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Coquille City Herald.

VOL. 14. COQUILLE CITY, OREGON, TUESDAY, NOVEMBER 19, 1895. NO. 16.

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Special attention to matters before the Roseburg land office, the commissioner of the general land office and secretary of the Interior at Washington.

I. O. G. T.—Neal Dow Lodge, No. 25, Meets in Coquille City every Tuesday evening. All members in good standing cordially invited. BIRD NORTON, C. T.
J. H. James, Secretary.

MYRTLE CAMP, NO. 197, WOODMEN of the World, meets at Masonic Hall 1st and 3d Monday nights of each month.
A. J. SHERWOOD, Consul.
George T. Moulton, Clerk.

F. A. & I. U.

COQUILLE F. A. & I. U. meets every second and fourth Thursday nights in each month in Coquille City, Coos county, Oregon.
MRS. LENA JOHNSON, Sec.

Bandon F. A. and I. U.
Meets every second and fourth Friday nights in each month at Bandon, Coos county, Or. E. G. GROVER, Sec.

Sumner F. A. and I. U.
Meets at Alliance hall on the second and fourth Saturday evenings of each month.
WM. RASOR, Sec.

RIVERTON F. A. & I. U. meets in its new hall at Riverton every first and third Saturday evenings of each month.
O. A. KELLY, Sec.

SOUTH FORK F. A. & I. U., No. 230, meets every second Saturday at 2 p.m. Brothers of other lodges in good standing are invited to attend with us.
B. E. HAMPTON, secretary.

I. O. O. F.
Coquille Lodge No. 53
Meets at Coquille City every Saturday evening. Visiting brethren, in good standing, cordially invited.
C. W. WHITE, N. G.
J. S. LAWRENCE, R. S.

Coquille Encampment,
No. 25 I. O. O. F.
Meets first and third Thursdays in each month at Odd Fellows' hall. Cordial invitation to visiting patriarchs in good standing.
J. S. LAWRENCE, C. P.
G. F. Boutell Scribe.

Chadwick Lodge, No. 68
A. F. and A. M.,
Meets at their hall on Saturday evening on or before full moon in each month. Visiting brethren cordially invited.
C. W. WHITE, W. M.
T. R. Willard, Sec.

G. A. R.
Gen. Lytle Post No. 27,
Meets at Coquille City, on every first Wednesday. Visiting comrads, in good standing, cordially invited.
JOHN MOLRIS, Commander.
H. H. NICHOLS, Adjutant.

Coquille Fishermans'
UNION
Randolph Oregon,
Will meet every fourth Saturday in each month till further notice. All members in good standing cordially invited to attend.

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Union Labor Column.

DEVOTED TO THE INTERESTS OF THE LABORER

PEOPLE'S PARTY.

The following compose the County Executive Committee of the People's Party of Coos county, Oregon:

Dist. No. 1—J. J. Stanley, Empire City.
" " 2—A. M. Collver, Marshfield.
" " 3—W. H. Hull, Riverton.
" " 4—I. T. Weekly, Gravel Ford.
" " 5—J. H. Matheny, Myrtle Point.
" " 6—W. D. Marshall, Bandon.
W. H. HULL, Chairman, Riverton.
J. S. McEWEN, V.-C. and Treasurer, Coquille City.
J. J. STANLEY, Sec., Empire City.

Before the law was written down with parchment or with pen;
Before the law made citizens, the moral law made men.
Law stands for human rights, but when it fails those rights to give,
Then let law die, my brother, but let human beings live.
—Rev. Miller Hageman.

THE COMING REVOLUTION

The Editor of "The Arena" Discusses Mr. Call's Book in a Striking Paper Dealing with Fundamental Evils of the Hour.

In "The Coming Revolution" Mr. Call has made a contribution to social and economic literature of the new time of positive value. It is a work that merits a very wide reading. It might be justly characterized a trumpet call to freemen; but it is more than this—it is a calm, fair, and masterly survey of social conditions as they exist; an investigation of the underlying causes of the widespread poverty and misery of today, and a bold but reasonable and statesmanlike presentation of measures, which, if radical, are as conservative as any remedies can be, which in the nature of the case are more than palliatives or temporary makeshifts.

The author is a brilliant lawyer; he has been trained to reason logically and to view questions on all sides, but his education has not blinded him to the fundamental demands of justice. He has a charming style, at once lucid and concise; he makes his meaning perfectly plain, while using few words—an art few writers possess; his style is simple, and he has so thoroughly mastered the subject in hand that he finds no difficulty in making his meaning perfectly plain.

So important is this work at the present crisis that it calls for an extended review. As may be inferred, the author does not agree with the conventional economists who owe their popularity and livlihood to their efficiency as sophists in the unsavory if lucrative role of the paid tools or attorneys for plutocracy, and who are ever anxious to silence the discontent of the industrial millions, who are being pressed slowly but remorselessly toward serfdom, through injustice and the essential anarchy of capitalism. He does not believe that it is the will of a Divine Providence that a million should suffer that ten may revel in millions of dollars which have been *acquired* by the ten, but *earned* chiefly by the millions.

In his opening chapter on "The Signs of the Times," he says:

"There are those who have come to charge the wretchedness and warfare now everywhere existing among men to their institutions, instead of to any wise or beneficent provision for their future; they deny either the necessity or benefit of the hardships the great mass of mankind now suffer, and demand that these hardships be at once remedied."

He points out the general discontent which exists and the various methods proposed for remedying the wrongs which are becoming too grievous to be borne:

"The condition of the toiling masses may truly be described as a struggle for existence. Hard and constant toil is necessary for the meager return which clothes body and affords shelter and food, but it is not the ceaseless grind of work that is chiefly responsible for the discontent which is present among the industrial millions throughout the industrial world. Work is not itself unwelcome, but it is the anxiety, poverty, and wretchedness which are everywhere the lot of labor, that cause men to look with sullen dread and revolt upon this struggle. However meager their subsistence, this is ever precarious; theirs is a contest for very life in which many fail. Each recurring crisis shows how thin are the walls of chance which ever divide success, in this struggle, from failure. Then it is that the merchant and mechanic fail in business, the farmer loses his farm, and penniless and burdened with debt they together sink into the condition of wage-laborers; meanwhile their ruin has also driven labor out of employment, and the ranks of the unemployed, always full, swollen from these various sources, become now so crowded that all cannot hope to obtain positions; a competition ensues in which some must inevitably fail. However remote the tramp and the pauper of society may seem from their more fortunate fellows, they have but failed in the common struggle."

THE "STRUGGLE FOR EXISTENCE" FALLACY.

But it is urged that the savage struggle for life is seen among the lower animals, that the weaker are devoured by the stronger, and the fittest survive, therefore this brutal struggle is natural. This argument is fatally weak if examined in a candid and impartial spirit, even though we leave all question of morality out of the discussion. For the conditions are not the same. The freedom which obtains among the lower animals is not present here. The widespread misery today is due chiefly to artificial and not natural conditions. On this point Mr. Call is very strong! He shows: (1) That there is no sound reason for the struggle for existence with man because there is wealth enough for all, and under just conditions no man, woman, or child who choose to work need fear poverty. (2) That, under the conditions which exist among the lower animals the colossal fortunes of the present would be impossible. These two points are clearly set forth, and upon the establishment of them the popular plea of the apologists for plutocracy falls. Touching the bounty of nature he observes:

"The position of man in the world is far from unfavorable. The world is large enough for all, but everywhere land is unoccupied—withheld from use. It is, too, so bountiful, that if labor is but allowed to exert itself for a brief season, the cry is raised of *overproduction*, the markets are glutted, mines must be closed, mills must be shut down, and labor must be turned out of employment because there is no demand for its products. Nor was the labor of man ever more effective than now. Machinery has come to his aid, and with it he can accomplish so much in every branch of production that labor itself is becoming superfluous—a drug on the market; man is crowded out of the field of industry because his labor has become too efficient. Surely when the world is large enough for all, when its bounty more than suffices for all the wants of man, and when his labor is only too efficient in procuring the satisfaction of his wants—surely, in face of these facts, the position of man in the world cannot be held responsible for his woes; want and wretchedness cannot be preached as the necessary and natural lot of man.

"The poor will not believe that their struggle and want are necessary, so long as they see in contrast with their condition the possessions and idleness of the rich. This is not only the age of paupers, it is also the age of the millionaire; the hovel of the poor is under the shadow of the palace of the rich. However stinted and wretched may be the lot of the masses, they see here no evidence of want; all is, instead, the most lavish luxury and display; everything that wealth can procure to satisfy the wants, or pander to the appetite and pride of man, or astonish the gaze of the beholder, belongs to these favorites of fortune. Yet, notwithstanding all their expenditures, the fortunes of the rich are ever swelling into vaster and vaster proportions; the number of the rich, too, is fast increasing. The hoards and the squanderings of these alike show that the world is filled with abundance; they also show the wonderful effectiveness of labor; for labor, either of the past or present, is, after all, the source of all value, and the means by which all wealth is brought into being."

Thus it will be seen that the "*survival*" argument is fatally weak in that it is based on false premises. It necessarily assumes that there is not room enough for all, that some must perish in order that others may survive, and therefore that man has a natural right to prey upon his brother. Not only does this popular plea rest upon false premises, but it assumes that man in civilization is accorded at least as fair a chance in his struggle with his fellowman as the lower animals enjoy, and this assumption is false.

"It is not applicable to present conditions, for the reason that the freedom of struggle there (among the lower animals) allowed is here denied. The brute has the free use of all his faculties; to one is given strength, to another cunning, and each, by the kind provision of nature, is adapted to obtain his living in his own way. This is indeed the cause of his survival; the first law of nature, the very instinct of life, is self-preservation; to preserve his life the brute is allowed the use of every faculty given him; where life is at stake every means to preserve it is justified. But it is not so with man's institutions. Man cannot by his strong arm help himself to the plenty he sees around him; to do so would be trespass or crime. Cunning is the only faculty in free use, and it is allowed to run riot. Manly strength is chained helpless, while low cunning, deft-fingered, passes by and filches from it.

"Nor is labor allowed in its struggle the freedom of opportunity given the brute. Each brute has free access to the world; man is denied that access by the laws of society, which give the world to the few in each generation and say to all others "keep aloof." These few play the "dog in the manger;" and although they may each have enough to support a thousand such as they, society itself stands watch and ward over their possessions, and turns portionless labor away unless it can purchase the consent of these owners by the wages of servitude. Compared with the lot of labor how free that of the brute! Take the most savage and despicable of these, the wolf and the hyena: they each range the prairie or forest in equal struggle, and do not always feel it necessary to war upon and devour each other; then when they have satisfied their maw from the carcass which they with honest toil have slain, they become almost sociable, and perhaps abandon it to their fellows. If, now, these brutes had reached a high state of civilization, and united into a society giving some few of them, under the name of property rights, the whole world now ranged in freedom by all, and compelling all others to come to them in service or beggary for leave to get food and shelter, how like to the institutions of man they would have attained.

"No! the doctrine of the struggle for existence—brute doctrine though it be—is altogether too merciful to palliate or justify the institutions with which man has cursed himself; it is too honest a doctrine. These institutions will instead be found to have cloaked themselves under names sacred and revered by man, such as "liberty," "rights of property," and the like, and not to have paraded openly in their true colors under any doctrine however brutal, else would mankind have long ago risen in revolt and made short work of them."

It is not in the working of natural law, but in the operation of artificial and unjust conditions that we find the mainspring of the misery of man throughout the civilized world.

"It is not to any lack of wealth in the world, but, instead, to man's institutions which have made this distribution of it, and have given to the few so much, that we must look if we would know why the many have so little."

[Continued next week.]

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PATENTS

NOTICE TO INVENTORS.

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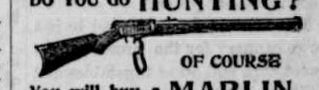
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