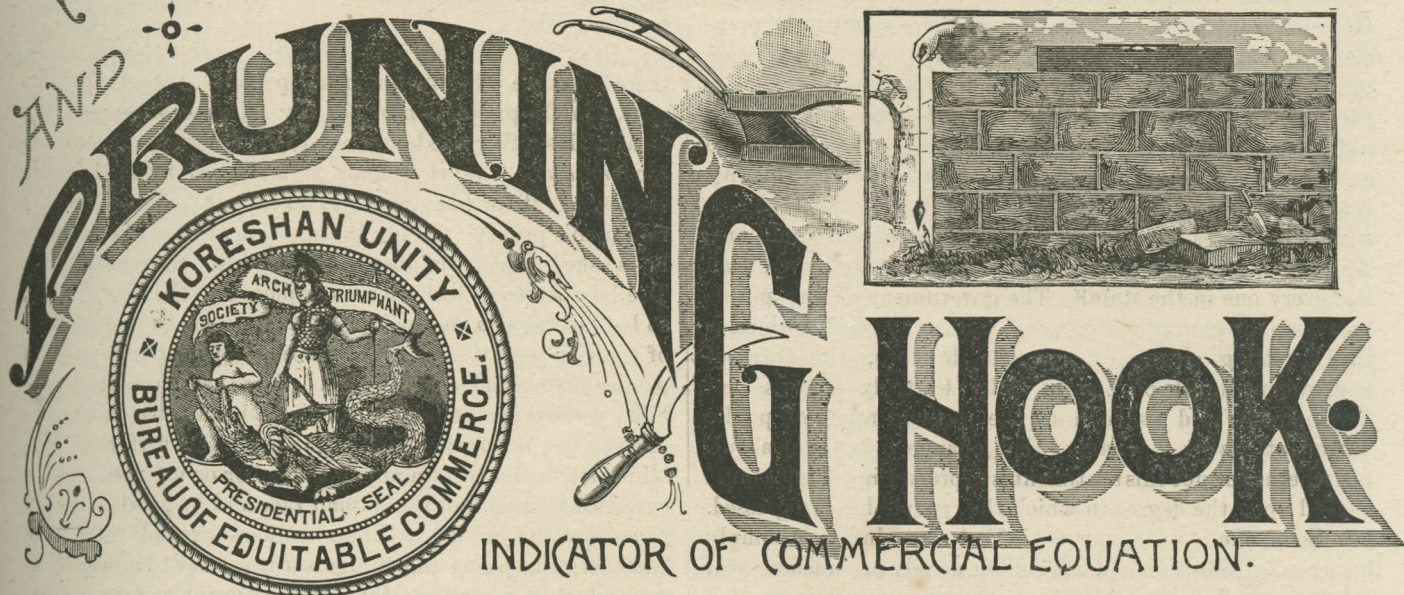


THE PLOWSHARE



Vol. II. No. 9.

CHICAGO, ILL., SEPTEMBER 1, 1894.

\$1.00 per Year.

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KORESH, FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

Organic Law the Basis of Power.

The masses constitute the voice and power of the people. The wealth of the world consists of the resources of nature and the products of industry and economy. The voice of the people resides in its power to make itself heard through any process of organic expression which it may constitutionally provide through its organic law, best accomplished through a written instrument for the regulation and execution of that voice.

The rights of the masses have been and are violated through the ballot. The voice of the people, which was designed to legislate for the interests of the whole, has so prostituted its service by such a neglect of its interests as to allow the so called servants of the people to become their arrogant and tyrannical masters. Through the organized and economic direction of the popular voice, this can all be changed and a peaceful revolution inaugurated.

There can be no patching up of the old garment. Old things must pass away, and all things shall become new. The pivot around which the revolution must move is the

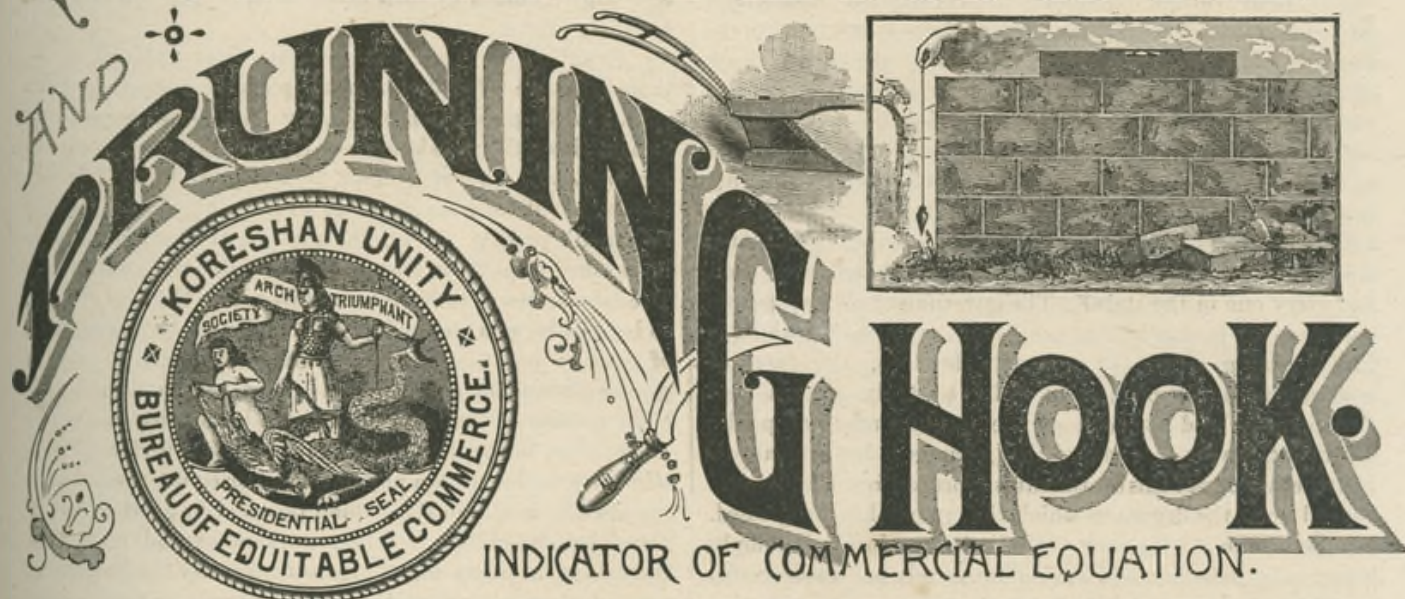
commercial nucleus, because commerce is the primary incentive to all civic activity.

The discussion of the gold and the silver question has opened the minds of the people to the fact that a stamp upon a piece of gold, silver, paper, copper, or nickel, by a responsible authority, renders that representation good for whatsoever is stamped upon its face as its authorized denomination; hence, so called money is fiat over and above its intrinsic commercial value. Its actual value is its price in labor for commercial uses when stripped of its fictitious valuation through its removal from the influence of all government fiat,—the stamp alone being the property of Cæsar. If the stamp upon gold, silver, copper, nickel, or any other substance, increases its purchasing power, or if the stamp upon gold by the governments of the world enhances its valuation and renders the commodity dear or hard to obtain, requiring more labor for its acquisition, it necessarily renders labor correspondingly cheap. The higher the price of money, the more labor it requires to obtain that money; and labor depreciates in proportion to the appreciation of the price dollar,—that price being determined by its demand upon labor.

If the gold dollar is worth one dollar and thirty cents, it demands thirty cents more labor to procure it than if it were worth just one hundred cents. If the fiat on that dollar, which denominates its valuation as one hundred cents, renders it valuable in proportion to the fiction or tariff thus placed upon it by the Government, its intrinsic value being twenty-five cents commercial use, its fictional valuation being seventy-five cents in advance, seventy-five cents more labor is demanded to procure it than if the watered stock were removed by displacing the fiat. The settlement of the commercial question is the settlement of the financial question. It cannot be settled upon any other issue than the recognition of the fact that labor, not so called money, is the standard of commercial value. Place gold, silver, copper, nickel, iron, and coal, with every other mineral, and all land products, at one end of the balance, then place labor at the other end, and you have the true relationship of capital and labor.

The conflict of capital and labor will not reach a settlement on any of the present lines of agitation; they pave the way but do not supply the solution to the great problem. Its solution is the settlement of the problem of life.

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The Revolutionary Spirit.

Is it possible to accomplish revolution through other means than violent resistance to constituted authority? Koreshanity teaches that it is. But there seems to be prevalent an idea that political revolutions always begin in acts of rebellion against government. The revolutionary principle, pre-eminently represented in history by the Anglo-Saxon nations, is defined by most historians to be the right to actively resist unjust impositions of government. But this supposes minds sufficiently illumined to be able to decide what constitutes justice or injustice under given conditions. And is this right of judging for the whole to be given each and every one in the state? The government of any people expresses the genius of that people. As the genius, which is the begetting power, of a people develops, the form of government must change in order to truly express that development; and as soon as the preponderance of public sentiment favors a change, that change is brought about, but whether or not this sentiment is expressed in violence must depend upon the degree to which that people has progressed.

Some one has flippantly said that a revolution is simply a successful rebellion and a rebellion merely an unsuccessful revolution. This is misleading. Among the Romans the word *rebellion* was originally used to describe an open resistance to their government by nations that had been subdued in war. It means to make war again, and according to the significance usually given it, implies a resistance in act to existing authority. Rebellion would seem to properly apply to those acts of a conquered people by which things are made uncomfortable for the conquerors; but revolution is always accomplished by the indomitable people or element. Rebellion is a warring against existing conditions, while revolution is a moving out from under the influence of existing conditions. Historians have unanimously praised John Hampden's resistance to the unjust ship-laws as being an expression of the revolutionary spirit. But in reality the true revolutionary spirit of the Anglo-Saxons was being expressed at that very time in another place by the men who had taken themselves out of the English nation and were laying the foundations of a new empire in America. What took place in England in the seventeenth century was but the reflection of what was being accomplished in America at that very time. The War of Independence in the next century was not the revolution. It simply indicated that the revolution was accomplished. It was the period at the end of the sentence, showing that the sentence was closed.

The revolutionary spirit of the Anglo-Saxons is based upon the love of justice. It has never been, in the supreme sense, a resistance to unjust laws so much as a reaching out after laws expressing a higher standard of justice than the existing legal enactments. It does not operate directly to destroy, but to build better than before. This spirit is today finding its highest, its most complete, its ultimate expression in the establishment of the System of Commercial Equation. A just commercial principle is the nucleus of this great movement. THE PLOWSHARE AND PRUNING HOOK will keep this principle prominently before the public until a predominating sentiment is created, when, through organic effort, the revolution will be accomplished without violence. This does not imply that during the progress of this culminating revolution of the ages there may not be committed acts of violence, but no such acts will be committed by those within the System, all such acts being reflex expressions of the true revolutionary spirit.—Ella M. Castle.

When the interests of one half of the capitalistic thieves are subserved by a high tariff, and the other half by free trade, according to the character or location of the business, there is something wrong somewhere.

Why Are Laboring Men Poor?

The popular answer to this question would be, "Because they are defrauded by their task-masters of full remuneration for their labors."

Granting that this is the largest, most external cause, there are some other factors not so palpable, but perhaps more potent in the production of poverty. In the first place let us ask, Has either the laborer or the rich man any *moral responsibility*? The rich man is arraigned by the laboring classes. Is it for hiring men to do iniquitous labor for the rich man's profit? Oh no, the question of *what kind* of labor he is asked to perform does not enter into the controversy. The laborer seems to have no scruples as to the *kind* of work, so long as he gets well paid for it. It seems to be demanded of the rich man that he have moral responsibility only in paying his workmen just wages. There is moral responsibility resting on the laborer (and in a less degree on the employer also) as to what kind of labor he shall perform. Certain kinds and a certain amount of labor or use needs to be exercised to maintain the human race and to provide needed recreation and culture. When workers expend their time and energy in producing things *not* necessary to life or legitimate pleasure or culture, they are wasting their time, energy, and wealth, and to that extent impoverishing the race. Every barrel of whisky made by labor helps make the people poor. Every field of grain raised to make spirituous drinks takes labor that might be expended in raising food for the hungry and building shelter for the homeless; instead of which it results in dethroning human reason and degrading humanity. Every field of tobacco raised, every box of cigars or pound of tobacco manufactured, every pipe beautifully carved, every effort made to sell or buy the noxious weed and its concomitants, is a sacrifice of human labor laid on the altar of evil pleasures. Labor spent in making munitions of war, in sustaining armies of idle men to uphold the thrones of tyrants under pretense of supporting the Government, is labor spent in evil works, and hence is worse than wasted.

There are thousands of things that men do for pay that are not necessary for life or true recreation. They are a detriment to the race, alike to the rich and the poor. Has the laborer no moral responsibility about performing these labors?

The results of evil labors enslave the laborer more than anything else. They enslave his mind by blunting the moral faculties, and leave him an easy prey to the designs of rapacious capitalists. If the labor organizations could strike against engaging in evil works—even in permitting others to engage in them—they would win the sympathy and support of all well-meaning people, and gain perception, judgment, and unanimity of purpose sufficient to enable them to devote labor to its legitimate purpose—providing for the *needs* of all humanity, that is, all of humanity having the spirit of helpfulness; those who have not should suffer awhile until they feel willing to at least help themselves.

It seems that as long as people are willing to serve in the Devil's work—offered them by capitalists and various money powers—they cannot reach the force of mind that will both know *what* to demand and *how* to reach and maintain it, in order to establish just relations of labor and products.

The labor problem is to be settled by force of *mind* not by force of arms. Labor and capital may, probably will, come to conflict of arms; but the ultimate adjustment of their relations must be made by rational judgment. Mental and moral power sufficient to adjust the relations of labor will have moral force to decide that labor is degrading and impoverishing itself in producing evil and useless things. Labor must enrich itself by providing for every one of its sons and daughters beautiful homes, abundance of healthful food, suitable clothing, and *time* and opportunity for healthful and pleasurable recreation and culture of mind and body. There

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Will the muscle be directed by the head?—*Alice Fox Miller.*

The Absurdity of American Poverty.

America is spoken of as a highly civilized nation. To be civilized is defined to mean reduced to order, refined and cultured. Let us consider the question of our civilization in harmony with the generally accepted definition of the term civilized. How much are the affairs of this nation reduced to order in the exemplification of the fundamental principles of its Constitution? The primary purpose of government would seem to be the orderly, equitable distribution of a nation's resources for the well-being of all its citizens.

Who knows the limit of our national resources? Neither tongue nor pen has revealed it. No nation was ever richer in intrinsic wealth, raw materials, and power to utilize them. Nevertheless, according to our financial records, it is true that ours is a bankrupt nation; statistics clearly show, what eyes everywhere can see, that we have millions of citizens struggling with dire poverty as wage slaves, and other millions reduced to the degradation of being objects of charity. Surely the orderly, equitable distribution of its resources is not a characteristic of this nation's civilization. Our country is capable of sustaining a vast population in the environment of most magnificent luxury, *under righteous conditions*. Dr. Josiah Strong, in his little book entitled, "Our Country," says, in the chapter on "National Resources," "Place the fifty million inhabitants of the United States, in 1880, in Texas, and the population would not be so dense as that of Germany. Put them in Dakota, and the population would not be so dense as that of England and Wales. Place them in New Mexico, and the density would not be so great as that of Belgium. Those fifty million might all be comfortably sustained in Texas. After allowing say 50,000 square miles for desert, Texas could have produced all our food crops in 1879, grown as we have seen on 164,215 square miles of land; could have raised the world's supply of cotton,—12,000,000 bales, at one bale to the acre,—on 19,000 square miles, and then have had remaining for a cattle range, a territory larger than the state of New York."

A vast amount of land, long generally regarded as useless, is found capable of the highest productiveness when subjected to the benefits of irrigation and a little overturning. E. V. Smally says that in the spring cattle come out of the so called bad lands of Dakota as fat as though they had been stall-fed all winter. This shows clearly the quality of the nutriment which can be drawn from the soil. Place such facts as these concerning our food producing resources over against those being frequently recorded in our morning papers concerning the starvation and distress of the unemployed and the wage slave, now here and now there,—just now in the model town of Pullman, that notorious suburb of Chicago! It is a published statement that there are at least a hundred and fifty thousand people in New York City so poor that they awake in the morning not knowing where their breakfast is to come from. "The curse of the poor is their poverty." God help them!

Surely if this is a government *of the people, by the people, and for the people*, the people must be a pack of idiots to serve themselves so badly in a land of such marvelously rich resources.

That favorite book of cranks, the Bible, says, "My people perish for lack of knowledge." The people perish sure enough, and it must be because of *something*. Yet if there is a nation under the sun boasting education and free educational facilities, it is this same America. Schools certainly dot the land. To educate is to draw out, to so develop the resources within the personality, that he may avail himself, according to wisdom, of all the resources without, to the end that he may become all that he is capable of becoming; that he may enjoy, and be enjoyed by all. Comparatively few seem to be in a state of deep gladness, or are enjoyed by many. The masses are in the companionship of general misery, helpless in ignorance. We have no reason to congratulate ourselves on being an educated nation, when so few can properly provide for themselves, and the few who cannot do it without oppressing and outraging others, thus becoming objects of envy, hatred, and malice. A culture that fosters pride, vainglory, and schism is an outgrowth of the Devil's planting. We have something to learn in the way of divine wisdom before we can lay any claim to being either educated or cultured.

Mr. Strong, to bring before us a very deep realizing sense of our vast resources so far as territory is concerned, presents his facts in various ways to make them vivid. He says: "What then would we say of a republic of eighteen states each as large as Spain, of thirty-one each as large as Italy, or of sixty-one each as large as England and Wales! What a confederation of nations! Take five of the six first-class powers of Europe, Great Britain and Ireland, France, Germany, Austria, and Italy, then add Spain, Portugal, Switzerland, Denmark, and Greece; let some one greater than Napoleon weld them into one mighty empire, and you could lay it all down in the United States west of the Hudson river, *once and again and again*—three times. Well may Mr. Gladstone say that we 'have a natural base for the greatest continuous empire ever established by man.' And well may the English premier add, 'And distinction between *continuous* empire and empire severed and dispersed over sea is vital.' It is said we have one million five hundred thousand square miles of arable land, and this estimate is very small. China proper supports a population of four hundred million on a territory one half of ours, not including Alaska. Our arable lands are in excess of those of China, by hundreds of thousands of square miles." Mr. Edward Atkinson says, "Where we now support sixty million people, one hundred million could be sustained without increasing the area of a single farm or adding one to their number, merely by bringing our products up to one average standard of reasonably good agriculture, and then there might remain for export twice the quantity we now send abroad to feed the hungry in foreign lands." It is safe to say that our agricultural resources properly and fully developed could sustain a thousand million souls.

But the wealth of this nation is not all in its top soil; quite as much may be found beneath it in coal and iron mines, in mines of all manner of useful and beautiful substances, in oil wells, gas wells, and hidden treasures of all kinds yet to be discovered. With all this wealth in the soil and under the soil, there is still wealth untold above the soil in the brains of the millions who tread it. *These* are all the undeveloped resources of the kingdom of the Gods. The "dream city" of the world was but a pale shadow, a brief foretaste of the material glory of the ages to come when men shall have learned wisdom.

American operatives as a class are the most ingenious and intelligent in the world, the great reserves of their gifts are dammed back and dormant, awaiting the quickening

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That favorite book of cranks, the Bible, says, "My people perish for lack of knowledge." The people perish sure enough, and it must be because of *something*. Yet if there is a nation under the sun boasting education and free educational facilities, it is this same America. Schools certainly dot the land. To educate is to draw out, to so develop the resources within the personality, that he may avail himself, according to wisdom, of all the resources without, to the end that he may become all that he is capable of becoming; that he may enjoy, and be enjoyed by all. Comparatively few seem to be in a state of deep gladness, or are enjoyed by many. The masses are in the companionship of general misery, helpless in ignorance. We have no reason to congratulate ourselves on being an educated nation, when so few can properly provide for themselves, and the few who cannot do it without oppressing and outraging others, thus becoming objects of envy, hatred, and malice. A culture that fosters pride, vainglory, and schism is an outgrowth of the Devil's planting. We have something to learn in the way of divine wisdom before we can lay any claim to being either educated or cultured.

Mr. Strong, to bring before us a very deep realizing sense of our vast resources so far as territory is concerned, presents his facts in various ways to make them vivid. He says: "What then would we say of a republic of eighteen states each as large as Spain, of thirty-one each as large as Italy, or of sixty-one each as large as England and Wales! What a confederation of nations! Take five of the six first-class powers of Europe, Great Britain and Ireland, France, Germany, Austria, and Italy, then add Spain, Portugal, Switzerland, Denmark, and Greece; let some one greater than Napoleon weld them into one mighty empire, and you could lay it all down in the United States west of the Hudson river, *once and again and again*—three times. Well may Mr. Gladstone say that we 'have a natural base for the greatest continuous empire ever established by man.' And well may the English premier add, 'And distinction between *continuous* empire and empire severed and dispersed over sea is vital.' It is said we have one million five hundred thousand square miles of arable land, and this estimate is very small. China proper supports a population of four hundred million on a territory one half of ours, not including Alaska. Our arable lands are in excess of those of China, by hundreds of thousands of square miles." Mr. Edward Atkinson says, "Where we now support sixty million people, one hundred million could be sustained without increasing the area of a single farm or adding one to their number, merely by bringing our products up to one average standard of reasonably good agriculture, and then there might remain for export twice the quantity we now send abroad to feed the hungry in foreign lands." It is safe to say that our agricultural resources properly and fully developed could sustain a thousand million souls.

But the wealth of this nation is not all in its top soil; quite as much may be found beneath it in coal and iron mines, in mines of all manner of useful and beautiful substances, in oil wells, gas wells, and hidden treasures of all kinds yet to be discovered. With all this wealth in the soil and under the soil, there is still wealth untold above the soil in the brains of the millions who tread it. *These* are all the undeveloped resources of the kingdom of the Gods. The "dream city" of the world was but a pale shadow, a brief foretaste of the material glory of the ages to come when men shall have learned wisdom.

American operatives as a class are the most ingenious and intelligent in the world, the great reserves of their gifts are dammed back and dormant, awaiting the quickening

touch of a new life and a new hope to waken them to activity in a service remunerative and satisfactory enough to be a continuous delight. Toilers of earth, bound under the curse to eat your bread by the sweat of your brow, the time has come for the voice of Righteousness to proclaim through your lips, "There shall be no more curse"; the time has come to arise as a nation and establish equity. Industrial education for all that each may serve all, and Equitable Commerce—without money, not for price nor reward, but that each may equitably share with all and in all—shall be the fruit of national obedience to the law of EQUITY.

"Westward the course of empire takes its way." The greatest empire the sun has ever shown upon—the kingdom of righteousness in earth—is even at our doors. It is a child to be born in earth—a child of the King whose name is love, whose mother's name is wisdom.—*Bertha S. Boomer.*

Sweep Money Out of Existence.

Our country is set upon by a condition unparalleled in modern history. This condition is neither a fledgling from the skies nor from No Man's Land; the nest-egg of mischief was hatched right here amongst us. Whatever cause has enveloped us in this unrighteous effect is as unrighteous as is the effect. Since gold with paper money superimposed is the watchword and guerdon of success of those people (the bankers) to whose machinations are due the prevailing misery, what is the sequent conclusion? That the use of money is unhallowed, and that it is the prime ally of the men that are out-Arnolding Arnold. Some will oppose the plea that the ruin has been wrought by the improper use of money; but we must contend that money of itself is unholy, since neither the metal nor the rag possesses the inherence of its claim. Subtract the stamp from the metal, letting it be well understood that it will never again be used as money, and you have depreciated its value many fold; subtract the stamp from the rag, and who is so poor as to thank you for the residue?—*A. T. Potter.*

Production and Consumption.

Production and consumption are the two prime factors in the problem of life and in the solution of the so called capital and labor question. The word economy, from *oikos* (*oikos*), house, and *nomos*, law, meaning the regulation of the household, implies such a direction and appropriation of all that pertains to administration as to preclude the fictitious and wasteful expenditure of force in the efforts to provide, and the profligate disposal of the productions developed by the application of whatsoever energy is employed in production. The drudgery of humanity, (the overwork) as a general necessity, comes largely, we might say altogether, from the profligate dissipation of the various things produced by labor. Those who live luxuriously are wasting these products, and the burdens of the wage workers are the result of the lavish expenditure of those who have no consideration for the toiling masses.

The greatest amount of production with the least expenditure of mental and physical energy, is the first principle of a sound system of economics. Every healthy man, woman, and child, under a well organized and well directed adjustment of human relations, may—while being educated—be employed in the creation of the uses of the individual to such extent that, with a small amount of expenditure and with little exhaustion, a large amount of production may be accomplished. The more labor-saving machinery and the more water, steam, electric, and other mechanical power employed, the less manual labor required; hence, fewer hours of drudgery will be demanded of the physical toiler.

REFORM PAPERS, ATTENTION!

Education and Social Reformation.

The Power to Be Opposed Is in General Procedure a Unit.
The Plan Which Shall Displace Money.

The wail of stricken millions has startled into existence a numerically strong array of reform sheets, whose ostensible mission is to educate the people into ameliorated conditions. Those most potent arguments, hunger and rags, have convinced the "common people" that reform is necessary; hence an unobstructed field for the social reformer.

The word education, as well as he who educates, occupies an anomalous position. We are apt to look upon an education as the acme of achievement, and upon an educator as a benefactor. In both conclusions we are more often wrong than right. An education in fallacy is sowing the tares, and he who sows them is the enemy. Our juvenile text-books are permeated with the money scheme, and here has education wrought bitterly. Knickerbockers and pinafore con the page which descants upon the necessity of possessing money. Mr. A. has need of a dozen buttons and a darning needle. He has a bushel of potatoes to sell; but for the remedy unparalleled—money—Mr. A. would require to find fulfilled in the same Mr. B. the need of potatoes and the ability to dispense a darning needle and twelve buttons of the desired size, shape, quality, and color. Before Mr. A. has achieved this, he has experienced enough of variable vicissitudes to lead him, with Mantalini, to pronounce life "a demmed horrid grind." Then follows the pathetic pickle involved in the facts that a bushel of potatoes exceeds the worth of those buttons and that darning needle, and not among all the effects of Mr. B. is there anything for which Mr. A. has any earthly use!

In the speculations of our reform papers, money is allowed to occupy the position of redeemer, and thus the taresowing proceeds. The perpetrators of the widespread robbery have spent their lives in the consideration of these subjects, and they know that without the existence of money their power to control the labor, and thus the lives of the populace, would no longer be theirs. The Hazzard Circular in speaking of the control of labor by controlling the wages, says, "This can be done by controlling the money." The Panic Circular in directing the bankers how to proceed to bring about a condition required by the interests of the bankers, makes use of these words: "You will at once retire one third of your circulation and call in one half of your loans. Be careful to make a money stringency felt among your patrons, especially among influential business men." "A gold basis for money circulation must be accomplished. We must proceed with caution, and guard well every move made, for the lower orders of the people are already showing signs of restless commotion. Prudence will therefore dictate a policy of apparent yielding to the popular will—until all our plans are so far consummated that we can declare our designs without fear of organized resistance." (*Wall St. Circular.*)

How can any one believing in the divine authenticity of Sacred Writ, doubt that money is the prime evil to be swept out in the demolition of an unsatisfactory social system? Failing this, how can one peruse that quartet of expressions of diabolism termed the Hazzard, the National Bankers', the Wall St., and the Panic Circulars without comprehending for himself that "the love of money is the root of all evil"? He who after reading these documents fails to see why the doctrine of the abolition of money would cause a howl to go up from these corner promoters, panic promoters, and starvation creators, is too dull to be taken into consideration!

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it will never be relinquished but through necessity, for with its relinquishment the oppressor *goes to work*, and can only enjoy that which he produces.

The only hopeful opposition to concerted action is through concerted action. The successful general, after learning the nature of the weapon in the hands of the opposing force, arms with view to cope with that weapon; but his final effort is toward the unitized action of his hosts. He meets organized effort with organized effort: but our reform papers have so far eschewed all steps toward organization. Our native land, and finally the world, is to be rescued, else given over to wrack and ruin. Matters which pale into insignificance when compared with this desperate need, have called their adherents into convention and congress; but our educators of the public sentiment stand apart, each striving to bring his own remedy to the front.

The reform editors of the United States may bring to their service nearly the entire army of workers of the United States. It is in their power to supplant the prospective bullet with the ballot. If they mine to and expose the root of the evil, they may be able, without bloodshed, to lay the axe thereat.

The unit of exchange is money, but why may it not be wheat? Why may not government store-houses contain all that the people of the Government produce? Why may not a measure of the products of the soil be exchanged for an equivalent of the products of the loom? and why may not the surplus we send to this store-house be accredited to us on a slip of paper which will say we are to receive so much worth at any time we desire?

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Christianity and a Christian Nation.

Independently of prophetic declarations of a time of retribution, we see the gathering storm. There exists a principle and also a law of justice; and according to this law there will come a time when the hungry will be fed from the products of their own industry. There will come a time when it cannot be said that, while warehouses are replete with a superabundance, and the vaults of the millionaire are plethoric with the accumulations filched from industry, "There is neither food nor work for you; begone, ye vile rabble!"

This nation is avowedly Christian. Nevertheless it is a fact that, notwithstanding its pretensions, under the direct influence of professed Christian propaganda, the actuating energies are Pagan, not Christian. So called Christian effort is mainly devoted to the work of saving *souls* from going to hell. If the system is to be judged by the provision it makes for the *bodies* under its jurisdiction, the chances are that the souls are better off in the hands of the Almighty than under the protection of a system that allows those bodies to starve, which contain the souls it pretends to desire saved.

Are we opposed to Christianity? By no means. We do, however, most decidedly object to the mongrel thing called by that name.

There are two fixed and eternal principles in the economy of constructive design and activity, which must lie at the very foundation of the edifice of societal perfection. The first of these is industry or the performance of use; the second is prudence in the appropriation and distribution of the products of industry. However industrious a man may be, he will remain in poverty if he is imprudent and lacks discrimination in the application of the products of his toil.

The laws of vagrancy ought to be applied to the would-be aristocrat as well as to the poverty-stricken.

A General Attack on Corporations, Banks, Etc., by President Mims.

Amid the gloom, anxiety, and disappointment that have chilled the heart of every good citizen for some time past, we have great reason to be thankful for the liberal manner in which nature has responded to the hand of toil throughout our State. Provisions for man and beast are abundant. With our pastures filled with surplus stock, our granaries overflowing, our barns and sheds full, and our railroads begging for freight, we see on every hand thousands of our worthy citizens without employment, without money to buy these very essentials of life that we have to spare. In fact, time has only aggravated the distress and alarm of one year ago. Humiliating as this fact should be to every American citizen, it does not paralyze our hopes nor compromise our manhood like some other humiliations to which we have been forced to submit by the powers at the helm of State.

The fruits of our toil are at the mercy of the gambler and the combine. The currency of the country—the life-blood of the nation—is in the hands of a few corporations, backed by English usurers; united corporations and trusts are controlling our legislation and dictating their own terms to labor, while the price of everything continues to go down, down, down, except the price of gold; our homes are going under mortgage vampire or being swept away from us into the hands of the landed aristocracy; our merchants are losing money; our factories are shut down or are running on short time and still shorter wages; the fires of some of our furnaces have been put out by the demands of New England greed; one third of our railroads has gone into the hands of receivers, and some of our prominent roads have passed under the hammer into the hands of Wall Street brokers almost at their own figures, while our brave, energetic young men of enterprise, who constitute the dynamic force of a nation's civilization, are afraid to borrow money for their business, because of the power of our money monopolists to suck the life-blood out of them by their high rates of exchange and interest, as well as by controlling the volume of our currency as they have in the past, to the everlasting shame of American statesmanship.

Is this picture true to life, or is it overdrawn? Are we in the midst of such a state of things as this? Can it be that capital has gained the ascendancy over the citizen in free America, and that labor in the future is to be its servant—not its master? Does not such injustice always bring forth the agitator in society, on whose head the vials of wrath and ridicule are always poured out by the perpetrators of that injustice? Kill the agitator and leave the cause unmolested, and you murder a patriot in order to protect a traitor. Why not cry out against that policy which makes a thousand paupers to one millionaire; robs labor while it lionizes the robber; enforces idleness and sends the tramp out begging; crushes the feeble and sends want and hunger to the cottage door?

Liberty, my countrymen, has never yet been known to remain the guest of hunger for any length of time, nor will freedom, with all its charms, long occupy a country on whose throne justice does not sit supreme. We appeal to every good citizen to lay aside his prejudices, his party collar, and come together as members of one great family with a common destiny, to see if we cannot devise and agree upon some measures that will lead us out of our present deplorable condition. We will meet you and greet you as our brothers. What we want is relief—not office. We are wedded to no special method. The good of our race and country shall be our Guiding Star. If any one can suggest better methods than ours, we are ready to accept them. Why stick to a principle, or to a party that has proven to be insufficient, or prejudicial to our interests? Do we own party, or party us? Years ago the producers of wealth thought they saw trouble coming upon us, and proposed some measures of relief. We did not then, nor do we now, claim perfection for them, but had some of the leading ones, especially the financial policy, been adopted, we are wholly unable now to see how our present misfortunes could have visited us. As patriots we organized and went to work trying to teach the producer of wealth how to make a better citizen, a better farmer, and a better voter of himself, so as to bring about the reforms suggested.

The servants of Mammon saw their danger and at once secured the services of some of our influential partisan papers, with some of their unscrupulous politicians as their prosecuting attorneys, to make war on our efforts for relief. Their first effort was to destroy the confidence of the rank and file in their leaders, and thus scatter the organization. This assault was partially successful in some instances. They next tried to drive us from our political teachings, alleging that they were heretical, visionary, etc., and that the secrecy connected therewith was obnoxious to American ideas. In this assault they have met with absolute

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defeat. The example of our forefathers and the discovery that we have no political secrets have sealed their lips on the question of secrecy, while our income tax idea is today their especial pet. The people are beginning to see what we are fighting for, and that a secret organization may be as patriotic as a political one.

If the people are for us, who can be against us? If we would succeed let the people understand our demands, and then neither cheat them by fraud at the ballot-box nor deceive them with promises of a Delphic character. Such miserable trickery to acquire place and power must either crush the perpetrators or the people who submit to it. Let us therefore continue our efforts to educate, protect, and uplift the toiling millions by encouraging a more thorough and efficient system of organization among them, both for educational and political purposes. The salvation of the laboring classes in this country must be found, not in their ability to overturn law by violence, but to overturn it at the ballot-box. This power can be acquired only by education and organization. Let the disorganizer, then, or the power that seeks to disband labor organizations, be regarded as the enemy of labor.

The creator of wealth must learn to protect himself from being fleeced of it, if he would retain the respect due him from society. To do this he must understand the various methods by which he can be defrauded of it. Among the methods of today we know of none more efficient than the manipulation of money. In fact, we are of the opinion that our financial policy is the prime cause of our present troubles. The old theory that money consists in the intrinsic value of the material on which the fiat of the Government is stamped, is disappearing before the light of political science as the fog before the morning sun, and must hereafter be regarded as the half-way ground between real barter and real money. A dollar is that with which a debtor can pay his debt without the consent of his creditor. Its value or purchasing power depends upon the number in circulation, not on the myth spoken of as intrinsic value. When you double the number of dollars, you take away from each one half of its purchasing power; when you take away one half of the number of dollars, you double the purchasing power of each one left. The honest dollar is the one whose purchasing power always remains the same.

The fight of money lenders, the world over, has ever been to loan cheap money and receive in payment therefor dear money. This one species of robbery alone has cost the producers of wealth in the United States more than ten billions of dollars since the war, and yet they do not seem to realize the robbery. We challenge our financiers for a successful contradiction of this proposition, startling as it may appear. We have asked for fifty dollars per capita. Experience must teach whether this is too much or too little for the American people of today. That a nation's currency should possess the same degree of flexibility that its annual volume of business does, no well-informed man will deny. Nor can any man living tell whether fifty dollars per capita is enough for us, so long as we are to receive our money through the hands of the banking corporations, which can draw it in and place it under lock and key at will. Of what account to the people is money in a banker's vault? This system of distributing money will cease when this Government is run by the people in their own interest. It places our property at the mercy of the man who carries the keys.

Another means of absorbing the fruits of labor is familiar to all, but understood and appreciated by the very few. We allude to the power of interest. The man who loans one thousand dollars for sixty years at seven per cent, payable quarterly, if he keeps his income out at this rate will find himself, at the end of that time, with sixty-four thousand dollars. In like manner the man who rents my farm for the same period, on the same terms, will have to buy for me sixty-three farms like the one he rents to pay me for the use of that one. How can the laborer get on his feet, or the landless ever become home owners in the future, under such a tariff as this? But what we wish especially to call your attention to by this is the alarming fact that for thirty years we have been paying this very tariff to those who hold our national, state, county, city, and corporation bonds, and yet we are consenting for more of these cancers to be fastened on our political body! This is only one other method by which the drop of sweat, as it falls from the brow of honest toil, is crystallized into the diamond that decorates the bosom of the thieving millionaire. Labor pays for all this. Let us decapitate every man in authority who does not cry out against such a system of slavery. We must have an honest financial system, cheaper money, and a home-owning people if we are to keep the nation's wealth out of the hands of the few.

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A system that says to labor, "You shall take what I offer you without a word of remonstrance, without any conference as to its justice; you shall take it or you shall move your family two hundred miles before you earn a dollar," is as real a system of slavery as anything that was ever endured in the North or in any of the Southern States, for the man is utterly unable to resist his circumstances.—*Wendell Phillips*.

Machinery, considered alone, shortens the hours of labor, but when in the service of capital lengthens them; in itself, it lightens the labor, but employed by capital, heightens the intensity of labor; in itself, it is a victory of man over the forces of nature, but in the hands of capital, makes man the slave of those forces; in itself it increases the wealth of producers, but in the hands of capital makes them paupers.—*Karl Marx*.

Overproduction. Bosh! There are not enough shoes enough clothing, in all the stores of Providence, to supply the wants of our citizens who actually need those articles. There is no overproduction. The people are unable to get what they want. That's all. It has been gobbled and is being held by a few through "private enterprises," backed up by infamous laws in the interest of corporations, combines, and the bankers.—*Justice*.

It costs ninety-two cents to mine a ton of coal in Pennsylvania. The Nebraska farmer pays \$10.50 for it. The Nebraska farmer sells his corn at \$4 per ton, and the Pennsylvania miner pays \$10.75 for it. In other words, the farmer gives two and one half tons of corn for a ton of coal, and the miner gives the mining of twenty-one tons of coal for one ton of corn. The railroads and the speculators get the difference.—*The Carpenter*.

There is a marked change in the tone of prominent g. o. p. papers and leaders on the silver question. They are now advocating free coinage. After establishing a gold standard and wrecking millions of people, they are fearful of carrying out their plans and are crawfishing. But the gold standard has done one good work. It has opened the eyes of millions of people on the money question, and both gold and silver are doomed as circulating mediums in the not far distant future.—*Coming Nation*.

In Russia—the late dispatches say—there is an enormous wheat crop, but the farmers in many places refuse to harvest it on the ground that it will cost more to get it to market than it is worth.

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After the monopolies and the millionaires of the land have had all the laws framed to suit themselves, they cry out, "Law and order must be preserved." We poor fellows try very hard to keep quiet and bow to the majesty of the law. But when we find out that the law is nothing but a screw, whose threads are binding us closer at each turn to absolute subjection; that Debs is persecuted for stopping Pullman cars, while the railroads are not molested for stopping the mail and all the traffic of the country; that the law will inflict upon the poor the penalty for the crimes of the rich; that five or six thousand dollars will pay for a man's life, the law setting the murderer free; that the civil law always finds the rich man right, and the poor man wrong; that the rich man can steal millions and still be called a gentleman, while the poor man goes to jail for stealing a loaf of bread to eat;—when we see all this, we ask, what respect can the honest man have for the law?

If the people, exasperated, feel like taking the law in their own hands, to lynch, tar and feather, strike and rebel, whose fault is it? Just the fault of the men who make us sick by their shouting, "Order, order! Law, law!" There is no law in the interests of the poor. Still, the recent results have proven, with few exceptions, how patient the people are, even under laws that are all for the rich, and that if the law would give them any show at all, they would be the most law abiding citizens in earth.

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Invitation to Governor Turney.

The following, from the *Nashville American*, is an invitation to Governor Peter Turney to address workmen:—

We are law abiding people. No so called "labor outrage" has ever taken place at Chattanooga. We have invited to address us on Labor Day, the Governors and Commissioners of Labor of the States of Tennessee, Georgia, and Alabama, the Presidents of the great railroad systems which touch Chattanooga, and will invite the representatives of labor, and a few (who are not candidates for office) in whose sound conservative judgment we have confidence, to the end that "the rank and file" of our people may hear a fair discussion of these great questions of vital importance to fifty-five millions of the American people out of the seventy millions who make the United States of America.

You are invited to address us on that day. You are requested to discuss these questions from that standpoint of statesmanship which elevates it above mere party politics, and to reduce to writing what you say, that we may publish it for the benefit of "the labor element" of the three great states from which speakers have been invited to address us. We are of all political parties, and in this movement are strictly non-partisan. We see that the coming winter is to be the most trying ever experienced by labor in America. We see that starvation and desperation may result in that which may be a source of regret to all of us, none to suffer more than labor itself. We appeal to those who are to administer the laws and who are giving employment to millions of laborers, to advise with us and discuss the grave questions which have brought about our present unfortunate condition. We believe that in this way we can more readily bring to the minds of our own people both sides of these grave questions, and that in the end it may have a tendency to satisfy the American people that the safety and strength of the American system are in its laboring element. An early reply is necessary.

Yours truly,

Committee of Invitation. { J. B. HAWKINS,
CHAS. GURLEY,
RUFF WILSON.

What is the use of discussing the labor question from any other standpoint than that of righteous obligation? The so called capital of the world is the product of labor, so manipulated by designing sharpers as to rob labor of its just dues. There can be but one solution to the labor problem. An equitable distribution of wealth is the inevitable thing, because it is the divine and righteous purpose. There are required no intermediate steps to absolute adjustment. "Single Tax" is the proposed means to the end of land restoration; the end is attainable more directly than with this proposed intermediate step. Free the land by popular voice. Give to the world universal Free Trade, on the basis of Equitable Commerce. Remove the tariff from gold by removing the stamp. Demonetize everything! Destroy the money power by removing its weapon!

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Invitation to Governor Turney.

The following, from the *Nashville American*, is an invitation to Governor Peter Turney to address workingmen:—

We are law abiding people. No so called "labor outrage" has ever taken place at Chattanooga. We have invited to address us on Labor Day, the Governors and Commissioners of Labor of the States of Tennessee, Georgia, and Alabama, the Presidents of the great railroad systems which touch Chattanooga, and will invite the representatives of labor, and a few (who are not candidates for office) in whose sound conservative judgment we have confidence, to the end that "the rank and file" of our people may hear a fair discussion of these great questions of vital importance to fifty-five millions of the American people out of the seventy millions who make the United States of America.

You are invited to address us on that day. You are requested to discuss these questions from that standpoint of statesmanship which elevates it above mere party politics, and to reduce to writing what you say, that we may publish it for the benefit of "the labor element" of the three great states from which speakers have been invited to address us. We are of all political parties, and in this movement are strictly non-partisan. We see that the coming winter is to be the most trying ever experienced by labor in America. We see that starvation and desperation may result in that which may be a source of regret to all of us, none to suffer more than labor itself. We appeal to those who are to administer the laws and who are giving employment to millions of laborers, to advise with us and discuss the grave questions which have brought about our present unfortunate condition. We believe that in this way we can more readily bring to the minds of our own people both sides of these grave questions, and that in the end it may have a tendency to satisfy the American people that the safety and strength of the American system are in its laboring element. An early reply is necessary.

Yours truly,

Committee of Invitation. { J. B. HAWKINS,
CHAS. GURLEY,
RUFF WILSON.

What is the use of discussing the labor question from any other standpoint than that of righteous obligation? The so called capital of the world is the product of labor, so manipulated by designing sharpers as to rob labor of its just dues. There can be but one solution to the labor problem. An equitable distribution of wealth is the inevitable thing, because it is the divine and righteous purpose. There are required no intermediate steps to absolute adjustment. "Single Tax" is the proposed means to the end of land restoration; the end is attainable more directly than with this proposed intermediate step. Free the land by popular voice. Give to the world universal Free Trade, on the basis of Equitable Commerce. Remove the tariff from gold by removing the stamp. Demonetize everything! Destroy the money power by removing its weapon!

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