

CO-OPERATION THE LAW

The Forces of the Universe Are Found to be Co-operative Forces

CO-OPERATION MULTIPLIES POWER

Competition is Wasteful, Destructive, Disintegrating to Society, and therefore the Absence of Law—The Superior Wisdom of the Selfish

A Second Lecture by Prof Herron

The problem of co-operation is the problem of the discovery of law, the apprehension of law. Nearly all science has been tending toward the discovery that law of every sort, forces that we describe as natural, physical, or moral, are all uniting and tend to co-operation. We have all along been asserting laws under the assumption that they were final, under the assumption that they were laws when as a matter of fact they can only be called laws. We know as yet very little of law. The need of man is that he shall obey absolute law. As yet we know very little of absolute law. We are all the time classifying our actions into methods of doing and assuming that these are laws. When we see men striving in the world, we call competition law. Yet we are discovering that competition is not law, but a form of activity that we obey from the want of knowledge of what law is. You remember the old conception of the earth as the center of the universe, and the universe as simply the environment of the earth. All theology, science, everything was based upon that conception. And so upon the concentric conception of the universe, men framed laws. Then, too, men framed laws upon the assumption that the earth is supported by great pillars. We know how blasphemous the astronomer seemed when he asserted that the earth was moving. We know what a revolution it was when Newton discovered the law of gravitation. Now we have discovered, we are discovering that all the laws that we call laws, that put men against each other even in what we call honorable competition—I speak of it by way of contrast with the most vicious competition—are after all not laws. They are inadequate. They always result in difficulty and degradation. You may offer a prize for the best essay on sacrifice, or on the teachings of Jesus. The inevitable result is competition. Though it may not be open and manifest, it is a feeling that is the opposite of brotherhood. No intercollegiate game has ever been played that has not resulted in some sense in some of that disintegrating element. Everything teaches us, everything tends, to the discovery that the world has made at this time. It is a page of human history, the discovery which we are making that, no matter how we try to sanctify any sort of competitive principle the inevitable result is separative, divisive, the coming in of disintegrating elements; even though we may wish that it is not so.

The old assertion of Hebrew science, we have never taken into account. We have always read the Bible in arbitrary ways. The assertion is this, "One man shall chase a thousand and two shall put ten thousand to flight." This is true because it is natural law. It shows the power of co-operation. It is natural law that if one man can chase a thousand two can chase ten thousand. The mutual power that comes to men through unity is not a power that you can estimate. Here are ten men acting as individuals in certain directions. When these ten men act together as one man the power is not simply ten times as great. Here is one man trying to accomplish one thing, and another, another thing. Let them work together, the power is multiplied so that two men have ten times the power of one man.

These laws that we are obeying all the time and calling them laws are not laws but the want of law, the want of the discovery of law. The co-operation of forces is in obedience to laws, the highest law of all. The forces of the universe are co-operative forces. The kingdom of God which Jesus disclosed and preached is an order of life in which all men shall be associated for the common good. Competition in every sphere of life is the waste of life, the waste of human energy, the destruction of life. Men, as a result of competing with each other, do not have nearly as much as they otherwise would have. The most of men are really losing what they seek to gain.

The law of co-operation is the very law that God himself obeys. God will not be even a moral tyrant over men. He will not work except through co-operation. That co-operation of forces in human life is true conservation, a true fructifying, a true saving of human life. The great trust monopolies are teaching us this. These trusts and monopolies have inaugurated American communism of capital. These men coming together and discovering that they cannot have as much power if they compete therefore decide to pool their interests. Every one of these great monopolies are communistic institutions. They show the way capital combines and pools its interests for the exploiting of the people. If the people combine to try to protect themselves they are called communists, socialists. It is a discovery on the part of selfishness.

For some reason the devil is always smarter in the discovery of laws than the men whom we call men of God. There is that discovery that the great forces at work are co-operative forces. So capital becomes absolutely communistic, but declares that competition is law, and arraigns the people before the courts if they undertake to combine.

As a matter of fact a thousand oil companies could not have the power over the people that one now has. That is the law of co-operation, giving power to those who co-operate. The people are gradually discovering that law.

After the French and Prussian war the nation wished to sell bonds. In this country we go and market them to make a contract with some monopoly. The French people with all their difficulties have more common prosperity than any other nation. The southern half of France is the most prosperous of

countries. What did they do when they wished to sell bonds? They appealed to the people. What was the result? Working men who could invest two or three dollars did so. The result was they could pay for eight times the quantity of bonds needed. The great bonds of France then instead of being in the hands of a few men were held in the hands of all the people; divided up among many millions instead of a dozen or so. It was a discovery of that law of co-operation.

Evolution has been disclosing the law to us. The great financial events and crises are teaching it to us. Before all, Jesus has taught us that that is the law of the kingdom of God. The great law is the law of co-operation and not competition. It is strange that we see Christian men and ministers ignoring this fact as something foreign to us. We are sending missionaries to establish the kingdom of God. What is it? We are absolutely ignoring the fact that the kingdom of God is practically an organization of human life, an order in which men shall work for the common good. Labor institutions, co-operating, become a mighty power. What is it that we are here for? What is the kingdom of God but association in such a way that men shall work for each other and not compete with each other. Competition is the ruin of principles, the very negation of Christianity, the establishment of that order in which every man is looking out for himself. The kingdom of God is not a fiction but a reality, something to be established in the trade and commerce of the world.

Isaiah's complaint was not simply because of some great moral wrong but he said: "My people do not know, my people will not be morally intelligent." What is righteousness? What is the kingdom of God for, if it is not to stand against unrighteousness?

Get Together

Editor WEALTH MAKERS: The crying need of the hour is that the decent men of the nation, in the language of Dana of the Sun, "get together." The only salvation of the country is that they "get together."

The only way in which you can dethrone the despots who now rule with absolute sway is to "get together." The only way in which you can redeem this land and reclaim the precious heritage of liberty bought for you with a great price, is to "get together." There are plenty of decent men in this country to rule this country if they would "get together," but they cannot rule while divided, and don't forget it, the seekers after spoils will spare no pains to keep you divided. You ought to be fighting the powers of evil, but instead you are divided into two parties, fighting over the grave of a dead and buried issue, and while you fight over a question settled in the last generation, wrong rules the land and the victors carry off the spoils of office.

Men and brethren, ye cedars of Lebanon, the decent men of American society, you have called the Bramble of the Slums to reign over you, and a nice government he has given you. He has given you 175,000 saloons which drag to a drunkard's grave and a drunkard's hell sixty thousand of your citizens every year. He levies a tax of thousands of millions every year—eighty dollars for every voter in the nation—which he gathers in over the bars of the saloons. He levies a heavy tax on you, gathered by the tax collector, to maintain the victims of these saloons and protect yourselves from them. He has given you an odious system of trusts, by which you are fleeced on nearly everything you eat, drink and wear. He is filling your country with imported paupers from Europe, and with home made paupers of the saloon. He is enriching the millionaires and robbing the poor. He has changed your legislative halls into marts wherein votes are bought and sold; he has made your courts into travesties of justice wherein the poor are punished and the rich go free; he has filled your cities with anarchists who flaunt the red rag of commune in the face of your civilization.

Brethren, all the evils that afflict and the dangers that threaten this country today are but the fruits of the division of the decent people between two dead parties divided on dead issues. You remind me of a temperance lecturer, one of those men who are rather prone to making positive assertions. He said one day that no man could use whisky and tobacco regularly for twenty-five years and live. After the meeting some one came to him and said, "Mr. Lecturer, there is a man in this town who has been using both whisky and tobacco for more than 30 years." The lecturer was stumped for a moment and then he asked: "What sort of a man is he? Good, useful citizen?" "No, he isn't any use at all as a citizen; too drunk." Good man in his family? Kind to his wife and trains up his children in the way they should go? "The only time he is kind to his wife is when he is trying to wheedle her out of the money she has made washing, and trains up his children mostly with a piece of bed cord." "Ah well I see," said the lecturer, "the man's been dead for these ten years and you've neglected to bury him in order to defer incurring funeral expenses." And that is just what is the matter with your old parties. They are dead and you have neglected to bury them. Any party is dead through whose system the life blood of an honest principle no longer pulses. And you men of today are groveling on your knees in the dust before the idol of a dead party, and are fighting over whitened skeletons in the graveyard of dead issues. You are so busy worshipping this dead idol that you do not hear the shrieks of the sixty thousand souls each year plunging into the uttermost depths of hell. You do not hear the wild cry of despair uttered by the heart-broken wife and mother. You do not hear the cry of laboring men who are defrauded of their rightful share in the products of their industry. You do not hear the despairing death cry of the women driven to death by the grim spectre of want. You do not hear the muttering thunders of a coming political and social revolution. L. M. CALVIN. Ough, Nebraska.

Editor WEALTH MAKERS: I append an article containing a few thoughts I should be glad to have you communicate to your readers.

Why Free Coinage and Making of Money Alone Is not a Solution of Matter? Do we go into the matter far enough? Of what benefit will be free coinage, or to have the treasury filled with coin and paper money? What good will come from government loans to the people on sub-treasury plan? It will be only to those that have that will be given. If you have no property how can you borrow. Hence, I ask, in the name of two-thirds or three-fourths of the people of the United States who do not own their homes—what will free coinage and government loans combined help them? I ask in the name of the army of the unemployed, 4,000,000 in number, what help will these be to them? What help to tenant farmers? How can money reach and circulate among this vast majority unless they can get hold of it—earn it? For the government will not give it away, nor throw it into the streets. But there must be some legitimate way of getting it into circulation, that is, work must be provided. Here is exactly where I believe Coxe is on top. He has not only outlined a plan to make a safe, sound and flexible currency, but what is a matter of greater importance, he has provided for a legitimate method of distribution and circulation, after it has been made. We want not only money, plenty of it, but must provide work, by means of which the great starving, unemployed, homeless multitude can get this money. Then soon will the starving have food, the homeless have homes, and trade will revive as a result. We want not so much to be able to borrow money, as we want to enable men to work and earn it. The idea of having to borrow in order to have or get anything is the greatest and most odious deception, and is now financially ruining our whole nation. Let us stop asking the government or any one else for loans. But we have a right to ask to provide work and fair pay. Then we will have money to pay with and have no need of borrowing, or for a credit system. Let the government do the same. Make its own money and not borrow it of Rothschilds. As said, I believe Coxe has in his bill a cure, a solution and not a palliative. Get a copy of his Cause and Cure, and consider the far-reaching effect of his simple remedy. He also endorses the balance of the Omaha platform. Yours, C. WIRTH, M. D.

Land and Money The profit, so-called, which is strictly the result of effort, physical or mental, is obviously subject to world-wide competition, and must therefore conform to the general living standard prevailing in the trade or profession concerned. It is wrong therefore, and misleading, to speak of such increase as profit, for an equivalent must have been rendered, approximately at least, in each case. But a consideration of rent and interest brings us face to face with an entirely different problem. These two leading factors of the industrial situation (land and money), one the

Lamp Post Series No. 3 Today, Uncle Josh sat down upon the lamp-post seat to rest, with his spade, hoe and rake, across his knee; for he is the village garden-maker, you must know. He took off his hat, and the gen-

tle breeze tossed those gray locks from off his broad forehead, and revealed more plainly the seams and lines, which he, taken care, strife and thought.

"Hello, Uncle Josh! We want the garden planted up at our house," says Mr. Silkhat as he comes across the corner from the saloon.

"Thank you, will be at your house in the morning. What do you think of the law prohibiting the sale of cigarettes to minors?" said Uncle Josh as a little fiend about eight years old, went following a cigarette down the street.

"I think, sir," said Hon. Mr. Silkhat, "that it is an encroachment upon our personal liberty. Any law that says what we shall eat, drink or smoke or what we shall not eat, drink or smoke is a menace to our personal liberty."

"That kind of liberty of which you speak," said Uncle Josh, "is nothing but brute force. True liberty is anything that will tend to develop the soul. Or, as the French say, 'the liberty of one ceases, where the liberty of another commences.' Mr. Silkhat, do I understand you to say, that a man should have the liberty, not only to smoke cigarettes, but also the liberty to give or sell same to boys?"

"Yes, if the boy wants them." "Then I infer that a man should have the right to drink a mixture of strychnine, arsenic and opium, and flavor this drink of death with the perfume of the rose bed; and put it up in the most alluring manner that the artist can devise; something that will be sure to catch the eye of the young boy, and when he asks for it, give it him, sell it him."

"Oh! Uncle Josh, but this is a very different matter."

"But I contend that it is not. The cigarette contains all these poisons and one more, namely, nicotine. The drink I mentioned is a stronger poison, but so much the better; for then it would only kill the physical body; while the slow poison of the cigarette, within the brain, dwarfs the intellect and kills the soul."

"Ah, well you put it too strong. And at the best law usurps the authority of the parents, and in just the proportion that it does that, it is socialistic in its tendency; and as such I condemn it."

Here Hon. Mr. Silkhat, paused, took a cigar from his pocket, deliberately applied the match and began to smoke.

"Then you allow your boys to smoke, do you?"

"No sir, I do not. I caught my older boy at that trick once. I made a law for him, that he would be in a hurry to break, let me tell you! I made an example of him, for his younger brothers to contemplate! You just better bet my boys won't smoke!"

"You seem to govern your boys right along the line of the law. Why do you object?"

"I don't want my prerogative interfered with. I can bring up my children without any help from the law."

Just then two beautiful boys passed along the street, lifted their hats politely with a "Good evening, father. How do you do Uncle Josh." Nice many little fellows, about 12 to 14 years old. I don't wonder that Hon. Mr. Silkhat's shirt bosom swelled with pride, at sight of them.

But there seemed to be something familiar about those boys; cannot help but connect them with a certain moonlight episode that happened a week or more ago. Mrs. E. M. SHROAT.

Coxey Plan Thought Superior.

BELLEUE, Iowa, April 13, '95.

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The Trouble at Pender, Neb. Pender, Neb., April 22.—Sheriff Mullin and a posse of ten heavily-armed men, yesterday started for the Marlton house, seven miles from here, where eight Indian police were known to be holding possession of the house, from which they had driven the leaser. The Indians were taken by surprise, but all escaped in the darkness except two, John White and Jim Black Hawk. No resistance was attempted. The prisoners will be given a preliminary hearing to-day. The trouble grows out of the refusal of the Flournoy Land Company and its lessees of Indian lands to vacate the property in favor of persons to whom the agent, Capt. Black, has leased directly. The Indian office at Washington fully upholds the actions of the Indian agent and the Indian police in the trouble at the Omaha and Winnebago Indian reservations at Pender, Neb.

Miner Is Fatally Assaulted. Leadville, Colo., April 22.—John Elliott was assaulted and fatally injured yesterday by a man whom he positively refuses to name. Elliott is a miner and while coming from his work he was met by a man in a buggy. The stranger jumped out and knocked Elliott down and then kicked him in a terrible manner. A number of ribs were broken and he is internally hurt. His face is a mass of bruises. There is a woman in the case.

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seal of all production, the other the chief instrument of exchange, not being the product of, or producible by individuals, it follows that any increase derived from the mere possession, or loaning of them, is pure gain, and the loaner being still in full possession of all his natural ability to produce, or distribute, retaining still his full power to compete, is clearly occupying a position of advantage. On the other hand it is obvious that the borrower is reversely, in exact proportion, at a disadvantage.

So long as the mere possession of an article enables the possessor to acquire a clear gain, a gain not subject to redistribution in any degree through living or other expenses, so long must wealth continue to accumulate, with almost mathematical precision, in the hands of a constantly DIMINISHING number. I may be over sanguine, but I believe the general recognition of these facts will far transcend, in human benefit, the discoveries and uses of steam and electricity. Giving perfect freedom to produce and distribute, on equitable terms, with the advantages of modern invention in addition, who can predict the result, and its significance, physically or spiritually?

Ludden Needs The Coffee

HAZARD, Neb., April 11, 1895.

Editor WEALTH MAKERS:

I saw in the Christian Herald about two months ago that the editor of that paper was at Lincoln and gave L. P. Ludden five hundred dollars for coffee, sugar and tea for the old and infirm of Nebraska. I will be 70 my next birthday and four others are older than I am. One of them carries French lead in his body, he having been in the German and French war, and we have not got any sugar or tea. I got a tea cup full of green coffee, some of the others get none. We don't grumble, as we know Ludden has a hard time and needs coffee to keep him from getting the St. Vitus dance. S. C. SWIGART.

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It protects not only note-holders but depositors, who are unsecured now and under the Baltimore plan would be still worse off.

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