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DAVID E. STITT,

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THURSDAY, APRIL 11, 1901.

EDITORIAL.

Andrew Carnegie's compound of evil and good deeds reflects the brilliancy of the satanic mind which engages to possess both the world and Heaven. Carnegie's colossal robberies, and the lessons of power learned from the purchasing price of money seem to have brought him to conclude that he can buy off the King of Heaven, and for that purpose he is giving large sums of his "blood" money for charitable purposes.

IS THE WORLD GROWING BETTER?

Where can equity abound? When will the blood of the victim cease crying from the ground for redress?

From England, just now, comes horrible tales of child murder for gain, the child's life having been first insured for a few piddling farthings, often less than thirty dollars, is then sacrificed by inhuman parents to obtain the insurance.

This is one of the varieties of the fruit of a system of business founded upon greed and competition. A fountain cannot produce water superior to its head, and neither can a business system which is founded upon greed, develop the highest character of the human race and lead mankind to a realization of peace and general prosperity.

It is argued in defense of the present system that competition is necessary in order to develop the highest degree of individuality, and that anything looking toward a more equitable arrangement would tend toward effacing this quality of a man's character.

This so-called individuality is very much marked in some men, also in some animals. J. Gould cultivated this peculiar mark of individualism sufficiently well so that he accumulated many millions of dollars, but as the means he used to attain his purposes were unjust, his memory is no more highly respected today than the animal he patterned after the hog.

The individuality of the operators of Wall street and their class shone out most brilliantly when our nation was disrupted with internal strife. It was then they took advantage of the government's need of money and supplies with which to pay and feed the men necessary to put down the rebellion and the government was made to stand and deliver in every possible manner in which these sharks could conceive, and strange to say, each mark of individualism along that line was that of selfishness.

There are other classes of men in which each member has shown marked individuality of a high degree, and with these men it was not the love of money which lured them toward the heights they attained, but the delight they derived from the knowledge they secured in accomplishing the achievement. This class of men under the competitive system use their knowledge to acquire a competency that will insure them against want, but mostly the share which falls to the man who has wrought out some great truth but a mere pittance when compared to the share of the party who purchases his thoughts or invention.

Individuality, so-called, is diverse. Napoleon Bonaparte represented one peculiar type of it, but as he represented extreme ill-fortune to the extent of great ability to contend for it, the world was made little better for his having lived in it outside of the chastisement he probably wrought upon other wrong doers.

When we take the character of man into consideration we find that all the characteristics of man are represented in each individual, different degrees of development being the only difference, and it is an established fact that the best result is found in the well rounded out character wherein those qualities, of the person, which are apt to lead toward excesses and wrong doing, are held in abeyance by those that are inclined to equity, preservation and the highest attainment of knowledge.

Energy is not the result of want, but want is necessary to the human family in order to spur up and set in motion that attribute called energy

which is inherent in each human being to a greater or less degree.

A System and Its Results.

It is much the fashion to extol Carnegie as a philanthropist and public benefactor. He has accumulated two hundred millions of dollars, and now is giving them away and making a virtue of it. But The Oregonian has doubts about the ability of anybody to make a virtue of the way in which these two hundred millions were accumulated. It was the system of tariff robbery in the name of protection, which this country has pursued, that gave Carnegie his opportunity. No man can accumulate so vast a sum as two hundred millions of dollars without frightful injustice to vast numbers of people; and in this case the accumulation represents oppression of labor on the one hand and extortionate prices for commodities on the other.

That competition tends toward bettering the condition of mankind is not true, as under its rule there is ample produced and manufactured to feed, clothe, shelter and educate the whole human family, yet the world is full of poverty, wretchedness, ignorance and crime, all of which can be justly charged up as caused by a system which permits a man to contend for and hold as his private property a hundred thousand times more than is necessary to supply all his wants during a long life.

Collectivism reaches the highest goal as has been proved time and time again, even under competition.

What nation makes war upon another with a single arm? None. But that nation which can raise the largest army and bring the greatest amount of intelligence into the field is sure to have the best of the struggle, intelligent action countering far above numbers in the contest.

Collective effort has proved so far superior to individual effort that the great monied interests everywhere are combining to get away from competition and to control the laboring and producing classes.

In conclusion we will ask a few questions. If collectivism is best for the capitalist, is it not also best for the producing and laboring classes? If competition is a thing to be avoided by capital, is it not equally as dangerous and undesirable to labor?

Last but not least, can the world grow better through competition through that which is calculated to stir up all the contention and strife in the human race and pile up selfishness mounting high, while the battle rages fiercer and fiercer year by year, casting out all the characteristics of the lower order, or the animal in man, while the higher attributes of his nature, which are Godlike, are smothered and choked out of existence?

How Ridiculous is Socialism.

The hair stands erect, the teeth chatter and the blood runs cold in the crackling veins when we read that the Fabian Socialists have secured practical control of the County Council of London.

We may admit that we don't know just what Fabian Socialists are. But we know that they are bad, grievesome and unsightly. In spite of our ignorance as to their exact place, our teeth chatter still.

After reading that the Fabian Socialists have secured control of the London County Council we learn that that same Council in aim to spend two million dollars converting the slum districts of London into model homes.

These model houses will be rented to workingmen at low rent as can possibly be fixed.

This hideous socialistic County Council is building improved substitution homes for workingmen.

See how easily and hideously is Socialism. See how patiently it plots and accomplishes the achievement.

Don't be deceived for a moment by its waving out of slums. These schemes merely in and of themselves come to the surface, say, that proves that they are even worse than thought. See Fabian Socialism.

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