Congress Stole the Jobs

Congress STOLE THE JOBS! STOLEN JOBS CAUSE UNEMPLOYMENT, LOW WAGES, HIGH PRICES, WAR, ill-feeling between union and non-union labor, trouble between labor and capital, poverty, crime, and a host of other evils.

Neither union nor non-union labor seem to have the least idea that there should be jobs enough for all labor at all times; neither seems to know there is a common enemy—and he is not the private employer—which purposely makes jobs scarce so as to keep some labor unemployed all the time—it matters not to them whether union or non-union,—and neither shows a desire to combine and make common cause against the common enemy, to make jobs plentiful.

If someone stole his food the worker would know why he had to remain hungry. If someone stole his job—the only honest way for him to get food and the necessities of life—he would lack food and the necessities.

He knows that he lacks the necessities because he is jobless, but he does not know that his job has been stolen. The press does not inform him, the pulpit does not inform him, and educators do not inform him.

He reads about the war, but he does not know that the WAR IS CAUSED BY THE UNIVERSAL THEFT OF JOBS. The public press gives other reasons for the cause, and the nations involved, in their many-colored papers, present contradictory reasons, but none of them are fundamentally true. The stealing of jobs is the one fundamental cause of the war. The theft from the laborer leads to rivalry for jobs and trade, rivalry for domestic and international trade, and rivalry for the plunder to be obtained thru international trade. This is what causes war and cannot fail to cause war ultimately in spite of all peace treaties, unless the cause is removed before war results. No government is blameless, all steal jobs, all are alike guilty. You might pray for peace till doomsday, but war will never cease on this earth until the worker COMPELS THE RETURN OF THE STOLEN JOBS.

The first Congress under George Washington began the stealing in the United States. Every succeeding Congress had the power to restore the stolen jobs, but it continued the theft. The present Congress can restore them if it will, but it will not of its own volition. The workers will have to demand restoration, if they want the ever-present opportunity of employment for all—male and female—who want to work.

The Constitution of the United States directs Congress to provide a job or the opportunity to labor for all who want it, when they want it, and at the full social value of their labor determined by the standard of value established by Congress. It directs Congress to use the national credit to employ labor; and the standard of value is for the purpose of measuring the amount of labor and its products to be given and received for national credit. Congress is given the exclusive control over the employment of labor thru the
exclusive power to coin money, which is a store of national credit. The
credit of the nation is the only power capable of employing labor thru
purchase and sale. Congress delegated this sovereign power (ALL DELE-
GATION OF THE SOVEREIGN POWER OF STATE AND NATION IS
UNCONSTITUTIONAL) of control to banks and private interests. Con-
gress and every national legislative body in the world disobeys this com-
mand of its nation, to follow out a theory of government in direct conflict
with the Constitution. The theory referred to is that government must
compel people to compete for a job by depriving some of the opportu-
nity to work, in order to insure social progress, in spite of the fact that it is
necessary for everyone to have a job, that experience has proved it socially
and individually necessary, and that the people of every nation have directed
their government to provide jobs for all who want it, in the direction to
coin money. No government is directed by its constitution to make jobs
scarce, and the only reason for doing so is to insure success for the greatest
CRIMINAL CONSPIRACY IN THE HISTORY OF THE WORLD. The
great war raging in Europe is but a SMALL PART OF THE EVIL RE-
SULTING from this criminal conspiracy.

I charge Congress with stealing the jobs from the unemployed thru
unconstitutional laws. There is no way open to me to have these laws
tested in court, tho any State can have them tested. I have tried to get
Congress to take cognizance of its despotic action but it displays no in-
clination to do so, to repeal its unconstitutional laws, or to do its duty as
directed by the Constitution. I am therefore compelled to arraign Congress
before the bar of public opinion, and particularly before the unemployed
who are directly interested. I will briefly state my reasons in support of
this charge and leave the decision to the public. Congress should be heard
in its own defense, and no opinions formed by reading this pamphlet should
be final, unless Congress fails to justify its action or confesses guilt by
default—by ignoring the charge and making no defense.

II.

Article 1, section 8, paragraph 5, of the Constitution of The United
States, is as follows: Congress shall have power to coin money, regulate
the value thereof, and of foreign coin, and fix the standard of weights and
measures. What this direction really is depends on the true meaning of
money and its relation to exchange. If it directs Congress to coin a com-
modity—something which is offered for exchange—then my charge is un-
founded and disproven; but if it directs the coinage of a medium of ex-
change, then my charge is true and will be proven.

If money is a commodity, then it is offered for exchange and is given
and received in full satisfaction for other commodities or service. It belongs
to the possessor and he has absolute power over it to do with as he pleases.
He can mutilate it or destroy the stamp, or exchange it again for any service
he may desire, or he may save it as wealth.

If money is a medium of exchange, then it is not received in full satis-
faction in exchange; it is received as a token of equivalent value in labor or products to be given and received to complete the performance of an exchange; but the general practice in exchange is to receive about one-fourth the stated value in products, or about four times the value in labor, according to statistics prepared by the Government.

Money denotes that the possessor has performed a part of an exchange agreement by delivering his service or products, and that he is legally obligated to perform the other part by receiving equivalent value of other service. It belongs to the nation which directed its coinage, and not to the possessor, and the right of ownership justifies the government in prohibiting its destruction, mutilation or counterfeiting. It is temporarily entrusted in the possession of the bearer to be transferred to the one who renders him equivalent service, and, by virtue of the legal obligation resting on the possessor to complete the performance of his exchange, money is not his to save, but to expend within a reasonable time.

He has full liberty to save the wealth which money will buy, for there is neither legal nor moral obligation to consume, give away or exchange his wealth, but with money it is different. The saving of wealth has a beneficial effect on society in general; the saving of money has an injurious effect, for money has the power to employ labor, the employment of labor depends wholly on the expenditure of money and the national credit which it represents, and the saving of money is withholding the power to employ labor and leave it unemployed. It is therefore a wholesome constitutional provision to obligate the possessor of money to expend it so as to keep all labor employed; but Congress, whose duty it is, has never enforced the obligation in order that a number of workers can be kept unemployed, to enable private employers of labor in production and distribution to mercilessly rob those who are employed.

The strange anomaly is presented of everybody, including governments, recognizing money as a medium of exchange—a token of an uncompleted exchange—and all governments legislating as tho it were a commodity whose tender completes an exchange. By its laws concerning counterfeiting and mutilation of money government asserts its right of control and ownership. By regulating banking, it recognizes the necessity of circulating money to employ labor; and tho there is a legal obligation to circulate money, government permits banks to hoard it—AND RIGHT THERE IS THE SOURCE OF ALL SOCIAL ECONOMIC PROBLEMS WHICH SOCIETY IS TRYING TO SOLVE IN EVERY WAY BUT THE RIGHT WAY. People do not know there is a legal obligation to expend money; they never heard of it before and do not believe it; and in all the 2,500 years since money was first coined no government ever required the performance of such an obligation; so at first it will strike people as absurd that the possessor of money is legally obligated to expend it; but if they consider that when they enter into an agreement of exchange and perform part of it, and that the money they receive is a token of the other part which they have not performed, then it will not seem so strange.
If the obligation to expend money were enforced, people could still save for future expenditure by depositing money in bank. Banking is a public function, and a bank is now recognized in law as a quasi-public institution. My notion of the meaning of a quasi-public institution is one performing a public function which government is directed to perform, but the performance is illegally delegated to private interests to evade the performance of public duty on the one hand, and to rob the workers on the other hand. All banks in the United States are private banks, and they are not organized to expend money, tho by receiving money on deposit they are obligated to expend it. There is good reason why an individual should want to save a money credit for future expenditure, and why he should be permitted to do so; but there is no reason why a bank should save or hoard money, or be permitted to hoard money, except it be to participate in the general plunder derived from the exploitation of labor. The function of banking is the circulation (not the saving) of money which the individual wants to save for future expenditure, to employ labor at once and prevent unemployment. No bank makes a pretense of saving money for the depositor, or it would keep every dollar deposited in its own vaults. Expending money to employ all labor would leave just as much money in the banks as is left by loaning money to employ part of the labor force, but it would circulate faster.

If $10 were spent once a year it would employ $10 worth of labor in a year. If $10 were spent once a month it would employ $120 worth of labor yearly. If $10 were spent once a week it would employ $520 worth of labor yearly. If $1,000,000,000 were spent once a week it would employ $52,000,000,000 worth of labor yearly on a cash basis, or employ 52,000,000 workers at an average of $1,000 per year. There are not over 40,000,000 workers in the United States, and their average earnings is less than $700 a year.

There would be no need for anyone to remain unemployed if only $1,000,000,000 in money performed its function once a week. Almost $4,000,000,000,000 in money reported in circulation, assisted by an enormous structure of credit, has never been able to employ all who wanted work and give them as much work as they wanted at the low wages paid. If there were $40,000,000,000 in money in circulation, it would not employ all labor unless the obligation to expend it were enforced, and then, of course, there would be no need of that much money.

Every individual who deposits in bank draws checks on his deposit to pay for his private expenditure, and the balance of his account which he wants to save, the bank is obligated to expend on public work; for all private demand for labor is exercised by the individual himself by check on his bank account and his cash expenditures. Only government—national, state, county and city—can employ labor on public work. No private interest can do it except by contract, and banks have no contract to employ labor on public work, altho they have assumed the obligation. It is an impossible condition for them to perform, and only government can per-
form it by performing the banking function, employing labor on public work, and paying for it with checks on its own banks.

If all money deposited in bank and not checked out to supply private demand had been used by the public to employ labor on public work, all the wealth produced by labor would have belonged to the public and be public security for deposits in bank; as it is, private banks loaned out public money to do public work and produce wealth for private interests. I am not blaming the banks for their part in this infamous performance on the part of Congress. They tried as best they could to perform a function which was a pressing public necessity and which government should have performed. All blame for this must rest on Congress.

If the money obligations were enforced, there could be no exactions of interest and profit, and there could be no exactions for rent above the wear and tear of improvements, except the natural rent of land to equalize opportunity. These are all exactions for which the worker receives nothing in return. They are no part of exchange, but robbery pure and simple. There can be no equality of value in exchange if something of value has to be given for nothing. All these exactions enter into the price labor has to pay for service; and to them must be charged the disparity existing between the price labor receives for its service, and the price it has to pay for service. It is the function of government to establish justice; for the people directed it to establish justice; but Congress does not enforce the money obligation necessary to just exchange, in order to rob and compel robbery. It refuses to perform the banking function; it refuses to regulate the value of money; it refuses to enforce the money obligation; it violates its oath of office to support the Constitution. It violates the Constitution, and it has made the people believe that they, the people, intended government to establish robbery instead of justice.

III.

Money is a medium of exchange, because:

It is the only token of national credit payable in service.

It is an intermediate thing between the two kinds of service agreed upon to be exchanged. In the words of Prof. Walker, “Money is that which passes from hand to hand throughout the community in final discharge of debts and full payment of commodities, being accepted equally without reference to the character or credit of the person who offers it, and without the intention of the person who receives it, to consume it, or enjoy it, or apply it to any other use than in turn to tender it to others in discharge of debts or payment of commodities.”

It is not the kind of service either party desires.

It is not given or received for its power to satisfy desires by use; it is given and received for its power to command any kind of service which will satisfy desires by use, in exchange.
It is always a substitute in an exchange for a kind of service to be selected by the seller.

It does not satisfy the desire of the possessor who was a seller and who will be a purchaser, and it did not satisfy the desires of all previous buyers and sellers or they would not have tendered it to each successive seller. If money were a kind of service like bread, for instance, it would satisfy the desire of someone without being tendered repeatedly; but it is no kind of service, and it is tendered and passed on forever without satisfying any desire of all who receive it. This is easily accounted for, because money is not created to satisfy individual desire, but to enable the individual to perform a particular kind of service in a social organization where social demand is supplied by social division of labor depending on free exchange of service to be practical, because he can better satisfy his own desires thru exchange of service than by applying all his labor to personal service, and to enable him to exchange his service for an equivalent value of the service of others:

It is the only thing which can be tendered in payment of service and debt.

It cannot be rightfully offered for sale in an exchange of service; only the owner can do so. Money belongs to the nation and not to the possessor.

It is the only thing which will be received in payment of taxes.

It is the only thing which can be saved and be in universal demand for its power to command the particular kind of service desired. There never is an over supply for that purpose.

It is the only thing which can develop the banking function thru the desire to save it. If commodities have that power, why is not banking performed with all commodities which are saved?

It is a token of an uncompleted exchange.

It is a token of the credit and power of the nation to employ labor.

Service is not exchanged for the material money is made of, nor for the credit and power of the nation; but for the service which the credit and power of the nation will deliver to the possessor of money. The material in money cannot be offered in exchange because it is especially withdrawn from exchange by the nation to serve as a medium of exchange, and the stamp makes it easily cognizable as such and indicates the purpose for which it was created. National credit cannot be a commodity, because it cannot render any kind of service, nor is it service or wealth of any kind. It cannot be sold by the nation and should only be used to receive service without rendering equivalent value of service in return for purpose of coinage. A nation need never borrow money and issue bonds. The taxing power of the nation should be exercised to provide all money needed for national expenditure in the administration of national affairs. It has full power of taxation and coinage. It limits the taxing power of government and authorizes it to borrow money. The people of a nation cannot avoid
and must expect to pay for public service rendered by government, but by
limiting its taxing power thru their desire to unload their own duty and
responsibility upon posterity, they compel it to borrow money. If money is
borrowed by government, or if it is taxed into the treasury, it is not kept
out of circulation, but returned into circulation by paying for service. If
taxed into the treasury the people pay no interest on it, and if borrowed,
the people pay interest.

The service costs the same if the money is borrowed or if provided by
taxation. Wherein do the people benefit by compelling government to bor-
row money? Why do they insist on paying interest on money which they
do not need to borrow? National credit is an abstract thing which cannot
be seen or felt or be perceptible to our physical senses. It can only be
transferred by means of a money token, or, if the nation performed its own
banking, by means of checks or drafts. For a nation to borrow money is
to use its credit TO BORROW ITS OWN CREDIT. The one who lends
the money has EXTENDED NO MORE CREDIT TO THE NATION than
before he loaned it. The nation owed him that much service for the amount
of money it borrowed; it still owed him that amount after it borrowed the
money.

Money is a simple method of accounting between the individual and
the nation, and of transferring national credit in payment of service. All
debt is payable in money, but money is payable in service by virtue of the
agreement authorizing Congress to receive service in order to coin money
and start it into circulation. The amount of money possessed by an indi-
vidual represents the value of service he has rendered and the equivalent
of which he is entitled to receive in return, and the nation is obligated to
see that he gets it in return. If individuals refuse to render the service it
is incumbent on the nation to render it; but in either case it is incumbent
on the individual to select the kind of service he desires at once.

Government is not authorized to nullify a legal obligation. On the
contrary, it is expressly forbidden to impair the obligation of contract.
It can assume the obligation of the individual to expend money by re-
ceiving his money on deposit in government banks, and expending it to
employ labor on public work. A private bank never borrows credit apart
from the national credit represented by money, and it never lends credit.

It borrows money from depositors and other banks, and it lends money
to borrowers. A bank never lends its credit to anyone. The only place
where a bank uses its credit is to borrow money. It never makes a loan
unless it has the money in bank at the time to lend. The claim that banks
lend their credit is as false as many other claims of political economy. No individual or institution can relieve an individual of the performance of a legal obligation, except by agreeing to assume and perform the obligation; and then only by consent of the party interested in the performance of the obligation. A private bank assumes to perform the obligations of its depositors without the consent of the nation which is the interested party. Government has no authority to consent to it.

Its duty is to enforce the obligation. To see that the nation is not injured by non-performance of obligations. The private bank cannot perform the obligations it assumes, and government is derelict in its duty by not enforcing the obligation against the private bank, putting it out of business, and performing the banking function itself—it is the only agent capable of performing it. Permitting banks to hoard money while there is an individual who wants to work is TO STEAL THE JOB. THE INDIVIDUAL HAS A CONSTITUTIONAL RIGHT TO A JOB AND TO PROPERTY.

IV.

States and nations possess the power to employ all labor under their authority to supply public demand, and there is no other agent which has it. This power can be exercised over free labor and over slave labor.

State or national credit must be used to employ free labor; slave labor needs no money or national credit. Each State of the United States possessed this power, and for the purpose of uniformity in the exercise of this power to employ all labor within the United States, all States delegated their power to Congress in the exclusive authority to coin money.

There can be no coinage of money without the employment of labor by the nation; and by this I do not mean just the employment of labor in the mechanical work of minting, but in the production of the metal used as money, or service for which money is coined and paid. The nation directed Congress to employ labor to produce gold and silver and all materials from which it coins money for national use. The surplus gold in the world now amounts to approximately 13 billions of dollars in value, produced in response to the demand of nations for use as money. All private demand for gold is fully supplied. This surplus would not have been produced and labor would not have been employed to produce it if it were not for demand by government. That this is true can readily be perceived in the history of silver coinage. When nations ceased to demand silver for coinage, many silver mines had to cease producing, and thousands of men were forced to seek other employment.

We call those who hire and pay labor, employers of labor; but the ones who consume the products of labor—the public—and for whom service is rendered, are the real employers of labor. In this sense everyone is an employer of labor, and those we call employers are but middlemen or agents of society to hire labor and organize their work to supply the demand of the consuming public; and the wages they pay is charged to the public in the prices of the service rendered. They would not employ labor, and they
would be powerless to employ labor, if it were not for public demand and the means (money) provided by the public for the employment of labor. There is an exception to this classification in the one who employs labor to supply his own private demand and gives service in return—he is an employer of labor. All others engaged in production, distribution and service who employ labor, or, rather hire labor for the employers, are agents of the public, self-appointed, it is true, but nevertheless the agents to hire, direct and organize labor for the service of consumers—the whole of society. The public employment of labor is not organized as completely as it should be to render the best public service, for the given reason that a complete organization could not serve as well as numberless irresponsible competing minor organizations; altho theoretically, it would seem that the better labor is organized to serve the better service it would render to society. But the given reason is not given as the true reason and is intended to mislead. The true reason for remaining disorganized is the belief that the individual must be permitted to rob society in order to furnish incentive for his service. But this belief is proven false by the evident fact that most of those who actually serve society are the ones who are robbed, and the ones who do the robbing are the irresponsible self-appointed agents of society.

Labor can only be employed thru exchange. There can be no legitimate exchange without the mutual employment of labor, and there should be no employment of labor unless it is mutual. The difference between the two is the difference between free and slave labor. Exchange is the mutual giving and receiving of service in the form of labor or commodities, following an agreement of exchange between two parties. Service is all that anyone rightfully has to offer for exchange. The misuse of the power of government allows the POWER TO ROB OTHERS to be offered for exchange.

There are two methods of exchange, barter and purchase and sale. Barter is effected without money, and purchase and sale is effected with money. Barter is the mutual employment of two individuals. Purchase and sale is the mutual employment of the individual and the nation.

In barter the agreement of exchange is made by the two individuals who mutually employ each other. In purchase and sale the agreement is made between the individual (the seller) and the nation thru the purchaser who acts as agent for the nation; and money is authority for the individual to represent the nation in this agreement, and is a token of the agreement. In barter, for instance, one gives wheat to another individual who in return gives a coat to the first party; but they do not do this until one has agreed to give wheat to the other and receive a coat from him, and the other has agreed to receive the wheat and give the coat to the first party. This agreement to give and receive on the part of both parties, constitutes the agreement of exchange between them.

An agreement of exchange must first be made between two parties, for no exchange can be effected without an agreement preceding it. Every
individual who wants to exchange his service for other service, must first enter into an agreement of exchange. In effecting the same exchange by purchase and sale, one gives wheat to another individual without receiving anything from him except the promise of the nation (money) that he will be furnished with an equivalent value of service he desires from a second individual. He receives from the first individual money to purchase a coat from the second individual who performs the nation's obligation to the seller of wheat, and at the same time obligates the nation to perform a like service for him.

It is so long since the method of exchange by barter has been succeeded by purchase and sale, that people have lost the real meaning of exchange in the universal practice of being faithless to their agreements.

In agreements to effect exchange by barter, each individual agrees to give and receive service from the other individual. In agreements of purchase and sale, one individual agrees with the nation to mutually give and receive service. The nation is represented by two individuals, one to receive the service from the party to the exchange, and one to render him the equivalent service. Each individual in every purchase and in every sale is a party to the performance of his exchange with the nation, and at the same time represents the nation in the performance of the nation's part of an agreement with another individual. In a sale he gives his service and represents the nation by rendering service to a second individual to whom the nation is obligated (who has the money). In a purchase the nation is performing its obligation to him, and he is receiving service from another who is obligating the nation by rendering the service. In reality, the transactions are merely the transfer of the national obligations as a token that the seller has rendered service and that he has agreed to receive equivalent service as a purchaser.

It is physically impossible for the three individuals necessary to effect exchange by purchase and sale to make an agreement of exchange with each other. Each makes an agreement of purchase or of sale with one of the three, but cannot make an agreement of exchange with him. The one who sells the wheat does not agree to receive a coat from the purchaser, the purchaser does not agree to give a coat to the seller for he has none to give, and the seller of the coat does not agree to accept anything from either the seller or purchaser of the wheat; and the two latter could not agree to give the seller of the coat the service he desires equivalent to the value of his coat. The nation, as a whole, is capable of making such an agreement with an individual, and it is the only agent capable of doing it and performing its agreement.

The average individual does not seem to know that he cannot give his service for other service without going thru the process of exchange; and he does not seem to know that offering anything for sale is part of the process of exchange. He does not seem to know that selling for money is part of an exchange and that an equivalent purchase is needed to perform his agreement of exchange. Purchase and sale is never a complete ex-
change for the three individuals. The party who sold the wheat and purchased the coat performed his agreement; the party who purchased the wheat had previously rendered service for the money he tendered in payment (that is, if he came by his money honestly); and the party who sold the coat has received money representing his agreement to receive service yet to be rendered. All money represents uncompleted agreements, and these uncompleted agreements are demands for service, and demand for service is demand for labor—the opportunity for employment—the job open to the unemployed. All money, therefore, represents jobs. Money circulated is jobs for labor. Money hoarded is jobs stolen from labor.

To say there are not enough jobs to go around is either idiotic or false; the jobs are there, but they need to be passed around by those who are legally obligated to furnish them.

The nation coins money to effect exchange with its people by the method of purchase and sale. Money is a national order on anyone in the nation who has the desired service to render (to sell), because the nation has received service to the value stated on the coin, and has not given service in return—it issues the order so that equivalent service may be received from any individual who has it to render. The nation received gold, silver, nickel and copper, but did not render any service in return, so it could coin (money) a token stating the value of the service received, and the value of service the possessor was entitled to receive. If the nation did not first receive service, or if it rendered service in return, it could not put money into circulation as an order on society. When government first issued interest-bearing notes to soldiers for service during the Civil War, it did not understand the nature of money or refused to coin money according to its nature. It did not borrow money from soldiers, for they had none to lend. Government bought their services and should have paid them with money—and paper money, which is not dishonored by its own government, is just as good money as gold or any other metallic money. Government finally paid for the remnant of interest-bearing notes with greenback money, which is now in circulation. If government performed its function as directed by the Constitution, it would never need to borrow money from anybody for national, state, city, county or any public expenditure.

V.

Money is not a commodity because it does not possess a single attribute to mark it as such, and the only reason the claim is made, is to hide the unconstitutional laws which govern money, banking and exchange, and operate to steal the jobs from the unemployed and rob most of the employed workers. Space forbids an elaborate refutation, and the reasons given why money is a medium of exchange is sufficient proof that it is not a commodity, but we shall very briefly give some additional reasons without entering into details. The Constitution disproves it, the act of Congress coining paper money and making it legal tender for debt disproves it, and the decisions of the Supreme Court of the United States in the legal tender
cases approving the legal tender act of Congress disproves it, and the function of banking disproves it. People do not exchange for what they do not want, but for what they want. They do not want gold, but they want money, and they do not want money for the service it renders, but for its power to obtain service. Over 95 per cent of all exchanges are effected without the transfer of money, which proves that at least 95 per cent of the people do not exchange for money, and much less for gold.

Hardly one in a thousand has any use for gold in its raw state; then why should anyone suppose they exchange for gold? Yet every sale is effected for money, and the kind of money is not specified. Approximately $18,000,000,000 are deposited in the banks of the United States, but there is not that much gold in the world, yet depositors are supposed to have saved and deposited that much gold, if gold is the only money.

VI.

To coin money and regulate the value thereof, Congress found it necessary to establish the dollar as a unit of value, and made it equivalent to the value of 25.8 grains of gold 9-10ths fine, and of 412 1/2 grains of silver. This did well enough until the two equivalents of the dollar began to diverge in value and give rise to financial problems. With the dollar expressing two different values, there really was no unit of value, and could not be until the dollar expressed but one value. Congress destroyed the silver equivalent, and left the gold equivalent as the unit of value. It was necessary for Congress to declare arbitrarily that the value of a certain weight of gold was worth a dollar; buy gold for coinage at the established price, and pay for it with money. Congress could have declared the value of 2 grains, or one ounce, or any other weight in gold or other metal to be worth one dollar, and the prices of all labor and commodities would have adjusted themselves to whatever value was made the unit of value. But it fixed the unit at 25.8 grains in order to continue prices as they were. Dollar is an abstract term denoting a particular amount of value, but the term would be meaningless unless it were related to a particular amount of value in a concrete object. There can, therefore, be no gold, silver or paper dollars, but gold, silver and paper money denoting dollars in value. It is, however, convenient to call them dollars. It is difficult to understand how the unit of value measures values, unless we turn to labor as the source of all value. There is nothing by which we can judge how much wheat is equal in value to a dollar's worth of gold, unless we compare the value of labor expended in the production of gold to the amount of wheat that can be produced by the expenditure of an equivalent value of labor. If we can tell the value of the labor which enters into each product, there is no difficulty in determining their relative values, or the relative value of labor to any product. But we have no established standard as yet to determine the relative value of labor in different kinds of service. THIS MUST BE ESTABLISHED TO MAKE THE UNIT OF VALUE A PERFECT STANDARD. We leave private employers to determine the relative value of labor with the result that four dollars' worth of labor seems to be worth only one dollar of its products. If we measured distance and capacity with
such a variable standard to deliver about one pound in weight for every four pounds purchased, or one quart for every gallon, business would be in a chaotic condition.

That is the kind of standard with which we measure values, and it is not surprising that there is TROUBLE BETWEEN CAPITAL AND LABOR, and there will continue to be trouble until we use a better measure, or do the measuring more honestly. If we go into the subject more deeply, we find that the established unit of value is the value of the gold and the value of the labor producing 25.8 grains of gold 9-10ths fine laid down at the mint. It is also the price which government pays for gold. We find that the price of the product and the price of the labor to produce the product coincide in the established unit, and that the price of both labor and product coincides with their values. All these attributes are necessary to a unit of value.

Just as in primitive industry the reward of labor is the product of labor, so in social exchange the reward of labor is equal to the value of its product; and the conclusion is forced upon us that, if labor receives only one dollar in value of products for four dollars' worth of labor, that the ones who measure values are wholly incompetent, or deliberately steal from labor three-fourths of its value. The result to labor is the same in either case.

Congress bought gold at the established price and used the unit of value as a unit of coinage also. The price paid is plainly stated on the coin, and the possessor is entitled to receive full equivalent value—no more and no less—and every consecutive possessor is entitled to the same. Knowing that labor received less than one-fourth of the value of its labor, for this information is derived from government statistics, Congress appointed an industrial relations commission to enquire into all causes of disturbance in industrial relations, except the ONE CAUSE which gives labor one-fourth the value of its labor. It had good reason to prohibit inquiry into this one cause, for that would expose its own guilt.

Congress is directed to regulate the value of money. Money has no exchange value because it does not function as an object in exchange, and is not subject to supply and demand as a commodity. The only way that Congress can regulate its value is in relation to all other objects for which it may be tendered. Congress is, therefore, directed to see that every commodity and all labor offered for sale is at the value and price as measured by its own established unit of value and price. It must make price coincide with value, and not allow the greed of individuals to differentiate them. There can be no other correct interpretation, for money does not function as a commodity in exchange, but as a medium, and its value is not subject to supply and demand.

In pursuance of this direction Congress fixed the price of gold and of labor to produce gold in relation to money, and refused to further regulate the value of money. It had fixed the price of silver and of labor to produce it, but it did not enforce exchange of equal values, and rescinded its action. It is a plain dereliction of duty on the part of Congress to fail to regulate
the value of money in relation to the price and value of all other products and labor; and it is unconstitutional for it to delegate the sovereign power of the nation to regulate the value of money to private employers. All exchange is effected between individuals and the nation, and the nation is represented by two individuals in exchange. It is the duty of Congress—and it is given this power in plain words in paragraph 3, Article 1, section 8—to see that all exchange is effected according to the national agreement to give equal values in exchange, and not allow private employers to dishonor this agreement to give one dollar's worth of products for four dollars' worth of labor.

That is what is meant by the authority to regulate the value of money.

VII.

There are many good reasons for claiming that authorizing the coinage of money is authorizing Congress to employ all labor at the full value of labor according to the standard of value established by Congress.

1. The constitution, as it reads, does not specify the amount of money to be coined. Is it not to be presumed that Congress should coin all money needed to employ all labor?

2. It does not specify the material from which money is to be coined, leaving Congress to infer that it can use any suitable material or materials for the money token.

3. Money is a token of an uncompleted agreement with the nation to employ labor, and a token of national credit. It would readily be perceived that money is a token of national credit—gold and silver money the same as paper money—if Congress had organized industry so as to employ all labor by the nation thru its government. Then money would be paid to the individual as a due bill for service rendered to the nation, and the nation be obligated to render equivalent value of service in return. The individual would accept this temporarily in lieu of equivalent service. In our present unorganized industry, caused and kept unorganized by the violation of the Constitution by Congress, the individual accepts money temporarily in lieu of equivalent service to be rendered by some other individual or corporation, not knowing that the nation has guaranteed the service, and that the party who will render it represents the nation in the performance of its obligation.

4. Money cannot be coined without the employment of labor.

5. Constitutional law is general; each has an equal right to employment with every other individual.

6. The nation is the only power which can employ all labor.

7. The nation authorizes the use of its credit to employ labor. This can easily be determined by withdrawing all credit money and let the nation exchange for gold, and see if that is what the people want; and the nation should not lend its credit to the banks either; then if the people have confidence in bills of credit issued by private banks, and government should not interfere with the credit people extend to private banks in the amount of deposits and acceptance of their bills, and withdraw all supervision of
banks and let banking be conducted like any other storage warehouse, then it can be said that the people exchange for gold, and I will admit my error. But is that what people want? Isn't it right to say that the nation's credit is used as a medium of exchange if the people cannot do without it?

8. Congress has exclusive control over the nation's credit.

9. Congress is authorized to make an agreement to employ labor and not give service in return in order to coin a token of an uncompleted contract to be transferred in payment of service.

10. If all performed their uncompleted agreements promptly, or if banks performed the uncompleted contracts they assume with deposits, there would be jobs for all at all times.

11. The uncompleted contract provides for the giving and receiving of equal values of service as measured by the standard of value. Values are unequal if rent, interest and profit are added to the price of products and service. If rent, interest and profit cannot be permitted in the prices of service given in return or charged for service rendered, then the employer must be paid a fixed price for his service. If a fixed price were paid, then employers would be working under the direction of the nation and there could be no competition for trade, only competition for efficiency and excellence of service. If injurious competition is eliminated, then national industry must be organized by Congress to supply public demand; for THE SUM OF THE INDIVIDUAL DEMAND IS PUBLIC DEMAND. Each individual determines his own demand for service. The administration of government is the rendering of public service to supply public demand; consequently all public service is under the control of Congress to be rendered as the Constitution directs—equal value of service given for service received, with equal rights to all and special privileges to none. The individual is bound under this contract to give equal value of service to the nation for all service the nation renders him.

12. The individual effects all exchange with the nation, and money is an easy method of accounting between the individual and the nation.

13. Exchange is mutual employment.

VIII.

The job is the property of every individual in the United States; the personal property of every male and female who wants to work. The Constitution is the title to the job, and it is as good a title as a deed is to land. You have as much right to your job as you have to any land or other property which you may have, and you have a right to defend your property against any thief who steals it even if it is Congress. Whatever Congress takes from you without authority of law—and it takes your job without authority and in violation of law—is stealing. Your right to a job is an inalienable right guaranteed by the Constitution. In unorganized primitive society, the inalienable right to free access to land and natural agents upon which to apply labor for the sustenance of the individual, was necessarily changed by mutual national agreement to an inalienable right to free access to a job in organized society, because the sustenance of the individual depends wholly upon the exchange of his labor. The military chieftain, the
lord and master, denied labor its inalienable right and made slaves and serfs of labor. Congress denies labor its inalienable right to free access to jobs, and makes unemployed and wage slaves of labor. Lords, masters and Congress all deny labor's inalienable right in order to rob labor. The slaves and serfs finally had the manhood to rebel against their oppressors and gained freedom for themselves only to be tricked into making wage slaves of labor, and keeping some jobless. They can free themselves by defending their jobs against the thief which steals them. It is not necessary to resort to violence. Congress can return your stolen jobs; a demand should be made for their return, and in case it is not done voluntarily, Congress should be compelled to return them.

The 63rd Congress expires on the 4th of March, and on the same day the 64th Congress begins, but does not meet in regular session until the following December. It can meet in extra session on call of the president, and it should meet, for the return of stolen jobs is the most urgent and important business which Congress can attend to. Congress is a legal body without soul or conscience. It is made up of members who are supposed to possess souls and some kind of conscience. YOUR CONGRESSMAN is a patriot of the first magnitude who has made strenuous efforts to get the opportunity to display his patriotism to defend his country against all enemies, internal and external, and cleanse the flag which previous Congresses have dragged thru the mire of corruption. He is highly susceptible to public opinion and loves public approbation.

He will take the oath of office to defend the Constitution and return stolen jobs. It is to him you must look for a defense of your constitutional rights against congressional violation. Organize in Congressional district organizations—it only takes three to effect an organization, but get as many to join as you can—and appoint a committee to call on your congressman and senator and find out if they will aid to recover your stolen jobs. Ask them to telegraph the president to call an extra session of Congress to return your stolen jobs. It is necessary to get in personal touch with your representatives and satisfy them that you want nothing but what is right—and the return of your stolen property is right. They will either aid the thief—Congress—to steal your jobs or to have them returned and let you go to work. Put them on their own responsibility for their actions. If they do not try to have your stolen jobs returned, you may safely count them as two of the thieves who willfully and knowingly steal them. Do not think that this will prove ineffective. A congressman can hide his thievery behind the Congress, and his conscience—if a congressman can be said to have one—will not trouble him. A certain congressman said that a congressman cannot remain in Congress and be intellectually honest, but that is an infernal lie. A man can be intellectually honest in or out of Congress if he wants to be, and it is the stealing of jobs which gets many into dreadful trouble if they are. It does not hurt a congressman to have Congress held up to the scorn of the nation; but with the individual it is different. He doesn't want to be pointed out as a thief and held up to public scorn in his own district. Thick as his hide is, it will not stand the strain; and the unemployed, if they follow these directions, will be rewarded by a return of their jobs.