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WEALTH MAKERS



IN THE SWEAT OF THY FACE THOU SHALT EAT BREAD IF ANY WILL NOT WORK NEITHER LET HIM EAT

SO MOVES THE WORLD.

"We sleep and wake and sleep, but all things move. The Sun flies forward to his brother Sun. The dark Earth follows, wheeled in her ellipse. And human things, returning on themselves. Move onward, leading up the golden year."

The American yacht Defender defended the cup. Earthquake in Honduras has done great damage to buildings. Swamp and forest fires near Appleton, Wisconsin, are doing much damage.

An electric light trust has been formed in Philadelphia, with a capital of \$5,000,000. Lake Superior has been pushed up by submarine force, making a four foot tidal wave.

Anthracite coal is going up. It has taken a jump of 25 cents, and will keep jumping. An earthquake in New England reported. Much consternation but little damage done. Prince George M. Pullman, Jr. is to wed politician Oglesby's daughter. Long live the Pullman dynasty—eh?

The price of anthracite coal has been ordered up, now that there is a surplus of the men with no surplus cash miss the benefit. A train on the New York Central R. R. has made the distance between New York and Buffalo, 436 1/2 miles, in 407 minutes, beating the world's record for a heavy train and long distance.

Fifty-five motorcycles have been entered by Americans, to compete for the \$5,000 prize for the best horseless carriage, offered by Editor Kohlstrass of the Chicago Times-Herald. Gas and electricity will be motive power of the road carriages of this contest. The trial will be made in November, the road between Milwaukee being selected for the contest. Foreign inventors and carriage builders will be represented. There has been a great advance in surgery in the past few years. Operations on the brain and cranium now make inroads into normal rational beings.

L. P. Davis, Dentist over Rock Island ticket office, cor. 11th and O streets, Bridge and Crown Work a specialty.

IS USURY-TAKING SIN

An Interesting Correspondence With Cardinal Gibbons of Baltimore THE GREATEST MORAL QUESTION The Bible, the Church and The Usury Question—Departure From Bible and Early Church Teaching Made Clear Usury or Interest the Great Evil

FEDERAL, Athens County, Ohio, March 7, 1894. Very Rev. James Cardinal Gibbons, Archbishop of Baltimore, Md. DEAR SIR—I have been reading with very much interest a book written by you entitled "The Faith of Our Fathers."

Did all the great fathers of both the eastern and western churches denounce usury as one of the vilest offences? Did this unanimity of the fathers of the church bring about a crystallization of hostility to interest-bearing loans into numberless decrees of the popes and councils and kings and legislators throughout Christendom during more than fifteen hundred years, and was the common law shaped in accordance with these? Were these prohibitions enforced by the Council of Arles in 314, and did every great assembly of the church, from the Council of Elvira in 304 to that of Vienna in 1311, solemnly condemn money lending at interest? Did the Protestants first say usury meant oppressive or illegal interest, and Catholics in the eighteenth century concede the same?

Very respectfully, Wm. J. WARRENER. CARDINAL'S RESIDENCE, 408 North Charles Street, Baltimore, Md., March 8, 1894. Mr. Wm. J. Warren:

Dear Sir:—Your letter to his Eminence the Cardinal is received. In reply I would beg to say that, as far as I know, usury was always and pretty generally reprobated in the Bible except Deuteronomy 23: 19, and does not the injunction of the blessed Saviour in Luke 6: 35 do away with that?

Was Calvin the first churchman (if he can be recognized as such) who declared usury to be excessive interest, but that moderate interest was right? Did the Catholic church about the middle of the eighteenth century adopt the views expressed in your letter to me, that "interest is legitimate and proper. It remains for public opinion, which varies according to time, place, and circumstances, to determine what in each case will be considered excessive interest, etc."

Exodus 22: 25: "If thou lend money to any of my people that is poor, that dwell with thee, thou shalt not be hard upon them as an extortioner nor oppress them with usuries." Leviticus 35: 35-37: "If thy brother be impoverished and weak of hand, and thou receive him as a stranger and a sojourner, and he live with thee; take not usury of him, nor more than thou gavest; fear thy God, that thy brother may live with thee. Thou shalt not give him any money upon usury, nor exact of him any increase of fruits." Deuteronomy 23: 19, 20: "Thou shalt not lend to thy brother money to usury, nor corn, nor any other thing, but to the stranger. To thy brother thou shalt lend that which he wanteth without usury, that the Lord thy God may bless thee in all thy works, in the land whither thou shalt go in to possess it." 2 Esdras (Nehemiah) 5: 7: "And I rebuked the nobles and magistrates, and said to them: Do you every one exact usury of your brethren? 11. Restore ye to them this day their fields, and their vineyards, and their oliveyards, and their houses, and the hundredth part of the money and of the corn, the wine, and the oil which ye were wont to exact of them." Psalms 14: (15) 1: "Lord, who shall dwell in thy tabernacle? Who shall rest in thy holy hill? . . . 5 . . . He that putteth not out his money to usury, nor taketh bribes against the innocent. He that doeth these things shall not be moved forever?"

Proverbs 28: 8: "He that heapech together riches by usury and loan, gathereth for him that will be bountiful to the poor." Ezekiel 18: 5: "And if a man be just and do judgment and justice. . . . 8. Hath not lent upon usury, nor taken any increase. . . . 9. He is just, he shall surely live, saith the Lord God. . . . 10. And if he beget a son that is a robber, . . . 13. That giveth upon usury, and that taketh an increase, shall such a one live? He shall not live. Seeing he hath done all these detestable things, he shall surely die, his blood shall be upon him. 14. But if he beget a son . . . 17. that hath turned away his hand from injuring the poor, hath not taken usury or increase, but hath executed my judgment and walked in my commandments, this man shall not die for the iniquity of his father, but, living, he shall live.

Ezekiel 22: 12: "They have taken gifts in thee to shed blood: thou hast taken usury and increase, and hast covetously oppressed thy neighbors; and thou hast forgotten me, saith the Lord God." Luke 6: 35: "But love ye your enemies, do good, and lend, hoping for nothing thereby." 1 Cor. 8: 10: ". . . Nor extortioners shall possess the kingdom of God." The questions I wish to ask are these: Is not the usury spoken of in the foregoing passages of Scripture, that which we now call interest?

Does not 2 Esdras (Nehemiah) 5: 11 indicate that one per cent is usury? Does not Leviticus 25: 35-37 forbid "any increase," or, "more than thou gavest," as usury? Does not Exodus 22: 25 represent taking any increase or usury as extortion? Will not the taking of usury exclude from the kingdom of God according to 1 Cor. 6 to 10?

Does not Ezekiel 22: 12 show that a city which allows usury incur the anger of God? Did not Christ rather extend the scope instead of abrogate the law against usury in Luke 6: 35? Is there any exception to the law against the taking of increase for use given in the Bible except Deuteronomy 23: 19, and does not the injunction of the blessed Saviour in Luke 6: 35 do away with that?

Was Calvin the first churchman (if he can be recognized as such) who declared usury to be excessive interest, but that moderate interest was right? Did the Catholic church about the middle of the eighteenth century adopt the views expressed in your letter to me, that "interest is legitimate and proper. It remains for public opinion, which varies according to time, place, and circumstances, to determine what in each case will be considered excessive interest," etc?

I am not attempting to argue the matter one way or the other. I only seek to know the facts in the case. Yours truly in Christ, Wm. J. WARRENER. CARDINAL'S RESIDENCE, 408 North Charles Street, Baltimore, Md., March 27, 1894.

Mr. W. J. Warren: Dear Sir:—Your letter to his Eminence, Cardinal Gibbons, under date of March 16, 1894, is hereby acknowledged. You refer to many texts of Holy Scripture in which usury is condemned, as well as to the condemnation of the early fathers and councils of the church, against the same. The explanation to be given is this: In former days money was considered to be non-productive, and for its use no compensation was deemed proper and right. Hence condemnation of Scripture and churchmen against the practice. But now that condition is changed, and money has assumed a commercial value independently of its intrinsic value. The use of money is therefore a title for compensation just as the use of a house or other property. Society, social life, social conditions and needs all regard money as capital which begets gain for him who owns or possesses it, and we know that gain possible or probable is a just reason for asking interest or compensation. Besides, the lending of money is also a contract; the one who loans renounces for the time being the property or proprietorship in the money, and the other assumes the actual ownership of it and uses it for his own purposes and advantage. For that he is in justice bound to recognize an obligation that is subject to a valuation in price. Compensation is the due for that which is fruitful. If money, as corn, etc., were in the first instance capable of consumption and not an object of commerce, it would still be wrong to require interest, but, owing to social conditions, the intrinsic value of money has been changed into an article which men use for the purpose of emolument, and therefore is laid a claim for moderate and proper compensation. While the man who has the use of the money is enjoying it or employing it for his necessities and advantage, the real owner is for a time deprived

of the possibility of converting it into profit for himself and of receiving gain. For that privation which he undergoes he is considered by public opinion and common judgment to be entitled to remuneration. Men understand the changed conditions, and while they see the foundation of interest, understand also that the interest should not be excessive. What is just is left to each age, or to each period of time or group of circumstances, to decide. The old laws and customs in regard to usury were based on the old condition of money; but this condition not being the same, the rigor is relaxed, and moderate interest allowed for that which now gives just title to it. But usury is now excessive interest, which is wrong. Even to require interest for that which is not given to business, but is given to idleness, as wheat, corn, wine, etc., continues to be usury. For that does not rest on any title that demands any compensation other than the return of the same in kind that was loaned. I hope this explanation will suffice for you to understand the change in both society's and the church's attitude towards interest. I beg to remain very truly yours, C. F. THOMAS, Chancellor.

FEDERAL, Athens County, Ohio, April 10, 1894. Very Rev. James Cardinal Gibbons, Archbishop of Baltimore, Md. Dear Sir:—Your letter by C. F. Thomas Chancellor, dated March 24th, is received, for which I thank you. From the replies to my questions I take it that: 1. The usury spoken of in Exodus 22: 25 and the other Scripture I quoted is that which we now call interest. 2. 2 Esdras (Nehemiah) 5: 11 indicates that one per cent is usury, and Leviticus 25: 35-37 forbids "any increase," or, "more than thou gavest," as usury. 3. Exodus 32: 25 declares the taking of increase or usury to be extortion. 4. 1 Cor. 6: 10 declares that extortioners cannot possess the kingdom of God. 5. Ezekiel 22: 12-16 shows that God will punish a city or people who allow the taking of usury or interest. 6. Luke 6: 35 shows that Christ extended the scope of the Mosaic law against usury. 7. There is no exception made in the Holy Scriptures to the laws against the taking of increase for use, except in Deut. 23: 19, and the injunction of the blessed Saviour in Luke 6: 35 does away with that. 8. All the great fathers of the church, the popes, and the church councils, from the Council of Elvira in 306 to that of Vienna in 1311, following the teachings of Scripture as given above, solemnly and emphatically denounced and condemned money lending at interest as sin. 9. Calvin was the first churchman who said that usury was excessive and oppressive interest. 10. During the eighteenth century the teaching of the Catholic church was changed, and by authority of the Holy See moderate interest was allowed. 11. The teachings of the Catholic church on the taking of interest or usury was changed because money assumed another value, namely, "a commercial value independently of its intrinsic value." 12. "Interest is now legitimate and proper, and public opinion determines what in each case is excessive interest." 13. "To require interest for that which is not given to business, but is given to consumption, as wheat, corn, wine, etc., continues to be usury."

Hitherto I have been in this correspondence only a questioner. You have kindly answered me, with results given above in statements 1 to 13, I assuming consent where no denial or contradiction was made. On page 95 of "The Faith of Our Fathers" you say: "But it is a marvelous fact worthy of record that in the whole history of the church from the nineteenth century to the first, no solitary example can be adduced to show that any pope or general council ever revoked a decree of faith or morals enacted by any preceding pontiff or council. Her record in the past ought to be a sufficient warrant that she will tolerate no doctrinal variations in the future."

Surely the taking of interest is a question of morals, for the church has repeatedly denounced it as "a crying sin." Can it be that that which was immoral and sinful for ages is moral and righteous now? Are godliness—which I understand to be manifested by obedience to God's laws—and Christian morals decided or modified by "public opinion, which varies according to time, place, and circumstances?" Are Christian morals so changeable that in some states it is a sin to take more than five per cent and in others it is not sinful to take any per cent, even one hundred or more? As to money assuming a value it did not have before, was not interest for use of money allowed in ancient Greece without any legal restrictions, and does not that prove the existence of what you style "commercial value" then? Were there not laws in ancient Rome against the taking of interest, and were not those laws repealed and interest allowed? Is not that proof that money had every value then that it possesses now?

Did not the exactions of usurers have much to do with the concentration of wealth in the hands of the few, the pauperization of the masses, and consequently the downfall of ancient civilizations? Did not the godly men of the past know of all these things, and of the teachings of Plato, Plutarch, the Catos, Cicero, Seneca, Aristotle, and many others against usury. What is the difference between taking interest on that which is given to consumption and taking it on money used to buy food? For instance, I have one hundred bushels of wheat I can sell for \$50. If I may lend the \$50 on interest, why may I not charge interest to those who borrow the wheat for bread instead of borrowing the money and buying the wheat? Two dollars per day is the wages of a mechanic. For forty years and four months it amounts to \$24,200. If \$300 every six months were invested at seven per cent compound interest for the same time, it would amount to \$104,250.70, or more than four and one-fourth times as much as the laborer earns. Is this in accordance with the laws of God? Are not the rapidly increasing interest-bearing debts of the world a cause of much of the distress of nations? Is not interest, or "capital's share," taking more than the total increase of wealth, concentrating it as never before, creating immense fortunes, bringing nations to distress, reducing the masses to starvation, wretchedness, and misery, and alienating them from God and the church? The industrial classes toil as hard as ever, producing all wealth. Money draws interest, absorbs all forms of wealth, and impoverishes its producers. The money changers are again in the temple, the oppressor of the hireling in his wages is everywhere, and what does Christ's representative say? Where is now the bold denouncer of wrong against the poor and needy, and where is the whip of small cords? I believe God is bringing the nations to judgment, and that their distress is the direct result of violation of his clearly revealed laws. If the nations do not repent, yet more fearful things will come upon them. If the church is not true to God it will be overthrown. Yours truly in Christ, REV. WM. J. WARRENER.

Warren's "Money Chart" Plan PROPOSED OUTLINE Bimetallitic Code. CHAPTER I. The National Government to have exclusive control in all money issues and regulations. CHAPTER II. Everything ordained as money to be made a full legal tender for the payment of all debts and money obligations, public and private. CHAPTER III. Every future money obligation to be payable in any lawful money of the United States at the time of payment, and condition stated in such future money obligation to the contrary notwithstanding, subject to valid requirements of the government to redeem coin certificates circulating as money. CHAPTER IV. Provision to be made whereby, through government depositories, to be duly established, any person may conveniently and without expense deposit with the treasury of the United States any lawful gold, silver or subsidiary coin of the United States and receive therefor certificates of deposit of the same, each redeemable on demand of the holder in such kind of coin as was deposited therefor, the certificates so issued to be in such denominations as the depositor shall choose, subject to regulations of Congress. All certificates of deposit so issued to be made a full legal tender for the payment of all debts and money obligations public and private. All other money deposit business to be taxed out of existence. CHAPTER V. All the coin so as aforesaid deposited to be kept under rigid care of the government and protected by penal enactment against substitution of other coin for it, and against any payment out of the same or any of it, under any circumstances or emergencies whatsoever, for any purpose except for the redemption of such certificates, in manner as hereinafter described. CHAPTER VI. Provision to be made for the re-issue of said certificates, and for replacing them with others similar when mutilated or otherwise injured on being returned to the treasury, unless returned for redemption, and then to be redeemed and canceled. CHAPTER VII. The mintage capacities of the government to be speedily and greatly enlarged so as to make practical the coinage provisions of this code, especially for the speedy coinage of all bullion exclusively produced from any mine or mines in the United States and territories, and exclusively owned by any citizen or citizens of the United States; and the coinage of bullion so produced and owned in no case to be delivered in the least to admit to coinage any bullion not so produced and owned, subject to the provisions of chapter VIII. CHAPTER VIII. Provision to be made for the speedy coinage of the \$55,156,681 of coin value of seigniorage silver bullion now in the United States and issue full legal tender silver certificates therefor for the use of the government. Then the rest of the silver bullion now in the treasury to be at convenience coined, and calling in as far as convenient the treasury notes given in payment for said bullion, and redeeming them in silver

coin or replacing them with full legal tender silver certificates at the option of the holder. All issue of certificates under this chapter to be subject to all the pertinent regulations and rules contained in chapters IV., V., and VI., of this code except as in this chapter prescribed. CHAPTER IX. Provision to be made for the prompt coinage after said seigniorage coinage of all such gold and silver bullion as shall be delivered for that purpose at the proper mints of the United States, into coin of present lawful standard and ratio. All such coin to be delivered to the person or persons owning the bullion from which the same was coined, less the charge for coinage; or, at the option of such owner or owners of bullion, certificates of deposit to be delivered in lieu of coin for the like sum, subject to all the pertinent rules, regulations, restrictions, and requirements contained in Chapters IV., V., VI., and VII., of this code. CHAPTER X. If at any time the coin or certificates of either metal, gold or silver go in common use below par in respect to the coins or certificates of the other metal, while all the provisions of this code are being complied with then coins of the below par coins shall cease until the parity is restored. CHAPTER XI. If the gold coins and certificates and silver coins and certificates shall maintain their parity in respect to each other, and if the supply of metal shall sufficiently hold out, the aforesaid coinage and issue of certificates shall continue to increase and maintenance of the money circulation of the United States at \$60 per capita, as near as can be estimated. And then if said party shall still further continue, and if the supply of the metals shall still further sufficiently hold out, said coinage and issue of certificates to be continued to the supplanting of all other kinds of paper money except United States notes (greenbacks) to be made a full legal tender for all debts public and private and issued in payment of government obligations and expenses, and made redeemable in all government dues only, and when redeemed to be retained in the treasury or re-issued whenever necessary for the following purposes, to-wit; it shall be the duty of the Secretary of the Treasury, carefully supervised by Congress, by means of such issue, retention, and re-issue of such notes, and by such other means, if necessary, as may be available to maintain perpetually such uniform purchasing value of the dollar units of money as shall do justice between debtors and creditors and promote industrial and business interests. CHAPTER XII. Provisions most effectual to be made for the establishment of an international congress exclusively by and between nations friendly to silver for a standard money to agree upon a uniform ratio of silver to gold for coins, and for such other purpose monetary commercial, and otherwise, as may be agreed upon among by such nations.

What Might Be. Professor Th. Hertzka, Vienna, Austria, says in his work, "Laws of Social Evolution": "I investigated what labor and time will be necessary, with our present machines, etc., to create all common necessities of life for our Austrian nation of 22 million. It takes 10 1/2 million hektors of agricultural lands, 3 million hektors of agricultural products. I then allow a house to be built for every family of five rooms. I then found that all industries, agricultural, architecture, buildings, flour, sugar, coal, iron, machine building, clothing and chemical productions, need 615,000 employed, eleven hours per day, 300 days a year, to satisfy every imaginable want for 22 million inhabitants. "This 615,000 laborers are only 12.3 per cent of the population able to work, excluding all women, and all persons under 16 years of age or over 60 years of age. All these latter to be called not able. "Should the 5 million able men be engaged to work instead of 515,000, they only need to work 36.9 days every year to produce everything needed for the support of the population of Austria. But should the 5 million work all the year, say 300 days, which they likely have to do to keep the supply fresh in every department, each one would only work one hour and twenty-two and one-half minutes per day. "But to engage to produce all the luxuries in addition, it would take, in round figures, a million workers, classed and assorted as above, or only 20 per cent of all those able, excluding every woman or any person under 16 years or over 60 years, as before. The 20 per cent of able, strong male members could produce everything imaginable for the whole nation of 22 million in two hours and twelve minutes per day, working 300 days a year. But should they shift the work in proportion to the other remaining 80 per cent of the able workers, all male members of the nation, every able worker would only work two hours and twenty-two minutes per day. The other lifetime could be spent for educational purposes, or in recreation, and the whole nation would have everything a cultivated people want and need."—Pittsburg Kansan.

L. P. Davis, Dentist over Rock Island ticket office, cor. 11th and O streets, Bridge and Crown Work a specialty. headache bad? Get Miles Pain Pills.