effects—what it commands and what it brings. Every person who is not rich and is honestly capable of thought will accept the above as true."

Yes, all, whether rich or poor, who are incapable of higher aspiration than the worship of Mammon, must acknowledge the truth of this lamentable condition which involves the all of humanity's dire decadence. All those who would rise from this fallen condition, must grow into the love of God and the neighbor, which precludes loving the instrument that enslaves the race.

The yearning for money is as abnormal an appetite as the yearning for whiskey, morphine, or opium. At certain stages of the mania, withholding would mete death to the victim whose insanity raves over the coveted bane as the only good in life. Really the dementia is not more extreme or repulsive than that of the gold fiend who hugs his shekels to a lean stomach and shivering bones. This cry for gold is a false cry. If we are to be clothed, is not a tweed coat or a calico dress closer to our need than gold leaf? If we hunger, are we not better served with an apple than a nugget?

"It is the want of money that is the root of all evil. There has never been anything in circulation in this country but the debts of usurers put in the form of money, or the little dribbles issued by government—just enough for a bait, which immediately goes into a pawn shop or bank, and then becomes banker's debts; and whoever must have money is compelled to give the bankers security for the amount with usury—to borrow the usurer's debts to use as money. Banker's debts are not money any more than any other person's debts; and this truth is the curse and crime of all history—that all the support and conduct of all nations has been carried on by usury. The Bible declared that the borrower is a slave to the lender. Jesus told the usurers that they turned the house of God into a den of thieves, and if the man who takes away the property of the widows and orphans upon chattel mortgages and gives nothing in return is a thief, then all bankers are thieves."

The wrongs inflicted upon the people by the banks are not likely to be exaggerated; but we must reflect that all this abuse has been allowed to creep in through countenancing the lie which exists in every piece of metal that has received the impress of the Government stamp. Not one of those coins tells its story correctly. A few cents of intrinsic worth plus more than seventy-five per cent of extrinsic falsehood,



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"For over forty years past the census statistics show that crime and criminals have increased five times as fast as the population of the country."

The greed of the oppressor and the crimes of the oppressed support a connecting link the function of which is aptly set forth in the introduction to the pamphlet which some one sent you some years ago. We quote the language as being worthy a place with the "line upon line and precept upon precept" which, through the teachings of our Leader, will be bestowed upon humanity.

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### The Labor Unit Correct.

We are now in times which try men's souls. Failure of crops, shutting down of factories, strikes, cyclones, pestilence, famine,—all these operate to teach people that the Brotherhood of Man means more than mere babbling. I talked with a man who tries to argue himself into the belief that there is no God and that everything comes by chance; this effort has succeeded in making a blind fool of him. This same party rents his farm and lives from the proceeds of his neighbor's toil; his cursed greed may operate to keep him in darkness. The communistic idea is perfectly abhorrent to him; yet, owing to an almost complete failure of crops, his share of the crop will not carry him through the year, even though he practice rigid economy. If he, receiving part of the crop,—one half of it in this case,—cannot live, how, in the name of all that is sacred, can the man who performed all the labor manage to exist?

The laborers and the producers who think to settle this question by political action make me tired. So far from being able to formulate a system of unity, it is a difficult task for them even to recognize a perfect system after an illuminated mind has formulated one. Some of the wise boobies and money-god-idolaters sneer at the idea of ten hours' work representing ten bushels of wheat (the equivalent unit of labor in the Bureau of Equitable Commerce); they say they would like to work for that, citing the product of the farms here which are yielding from three to five bushels per acre. If asinine stupidity could go further I would like, for curiosity's sake, to see an exhibition of it. It is true that the wheat crop will not pay the cost of harvest, oats are nothing, corn is a failure; yet this in no manner operates against the unit of labor. We are above and independent of the competitive system. Where the Mississippi River flows from Lake Itasca, a man can jump across it, yet it is called the Father of Waters. Because I have jumped the Mississippi River at Lake Itasca, it does not follow that I can jump it at St. Louis or New Orleans. Because wheat only averages five bushels per acre, here and now, it does not follow that it always has and always will. Since this county was settled,

fourteen years ago, there has been wheat enough produced to feed the people of the county for one hundred years; yet there is not any wheat in the hands of the producers nor in the elevators. The mills of the county are idle, not a sack of flour in stock, yet these mills, run at full capacity, would turn out three hundred sacks or one hundred and fifty barrels per day. Under the operation of the Bureau of Equitable Commerce the surplus would be stored against a scarcity, and the fearful worry and strain which the mind has to undergo for fear of want would be removed. All would have plenty; no one would have too much.

Under a proper economic system, a yield of fourteen bushels of wheat per acre would represent ten bushels of wheat for ten hours' work. Under competition, it will not do this because the lion's share goes to pay some one for the privilege of raising it. I have raised as high as thirty-two bushels of wheat per acre and as low as four bushels. The average of my personal experience has been above fourteen bushels, though the crop from ninety acres, for the year 1894, will not feed the teams and persons of the family engaged in raising it, let alone paying the cost of production and rent of land.

The people have been blinded by greed and avarice; they have trampled each other under foot in the mad scramble for spoils, until the spoils system has born its bitter fruit in destitution. Millions are idle because they cannot find work. They exist; how, no man can tell. The resources of charity—so called—were taxed to their utmost capacity last winter. The producers have not raised enough for their own support for the coming year. Millions of idle men and women in destitute circumstances tramp the county, looking for work; the horrors of a long, cold winter are before them. In the meantime, food and clothing have been stored in warehouses till they are ready to burst.

Now is the opportunity for the rich to prove their belief in the Brotherhood of Man, by aiding the Bureau of Equitable Commerce in its effort to reach the poor and needy. Work! Work!! Work!!! before the maelstrom of the wrath of God sweeps you and your riches into oblivion.—*W. H. Pavitt.*

### Truth the Only Basis.

It appears to be taken for granted by a great many people, that reformers have a right to exaggerate, and that the only way to attract public attention to evils of various kinds is to throw them into very bold relief. This is what is always said in defense of the exaggerated statements sometimes put forth by zealous and earnest men in behalf of the cause for which they are pleading. But exaggeration is essentially vicious because it is essentially untrue; being untrue, it is likely to injure, by reaction, the cause in the interest of which it is used. Nothing is ever gained by untruth or overstatement. The reformer must see very clearly the wrong which he is trying to redress, and must hold to his reform with a conviction so intense and a zeal so concentrated that perhaps he may speak of the wrong at hand, as if it were the only wrong under which men were suffering. This lack of perspective may be a necessary part of the intellectual equipment of the reformer, but there is no untruth in this. It is simply separating one evil from a greater number of evils and putting immense emphasis upon it. But when the reformer exaggerates, he introduces an untrue element; he overstates his case by practical misrepresentation.

There have been times when society was not critical, and exaggeration passed for emphasis; but the popular spirit is, in a way, much more scientific than it used to be, and the methods which succeeded fifty years ago would fail disastrously today. Nothing prejudices intelligent people more than false statements in behalf of a good cause. To gain the support of dispassionate people there must be an appeal to truth, and truth involves discrimination, not wholesale condemnation. No good cause gains by exaggerated advocacy. Truth is the only basis of genuine agitation.—*Outlook.*



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It appears to be taken for granted by a great many people, that reformers have a right to exaggerate, and that the only way to attract public attention to evils of various kinds is to throw them into very bold relief. This is what is always said in defense of the exaggerated statements sometimes put forth by zealous and earnest men in behalf of the cause for which they are pleading. But exaggeration is essentially vicious because it is essentially untrue; being untrue, it is likely to injure, by reaction, the cause in the interest of which it is used. Nothing is ever gained by untruth or overstatement. The reformer must see very clearly the wrong which he is trying to redress, and must hold to his reform with a conviction so intense and a zeal so concentrated that perhaps he may speak of the wrong at hand, as if it were the only wrong under which men were suffering. This lack of perspective may be a necessary part of the intellectual equipment of the reformer, but there is no untruth in this. It is simply separating one evil from a greater number of evils and putting immense emphasis upon it. But when the reformer exaggerates, he introduces an untrue element; he overstates his case by practical misrepresentation.

There have been times when society was not critical, and exaggeration passed for emphasis; but the popular spirit is, in a way, much more scientific than it used to be, and the methods which succeeded fifty years ago would fail disastrously today. Nothing prejudices intelligent people more than false statements in behalf of a good cause. To gain the support of dispassionate people there must be an appeal to truth, and truth involves discrimination, not wholesale condemnation. No good cause gains by exaggerated advocacy. Truth is the only basis of genuine agitation.—*Outlook*.



## B. O. Flower on the Strike.

It is noteworthy, although not at all surprising, that this high-handed and, in essence, thoroughly despotic action on the part of the Government has been most extravagantly praised by the great Republican papers of this country. In fact, I know of no Democratic journals which have been so thoroughly fulsome in praise of Mr. Cleveland and Mr. Olney as the great Republican journals of the nation. Senator Davis of Minnesota well voiced the spirit of the Republican Party in his utterances in the United States Senate, and the unseemly haste with which the Republican senators rushed on record as applauding Mr. Olney's action, when there seemed to be strong likelihood that the Knights of Labor would insist on asking for his impeachment, shows that the Republican Party was anxious that the administration should not be more beholden to trusts and corporate powers than the party which has been so largely responsible for the fostering of those giant monopolies which are rapidly transforming the Republic into despotisms of capital. The action of the United States Senate can only be compared to that of the senate of ancient Rome under the Cæsars.

The sending of federal troops into the State of Illinois on the heels of the indefensible and amazing action of the Attorney-general in regard to the injunctions, could not fail to have any other effect than that of the waving of a red flag before an infuriated bull. And it is my conviction that had the Government displayed an impartial and judicial spirit during the strike, not only would it have been ended by the railroads and Pullman coming to terms within a few days, but there would have been, in my judgment, no destruction of property and no slaughter of human lives.

That this action will cost the Democratic Party hundreds of thousands of votes in the coming elections is certain; but let all the voters bear in mind the fact that the President, in this matter, as in his stubborn and determined course in forcing the country to accept monometallism, has found his most enthusiastic supporters among the leaders of the Republican Party. This strike has demonstrated two things; viz., that the two parties are owned and controlled by the trusts, corporations, and gamblers of Wall Street, and that unless the industrial millions bind themselves together at once and vote as a unit there is nothing before them but hopeless serfdom.

A great deal has been said about maintaining order at any cost. This is exactly the cry raised by Russia. Order without justice, whether found in the land of the czars or the Republic of America, speaks of the presence of a despotism which, if tolerated, is bound to grow more and more cruel with each succeeding year. It is fortunate that the Republican Party, as well as the Democratic, has seen fit to go on record in the Senate, and also through its great national organs, has given unqualified support to Mr. Olney and the President in the un-American and wholly indefensible spirit displayed.—*In Letter to Chicago Times.*

## The Strike and its Lesson.

It is a curious fact that the daily press throughout the country is unanimous in the statement that the great strike is a failure. Indeed the general opinion of the weekly press of the two older parties is, that failure is to be written upon every effort of the men to obtain from their millionaire employers an advance on their schedule of wages. We would not be so astonished if these exponents of the capitalistic system did not seek to persuade their readers that no good has come, or ever can come, out of the terrible experiences of the last few weeks. It is another instance of the hasty pronouncement of failure upon an effort, simply because the local object in view has been denied those struggling for it. The great, truly great, principle at stake in the contest is overlooked, and the influence of the agitation and the struggle upon the public mind is obscured. To us it seems that the strike, in this larger, more important sense, has been a marked success. The great struggle against the crushing monopolies has been opened up and so exposed to view, that more than ever before the people realize what monster-monopolies are among us. Attention has been called to the methods they employ, to the heartless manner in which they entertain the plea for simple justice, and, furthermore, the question of a remedy for all this trouble has been discussed with more earnestness than ever before.—*Progressive Age.*

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## GRAINS OF WHEAT.

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What Agitation Is.

It is the custom of the superficial—and of plutocracy and its tools—to sneer at and condemn those who point to the present inequitable social conditions and to the depression of industry and trade, as products of class legislation; they would remedy the evils by the repeal of such legislation, as agitators. Though uttered contemptuously, the epithet is really complimentary, and it is to the credit of the reformers that they fully deserve it. What is agitation? Wendell Phillips, himself one of the foremost agitators of his day, an apostle of freedom and an orator whose words and fame will survive while love of liberty is cherished in American hearts, has defined the term more fully and luminously than any of the lexicographers. The definition is embraced in his enduring and eloquent address on Daniel O'Connell, one of the greatest men of the ages. Mr. Phillips says:—

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Whenever pimples, boils, and ulcers appear on the surface of the body, it is a certain sign of corruption in the blood. You may rub on lotions, you may bind on poultices, but unless you can purify the blood these disagreeable things will continue to appear. So it is in our national affairs. We have millions of idle and hungry people, we have more criminals, more insane, more prostitutes, more paupers, more vagabonds, *per capita*, than ever before in the nation's history. We have strikes, nation wide; we have lockouts, boycotts, riots, and bloodshed. Revolution threatens. No one dare prophesy what an hour will bring forth.

Call out your troops; shoot down the riotous mobs; imprison the strike leaders; fling all begging vagabonds into jail; fine the poor prostitutes, and send them to prison; revile the world's unfortunates:—you'll not cure these evils that way, however. The nation's blood is corrupt. Selfishness saturates the whole system. The money grabber is honored; the laborer is robbed. Our legal system sustains special privilege by which the few get rich; it robs the many of their natural rights and opportunities, miring them in the swamps of poverty. These evils will continue while injustice is wo-

ven into the fabric of our laws. Force solves no problem. Torture the wretched, and you only enrage them. The weight of injustice transforms the man into the brute. Let society beware of the brute.

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