



# EDITORIALS *By The* PEOPLE



## Co-operation as Means of Curbing the Trusts.

By J. H. Sierman.

ORGANIZATION is the fashion of this age. By organizing large corporations from many stockholders, each of them of small means, profits, advantages may be secured which are impossible for each individual before becoming a stockholder. These corporations have grown to giants, which now threaten to rob the mass of people of their independence. It is next to impossible to control them by laws, their power, their influence is so great. But just as a raging prairie fire is subdued by a backfire, so is it possible to curb these giant corporations of their power if the mass of the people organize, to effect their own salvation, and for such purpose the laws creating corporations are the exact remedy.

As an illustration of how it is possible with the present laws for creating corporations to allow the common people to become independent, to secure homes of their own, food, clothes and shelter, with scarcely any capital, and without interference from the trusts and giant corporations, the following lines are intended to give an idea:

Supposing fifty families from a large city, belonging to the same religious faith, either Protestant or Catholic (but not mixed, to avoid quarrels), would form themselves into a corporation for buying and leasing land for homes, thereon to provide by their joint effort all, or nearly all, that is necessary for their own food, clothes and shelter. Each one of these families should pay at least \$100 to a common fund. This would give them a joint capital of \$5,000. Half of this sum might be invested in land. Some very good, suitable land can still be had at \$30 per acre. Therefore half of the capital named would buy 250 acres, or a homestead of five acres for each family, the other half to be invested in horses, cows, pigs, sheep, chickens, bees, seed, grain, tools and also provisions to last several months until some food can be produced. Enough more land might be leased to allow for each family at least ten acres to

make allowance for short crops, still to raise sufficient. The membership should be selected carefully, each of the men and some of the women to be skilled in some useful work, or at least willing to learn from the rest. Out of this number they might elect, as should be provided by the corporation laws, directors, and the directors should select officers and foremen for the transaction of all business.

Fifty families, averaging five or six persons to a family, would give about 300 people, or sufficient to form a separate village under provision of the laws of each state, allowing them to elect their own civil officers, their mayor, aldermen, justice and school board, thus giving them the dual power for independence, first, to do business, to manufacture, to buy and sell, and second, to administer their own affairs by men and women selected out of their number.

Fifty families skilled to till the soil, to raise their domestic animals, to provide for their own wants would not lack for any comforts on an average productive ground. Nature has provided the land of every country with means of supporting people in abundance with very little effort, using their skill to convert the raw treasures of nature into means for shelter, clothes and food.

Some localities are rich in timber. There the material for building homes is ready for use. Fifty families organized for joint support would soon prepare the surplus trees into lumber for their homes, keeping all refuse for firewood. Other localities may be rich in stone or lime to build homes with, or a clay bank would furnish brick. Where there is no food or coal for burning brick, peat swamps may be found to furnish good fuel. Even the prairies furnish the means for building homes. The early settler can build a house of the tough sod, which will last until he may provide a brick house, using straw or wild grass as fuel for brickmaking, if no peat can be found.

Fifty families, incorporated to provide for their own wants by joint efforts, will find means to solve any question. Necessity is the mother of invention, and the inventive genius among them will effect anything necessary for their comfort. I have seen individuals who, compelled by urgent need, accomplish what seemed almost impossible by one man, and fifty men uniting their inventive faculties for joint benefit will find everything so much easier than each by himself. Among the early settlers of a new locality I found a farmer far from a city or railroad station, farther yet from a flouring mill, who built a mill himself. He dressed two large stones found on his land for millstones, and with a few rough stocks and some scrap iron from old farm machinery rigged up a windmill which turned out a fair quality of flour and therewith supplied his neighborhood for many miles around.

I also found another settler in a newly-opened locality who built a complete spinning and weaving woolen mill. This man formerly worked in a large Eastern mill, and came West to take up a claim of homestead land in the backwoods of Minnesota. Here, finding the low price the farmers received for wool from their sheep, and the high price of yarn and woolen goods in the stores an inducement, he set to work in a unique manner.

He gathered a lot of scrap iron from old discarded farm machines, of self-binders, mowers and seeders, separated the cog wheels, shafts and journals, rearranged everything and had soon a full set of smooth-working spinning and weaving machines, which turned out an excellent article of yarn and cloth. The motive power for this machinery was an old discarded threshing engine bought as old iron for a song, which, when repaired by the skill of this man, served for a good many years.

In settling on the land, the village ought to be located near a river, creek, stream or lake, to give a good water supply and needed drainage. One acre of land

might be set aside as a homestead for each family, in long, narrow strips, say four rods wide and forty rods long, the front to face a road or street, the rear part to be used for an orchard and vegetable garden. The remaining land might be used jointly.

Located in this way, the village might be formed like a long street of a city, the houses four rods apart. Conveniently located might be a village hall, to be used for a school house for gospel meetings or social gatherings.

A store or warehouse might be operated for the benefit of the members and to supply surrounding farmers. Mills and shops might be built at a safe distance from the homes, likewise barns and stables. Fifty families settling in this manner on less than one square mile of land, after they got over the hardships of the first season for providing shelter for raising the first crop and arranging everything to run fairly smooth would then be in shape to progress very rapidly, since they represent in their number a great power. The women and some of the larger children would be able to take care of the homestead, the garden, chickens and bees.

The fruit and vegetables could be planted in long rows which a couple of boys and patient horses could give sufficient cultivation within a short time. A very few more boys or men would take care of the fields and the horses and cattle, leaving by far the greater rumble at liberty to make themselves useful in profitable production.

Some of the men might operate a butcher shop, to buy up or dress for surrounding farmers the fat hogs and cattle, to cure and prepare the meat to bacon, sausage and canned meat. Others might turn the hides of the cattle into leather or robes, or into fur coats. There might be some machinists and blacksmiths among them to make new farming tools and repair the old ones. Others can make brick to sell, still others might operate a flour or woolen mill, or tailor or shoe shop.

Since they first produce everything for food, clothes and shelter needed for themselves, whatever they would have to sell would be clear profit. Therefore, they would be able to undersell any trust having to hire its labor.

The social life among the members would be pleasant, rather than their former surroundings. All being neighbors, members of the same church of the same business corporation, they would be all equals, a thoroughly democratic community. It should be advisable to restrict the number to not less than fifty or more than one hundred families for each corporation, it being easier in this way to keep the accounts and to retain the friendly neighborly relation necessary for such community.

At the end of each year a true inventory should be made to ascertain the exact valuation of the whole property, and the share for each family. It is safe to say that within a few years a home within such village, with garden and orchard and several acres of good land, together with the share in the store shops and mills, would be worth several thousand dollars for each family, but it is not likely that any of the members would sell out to return to the larger cities, there to work again under the old system. With increasing wealth the people of these villages would make good customers for the manufacturers and jobbers of the large cities, buying from them the luxuries, books, papers, everything they are unable to produce themselves. By continually drawing away the surplus population from the cities to homes of their own in the country, not only would the city people gain new customers, but the wages of the workmen remaining in the cities would improve and the employers would be anxious to retain their able, old employees, rather than to keep changing with inexperienced help. Who will join in this new effort for independence of the masses towards the escape from trusts to the rule of a true democracy, the rule of the people? Let us have a beginning at once.

## The Man Behind the Cow.

By W. W. P. McConnell.

Dairy Commissioner of Minnesota

VOLUMES have been written about Minnesota and her excellent buttermakers. Our buttermakers are entitled to all praise for what they have done in putting Minnesota on a proud position she now occupies. As a rule, our buttermakers avail themselves of every opportunity for self-improvement. The state has appropriated liberally of public funds to protect this great and growing industry. We whoop it up at our dairy meetings, and make ourselves believe that we are accomplishing great things. We have, and have reason to be proud of our success; but we are confronted with a condition of things which at least demands serious consideration. The advanced price of land, of labor, and in milk-producing foods, comes to us as never before. We may ask the old question that has been worn threadbare, and answered so often, "Does dairying pay?" We must admit that it has paid, that it has been the most profitable industry to the largest number of people that the state has ever known; but how are we to overcome the obstacles mentioned? They certainly demand serious study. As has been already stated we have the creameries, and it has been fully demonstrated that we have the buttermakers; but, my dairy farmer friend, the building and costing of 100 new creameries in Minnesota this year, with the most scientific buttermakers in the broad land, would not add one pound of butter to the present output. The success or failure of dairying in Minnesota comes directly home to the dairymen. I hesitate as one to assume this responsibility, but we must do it; there is no escaping this responsibility.

Dairying does pay, and will pay notwithstanding the increased price of labor and proper dairy foods. We must give the cow very large credit for the advanced price of land. The improved quality of our product creates a larger demand at an increased price. Our need is not necessarily more cows, but better cows, and this in turn will bring better results. Ten years ago the average Minnesota cow was making about eighty-one pounds of butter annually, while today she is making nearly double that amount, yet there is ample room for greater improvement. In some counties in Minnesota the cows are producing annually 200 pounds of butter, while in others only 128 pounds. The conditions are as favorable in one as the other. This leads us to suggest that the man behind the cow is a very important factor in the economical production of milk. We would not underrate the type of a cow; we fully realize the importance of a good cow; but we believe it is equally important to have a man behind the cow with a pronounced dairy education. This great industry has come upon us very suddenly. We were not prepared for it. There are too many doubting Thomases who won't believe, as the Dairy Age well says: "They have got to be born again." When Prof. Haecker shows us what he has done with ordinary cows we think this is not for us. The up-to-date buttermaker has much to contend with and it must be discouraging to meet with such indifference on the part of his patrons; but indifference spirits are always found in the way of progress. It is one of the hardest things we have to contend with—this interesting farmers in advanced dairying. There

is one thing, and only one thing, where we as Minnesota dairymen can look for improvement with any reasonable hope of realizing it, that is the intelligence with which we prosecute our work. Our creameries as a rule are well managed. The price received for our product is not what we have reason to expect for a superior article. This we can overcome. The land and climate at our disposal is unsurpassed. This, with the degree of intelligence which other classes of business men exercise, our dairying will show greater profits than ever before. We are just beginning to know how to produce foders economically. Secretary Coburn, of Kansas, says: "The modern dairy cow is one of the marvels of the present time." Centuries of careful breeding, the best of feed and care have especially fitted her for the work she is eminently qualified to perform, that of economically converting coarse foders and grain into milk. The dairy cow is highly esteemed, by those in touch with her splendid qualities, though by the indifferent, careless and ignorant she is traduced, slandered, and even cursed, but withal the big-bellied, angular and ewe-necked cow is annually making in this land more happy and comfortable homes than any other can hope to make.

The cow and the man who takes care of her must be the basis of the whole dairy business. A great deal depends upon the cow as an individual, yet I believe it to be true that a 200-pound cow in the hands of a 100-pound man will be a failure. The great need of the day is good cows properly cared for. I know of a herd of cows which dropped off 100 pounds of milk in a day

because of the lack of care. Some breeds of cows give a larger quantity of milk than others, and some breeds give richer milk than others. However, we are not here to recommend any particular breed of cows, though we do most emphatically recommend good cows regardless of breeds. Every breed represents both good and inferior cows. No intelligent man who uses poor seed and plants his corn a month too late will expect a full crop. I have tried it, and to my sorrow know the result. Cows must be milked regularly, fed and watered properly. Dairying is not keeping a few scrub cows, feeding at the straw stack, and sheltering on the north side of a barb wire fence. I hear the man who proceeds in this way say that dairying does not pay. Dairy farming is going at the business in a businesslike way. What would you think of a man who has ten or twelve banks, or as many stores, six or eight of them making money and the others losing all that the former had made? You would all join me in the belief that he lacked business judgment, if not common horse sense, and could not reasonably expect to profit from a business thus conducted. Yet, brother dairymen, that is just what we are doing. We are keeping and feeding cows, and have not the slightest idea as to whether they are running us in debt for their board, or whether they are paying a fair profit. If your wife was keeping boarders, and did not know whether they were paying or not, you would be the first one to set up a howl about such a ridiculous proceeding, yet you have summered and wintered your cows and have not the slightest idea whether they are paying or not. I very well remember living in a small town in Kansas where one day the following in-

cident occurred: "A saloonkeeper was standing in the street conversing with a number of friends when an old, childish man, who was serving liquid refreshments to those who thrived during the proprietor's absence, ran out and requested the owner to come in quick as it was all running out and none coming in." Not being present, I cannot vouch for the rest of the story, but it is said that the beer was shooting up against the ceiling in great shape. The old man was not very bright, yet he got a move on him when he realized that more was going out than coming in. We, as dairymen must know when our cows are losing, not only as a whole but as individuals. If we are to succeed we must cull our herds, and the cow that does not pay must give place to the one that does, and this regardless of what her type or breed is. This is the road to profit and success in our important following. Let us spend less time in speculating about our next test and the price of butter in New York, and give more time and thought to feeding and caring for our cows. Keep a record of each cow, and find out how much she yields for the amount of feed consumed. If one or more are losing you money let them find their way to the butcher's block. Replace them with others that will join the throng of mortgage lifters. If you are fattening steers and hogs you know very well it will not pay to half feed them. It is equally true of the dairy cow. You must not expect results if you do not feed her liberally with the proper kind of food. With these methods adopted you will not need to ask if dairying pays; you will have facts and figures to prove that it does.

## The Great Despair and the Great Hope.

By George Harvey.

Editor of Harper's Weekly

I MUST have been with a pang, self-hid or self-owned, that most readers of Mr. Herbert Spencer's latest and perhaps last word to the world came upon his avowal of disbelief in a life hereafter. He made with nothing of that arrogance of the elder skepticians which the elder credence used so rudely to call infidelity. But thinking carefully over the claims of revelation, and collating them with the facts of experience and observation, he has found no real grounds for expecting that if a man dies he shall live again, and he says so without apparent regret.

The regret and the emotion are the reader's, and they form together the pang which he has to reason away before he can realize that Mr. Spencer's conclusion is for himself alone, and has nothing whatever to do with the truth of the matter. In a certain measure he speaks as one having authority; his eminent services in behalf of the higher civilization entitle him to the most reverent attention. When such an agnostic declares that he knows no sufficient cause for faith in the things unseen, on which "the fainting soul relies" more

than on all the visible and tangible realities of this world, he commands our deference so imperatively that for the moment the breath of our dissent is taken away, and we despondingly humble ourselves to his opinion.

In like manner, though in less measure, the wise and good and helpful woman who was laid to what she believed her everlasting rest, the other day in Massachusetts, and who in the words she herself had written for her funeral spoke the same unfaith from her open grave, inflicted the same pang. Through a long life she had fought the good fight, she had kept the faith in humanity; but in what she had learned, and in what she had lived, the physician Zaksewski had found no more reason to think she should live again than the philosopher Spencer. Neither of these great spirits bade us doubt, far less entreated us to renounce any hope that comforted or sustained us; they simply bore their testimony to the unbelief that was in them; and yet they shook the citadel where the soul abides.

Still the other day, about the time that the philosopher was speaking from his book to the reader, and

the physician to the hearer at her grave, those words that weigh upon the heart, certain poor men slowly perishing in the foul air of a coal mine in Tennessee were affirming the hope denied by the sages. To those they should not see again on earth they scribbled with pencil on such scraps of paper as they could find or chance to have at hand a few brief, simple messages which have an august solemnity as well as an inexpressible pathos:

"We are shut up in the head of the entry with a little air, and bad air coming on us fast. It is now about 12 o'clock. Now, dear wife, put your trust in the Lord to help you and my little children. \* \* \* Woods says that he is safe in heaven, and if he never sees the outside again he will meet his mother in heaven. \* \* \* Elbert (his son) said for you all to meet him in heaven. Tell all the children to meet with us both. \* \* \* Ellen, I want you to live right and come to heaven. —"J. L. Vowell."

"Dear wife and baby—I want to go back home and

kiss the baby, but cannot; so good-bye. I am going to heaven. Meet me there. —"James A. Brooks."

"To George L. Hudson's wife—If I don't see you any more. \* \* \* I want you to meet me in heaven. Good-bye. Do as you wish. —"George Hudson."

"Dear, Darling Mother and Sister—I am going to heaven. I want you all to meet me in heaven. Tell all your friends to meet me there, and tell the church I have gone to heaven. \* \* \* I have not suffered much. Your boy, your friend. —"John Hendon."

It would be a wrong to the faith which dictated these words to claim for them greater authority than is due to the despair of the philosopher and the physician; but it would be an equal wrong not to claim as much. This is an affair that belongs to the whole of humanity, and everyone that lives is equally authorized to utter himself upon it. Whatever anyone says is of the same weight as anything that another says,

## Government Blamed for Soldiers' Degeneracy.

By Dr. David J. Doherty.

Chicago

FORTY-ONE years ago I saw a column of blue soldiers swing along the street in front of my home in St. Louis. I still seem to hear the tattoo of their drums and see the gleam of the sunlight down the long line of bayonets.

Their assault upon Camp Jackson, where the Missouri state militia was gathered, led to a brief and almost bloodless combat and surrender. Then followed four years of barracks, martial law, prisons, refugees.

My most painful memory is a vision of five prisoners, selected by lot from the inmates of Gratiot street prison, taken out to the suburbs and there shot to death in "retaliation" for some murders perpetrated by guerrillas in the interior of the state. Yet even that horrible deed of retaliation was permitted by the laws of war.

In vain do I search my memory or the chronicles of those years for deeds such as Frank G. Carpenter tells of in the Chicago Record-Herald. The Union soldier who fought to keep the Union and to free the slave had no

"water torture," nor did he ever tie a cord around the head of a prisoner and by means of a stick twist it tighter and tighter until the agonized victim betrayed his fellow countrymen.

Carpenter tells of our soldiers in the Philippines bragging of having done these things. I have before me a letter from a soldier there who speaks of "shooting the niggers like pigeons." I know the writer—a street boy, who would have grown up a dutiful citizen, who might perhaps be helped by army discipline, but who is likely to return a cruel and dangerous man.

Who is the enemy of the American soldier? Surely not the man who wants that soldier to be strong, but humane, to be brave and generous, and to fight for liberty and right?

They say that "war is hell." That is a mere phrase. For Christian men and American soldiers, war should be hell—no matter what the enemy may do.

Bad though these deeds are, they are probably exceptional.

But the attitude of our army in the Philippines not

only toward the natives but even toward the American civil authority in the islands is such that no words can be found strong enough to condemn it.

Gov. Gardner says: "Almost without exception, soldiers, and also many officers, refer to the natives in their presence as 'niggers,' and the natives are beginning to understand what the word 'nigger' means."

The attitude of the army, thereby meaning most of its officers and soldiers, is decidedly hostile to the provincial and municipal government in this province, and to civil government in these islands in general.

In Manila especially it is intensely so, even among the higher officers. The work of the commission is ridiculed even in the presence of the natives.

It is openly stated that the army should remain in charge for the next twenty years, etc.

The American soldier was not inhuman nor cruel even to the Indians. These Filipinos are not savage Indians, but a fairly civilized Christian people. Gov. Gardner says that he spent six years on the Rio Grande and became well acquainted with the natives of the

state of Tamaulipas, and also that he had studied the intelligence and education of the people of the province of Santa Clara in Cuba (during the Cuban war). He adds: "I believe that the people of this (Tayabas) province are in every way superior in education, intelligence, morals and civilization to the people of Tamaulipas or Santa Clara."

Charles Denby, a member of the first Philippine commission, says in a recent letter: "All this talk about the incapacity of the Filipinos for self-government is mostly without foundation. They are as capable of self-government as are the Cubans."

The acts of cruelty done by the Filipinos are also, I believe, exceptional. Sonnenchen, who spent ten months a prisoner in their hands, has written a very interesting book about his experience among them. His opinion of their capability, intelligence and humanity is very favorable.

I have a friend, a soldier, who lost a limb in one of the battles over there, who has come home an ultra-imperialist and a friend of the Filipinos.

The real enemy of the American soldier is a shifty administration (not the present one) and a dilatory congress, who have committed this country to an un-American policy and have dispatched American soldiers on a war of foreign conquest without any definite aim and with only a flimsy technical right to cover a violation of the natural rights of a whole people.

The Filipino people have a right to know our intentions toward them. They only know that the Bacon resolution, which promised them ultimate independence, and which placed our country in the same noble American relation that it held to Cuba, was voted down in the senate. They would be an ignoble race, unworthy of freedom, if they did not resist us.

Neither the soldier of the Civil war, nor the soldier of the Indian wars was cruel and inhuman. If the soldier of the Philippine war has become so it must be because he is engaged in an unjust war.

Such traits do not belong to American character. But God punishes wrongdoing by means of the very sin. It corrupts and debases the wrongdoer.

## Mary MacLane Not in Good Health.

By Dr. James Mackaye.

Norfolk, Neb.

MAX NORDAU, in his "Degenerates," gives some striking pictures of victims of egomania, which are prototypes of all that the psychiatric phenomenon in Butte, Mont., proclaims herself to be.

The doctor defines egomania as "an effect of faulty transmission by the sensory nerves, of obtuseness in the centers of perception, of aberration of instincts and a great predominance of organic sensations over representative consciousness."

The incapability, as Darwin puts it, of adaptation to surroundings is the keynote of egomania. The Germans

call it weltschmerz and the French fin-de-siecle. It is an undeveloped condition of protoplasmic cells in the brain.

Dr. Nordau's graphic description of the fin-de-siecle mood is called to mind by the "Story of Mary MacLane." "It is," says the doctor, "the impotent despair of a sick man, who feels himself dying by inches in the midst of an eternally living nature, blooming insouciantly forever, of an exhausted and impotent refuge from a Florentine plague, seeking in an enchanted garden the experience of a Decameron, but striving in vain to snatch one pleasure from the uncertain hour."

In the present case it is a condition of defective development rather than worn-out, withered or exhausted passions, where the "good body" has grown strong and robust, while the senses remain blunted and the capacity for gratification absent.

This stunted development prevents a junction with environment, and hence the self-analysis and outcry. In Kraft-Ebbing's "Psychopathia sexualis" are marked examples of this type. Happiness, enjoyment, sympathy are positive conditions, the expression or assertion of definite needs of the central organism seeking gratification.

The cerebral centers receive and transmit impressions and transform them into movement. An arrest of de-

velopment causes an aberration of instinct and the loss of normal feelings, etc. Thus the aberrations, "the wooden heart in the good body, the lonely, damned thing filled with the red blood of desire," finds explanation. The essence of ego-mania consists in the inability of the subject to acquire a just idea of his relation to nature and society. Hence discontent.

In the fin-de-siecle feeling it is not the regret of throbbing pulses and weakened capacity "when there are yet so many flagons to drain and lips to kiss." That is a condition of paresis, but the F. d. S. attitude is one of dwarfed emotions.

Diabolism is a manifestation of ego-mania, otherwise one would fancy that the "Litanies of Satan," "Les

Diaboliques," "Ode de Satan," "Le Pietre" and works of that class had found their way into a certain household in Butte. The diabolism of Baudelaire, Villiers de l'Isle-Adam, Barbey-d'Aureville have not been copied or ape'd, but reproduce de novo because of a similar mentality of the natural rights of a whole people.

The fascination of the "deep, quiet pool," the unnatural, ineffable winnings, the diabolism, the mystic and erratic expressions are all those of ego-mania. Space permits only fragmentary allusions and references, but the subject is comprehensively treated in the works of Lombroso, Maudsley, Nordau, Kraft-Ebbing, Bruet, Esquirol and Robinovitch.