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Henry demarest lloyd attacks monopolies

Freedom creates wealth, and wealth destroys freedom. Henry DeMarest Lloyd (1847–1903) journalist Columbia College 1867, Law 1869 Henry DeMarest Lloyd changed the courses of both labor relations and journalism through his progressive debates in the late 19th century. After an early stint in politics, Lloyd turned to write in an effort to influence popular opinion. In 1881, he published the story of a great monopoly in the pages of The Atlantic Monthly, an exposé of railroads and standard oil. The story caused so much sensation that the issue had to be reprinted six times. As Walter J. Cooper notes in the Dictionary of American Biography: This article became the first with Lloyd, as he remained perhaps the largest, of the new 'muck-rakers. Lloyd followed that article with others, always solemnly forbidding evil monopolies and, equally solemnly, due to the underclass. In 1885, he left a stable position in journalism and the Chicago Tribune to act as a spokesman for causes such as paranoid asylum reform, organized labor, and academic freedom. Lloyd also became involved with the National People's Party, an independent political group for which he (unsuccessfully) served as a congressional candidate in 1894. He later withdrew from exploring elected offices, preferring to write about improvements from the comfortable sanctity of his two homes. His books - Money Against the Commonwealth (1894), Labour Copartship (1898), Newest England (1900), A Country Not A (1900) and a Sovereign People (1907) were widely read. Lloyd, a Chicago editor and reformer, probably began his career as a leading critic of his day monopoly in an article published in Atlantic Monthly in 1881 on rail routes and Standard Oil. His lengthy book, Money Against the Commonwealth, on which he began work in 1889, was largely a risk and a criticism of standard oil trading methods. The passages here reflect their findings about the social consequences of these methods. While the work was underway, Lloyd wrote to his mother: It keeps poking about me and scavenging in heaps of filthy human greed and cruelty almost too queasy to handle. The harshest sense of duty and conviction that men must understand the disorders of our current system before they will be able to rise to a better one, drive me back to my desk every day. Nature is rich; But everywhere the man, heir to nature, is poor. Never except the land of miracles in this happy country or anywhere else, where they were all eaten and filled - there has been enough of anything for the people. Ever since the time began all the sons and daughters of men have been all hot, and all throughout, and all shod and roofed. Never have all virgins, intelligent or foolish, been able to fill your lamp with oil. the world, rich by thousands of generations of induthery and thinkers, Reached a fertility that can give every human being a very dream in utopia too. But between this much ripening on the boughs of our civilization and hunger for it to move cornerers to people, with the cry of syndicates, trusts, combinations, more production — everything too much. Holding back the wealth of the earth, sea and sky from their companions who starve and freeze in the dark, they declare to them that there is too much light and heat and food. They claim rights, for their personal gain, to regulate consumption by essential people of life and to control production, not by the needs of humanity, but from the wishes of some to dividends. The coal syndicate thinks there's too much coal. There's too much iron, too much wood, too much flour — for this or that syndicate. The majority have not been able to buy anything enough; But this minority has too much to sell everything. Freedom creates wealth, and money destroys freedom. Charles V's magnificent empire stood at the tomb of independence, Motley says. Our bignesses are cities, factories, monopolies, fortunes, which are our empires, the ambiguities of an age beyond their powers of digestion. Mankind's centers crowd over each other, and are struggling to keep each other out of the feast set by new science and new fellowships. Our size has grown beyond both our science and our consciences. The rail stockholder's vision is not visionary enough to look at the general manager's office; People cannot even reach a ward of the city to rule over their rulers; Captains of the industry don't know whether men in the ranks are dying of a lack of food and shelter; We cannot clean up our cities nor our politics; Locomotives have more man-power than all ballot boxes, and Millwheel wears the hearts of workers unable to keep beating time in their affair. If mankind were following the ideals of the fighter, the time would have been necessary when there were only a few, then only one, and then no one left. That is what we are seeing in the world of livelihoods. Our ideals of livelihood are the ideals of mutual distortion. We are rapidly reaching the stage where only a few in each province are doing the common diligence of all and turning to nature, land, forces, mines, common gifts of sites, from service to selfishness, and many to give a glut to some more impoverishment made by another single stroke - we must plan our campaign. The millionaire's yacht includes a million days labour whisks may have been given to eradicate slums, and every day it runs the labour of hundreds of men to be withdrawn from the production of things useful to humanity, and each of us is equally guilty who should turn to the direction labour he wants for his pleasure. Our fundamentalist rule of wealth reverses that the service of mankind and wealth is an event, and wealth has made the end and service an accident, unless he can finally justify the crime itself if it is an instrument for end funding - which has come to be the supreme good; And we follow that. It is an adjudication of U.S. business and social life to achieve the fact that the profits of crime and the agents who commit it are not ineligible for fellowship in the most concrete circles - financial, commercial, religious, or social. It shows that Ruskin shows the morbid character of modern business that the history of its most spectacular episodes should be studied in the vestibules of the bar. The wealth of combinations is a winning policy which, we have seen, has some constant characteristics. The wealth to the extent of the innumerable millions has been replaced by the possession of many who own it to something which it does what it does: without the knowledge of real owners. Without their consent. There is no compensation for the value taken to them. From lies, often under oath. In violation of the law. Our civilisation is built on competition, and competition itself to develop crime so intense is the madness of an infatuation selfishness our key opinions carried out. We are hasty far beyond the issue of not listening to new consciences, which leading in ethical exploration, affirm that the conduct we feel right because called business is actually lying, stealing, killing. The definitive result, Ruskin preaches, is all our modern haste to insure the rich and constantly murder a certain number to be too temporarily and partially successful. Finally the question is, what does it essentially do to public injury? Those who insist that there is no lucky people who came up to the hillside on their golden side. But common use agrees with Judge Barrett's language, because it's actually a fact which fits the heavy press on ordinary people, and grows heavily before it grows mildly. The Congressional Committee, which was examining the trust in 1889, did not report any list of these combinations to control the markets, for the reason that new ones are constantly forming, and older people constantly expanding their relationship to cover new branches of business and invade new areas. It is true that such a list, like a dictionary, will begin to be wrong the moment it began to appear. But although only an immediate picture of the tornado, it would give an idea, no other way to achieve, a movement shading the two hemispheres. In an incredible number of essentials and luxury of life, from meat to tombstones, some of the fittest have sought inner circle, and very often gained, the sweet power which Judge Barrett had found chinese faith: it could close every refinery at will, close some more open Limiting the purchase of raw materials (thus jeopardizing, and controlling to a considerable degree, its production), limiting the production of artificially refined sugar, enriching themselves and their partners at public expense to raise the price, and to stifle the price when required to crush out and impoverish a foolhardy opponent. Laws against these combinations have been passed by the Congress and several States. Prosecutions have been carried out by state and federal governments under them. The law and lawsuits alike have been wasted. In some cases the name and organization have been changed as a result of the legal search. Whisky, sugar and oil trusts had to hang new signs. But the point itself, the power to control markets, livelihoods, and freedoms, and the tolerance of this by the public —it remains intact; In truth, facilitated by greater secrecy and compactness which has been the only result of appeals to the law. The attorney general of the national government for 1893 is showing a large part of his annual report on what small grounds there are for the popular impression that the purpose and influence of this statute (anti-trust law) prohibit and prevent those aggregation of capital which is so common in the present day, and which are sometimes so massive as to control practically all branches of a wider industry. for. This executive coordination says about the legislature's action: it would not be useful, even if it were possible, to ascertain the precise purposes of the statute's manufacturers. He has a duty to direct lawsuits to enforce the law; But he declares that since, among other reasons, all ownership of the property is a monopoly, Any literal application of the provisions of the statute is out of the question. Nothing is accomplished by all these appeals for legislatures and courts, except to prove that evil is deeper than any public spirit or public intelligence yet exists, and is stronger than any public power yet on the phone. What we call monopolies is business at the end of its journey. The concentration of wealth, wiping from the middle class, has other names for it. To get it, in the world of affairs, is the main end of man. If our civilisation is destroyed, as Macaulay predicted, it will not be by his barbarians from the bottom. Our barbarians come from above. Our great wealth makers don't know the power kings have sprung up in a generation in the seats. Forces and wealth are new, and new men have had the opportunity. Without the restraint of culture, experience, pride, or even the inherited caution of class or rank, these people, intoxicated, think they are the boat rather than the wave. And they have created the business that has created them. There is science for them Syndicates, government but a fountain of franchisees, but a never-ending repert list of investments stored by nature for clients in squads, and a new unit of wealth written for them. They claim a power without control, using through forms that make it secret, anonymous and eternal. The possibilities of its satisfaction are widening without interruption before them as they have started, and even in a thousand millions they will not feel any satiety and see no place to stop. They are a glut of luxury and power, rough, antisocial, believing that mankind must be kept terrorised. Powers of mercy die of them, because they work through agents and die in their agents, because what they do is not for themselves. By their unexpected of new power they have been forced into the position of public enemies. Its new forms do not seem to be in the purview of social compulsion, which many age misery has taught us to bind human beings about the old powers of man. The fury of rule or wastage has always been a feature of strong men in the history of human affairs whose fate it has to be on the death of an expiring principle. The leaders, who, 200 years ago, would have gone crazy with Victory, are obsessed with the competition for the day. For a dying era some man is always born to give it a franchise by revealing himself. Men pay such philanthropists by turning them to rand. The most miserable is his fate whose fate is to take mankind too far in his way. Such is the work of these people, such will be their lot, as those for whom they are building these magician wealth. . . . Business driven by the selfishness of the individual runs into monopolies at every point it touches on social life - land monopolies, transport monopolies, trade monopolies, political monopolies in all its forms, corruption in office from the contraction of the currency. The society in which a man without a penny in half a lifetime is a hundred times more mature as a millionaire could become, industrially, as it was, politically, Rome in which the most popular bully could lift himself from the ranks of the army to the throne of Caesar. Our growing issue is with business. Monopoly is trading at the end of its journey. It has got there. The indomitable conflict is now as clear with trade as the issue was with then recently met slavery. Slavery first lasted only because it was the cruder form of business. Against the principles, and men embody them and push them to the extreme— by which the powers of the government for all are used as franchisees for individual aggregation; By which, in the same line, the common diligence and nature of all, the common gifts of land, forces, mines, sites, are changed from service to selfishness, and are made by one stroke and the same Glut for impoverishment for some and many - we must plan our campaign. The yacht of millionaires includes a million days of labour which may have been given to the abolition of slums, and every day it runs the labour of hundreds of men to be withdrawn from the production of things useful to humanity, and each of us is equally guilty who must turn to his pleasure to instruct labour he wants of others. Our fundamentalist rule of wealth reverses that the service of mankind and wealth is an event, and wealth has made the end and service an accident, unless he can finally justify the crime itself if it is an instrument for end funding - which has come to be the supreme good; And we follow that. Two social energies have been in conflict, and the energy of reform has so far proved weak. We have chartered the selfishness of the individual as the right sovereign of conduct; We have taught that scramble for profit is the best way of administering the exchange of earth's wealth and services. Only those who can attack their central principle, that strength strengthens the market gives the right to destroy their neighbour. Only as we have the strong somewhere else to deny that right is we have to civilise ourselves as we are. And unless we can change our songs, customs, catchwords and public opinion, we ask everyone to do the same thing if they can. Society, in every person of its crowd, must understand that the same principles of interest of having the rule of all, the strongest serving the weak, being the first to be the last - I am among you who serves - who has given us home where the weakest is the full service of a firm and strongest of its rights, and we have a republic in which all of its labor is involved in that the poorest can be fed. , given the weakest defense, and all educated and prosperous, must be implemented, where men associate in common labor as wherever they associate. Until then, no forces can be reversed which generates those unpleasant individuals - our fittest. Our system, so reasonable in its theory and so fertile in its happiness and prosperity in its first century, is now, adhering to the fate of systems, becoming artificial, technical, corrupt; And, as always happens in human institutions, after noon, electricity is stolen from many to something. Considering the money as good, people considered the wealthy good. But, again in history, power has made its owners intoxicated and hardened, and Pharaoh is born in a counting-room as they were in palaces. Their furniture must be banished to the world-garet, where traps lie wearing out of guilds and other old timbers of slavery and human institutions. Institutions.

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