

the debtor-class; (5) By increasing the purchasing power of the money in the hands of the creditor-class; (6) Lowering the price of labor and producer in the hands of the debtor-class; (7) By enforced indebtedness through usury, bringing the debtor-class down to bankruptcy, and in this way impoverish, humiliate, degrade and enslave the wealth-earners, voters and citizens of the republic; impoverish all grades of wealth-earners and make them pliable under the hand of the oppressor; degrade and demoralize the producing people, enough to humiliate them; then enslave them and put them under serfdom, and by financial jugglery concentrate the property and money power in the hands of a growing aristocracy. Then, when the producers are enslaved, degraded and unfitted for citizenship in our Republic, disfranchise them and proclaim the monarchy. Then repeat the horrible events of the dark ages, and let Caesarism hold high carnival.

That is approximately and in short the character and outlines of the conspiracy against our Republic.

**NOTE 8. Summing up on protection of farming:**

1. It is necessary for the endurance of republics that the golden rule must be woven in its institutions.
2. High education and practical efficiency in the ranks of the wealth-earners, is indispensable to the stability and success of republics.
3. Republics cannot remain permanent under the pressure of aristocracy and concentration of capital in the hands of that class.
4. Labor, manual and mental, must be practiced and thoroughly honored throughout the whole people of the republic. They must earn their bread by the work of their own hands, and by the sweat of their own brow. If not, the republic cannot endure; and we repeat here from holy writ, Doctrine & Covenants 208, v. 139. it is said: "Let them labor with their own hands, that there be no idolatry nor wickedness practiced," also: Doctrine & Covenants 167, v. 20: "It is not given that one man should possess that which is above another; wherefore the world lieth in sin."
5. "The idler shall not eat the bread of the laborer." If this holy and imperative demand is not thoroughly acquiesced in, and increasing vigilant surveillance keep an open eye to guard against its mischief, it will endanger the republic as now.
6. Citizen-farmers in a republic must labor with their own hands, and not create tenantry, serfdom and degrading dependency. They must acquire education sufficient to enable them to make a good living for themselves and families in order to raise and educate their children to a full standard of efficient citizenship. A farmer of the republic must be able to worthily represent his industry and his country in any position or responsibility the nation may call on him to fill.

It may safely be set down as a maxim that without highly educated farmers and industrialists generally, comprising the whole producing people, "republics will not hold out."

**NOTE 9. Conclusion.** The golden rule, as here often referred to, demands equality in temporal conditions. But

as the varied opportunities and abilities to produce and acquire may continually lead to inequality, an economic equity-regulator is a necessity in republics, in the form of a kind of income tax, on what has been called surplus property under the prospective Mormon Church discipline, in order to guarantee a standing and permanent approximate equality of citizens in the republic, and with an overruling regard to economy. A superior ability to promote public progress shall not be checked in the effort to advance national prosperity; talent and ability must be appreciated, both a public and individual benefaction, else both national and individual welfare will suffer. The cause of equity is in no wise incompatible with the temporal welfare of the republic. Doctrine & Covenants 375-68.

*a* Competition reveals the comparative qualities of productive ability.

*b* State-economy should hold the balance-wheel of general interest on the one side and individual ability and necessity on the other.

*c* Every responsible citizen ethically is under the responsibility to properly hold his part of the stewardship that the state, by necessity, divides out to all its members.

*d* Citizens proving themselves intellectually incapable to be their own masters, or to hold their own franchise or stewardship, are dangerous invitations to serfdom, and should be special objects of charity.

*e* Individual economic responsibility to the state is an obvious necessity, as the citizen as such holds a part of its welfare in his own hands.

*f* What today rules the promiscuous division of labor is, in the main, individual inclination and necessity, without regard to the golden rule.

*g* The illegitimate hoarding of capital and the circulating medium and immense acquisitions of realities in value, through usury, doubled in the hands of creditors in about seven years, may necessitate a renewal (in principle) of the Mosaic seven years release (Deuteronomy 15), or else revolution and confiscation may become a financial necessity in order to avoid terrible national upheavals.

*h* What should rule the division of labor, and the fruits thereof (here, to some extent put down in principle) seems too innumerable to mention here in detail. It is many times repeated in history that through a selfish disposition and nature "of almost all men" (Doctrine & Covenants page 424, v. 39) a continued vigilant watchcare is needed to preserve the liberty and equal rights of the people.

**NOTE 10.** For the benefit of a certain class of statesmen, we will add a few lines in closing this article. They are afraid of anarchy. They think it is increasing under the rule of our republic. They have a more or less faint hope that under the rule of monarchy it might be averted.

These statesmen do not reach to the true philosophy of cause and effect. They see in nature that in the organic creation every kind produces in its own likeness. They are not aware that the genius of our Republic acts on its people like certain very efficient medicines which force the evils in the body out to the surface, where the doctor can effect a cure. And while in the mon-

archy these statesmen did not see the anarchy at work, nevertheless it was there working at the vitals without a chance of cure, creating the chronic disease inherent in monarchy that is moral consumption.

These statesmen have as yet only to a limited extent discovered the effects of both rule and misrule. Anarchy can be born only of its own kind. It may change its appearance, but it was there and permitted by misrule to grow to its full stature, else it could not have produced of its own likeness. Maybe in the first instance the anarchists were the rulers who incubated anarchy, under the guise of government, and which in the next instance broke out amongst what the rulers would call the mob, revealing that misrule hath borne its fruit.

The destiny of mankind is advancement and progress towards continued betterment, and the destiny of our selected Republic is to endure and progress in all the ideal prospects that ever was hoped for by the true nobility of mankind.

In the ripening evolutions of events, the fittest will avoid the disasters and whirlpools of contending antagonism. The noblest aspirations of patriotism will be brought to bear in order to reach the goal of all true statesmanship, and reform all selfishness adverse to general prosperity.

CHRISTIAN A. MADSEN.

#### CHURCH THEOLOGY CLASS.

The class met at the usual time and place, over 1,200 students assembling. Leaflet No. 17 was distributed at the door. Opening prayer was offered by Elder Madsen. After the consideration of several incidental questions Dr. J. E. Talmage proceeded with the study of the tenth article of faith, the first part of which reads: We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. "Who are Israel?" was the question that first received attention. They are the posterity of Abraham through Isaac and Jacob, with each of whom the Lord covenanted that through their posterity should all nations of the earth be blessed. By divine authority Jacob was named "Israel" which means "a prince of God." His descendants were known as the children of Israel or as Israelites. The doctor traced their history to the time of the division into the kingdom of Judah and that of Israel.

He then took up the dispersion of Israel, which must naturally precede the gathering. Through prophecy it had long been foretold that Israel should be scattered. It was shown how for purposes of trade and commerce the Israelites spread, while multitudes were carried into slavery. About 721 B. C., the kingdom of Israel was taken into captivity by Assyrians. These tribes afterwards made their way to the north. The supposed course of their journey as recorded by the Prophet Ezra, was traced and it was explained that of such a large people, many colonies might have been left behind, through disaffection, weariness and inability to follow. The subject will be concluded at the next session in connection with the gathering. Closing prayer was offered by Elder Winberg.