

VALICS; OR, THE SCIENCE OF VALUE

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Valics; or, The science of value by George Reed

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GEORGE REED

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*"Ye fools and blind: for whether [which] is greater,
the gold, or the temple [humanity or mankind]
that sanctifieth [maketh valuable] the gold?"*
Matt. 23: 17.

*"And, behold, I come quickly [suddenly]; and My reward is with Me,
to give every man according as his work shall be."—Rev. 22: 12.*

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PREFACE.

We know that we have thrown light upon the subject of value, shown the eternal foundations of a science, and added power to the machinery that shall yet destroy great wrong. We have taken up arms against that mental monstrosity, the gold standard, and we need help.

We look for assistance to our college brethren of the University of California, for whom we feel deep affection, as well as to college men throughout the world. We hope they will take up the subject in the spirit of reform, and lead in the attack against old errors, especially in regard to teachings upon the subject of what is called Political Economy. Public wrongs are but public errors, and true science is on the side of opponents of existing wrongs, and must and will triumph.

We feel that the graduates of our schools should be quick in the advance, for unto whom much has been given, much is expected, and it is not just that the energies of the state should be wasted in educating annual litters of mere value chasers. The state's men, especially her favored children, should know their duty to man and to God, which is to endeavor to make the world better, or what is the same thing, happier, and to endeavor to earn the crown of leaving it the better for having lived in it. But this applies not alone to men who have been taught in our schools (colleges are

but public schools that are supposed to be more advanced), and, indeed, such men would not have been particularly designated but for the fact that their duty ought to be clear. Outside of the colleges there must be vastly more talent than among those who had this accidental privilege, generally traceable to the ability of certain parents to maintain their children while at school. Therefore, all good men are asked to assist in the coming struggle of right against wrong, of light against darkness, of intelligence against ignorance, of humanity against despotism; and this can be done by an earnest inquiry for the truth; the faith in the harmony of science in things spiritual or in the field of morals, which necessarily will be accompanied by the conviction that an unjustly or inequitably-governed world is not of the plan of heaven.

It is a crime to attempt to establish the ignorance of the past against the reason of the present, and if precedent stands not as a bar against intelligent progress, the world may advance by unimpeded evolution, rather than by intermittent revolution or public shock, for in the past remissions of some of the worst public sins have been bought by the effusion of a great deal of the best of the public blood. This may be avoided for the future by putting no legal obstacles in the way of the moral progress of man, and by removing such as have been so placed.

Political Economy, Government, or true Politics as a science must rest upon the grand principle of common justice. Indeed, the people of the United States are particularly fortunate in the fact that in the beginning they announced this principle as the rock of their government, and it was also asserted by the faithful in a

long, bloody, desperate but successful war against our brethren in blood,—a people whose tendencies, as compared with those of other European nations, are lenient and liberal.

The American people in their Declaration of Independence declare that all men are (legally) equal, and endowed by their Creator with certain inalienable rights, and that government should exist only to secure such rights.

The trouble is that we, instead of making new conquests for liberty, are even retreating from the ditch so gloriously won of old by our half-fed, unpaid, hard-fighting, ragged regiments.

The American people did ordain and establish a Constitution for the United States of America, "in order to form a more perfect union, *establish justice*, insure domestic tranquillity, provide for the common defense, *promote the general welfare*, and *secure the blessings of liberty*, to ourselves and our posterity."

It is easy to see that in the United States no public wrong can be constitutional. The preamble of the Constitution of the United States and such a thieving scoundrelism as the law of the single gold standard are not in legal harmony. There is a note struck in this preamble and in that declaration that can never fail, and a Supreme Court that could not hear it would be fit for the devil's supreme tribunal in the government of hades.

May no honest and intelligent man before he has carefully investigated this matter say that we in our assertions are outside the pale of reason or have overstepped the boundary of right, and then we believe he can never say so. We know that we are doing our

duty to the country as we see it. We carefully distinguish between the sin and the sinner, and we do not suppose that the Supreme Court ever had the question put before it in this light. It will do this Court no harm to look a little into the matter of the natural right of men, for this exalted body enjoys probably the unique distinction of being the only tribunal on earth that is plainly sworn to uphold it.

This is a "business" age, and the time of the Supreme Court is taken up among "business propositions." The government of this country is a business proposition of the whole people. The memory of the fact that a business proposition should also be a moral proposition seem to be falling into "desuetude."

The bill proposing the monometallism of gold was a "business proposition" in favor of "business" men who knew their own "business," favored by a Secretary of the Treasury who did not know what ought to be his "business," and passed by a Congress who knew little or nothing of the "business."

It is now a law, defended by "business" politicians engaged in making grand-stand plays and shouting out the praises of exclusive gold money in what they call devotion to the country like so many dervishes screaming, "Allah illah Allah," in what they call devotion to the Creator.

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