

THE DEMONSTRATOR

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ECONOMIC OYSTERS.

In a personal letter to me a Socialist says:

"Take, for instance, the question of land, how would the Anarchist settle it? Use the land as common property? But that is SOCIALISTIC! Divide it equally? Who gets the choice portions, and how are coming generations to be served? Fight (excuse the slip—should have said 'compete') for it? But that is an OUTRAGE ON THE RIGHTS OF THE WEAKER ONES! The Anarchist is dumb before these questions, which apply as well to all other conditions where, under competition, the devil takes the hindmost!"

One thing is certain, the Socialist is not dumb. He is the most loquacious economic idiot the sun ever bred maggots in. Intellectually, the Socialist, regardless of his kind, is an oyster, and he finds it impossible to emerge from the shell of governmentalism. He can not imagine how anything may be done unless it is done SYSTEMATICALLY, in accordance with preconceived plan and the conscious consummation thereof.

Under Anarchism, or in a free society, the land would not be divided; neither would it be held in common. There would be no ownership of any kind. A community is not unlike a street car. You get on and take any seat that is vacant, choice or otherwise. If none is vacant, you stand. If the owner of the car happened to be spread over two or three seats, or even the toughest of criminals was monopolizing an extra seat, as a rule all you have to do to get a seat is to let him know that you want it. I have ridden thru Halstead street many times and I never had any trouble in getting a fellow to push over. Now this happens because public sentiment is against seat-monopoly, and we yield to it whether we want to or not. The very man who would murder you for a dollar does not hesitate for a moment to make room for you, and often in crowded cars at his own inconvenience. Having made room for you he may pick your pockets, a thing which public sentiment is also against, but in so doing he may not be detected, while it is impossible for him to hold a full seat unless he actually fills it. In making room for a fellow passenger he does not consider whether he is a weakling or a giant. He simply makes room. The crowd on a car is always stronger than any one

man on it, and the chances are that anyone attempting to impose upon a child, a woman or a cripple would be mobbed. Now, you never saw an official on a street car whose business it was to regulate the seating of the passengers, which comes about automatically and without any previously worked-out plan of bow and where they shall be seated.

Now, who wins the seats? As property they belong to the railway corporation. But, yet, when the president of the road rides he conducts himself like any other passenger. He is not permitted to spread himself all over the car to the inconvenience of others. Who gets the choice seat? Why, those that get on when the car is empty. How much of a choice seat do you get? Why, as much as you can actually occupy. Who determines how much you occupy? No one in particular, and everybody in general. You own the seat you fill until you get off and it passes to the next occupant.

Under Anarchism town lots and acre tracts would stand in the same relation to the public that street-car seats now stand, and their occupancy would be regulated in the same way. There would be no systematic apportionment of land. It would be impossible for a man to work one acre and hold another idle, just as it is impossible now for him to monopolize car seats. It would be impossible because under Anarchism public sentiment would be against it, and there would be no way to conceal the fact that an unoccupied acre was unoccupied. In the absence of money, there being an absolutely free interchange of all commodities, rent, interest and profit would be impossible and there would be no desire to hold land that you did not actually use. You might work your little acre by yourself, or you might be one of a group or company of workers, and the group would be automatically regulated the same as the individual. When a baseball pine gets on a street car, they are not allowed to monopolize the car any more than if they were all strangers to each other.

Of course, an economic oyster will have considerable difficulty in seeing the possibility of a moneyless society, to do which he must familiarize himself with philosophic Anarchism. As an aid to this he might study the philosophies of Kant, Schopenhauer, Hartman, Spencer, and Darwinian evolution, all of which, I am afraid, is an impossible task for an economic oyster to perform!

The Socialist will say at once: "If everyone is to have what he needs freely from society, why, he would not work, and there would be a large class of drones". But it is the moneyless society alone that makes the social drone impossible. He could not conceal the fact that he did not work! Not to work would be a crime inviting the vengeance of the mob! But I would have the best of everything regardless of the work I did. I would disport diamonds and automobiles, wear fine raiment and behave like a prince, notwithstanding the fact that my services to society were worth but little. That is to say, it would be possible to enter a community and get all the better of it. But anyone but an economic oyster can see that such an individual would encounter the same difficulties which would meet him now were he, as a glib-tongued orator, to attempt to enter the Socialist party and get all the better of it without anything like an adequate return to it in the way of party work. There are many Socialists who would like to become governors of states and mayors of cities and yet they would not attempt to get office without a political record. Party honor is the reward of party service, and it would be as impossible to beat a moneyless society as it is to beat the operation of nature.

Under Anarchism there would be as much fighting for land as there is fighting now for seats in street cars. There would be no division of the land any more than there is a division of car seats. Land then would be held as private property of the holder as long as he held it, and when vacant it would belong to no one.

It is Socialism, and not Anarchism, that would outrage the weak, despoil the confiding and betray the masses to unspeakable robberies of an unworking, parasitic bureaucracy! To talk of an honest Socialist regime is like talking of a virtuous brothel, gentle and loving butchers, upright and honorable thieves! Any man who aspires to officialism of any kind is a potential thief—TYRANTY—his election merely actualizing his antisocial possibilities, and so I think as certainly as I think anything that political Socialism is essentially no better than any other governmental device by which the masses of men have been plundered and murdered for countless ages.

JAMES ARMSTRONG.

IN CRITICISM.

I may be presumptuous in attempting to criticize comrade Klemencic's speech, made at the memorial meeting held in the Home hall on the 11th instant, or I may be so jumbled up and confused on moral philosophy that I don't know where I stand, but it seems to me that after putting up straw men he knocked the props from under them, and they fell of their own weight. For instance, he said in substance (I can not quote verbatim) that we must fight for our freedom and take it; that every man, woman and child had all the freedom they wanted; that no one could give it to another; that as long as we look for masters we will find them, etc.; then he wound up by saying that every human being is the result of a long chain of cause and effect, irresistibly impelled to act just as they do; these causes were generated and operative countless ages ago; have been transmitted and handed down from generation to generation with slight modifications to suit the pressure of the changing times.

Granting this to be logic, then it would be just as consistent for the Christian, after admitting of an all-wise and powerful god, to get down on their knees, and quibble for special privileges.

Every period in the world's history has of necessity existed for the simple reason that it played an important part in stimulating that, exciting to the discovery of truth; in fact, to every discovery and invention that has ever been made. If every individual must evolve to the moral plane where tyranny and oppression, in fact every outside interference, becomes so unbearable that they are willing to take desperate chances on walking out of the old paths into new and untried ones and take freedom, there is no use beseeching them or interceding in their behalf. When a child is able to walk he will no longer creep; he will walk in spite of us and without our assistance, and will learn to stand alone much quicker and better by being left alone.

It seems to me that right here is our only logical ground to work on. Just remove all of our over-anxiety, meddling interference, and they'll do the rest. Our private judgment and pet notions as to what others shall live or think becomes a most intolerable nuisance and tyranny, odious in the extreme. We fall into the common error of usurping the rights of others to their own private opinions, and strive to

regulate their lives according to our own capacity. Such action is the height of egotism, and reduces us to the level of those we denounce.

No one resists the strongest motives. We put our philosophy to poor use by indulging in hatred, force or contempt. We look with compassion upon cripples and criminals, because they are the result of a cause.

It furthermore, seems to me that, in proportion to our highest conception of the principles or phenomena of life, we should become more consistent and hospitable, which would augment our power for good; that by advocating force we are defeating the very ends we are seeking; that we are pursuing methods, and attaching to them a degree of criminality in proportion to the influence we exert upon them.

In looking over our past life, has it been by force or kindness we have made the greatest progress, that we were inspired to do our best; that the greatest and best influence was felt? If we don't like force, for goodness sake, don't let us advocate or practice the least little bit of it.

Perhaps, I'm floundering on airy ground, making the points I wish to bring out incomprehensible. I would like a friendly discussion on the merits and demerits of physical force. If there are sides on its merits that have been overlooked by me I hope some one will show them up, for I certainly want the truth, no matter where it leads or how many pet theories it knocks out.

G. VOSE.

BIOLOGICAL INFORMATION.

1.—THE THEORY OF EVOLUTION.

The chain that is fixed to the throne of Jove,
On which the fabric of the world depends,
One link dissolved, the whole creation ends."

—Edmund Waller.

After tracing the idea of gradual development of organisms from the early Greeks, after discussing, separately, the principal factors of evolution, as variation, adaptation and heredity, and after describing briefly the cause of evolution, or what is meant by natural selection, as advocated by Darwin, we are now in a better position to understand what is meant by evolution, and so we will take up the subject of evolution more scientifically. What is evolution? Evolution is a term designating the theory which attempts to explain the origin of the universe, the origin of all things present, whether material or immaterial, and the progress in the continuous changes which all things have under natural law undergone. In addition, it attempts to explain the existence and growth of institutions, manners, language, civilization, and every product of human activity. It holds, also, that all things, material and immaterial, in their continuous change have developed from a state of simplicity to one of complexity—from the homogeneous to the heterogeneous, and, further, it undertakes to explain the conditions which have affected these various changes. Evolution has been variously defined by different writers upon the subject. "In its popular significance," says T. H. Huxley, "evolution means progressive development, that is, gradual change from a condition of relative uniformity to one of relative complexity". According to Oswald Spill's conception, "evolution is the integration of motion and matter, each with itself, and, incidentally, with each other consequent upon fundamental integration and disintegration of motion, during which, inevitable relations of quantity, quality, and positions of their special relations, or

that change of their relations, until complete consequence is established between a totality of special forms and all relations". In the words of Herbert Spencer, in his "Synthetic Philosophy", "evolution is an integration of matter and commutant dissipation of motion during which the matter passes, changing from a relatively indefinite, incoherent homogeneity to form a relatively definite, coherent heterogeneity, and during which the retained motion (energy) undergoes a parallel transformation".

It is evident, then, from its diversified definitions, that the theory of evolution is far reaching in its scope. The study of evolution practically comprises a study of everything. Much has been written upon the subject, and since evolution is continuing to-day just as it has been going on during perhaps millions of years in the past, a great deal remains to be said. Charles Darwin wrote an entire volume on the subject—"Origin of Species". In another volume the same author undertakes to trace the descent of man. These works are considered great and masterly in themselves, but, in comparison with the evolution theory in its entirety, the ideas advanced in these volumes comprise but a small part of what the theory embraces. How much, for another instance, has been written by scientists concerning the theory that all the planets and other bodies of the cosmic universe were at one time a part of a diffused molten mass—a part of the sun perhaps—and as a result of centrifugal force were thrown into their present position in space! The nebular theory is but a single phase of the theory of evolution. Consider again how many volumes might be devoted in an attempt to trace the development of the power of the mind from that of the lowest forms of animal life thru all the species of monkeys to its present attainment in the human mind. In the event that such an attempt could be successful and complete, it would be a matter of little significance as compared with the theory in all that it stands for. Again, when we note that different men of about equal intelligence have different views relative to a single phase of the theory, the arguments of the writers being equally forcible in support of their respective ideas, it is obvious that no production could be exhaustive in dealing with the subject of evolution. Within the limits of this article we shall confine our remarks to a statement of some of the evidences which stand in support of organic evolution, only in addition, we shall undertake to define and explain, in a general way, a few of the principles which are fundamental to that phase of the theory.

Evolution, or the fact of continuity in natural causation, has now been unquestionably proved in so many other and analogous departments of nature that to suppose any interruption of this method as between species and species becomes well nigh incredible. For example, it is now a demonstrated fact that thruout the range of inorganic nature the principles of evolution have been established. It is no longer possible for any one to believe with our forefathers that the earth's surface has always existed as it now exists. For the science of geology has proved by demonstration that seas and lands are perpetually undergoing gradual changes of relative positions; that during an immense, but unknown, period the surface of the earth has undergone successive changes; land has sunk beneath oceans, while fresh land has risen up from it; mountain chains have been evolved; islands have been formed into continents; and continents submerged till they have become islands; and the changes have taken place not once merely but perhaps hundreds, perhaps thousands of times; that all these operations have been more or less continuous, but unequal in their

progress, and during the whole series of organic life the earth has undergone a corresponding alteration. This alteration has been gradual but complete; and after certain intervals not a single species existed which had lived at the commencement of the period. This complete renewal of forms of life also appears to have occurred several times. That from the last of the geological epochs to the present, or historical, epoch the change of organic life has been gradual.

Evidence of organic evolution is taken from several sources. Let us examine a few common phenomena in nature and see their bearing on our evolutionary doctrine. A seed is placed in the ground in the spring. Under the influence of light, warmth and moisture, in the course of a few days, a plant springs from the embryo of that seed. Eventually, buds will appear, which finally burst into blossoms. The blossoms will then disappear leaving pods containing hundreds of seeds like the one originally placed in the ground. The question naturally arises, where did the original seed come from? It is naturally concluded that it had its origin in a pod which had previously evolved from another seed. It is a circumstance of daily observation, also, that as the conditions of the cultivation and growth of a plant are changed it will adapt itself to a new condition until, finally, it can be made to assume characteristics which the species did not originally possess. Likewise, we know, with equal certainty, that from an egg, within a short period, under proper conditions, a chicken will develop and grow to maturity. With the increasing number of fowls the production of eggs increases, and the same process of evolution may go on indefinitely. As in the case of the fower, by bringing different influences to bear upon the growth of fowls, a variety of breeds will certainly result. Circumstances which come under our own observation have more weight in the establishment of a proposition than those which come to us in any other way, and these commonplace illustrations of the process of evolution stand as the most conclusive evidence in support of the theory. OBSERVER.

(to be continued.)

THE ELEVENTH IN HOME.

The memorial meeting held in the Home hall, on the evening of the 11th, was well attended, and one of the best ever held here. The hall was tastefully decorated, and the occasion will long be remembered. The following is the program;

Instrumental Music—George Allen and Kate Minor. Show address by E. E. Martin, on the arrest and lockup of Seattle Socialists during the late election campaign.

Recitation, "Onward, Brothers!"—Bessie Wolf and Mamie and Sophia Lerner.

Song, "Annie Laurie"—Rose Thornhill, Nettie Mueller and Frank Worden.

Reminiscences of the Trial—Aseneth MacDonald.

Instrumental Music—George Allen and Kate Minor.

Recitation, "The Hope of the Ages"—Macie Verity.

Recitation, "When the Revolution Comes", by William Morris—Sophia and Mamie Lerner.

Recitation, "Revolution"—Glenns Allen.

Address, "The Revolutionary Propaganda"—A. Klennemic.

There is no government, however restricted in its powers, that may not, by abuse, under pretext of exercise of its constitutional authority drive its unhappy subjects to desperation.—John Randolph.

I. W. W. DEPARTMENT.

INTERNATIONAL REVIEW.

FRANCE.

About two weeks before the Confederal convention in Amiens it was remarked by the revolutionists that the leading Socialist politicians had slacked up in their hopeless propaganda for a mutual understanding between the central committee of the Socialist party and the executive committee of the Confederation. The French proletariat now have their eyes open as to the reform swindlers and humbuggers who are advocating all sorts of frauds and indulging in political taffy. The struggle and the heated debate did not materialize. The prominent Socialist leaders were condemned by the class-conscious proletariat because of their neriuous attitude in the last miners' strike and in the struggles during last May to secure an eight-hour workday. Our readers will remember the attitude of C. Legien, the international secretary of trade unions, in the last convention in Amsterdam. The French Confederation demanded that antimilitarism, the eight-hour workday and the general strike be discussed. Legien would not accede to its demands, so the French delegates refused to go to Amsterdam just to kill time. During the convention Legien caused a resolution to be passed excluding those questions from the international conventions. As a result of this highhanded action of Legien the French Confederation withdrew from the International Federation. The following resolution was passed by the French Confederation: "The convention, after having listened to criticisms on the international reports and the replies thereto, approves the attitude of the confederal committee in having suspended, for the time being, all connection with the 'international secretariat', who refused to give place on the program during the international conferences to such topics as the general strike, the eight-hour workday, and antimilitarism. In case the international secretariat should continue his present attitude in this matter the Confederal committee is instructed to enter into direct relations with other national centers of organized labor, and pay no attention to the decision of the international secretariat". The foregoing resolution shows that German methods do not go in France. Over forty delegates signified their intentions to speak on the subject of politics and trades unionism, but, finally, nine speakers were agreed on, representing the three phases of trades unionism, v. z., revolutionary, pure and simple (A. F. of L. style), and political reforms in connection with trade organization. After a debate, lasting several days, Secretary V. Giffuelles presented the following resolution, which was carried by a vote of 830 to 8: "The Confederal convention in Amiens confirms article 2 of the constitution of the C. G. T., which says: 'The C. G. T. will group, outside of all political affiliations, all proletarians conscious of the struggles necessary to be made for the disappearance of wageslavery and bossism'. The convention considers that this declaration recognizes the class struggle which is being carried on in the economic field by all rebellious proletarians against all forms of exploitation and oppression, be they material or moral, enacted by the capitalist class to oppress the working class. The convention gives emphasis to the following: The daily

work of 'syndicalism' consists in trying to coordinate the efforts of the working people to the end of gaining better conditions, such as shorter hours of work, the increase of wages, etc. However this is only a part of the work of syndicalism; it is preparing the workers for integral emancipation, which can only be realized by capitalist expropriation; it favors the general strike as a means of action, and considers that the trade union, which today is a group of assistance, will become in the future a group of production and distribution—the basis of social organization. The convention declares that the efforts of the wageearners to secure their daily needs are shaping the situation which is pressing on the working class, and which makes it a duty of all workers, of whatever political or philosophical opinions and tendencies, to belong to the essential group which is the 'syndical'. The convention allows absolute liberty to members of the 'syndicates' to participate, outside of the union, in such forms and methods of struggle as best suit their political and philosophical conceptions, with the proviso that they shall not introduce into the 'syndical' opinions which they may advocate on the outside. The convention further declared that the economic action must be carried on directly against the employers without regard to what other parties and sects may do".

The French trade unions feel sufficiently able to carry on the struggle without the services of Socialist politicians. The "Socialist leaders" will have to back the expropriation program or take rank with the common exploiters. Vivians, secretary of labor and commerce, in the chamber of deputies advocates the abolition of private property, but is always ready to protect it, with the help of the army, in order to hold his job.

MEXICO.

J. E. Starr Hunt, the foremost wrecker of the International Bank and Trust Company of America, has been whitewashed by the Mexican courts, with the aid of United States Ambassador Thompson, of all his crimes. In return for this favor, as a few press dispatches will show, the old "cacique" Diaz will be rewarded by the arrest and delivery of Antonio Villareal and his companions into his revengeful clutches.

El Paso, Tex., November 12.—The cases of the alleged Mexican revolutionists under arrest here upon complaint of the Mexican government, charging them with inciting a revolution, were taken up today by United States Commissioner Howe on preliminary trial. A surprise was sprung by the counsel for the Mexican government, when the charge of murder was made also. The court was notified that application for extradition had been made upon the murder charge. The accused are Antonio Villareal alleged head of the St. Louis, Mo., junta, and Lazaro Aguirre and Ramon Cano, supposed to be associates of Villareal. All were rebanded by the commissioner without bail, pending the application by the government of Mexico for extradition. The United States department of commerce and labor had just ordered the deportation of Villareal, and he had sued for a writ of habeas corpus. Aguirre is charged with robbery and murder in Mexico in 1896, and Villareal with murder in Compuilo two years ago.

Washington, D. C., November 12.—Antonio Villareal, who is under arrest at El Paso, Texas, is to be deported to Mexico, where he will face charges of treason brot against him by the Mexican government. After conferences between officials of the

state department, the department of justice and the department of commerce and labor, it was decided that Villareal should be sent back to his native country because of crimes committed by him before his immigration to the United States, which made him an unfit person to enter this country. Antonio Villareal was the leader of the Mexican revolutionary movement in St. Louis, which gave utterances to its doctrines thru the newspaper Regeneration. Thru the little group of revolutionists in St. Louis many predictions were made public that there would be a general uprising in Mexico, and foreigners in the southern republic were frequently alarmed by rumors of a movement in Mexico against persons not natives of that country.

"Mr. Roosevelt, the president of the "square deal", has certainly proven an obedient servant of Diaz. All that was necessary to do to get him to turn over these men to the Mexican authorities was to trump up charges of murder. It is not true that "Regeneration" was agitating for an uprising against foreigners." The paper was a neat and well-edited Socialist reform periodical, published for the purpose of educating people to a higher standard and to try to secure better conditions for all.

The members of the junta located in St. Louis, Mo., are charged with murder just because they protested against such outrageous government dealings as the following:

El Paso, Texas, November 10.—What is perhaps the greatest monopoly, of its kind, in the world has just been acquired by John C. Miller, a mining engineer of El Paso, Tex., thru a concession granted by the government of the republic of Mexico to the exclusive fishing rights on the west coast of Mexico from Guaymas on the north to Manzanillo on the south, on the east coast from parallel twenty four on the north to the Bay of Campeche on the south, including all the rivers, bays inlets and also the lakes for twenty miles inland. This covers perhaps, the finest fishing and oysters territory in the world.

UNITED STATES.

Our comrades in San Francisco have begun the publication of a "syndicalist" monthly, advocating revolutionary Industrial Unionism. If the paper can keep up to its present standard it is bound to become a potential factor in labor circles. It is a credit to the group publishing it, and I hope to see it grow and develop. Address: The Emancipator, 807 Francisco street, San Francisco, Cal.

A. KLEMENCIC.

Lois Walsbrooker has requested us to announce that she is now located at 317 West Randolph street, Chicago, Ill.

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THE CHICAGO MARTYRS!

The famous speeches of the eight Anarchists in court and Altgeld's reasons for pardoning Fielden, Schwab and Neebe. This book contains a half-tone picture of our comrades and one of the monument erected to them. This is the best edition of the book printed. Price 25 cts. Order of THE DEMONSTRATOR.

THE DEMONSTRATOR.

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HOME, (LAKEBAY P. O.), WN., WEDNESDAY, DECEMBER 5, 1906.

THE CHICAGO MARTYRS.

On reading the Trial and Speeches of the Chicago Martyrs.

And think ye, oh! ye tyrants,
By the champions ye have hung,
Ye will stay the march of progress,
Ye will stifle freedom's tongue.
Know that deathless liberty
No human power can crush.
She springs in the breast unbidden,
Free as the song of the thrush.

She gives birth to childhood's frolic,
To the boisterous laugh of youth,
She soars on high with the eagle,
She sits on the throne of truth,
And the wide world is her country,
And she knows not color nor creed,
But 'gainst every act of aggression
She ever taketh the lead.

And the ye rob and bruise her,
She will yet come by her own.
Ye, as light replaces the darkness
She ussuals the mightiest throne.
What availeth your nammon worship,
Your power, your hatred, and spleen?
Our comrades will live and be honored
When the world knows not ye have been.

Ah, not ye have not deposed her,
Nor even in hope deferred,
For she gameth new life as we listen—
"Let the voice of the people be heard".
The voice, the voice of the people
Rings louder in every clime;
And the cause but awaits fruition
Thru the ripening force of time.

Be warned, then, oh! ye despots,
Take history's lesson home;
Behold the fate of the tyrants
Who ruled in Greece and Rome.
See the flames engulfing Bruno,
Nite the cup of Socrates;
Van, vain your racks and dungeons,
Truth conquers all of these!

—George Robertson, in London Freedom.

MEMORIAL ADDRESS.

The following address was delivered by Voltarine de Cleyre at the memorial meeting held in Chicago in memory of the Chicago martyrs:

Blessed are they who die at the floodtide of hope, in the strength of the youth of the spirit, they whose memory among men was fixed at the hour when life pined high and full and the task they had set themselves to do seemed worth the doing.

To be stricken at the moment when being is richest, and so to remain forever an image of unconquerable youth and faith thru all man's future, yes, that was worth the bitter waters of martyrdom; and so

he knew and felt who, facing his agony, called thru the door of doom, "This is the happiest moment of my life".

To have known but two things, work and poverty; not to have known the light of hope; to have searched and found at last the light of liberty—the light of a living faith in living possibilities; to have preached that faith, and been done to death for it, and still to have gone to the gallows firm and unshaken, and with one's last voice still to proclaim that hope for other men—that was to reconquer youth, and cease at the moment of greatest faith and greatest fortitude. And so died he, whose last words were "Long live Anarchy".

To have felt oneself a prophet of the great storm, to know that the price of one's cry is a scaffold, but that after the awful moment of strangulation is past, one's bones shall preach from under one's burial-stone more powerfully than one's living tongue; that so one's work remains active and persistent till the history of oppression shall have faded from the human mind, as he did surely know who said "The time will come when our silence will be more powerful than the voices you strangle today!"—yes, those hours of exaltation were worth years of ordinary life.

To have stood at the summit of moral greatness and renounce the possibility of life and freedom in the end, choosing to take no iota less than one's whole right, and rather than that to give all; to have loved the common people, unto the last, and died with a dear, loving, tender appeal to them upon one's lips, leaving those words as the pulse of one's heart forever—that was to die a supreme death; and so died he whose last breath said: "Let the voice of the people be heard".

Sculptured by death they stand upon their galloping pedestal, and behind them the mutilated face of that hero by still whispering with his torn and shapeless lips "Ioch die Anarchy".
And whenever a blaze from the storm they fore-told streaks across the world, it reveals the Chicago gibbet, its prophets standing thereon, just as they stood nineteen years ago, unshaken, unaltered.

Had the vindictive terror of the bourgeoisie been satisfied with a smaller sacrifice, who knows? our comrades might have grown weary and worldly-wise like other men, and in a little while their words and their deeds been forgotten. But nothing but death sufficed, and they who smote out the fire of life at its full heat smote only to scatter; live sparks flew in the wind and kindled everywhere; and, though there is nothing but ashes in the five-fold grave, there are flaming memories from world's end to world's end to-night.

In the light of those memories we meet "lest we forget", and lest you forget who did this thing. You would be glad to forget, and believe that Anarchy was strangled nineteen years ago, and "the rats driven to their holes". But long ago you learned that Anarchy was not strangled, nor the movement of the working people; and some times you fancy you hear the rats gnawing. And in your terror you

want to strangle again; for not yet have you learned the lesson that "men die but principles live". This night they sit in an Idaho jail, three men, accused for the same reasons and by the same methods as those used in Chicago.

And if in the end Moyer, Haywood, and Pettibone go free, it will not be because you have any intent to do justice, but because your artifices will have failed.

For organizing war upon you, your system of slavery these men are obnoxious to you; and you seize upon an anonymous act of violence to accuse them of conspiracy. It is ever the coward's word; and small wonder you impute it to others, in view of the miserable lies and tortures you resort to, to extort confession: of conspiracy from weaklings whom your cruelty drives mad. Well, this time you have overshot the mark. But you will not learn by it. So long as teachers rise up to teach the reconstruction of society without you, so long you will do them to death, imprison, persecute somehow, until the working people in mass declare an end of your privileges. Until then you will continue to pass all manner of stupid, and hysterical laws, such as the Illinois conspiracy law, and the New York criminal Anarchy law, under which at present eleven persons, most of them under twenty years of age, are now indicted, for the crime of having attended an Anarchist meeting, and who, such is the elasticity of this law which leaves the definition of the offense to the judge's discrimination, are liable to be sentenced to ten years' imprisonment, not for having said anything, but for having heard someone say something.

But do you do all this, in the end the reckoning will be paid.

You will burn it in, and brand it deep into the sluggish brains of the people at last, that their brothers are to be hunted down and killed for trying to liberate them. You will have taught them the lesson of cruelty; and they will show you that they have learned it.

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be meted back unto you again, and heaping full."

It is very still at Waldheim. So still you may hear the falling leaf. And nothing moves under the ground. But in the silence you can feel the gathering of the judgment.

✽ ✽ ✽ CORRESPONDENCE.

University of California. Office of the President.
Berkeley, Nov. 9, 1906.

My Dear Sir: Your letter of November 6 has been received by President Wheeler. I am afraid you have placed too much reliance upon the newspapers. President Wheeler did not say one word of the speech which was reported to have been delivered by him in Los Angeles; the entire address must have been written up in some newspaper office.

Very sincerely yours,

FARNHAM P. GRIFFITHS,
Secretary to the President.
Kinghorn Jones, 2537 Virginia Street, Berkeley.

2537 Virginia Street, Berkeley, Cal., Nov. 12, 1906.
President Wheeler:

Sir—From your favor of the 9th—per secretary—I understand you did not make a speech in Los Angeles on the 27th of October. Your secretary states: "President Wheeler did not say one word of the speech which was reported to have been delivered by him in Los Angeles". I underline "one word", and you will, of course, see that my reasoning is logical, and I can not understand why you have not publicly denied making a speech in Los Angeles just before

the elections. My reliance on newspapers is not great. On being asked three days ago to subscribe for "The Chronicle", I replied all newspapers are liars, and as I like the best of everything—if I can get it—I take the greatest liar—"The Examiner".

I fully realize now why someone, who evidently knows the conditions ruling in our universities, has just given two prizes of \$500 and \$300 for the two best essays on "Moral Training in Public Schools". I'm not a betting man, but would wager ten tooth-picks to one hairpin that the prizes have been awarded to those who have not formulated plans which will upset our present damnable condition.

It is now generally understood that no president of an university can hold his position unless he upholds the classes against the masses—them asses—the gold standard against LABOR standard; in short, the false against TRUTH and, therefore, what can be expected but the existing state of society, and, let me add, conditions will rapidly grow worse and worse until people will be afraid to have money in their possession.

KINGHORN JONES
25,185.

University of California. Office of the President.
Berkeley, November 15, 1906.

My Dear Sir: In answer to your letter of November 12 to President Wheeler I desire to explain that the president did make public denial of the words attributed to him at the time of his visit to Los Angeles. The denial appeared in most of the papers in this vicinity. Very naturally, however, it did not appear in glaring headlines as did the original report. That probably accounts for your having overlooked this later development of the affair.

Very sincerely yours,

FARNHAM P. GRIFFITHS,
Secretary to the President.
Kinghorn Jones, 2537 Virginia Street, Berkeley.

2537 Virginia Street, Berkeley, Nov. 18, 1906.
Farnham P. Griffiths, Secretary to President of University of California.

My Dear Sir: Out, out, you and I sabb, the power that stands erect behind President Wheeler's chair sent him to Los Angeles to make a political speech to influence the elections.

An honest man may, in an unguarded moment, be persuaded to enter politics, but it is impossible for him to live morally and continue a politician. This applies equally to presidents of nations and universities.

There can be no moral training in public schools when the heads are subservient tools of the "money power", and, under the influence of the first law of nature—self-preservation—they repress all intelligent study of, and that on, the money question, which is the real base of all social economic—universities in the United States are noted for their barbarous yells, slang, and Abe Riels. Hypocrisy and politics are grossly immoral, and immorality is taught by example—all the great financiers, stockbrokers, swindlers, robbers of labor, are college trained.

If you are a family man, do you expect your children to be wickedly rich or miserably poor, bankers or wage-slaves? The latter are worse in 1906 than the old chattel slave; they were valuable and cared for accordingly; the wage-slave today has no freedom, except to starve. The most philosophic man now is the tramp; under our damnable money standard you know those who were millionaires some times die in the poorhouse.

The billionaire can bankrupt any of the millionaires he desires. What a civilization.

Excuse this long ramble, but I have children, and

am not doing my duty unless I try in season and out of season to upset present conditions.

Your faithful,
KINGHORN-JONES.

✽ ✽ ✽ BIOLOGICAL INFORMATION.

II.—THE THEORY OF EVOLUTION.

But to satisfy the scientific and philosophical mind we have to go a little deeper into the problem of evolution and to bring forth arguments which will disprove its rival theory. There are only two hypotheses in the field which suggest an explanation of the origin of species. Either all species of plants and animals must have been supernaturally created, or else they must have been naturally evolved. There is no third hypothesis possible; for no one can rationally suggest that species have been eternal. The radical distinction between the two theories consists in one assuming an immediate action of some supernatural or inscrutable cause, while the other assumes the immediate action of natural, and, therefore, of possibly discoverable, causes. But, in order to sustain the latter assumption, the theory of descent is under no logical necessity to furnish a full proof of all the natural causes which may have been conceived in working out the observed results. We do not know the natural causes of many diseases, but, yet, no one, nowadays, thinks of reverting to any hypothesis of supernatural causes, in order to explain the occurrence of any disease, the natural causation of which is obscure. And so it is with the theory of descent. Even if it is fully proven that those causes which the biologists have hitherto discovered, or suggested, are inadequate to account for all the facts of organic nature, it would not be logical to compel them to vacate their theory of evolution in favor of the theory of creation.

Whichever of the two rival theories we choose to entertain we are not here concerned with any question in regard to the origin of life. We are concerned only with the origin of particular forms of life; that is to say, with the origin of species. The theory of descent starts from life as a datum already granted. It is important to remark here that it is no valid objection to our evolutionary theory because science as yet throws no lights on the far higher problems of the essence of the origin of life. Who can explain what is the essence of attraction of gravity? No one now objects to following out the results consequent on this unknown element of attraction, notwithstanding that Leibnitz formerly accused Newton of introducing "occult qualities and miracles into philosophy".

It is a matter of observable fact that different forms of plants and animals present among themselves more or less pronounced resemblances. From the earliest time it has been the aim of philosophical naturalists to classify plants and animals in accordance with these resemblances. The classification of plants and animals in groups and subordination of groups is not merely arbitrary but a tabular statement of structural resemblances and structural differences in numberless degrees. In tracing all these grades of structural relationship, naturalists were slowly led to recognize that form which a natural classification must eventually assume would be that of a tree, wherein constituent branches would display a progressive advance of organization from below upward. There is no other theory which should harmonize so well with observed facts and agree almost in every particular with our natural classification as the theory of evolution. The theory of evolution supposes that

hereditary characters admit of being slowly modified wherever their modification will render an organism better suited to a change in its conditions of life. Taking, for example, the case of the whales and porpoises the theory of evolution infers, from the whole structure of these animals, that their progenitors must have been terrestrial quadrupeds of some kind, that became aquatic in their habits; that the change in the conditions of their lives thus brot about rendered desirable great modifications of structure; that these changes, in the first instance, affected the least typical; that is, the least strongly inherited structures, such as the skin, claws and teeth, etc.; but, as time went on, adaptation began to extend to the more typical structures until the shape of the body began to be affected, by the bones and muscles required for terrestrial locomotion becoming better adapted for aquatic locomotion and the whole outline of the animal more fishlike in shape. This is what we actually observe in the seal, whose hind legs, altho retaining all of their typical bones, have become shortened almost to rudiments and directed backward, being of no use for walking, but serving to complete the fishlike taper of the body. In the whales the modification has gone even further than this, the hind legs having ceased to be apparent externally and are only represented internally by remnants so rudimentary that it is impossible to make out with certainty the homologues of the bones; moreover, the head and the whole body have become completely fishlike in shape. It will be noticed, however, that all the modifications have been effected with the least possible divergence from the typical mammalian type compatible in securing so perfect an adaptation to a purely aquatic mode of life. The same thing we observed in the whale and porpoise may be seen in hundreds and hundreds of other cases. For instance, to confine our attention to the arm, not only is the limb modified in the whale for swimming, but in another mammal—the bat—it is modified for flying by having the fingers enormously elongated and overspread with a membranous web. In birds the arm is modified for flight in a wholly different way, the fingers being very short and run together, and the chief expanse of the wing being composed of the shoulder and forearm. In frogs and lizards we find hands like our own, but in an extinct species of flying reptiles the modification was extreme, the wing being formed by a prodigious elongation of the fifth finger, and it and the rest of the hand is covered by a membrane. In serpents the hand and arm have disappeared altogether. Thus, even if we confine our attention to a single structure, how wonderful are the modifications that it undergoes, altho never losing its typical character. How are we to explain this? By design manifested in special creation, or by descent with adaptive modification? It is said by design, manifested in special creation, we must suppose that the deity formed an archetypal plan of certain structures, and that he determined to adhere to this plan thru all modifications which those structures exhibit. Now, the difficulties in the way of this supposition are prodigious, if not quite insurmountable. In the first place, why is it that some structures are selected as typical and not others? Why should the vertebral skeleton, for instance, be tortured into every conceivable variety of modification in order to make it serviceable for as great a variety of functions; while another structure, such as the eye, is made in different subkingdoms on fundamentally different plans, notwithstanding that it has thru-out to perform the same function?

(to be continued)

OBSERVER.

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THE ANARCHISTS OF WHITEWAY.

(Translated from the German by Carl Noid.)

In the year 1896 ten idealists founded, in the neighborhood of the English city of Stroud, a Communist-Anarchist colony, the necessary land for which was given by one of the members. Gradually, seven frame buildings, one brick building and a barn were erected, the number of colonists increased, and all went well. But, after two years, the comrade who had given the land became tired of communism and demanded that the land be returned to him. Those who remained true to the ideal paid the owner of the land suitable indemnity, and he left with a few others. So no one could ever claim the land again; they burned the legal document which now declared them the rightful owners of the land. There was no private property among them, and they differed from other Communists inasmuch as they did not even use money.

Anyone is welcome there for any length of time. They are very forbearing and tolerant, and discard law and authority to such a degree that they will not even command their children or punish them for bad behavior. They dislike killing so much that they will not even kill a bug. Although all are strictly temperate they do not prohibit the use of liquor. Each one is a law unto himself, and nothing seems to trouble them. One of their first principles is to live in the present, and for the present only, and not bother about the future.

Of course, each one possesses his own clothes, but the moment one feels that his coat, shirt, etc., causes envy among others he will discard it, for these people think more of harmony among themselves than of clothes. Luxury is not known. In the summer the men wear a sleeveless shirt, knickerbockers and sandals; the women also dress very plain, but their appearance is in accordance with what others call decent. These women are not in love with the kitchen and cooking; they often prefer to work in the field and leave the housework to the men. The meals, prepared in the communistic kitchen, are taken twice a day—at 10 a. m. and 5 p. m. They seldom eat anything else but potatoes and vegeta-

bles, raised in the colony; tea, milk, oatmeal, butter and sugar are only partaken of when brot or sent in by friends or visitors; bread is baked when they have flour. Nearly all are vegetarians.

Their disregard for money often caused them much trouble. This was the case more especially in the first few years. Not raising anything for money or government they logically refused to pay taxes, and, above all, they hated to pay the church taxes, which every landowner in England has to pay, regardless of whether one believes in religion or not, to sustain the church of the state; so, in the first and second year, two of the comrades were locked up for two weeks for not paying the taxes, and later on the tax collector would have sold two of their pianos, which they had in some pawnhouse, had not some good friends paid the taxes for them.

The Bohemian, Frank Sedlak, one of the main supporters of the colony, was asked how it was he paid no taxes, and he replied:

"Because I haven't any money, and nobody will give me any, neither can I earn any, for my conscience will not allow me to sell myself."

"Do you sell what you harvest?"

"Never; but I am willing to give all I produce to the needy poor. I have turnips, wheat, potatoes and peas to give away, but no money."

"And the courts?"

"If they desire they may lock me up or take all they can find here; it will not frighten me. If I have a chance to work I work willingly, if not I am ready to beg, and if no one will assist me I must starve. But why think of dying? As long as I act fair and square I feel myself under a powerful protection."

When, in the third year of the colony's existence, the comrades of Whiteway found out that under present conditions they could not strictly live up to anarchist principles they decided, nevertheless, to stand together and give each other all the mutual assistance possible. Since that time each one cultivates a small piece of land for himself; and of the 850 acres belonging only about fifty acres are in actual use.

Contrary to the oft-proclaimed utterances of many social reformers that if the land were free the people would madly rush for it, the unused land of the colonists remained idle for a long time, altho it was free for anyone who cared to use it. In order to obtain the money to pay the government taxes some of the land is rented to two farmers, and to pay the church taxes, amounting to twenty pounds per year, each one of the colonists contributes his share.

Most of the newcomers leave Whiteway sooner or later, only a very small number locating permanently. In 1905 there were seven homes and seventeen adult persons and ten children. In summer many people visit the colony for a few hours to observe the life of these "strange beings" who do not live up to any prescribed laws, neither do they live up to a regular program of principles. Here live in harmony Anarchists, Socialists, Freethinkers, Theosophists, Idealists and Materialists. This is only possible by considering each other as equals and human beings and nothing more or less.

Some of the members raise bees, several raise vegetables, others make shoes and sandals, and the above mentioned comrade, Sedlak, often works as laborer for neighboring farmers for one shilling per day. In April, 1905, the following trades were represented: Writer, storekeeper, machinist, chemist, teacher, tailor, nurse, and masseuse. A doctor of philosophy from Leipzig lives there constantly. He once possessed a fortune of 4,000 pounds, but gradually gave all of it away, largely to the needy Dak-

hobors. Visitors try in vain to find out to which school of philosophy he belongs. He declares his philosophy can best be explained by the word philanthropy. He sleeps, with his two children, in a tent, which is, even during the night, always open. To the faithful of the colony also belongs the well-known long-distance walker George H. Allen, author of several books.

The Whiteway colonists do not care to know anything about politics and the church, and no preacher has ever visited them. They teach their own children with the exception of G. H. Allen, who sends his to school. Much time is spent in reading and study; and part of the time is devoted to music. In the first few years three doctors lived in the colony. It is astonishing how educated and well-to-do people give up their business, property and social standing in society to lead a lonely and monotonous life, which they consider better. "Why do I lead such a life?" said one of the men to a visitor; "because my conscience desires it. Can you show me a better way to happiness. I feel happy now".—Leopold Katscher.

POLICE BRUTALITY.

Liberty by the grace of the police and the might of the club was again brot home to us in the most brutal and unspeakable manner. A club of young boys and girls, peaceably assembled Saturday night, October 27, to listen to a discourse as to whether or not Leon Czolgoz was an Anarchist. At the close of the meeting three of the speakers—Julius Edelson, M. Moscow and M. Rubinstein—were arrested and placed under \$1,000 bail each. Tuesday, October 30, a meeting was called to protest against the arrest of these boys and the suppression of free speech. Mr. Bolton Hall, H. Kelly, Max Baginski and myself were announced to speak. The meeting proceeded in absolute order, with Julius Edelson, who had meanwhile been released on bail thru Mr. Bolton Hall, as the first speaker. He had spoken barely twenty minutes when several detectives jumped on the platform and placed him under arrest, while twenty-five police officers began to club the audience out of the hall. A young girl of eighteen, Pauline Stronikoff, was pulled off a chair and brutally dragged across the floor of the hall, tearing her clothing and bruising her outrageously. Another girl, fourteen years of age, Rebecca Edelson, was roughly handled and put under arrest, because she failed to leave the hall as quickly as ordered. The same was done to three other women—Annie Pastor, Rose Regina, and Lena Smith—for no other reason except that they were unable to reach the bottom of the stairs fast enuf to suit the officers. I was about to leave when one of the officers struck me in the back, and put me under arrest.

Fortunately, Mr. Bolton Hall and H. Kelly could not be present at the meeting; they, too, might have been clubbed out of the hall. Six women and four men were packed like sardines into a patrol-wagon and hustled off to the station-house, where we were kept in vile air and subjected to vulgar and brutal annoyance by the police until the following morning; then we were brot before a magistrate and put under \$1,000 bail each for assault. Fandy girls of fourteen and eighteen of delicate physique, assaulting twenty-five two-hundred and fifty-pounders!

If we as a nation were not such unspeakable hypocrites, we should long since have placed a club instead of a torch in the hand of the Goddess of Liberty—the police mace is not merely the symbol, but the very essence of our "liberty and order".—Emma Goldman, in Mother Earth.

FROM DETROIT.

We in Detroit had a nice meeting at Turner hall on November 14, about 200 people being present. We had hoped to have the socialistic Mannerchoir to sing, but they refused to take part in a commemorative meeting, and showed themselves anything but social-istic. But authoritarians lose few opportunities to show how they hate freedom, and we must wait until these deluded comrades "see the cat", as the Singletaxer says. Voltarine de Cleyre was with us and spoke beautifully in English, Carl Noid speaking in German. Voltarine's address is to appear in "Mother Earth". About \$7 was raised for the defense of Emma Goldman and the other victims of governmental brutality and stupidity in New York City. As usual at these radical meetings I presided and spoke briefly.

On November 10, I spoke in the chapel of the Roycrofters, East Aurora, N. Y. Comrade Shillady and I had gone there in the morning, and, when Mrs. Hubbard and Mr. Chandler learned I was to speak in Buffalo Sunday afternoon, they requested me to stay over for the night train and speak to them. I was surprised to learn during the afternoon that the employes in the Roycroft shops had heard very little on Anarchism or Socialism, and the general request was to explain Anarchism, which I did, notwithstanding the dastardly "criminal Anarchist" law of New York state. My address was well received by sixty or seventy people present, much to my satisfaction, as the general average of intelligence there seems to be higher than in an audience of the same size elsewhere.

Altho the Roycroft enterprise, is purely a business enterprise, the surroundings there are delightful. The very influence of the place should make for improvement in those who are employed there. The wages, I presume, are not any higher or lower than in other business concerns, but, judging by the smiling faces, the treatment of the work folk is better than in ordinary factories. The fra was not at home.

On Sunday afternoon a small audience greeted me in the Florence parlors in Buffalo, where I was advertised to speak on "How things are and what they ought to be", the comrades believing that a talk on Anarchy would not be allowed by the police. Anyway, as all social economic propositions lead to Anarchism, I had no trouble in giving an anarchistic talk. The comrades in New York are certainly in a bad way, the law there being surely worse than anything in Russia. If I had been arrested and convicted I understand the court could have sentenced me to twenty years, along with those who rented the hall and the people who attended the second meetings as well. That is certainly fierce enuf. Every reform and revolutionary journal ought to publish this hellish New York law. It was passed after the killing of Mr. McKinley, and shows the folly of the "propaganda by deed" theory. Barring the fact that Czolgoz was in all probability not an Anarchist, and that it was simply another Guiteau case—one Republican politician killing another—Anarchists, it seems to me, have very much more to gain by peaceful agitation than by violent words and acts, even tho this sort of agitation be within their rights. Comrade John Shillady presided at the Sunday meeting. JOSEPH A. LABADIE.

I. W. W. DEPARTMENT.

ters "Reveil", 6 Rue des Lavoises, Geneva, Switzerland.

BELGIUM.

The lockout by the textile manufacturers in Verriers of their operatives resulted in a general strike of the employees, who, after a bitter contest, won the fight. The violent and revolutionary attitude displayed at the inception of the lockout did not slacken up until the bosses finally surrendered. There is peace now; but how long it will last can not be foretold, as it is expected the bosses will again resort to other subterfuges to get the advantage of their operatives; however, the proletaires of Verriers have learned their strength, which is of great benefit to them. The revolutionary propaganda is displaying much activity in that industrial center.

HUNGARY.

In Budapest there are 6,000 street-car and connected electrical employes on a strike for shorter hours, better pay, a weekly holiday, a new system of pensions, benefits in case of sickness, and the establishment of an independent tribunal to deal with all the different cases that may arise between the employers and employes.

UNITED STATES.

INTERNATIONAL REVIEW.

FRANCE.

After a hard struggle last spring a number of labor organizations succeeded in securing a weekly day of rest. The legislators, anxious to get the credit of the same, then passed a law for a weekly holiday. Some of the big exploiters would not recognize the law, and the government can not enforce it; but the following organizations, Cooks and Waiters, Barbers, Bartenders, Clerks, Bakers, Butchers, have formed a committee for the purpose of bringing those who now oppose it to time. Handbills have been printed and distributed, and monster massmeetings have been held, to show the great necessity for every member of the interested trades to do his own thinking and act for himself, and to initiate social reforms instead of waiting to be given them.—The fifteenth convention of the Confederation passed a resolution asking and insisting that a vigorous agitation be made before the trial, in favor of our friends, Ferrer and Nackens, accused of complicity with Moral, who threw a bomb into the royal procession last spring in Madrid. The solidarity manifested by organized labor in France in the case of these eminent educators, now imprisoned in Spanish dungeons, should inspire organized labor everywhere to bestir itself to show up the conspiracy of the Spanish inquisition. A number of other important resolutions were adopted as follows:

1. That the general strike be organized by those organizations which are most likely to be subject to the next big military maneuvers.
2. That all work be stopped at the same time in localities where the military maneuvers take place.
3. Stop work in a general way, and thereby bring the proletariat into an open fight with the present capitalistic organization.

To stem the tide of the general strike and the social revolution Clemencaux created the ministry of labor and appointed a Socialist at the head of it in order to further bamboozle the reform beggars.

CANADA.

The street car employes in Hamilton, Ont., are on a strike. The authorities, as usual, are protecting the exploiters, and one evening there was a lively mixup for several hours on James and King streets. The result thus far is a lot of broken window plates and a number of cars being out of commission, in spite of detectives, police and military.

SWITZERLAND.

The legislators in Berne, Zurich and Geneva are proposing laws in favor of strike arbitration, but the working people are opposed to any scheme that will give away their only weapon of defense to a bunch of reform quacks.—The Letts are forming groups under the name of "The Day of Supreme Judgment". Their propaganda since the last "bloody suppression" in the Baltic provinces has been more of a revolutionary character. The comrades in Geneva are forming groups to print pamphlets in the Lettish language in order to accelerate knowledge among their czar-ridden countrymen. Address: Headquar-

JAMES'S VINDICATION OF ANARCHISM.

The following amounts have been contributed to date for the publication in book form of James's Vindication of Anarchism: Mrs. E. Taylor, \$3; Gna Bani, \$3; J. Meyer, \$5; D. A. Roberts, \$1; A. Allen, \$2; Mr. Glick, \$1; A. Gidson, \$2; S. Weisman, \$1. N. NOTKIN, 2630 E. Lehigh avenue, Philadelphia, Pa.

"Why is that Russian official putting on so many airs about his popularity?"
"No one has thrown a bomb at him for three weeks".—Washington Star.

THE FLAG OF RED.

A world without a master,
A world without a slave;
A world for the free
And a home for the brave.

Then down with the master,
Up with the slave;
Let us all be brothers
In the home of the brave.

Long let our banner wave—
Let her be unfurled,
Our blood-red flag
That will fraternize the world.

The "Red, White and Blue",
With its starchy field,
Is the tyrant's refuge,
And the robber's shield.

The stars and the stripes
That our fathers died to hold,
Have long been surrendered
To Mammon and his gold.

Then down with the master!
Up with the man!
Down with the tyrant
And all the robber band.

Long let our banner wave—
Let her be unfurled;
The blood-red flag
Of the workers of the world.

—L. W. Callahan.

PEASANT AND MASTER.

A small island in the ocean was inhabited by two men; the first, a lord, who pretended ownership of the island, and the other a peasant, who was earnestly working this tract of land. "It is I who am supporting you", uttered the proud lord to the peasant. The latter a narrow-minded man, who was working as hard as a buffalo from dawn to twilight, eating only bad corn, root and raw onions, and cultivating vegetables, vines and fruits, and providing chickens and meat for the lord, gratefully answered, while taking off his hat, and wiping the perspiration from his brow, "You are right, my lord; how could I live if you were not here?"

But it occurred that the lord died. What happened to the peasant then? This country worker, alone on the small island, soon began to understand, not without great surprise, that he could eat bread and meat and drink wine that were previously consumed by his lord. He worked less and ate better. Then he became convinced that it was he who was supporting and feeding his lord, while he had always thought that it was his master who was supporting him; and striking his hand against his forehead, he exclaimed, "How foolish I was!"

We wage-earners, who are giving the best of our work to our masters, when we understand that we are giving all we produce to a class of parasites, that we are supporting our masters instead of they supporting us, we will do just like that peasant on the small island—we will work less and live better.—E. nancipator.

Upon: They say Miss Muchcash has rented a flat.
Downee (one of the rejected suitors): Only rented? I heard she'd married him.—Ex.

ENGLISH LIBERTY (?).

Information has reached us of the brutal and disgusting treatment now being enforced, since the passing of the aliens act, against foreign visitors to this country who travel third class. It appears that before being allowed to land each person of either sex is compelled to undergo a medical examination of a kind no self-respecting person would ever submit to. A friend, who on reaching England, found these conditions imposed upon him immediately decided to return, after giving the officials a piece of his mind that compelled them to admit that no Englishman would submit to such treatment from a foreign nation. "And so?" he adds, "I left the shores of 'free' England, rejected, altho in perfect health, because I declined to be treated as she dare not treat her prostitutes. The irony of the situation was increased by the fact that on my return to France I was treated with courtesy and as a self-respecting individual should be." We need not say with what indignation we protest against this abominable treatment of all who wish to visit this country and who can not afford a second class ticket. Vice and disease can enter freely, if it can afford to pay, but healthy and honest persons who may be poor must be degraded or rejected. Now, all you praters about the inviolability of the individual, of international brotherhood and the rest—where are your protests?—Freedom.

Mabel: Tell me, Kate, how was it you did not marry Mr. Tyler?

Kate: "He told me I was the only woman he ever loved. If a man will lie to you before marriage, what stories won't he tell afterward?—Ex.

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I MUST LIVE IN THE NEW HEAVEN.

Once I thot that love revealed only joy. Long, long ago when the clasp of fond arms was new. And the sweet thrills of outgoing and incoming love renewing body, mind and soul were new. Then I thot that love revealed only joy.

Past the glory and the bliss of comradeship with one, past the gladness of fellowship with all the lovers of the world, love has led me to the sorrow and the pain of comradeship with those who do not love. Then the gates of our healthy well-nourished bodies my lover and I entered into the realms of mind and soul that had been unrevealed to us before. We saw about us all the lovers of the world. They beckoned us . . . the world seemed heaven.

Then love showed me the men and women of the world who have hungry bodies. Who spend their lives trying to get just enuf food to keep from starving, just enuf warmth to keep from freezing. The men and women who must exist for years with no moment of time given to love. With no passway to the highest realms of love if they had a moment's time to seek it.

Love showed me that most of the world is bitterness and blackness—that most of the world is hell.

And then, just for a time, I forgot my own joy. I would not remember my own glimpses of beauty. If most of the world was denied all that, I, too, would be denied it. If most of the world was in hell there could be no heaven for me.

And love left me in hell for a time. But I have come back. Back to a new heaven that sees the world's weal. For the sake of those who are in hell I must live in the new heaven. For heaven gives strength. And strength is needed. Heaven gives courage. And courage is needed. Heaven gives faith and hope. And faith and hope are needed. Oh, they are all needed! To make such a world that no more men and women shall ever be doomed to hell. To make such a world that all men and all women may have healthy well-nourished bodies. May have a passway to the realms where all is sweetness and beauty. A passway to heaven.—Grace Potter, in The Conservator.

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HOME, (LAKEBAY P. O.), WN., WEDNESDAY, DECEMBER 19, 1906.

ROUSE, YE SLAVES!

We have heard the trumpet call,
"Rouse ye slaves, 'Rouse ye slaves!"
Spread the message now to all,
"Rouse ye slaves, 'Rouse ye slaves!"
Bear the news to every land;
Climb the mountains, cross the waves,
Onward then! at the command,
"Rouse ye slaves, 'Rouse ye slaves!"

Wait it o'er the rolling tide,
"Rouse ye slaves, 'Rouse ye slaves!"
Call to wageslaves, far and wide,
"Rouse ye slaves, 'Rouse ye slaves!"
Hear ye islands of the sea,
Echo back to ocean caves,
Seek ye now true liberty,
"Rouse ye slaves, 'Rouse ye slaves!"

Shout above the battle's strife,
"Rouse ye slaves, 'Rouse ye slaves!"
Arouse to newness of life,
"Rouse ye slaves, 'Rouse ye slaves!"
Shout it loudly thru the gloom
To those who for freedom crave,
Tho you fill the martyr's tomb;
"Rouse ye slaves, 'Rouse ye slaves!"

Give the winds a mighty voice,
"Rouse ye slaves, 'Rouse ye slaves!"
Bid the nations now rejoice,
"Rouse ye slaves, 'Rouse ye slaves!"
Shout delverance full and free
O'er the hills and ocean waves,
Shout the song of liberty,
"Rouse ye slaves, 'Rouse ye slaves!"

—N. J. B. Bailey.

INTELLECTUAL PERSIMMONS.

The Socialist is a very unripe thinker. He is an intellectual persimmon that has not yet been bitten by the frost of consistency. He says: "Under a competitive, capitalistic system, Socialists are compelled to compete with the rest. Hence they are sometimes parasites, speculators, etc., and candidly admit it. But they are working to change the system so that both themselves and all others will cease to be parasites".

Again he says: "Socialism recognizes the duty the individual owes to society, which has made him all his. The Anarchist dwells on his own little individual freedom, and in so doing loses it, as the sticks, strong in unison, are snapped one by one. While distributing human nature under a system, the Anarchist with a credulity unexplainable declares that, with a record of tyranny, cruelty, craft, deceit and wrong for untold centuries, behind it, it is going to be the fashion, when all restraints are removed for that same human nature to do nothing but right!

But if you leave the same incentives in operation—thirst for gain, thriving on the soulless struggle called free competition—you have the same results as now, a fact proven by the present dominion over the people of the great Anarchists of trade, in defiance of government!"

Under a criminal system, the Socialist says, Socialists are compelled to be criminals. They are criminals and candidly admit it, but they are criminally working to change a criminal system! The force of the argument is that Socialists are really possible to crime—the exploitation of one man by another—and as soon as they become powerful enuf they will do away with crime. He would have us believe that a Socialist is naturally inclined to do right. If society turns Socialist, society will, therefore, naturally incline to do righting! No man would then wish to exploit his fellow. Under such social conditions there could be but two reasons for having a government, viz.: First, notwithstanding all Socialists wished to do right man, or some of them might not know how to do it and would thus need direction. Such direction would, of course, have to be authoritative; that is, it would have to proceed from a set of Socialist officials—government; second, notwithstanding all Socialists should know what was right, there might be many or some—say about 30, 000, the present number of American millionaires—who did not wish to do right, and they would thus need compulsion. Such compulsion would, of course, have to be authoritative; that is, it would have to be effected by officials, certain people authorized by the rest to discharge such function—government!

Socialist society would, therefore, need a government—a set of men and women chosen by the rest—to direct the ignorant, or to control the vicious, or both! For if Socialists should be so wise and good as to be incapable of wrongdoing, there would, of course, be no need of a government and society would naturally be anarchistic, which is to say there would arise spontaneous or automatic social unity or justice. But since the Socialist does not believe in the possibility of automatic or systemless, that is, unconsciously systemless, society, and says himself that "all restraints can not be removed from human nature", he is, of course, a governmentalist! Well, now, let's imagine that Socialism has come a bit. The cooperative commonwealth is here. The Socialist officials are elected and installed. Millionaires are abolished; profit, interest and the property are no more. Everybody has now to work for a living. A parasite has no chance. Everybody works; even the officials conscientiously discharge their duty—the hardest kind of work, as everyone knows who has ever been in a position of authority over others. Let's suppose now that ten per cent of the people are ignorant or vicious or both. In a population of 100,000,000 that would give us 10,000,000 people of anti-social tendencies. Let's suppose that among these ten million 9,000,000 are merely ignorant and will do right as soon as they know how. But there are 1,000,000 who are simply vicious, and they do not propose to work if they can

avoid it. Now the problem is to discover if there is a way in which they can beat the system?

The Socialist says there is no way, for if there was Socialism would be a failure. And he will not admit that Socialism is a failure, that as a system of government it would be no better than the present system, and for exactly the same reasons—the susceptibility of the officials to corruption. The Anarchist says the system could be beaten, and, for that reason, he had as soon have one form of government as another; and, consequently, his effort toward social betterment is for the doing away of government and not a change of government.

Now, let's suppose that out of these 1,000,000 vicious people there are 100 men of remarkable genius—Alexanders, Caesars, Napoleons, and so on down the line to men who are simply shrewd, men corresponding with our present capitalists, politicians, and Socialists who copyright their books, etc. One or more of the Caesars who hates to work starts a political or social movement, the sole object of which is to put him and his friends in office so that they may escape manual labor, and indulge their vanity in being made more conspicuous than their fellows. Certainly, it would be worth while to escape hard work and become famous, and these two things would, at least, be the reward of genius for beating the socialistic system. They would also be the incentive. To be the most prominent man in the cooperative commonwealth of one hundred millions of people would satisfy the ambition of the most ambitious, and, of course, there would be bad great men as well as good great men seeking such prominence. It would be easy for the bad great men to create an issue. As long as society exists there will be a division of public sentiment over questions of great economic import. At an opportune time our Caesar starts his party. Let's suppose that the question giving his party occasion is as to whether there shall be an eight or a six-hour workday. He comes out for a six-hour day. At the outset his new party may count on 1,000,000 adherents—the 1,000,000 who do not want to work at all. With a half dozen Ingersolls and Bryans on the stump and a few writers like Jack London and Upton Sinclair (fellows who are smart enuf to monopolize, copyright, books against monopoly, and succeed in making even Socialists pay twice as much for books as they ought to), it is safe to say that the six-hour party would be able to bring at least 5,000,000 voters to the polls, and even if at first the Caesarian party missed getting control of the government they would at least carry a "few congressional districts"! Managed by men of genius such a party would be bound to grow. Less work would be their slogan, and even a Socialist would rather work six than eight hours! And just as the plutocrats have gained control of the present republic against every written principle of the republic, so would the Lessworkocrats at last gain control of the cooperative commonwealth. The plutocrats corrupt the ballot, now by promises of higher wages and by actually buying voters. Under Socialism there would be money of some kind, and, of course, there would have to be campaign funds. The Lessworkocrats could, therefore, corrupt the ballot—first, by the promise of less work, six hours, and then by actually buying voters. There might be two great parties—the six-hour party and the seven-hour party—just as there are two now, Democratic and Republican. At last the cooperative commonwealth would become as corrupt as the present republic. And it would become corrupt, because, as the Socialist says, human nature is unchangeable. Instead of having 30,000 or 40,000 millionaires, as we now have, we would have a like number of officeholding parasites

enjoying the pleasure of ruling instead of clipping bonds. Every official would have his friends, and the result of it all would be that the men without a pull would be found doing the hardest and most menial kind of labor as well as the most dangerous—miners, scavengers, hodcarriers, etc.—while the fellows with a pull would have the soft snaps, such as foremanships, postmasterships, light clerical work, etc., and the tyranny of Socialism, while manifesting itself in another way, would be just as intolerable as plutocracy. There might, indeed, be no poverty, but it should be remembered there is no poverty in our penitentiaries. There is also no freedom. Every human habitation might, indeed, be a palace. It should be remembered the czar lives in a palace, but the czar has no freedom. Everybody might be well fed and well clad and highly educated, but it should not be forgotten that many slaves of plutocracy are the same. There is nothing that compensates us for the loss of freedom, and Socialism is bound to deprive everyone of his freedom, for if it does not there will be no Socialism. The system that permits everyone to be free is not socialistic, but anarchistic. No system, of course, can take freedom away entirely, and thus all systems are as impossible as absolute freedom. If X. does not partly anarchistic. An absolute despotism is just understand these things it is because he is incapable of profound thinking, as all Socialists are.

JAMES ARMSTRONG.

(Concluded in next issue.)

ESQUIMAUX WITHOUT LAWS.

There are no chieftains in the Esquimaun community. They all regard themselves as free men, with an equal right to hunt, fish, sleep and eat. Everybody shifts for himself. He is absolutely and unconditionally independent. His only ambition is to be a good hunter and to rear sons who will inherit his skill with lance and harpoon. He has helped himself against the elements for centuries, and the white man descending on his shores, ostensibly to confer the blessings of civilization, has never been able to remove his condition, but only to detract from the old-time happiness and advantages of the aboriginal Esquimaun community.

Dr. Fridtjof Nansen, Capt. Hoim, Dr. Salager and several other explorers have pointed out that an approach of civilization means to the Esquimaun a slow but certain process of deterioration.

The natural helplessness of the Esquimaun is the basis of the anarchistic state in which he lives. He will risk his life to save that of another, even his enemy. He will share the spoils of the hunt with his neighbors. If his neighbor dies and his wife is left alone with children he will provide for her until she marries again. He does not slander or tell tales; he does not abuse anyone, and he does not fight. He is a man of peace. He loves peace for its own sake, and his life is one long, laborious attempt at happiness for himself and his people.—Ex.

The countless millions of wealth, the produce of your brain and brawn, that you now lavish on petty statesmen, who write laws and keep you in "order"—and slavery—may be turned into a means for your own happiness and development when you have discovered order and liberty within the confines of your own being.—Jay Fox.

Tommy: Pop, what's a martyr?

Tommy's Pop: A martyr, my son, is a man who lives up to his wife's expectations of him.—Ex.

BIOLOGICAL INFORMATION.

III.—THE THEORY OF EVOLUTION.

Another argument from morphology is this: Throughout the animal and vegetable kingdoms we constantly meet with organs which are the dwarfed and useless representations of organs which, in other and allied kinds of animals and plants, are of large size and functional utility. Thus, for instance, the unborn whale has rudimentary teeth, which are never destined to cut the gums; and we all know our own rudimentary tail is of no practical service. Now, rudimentary organs of this kind are of such common occurrence, that almost every species presents one or more of them. The question, therefore, is: How are they to be accounted for? The theory of evolution answers, that when, from changed conditions of life, an organ that was previously useful becomes useless, natural selection, combined with diverse so-called economy of growth, will cause it to dwindle till it becomes a rudiment. On the other hand, the theory of special creation can only maintain that these rudiments are formed for the sake of adhering to an ideal type. If this is the method which the deity adopted, we should expect that, in conformity, it would be adopted in all cases. This reasonable expectation, however, is far from being realized. In numberless cases, such as that of the forelimbs of serpents, no vestige of a rudiment is present.

In order to satisfy the theologian's mind, who may still remain blind in spite of what has been said, we shall attempt to bring some more evidence from another source, namely, from physical geography. The theory of evolution has a much more intelligible account to give than has its rival of the facts of discontinuous distribution—the Alpine flora, for instance, being allied to the Arctic, not because the same species were separately created in both places, but because during the glacial period these species extended all over Europe, and were left behind on the Alps as the Arctic flora receded northward—which was sufficiently long ago to explain why some of the Alpine species are unique, the closely allied to the Arctic forms. Next, about living things are always adapted to the climate in which they live, it is equally true that, as a rule, besides the area in which they live, there are many other areas on different parts of the globe where they might have lived equally as well. Consequently, we must conclude that if all species were separately created, many species were severally created on only one among a number of areas where they might equally as well have thrived. Again, in every biological region we encounter chains of allied species constituting allied genera, families, etc., while we scarcely ever meet with allied species in different biological regions, notwithstanding that their climate may be similar and, consequently, just as well suited to maintain some of the allied species. Hence, we must further conclude, if all species were separately created, that in the work of creation some unaccountable regard was paid to making areas of distribution correspond to degrees of structural affinity. A great many species of the rat genus were created in the old world, and a great many species of another, the allied genus were created in the new world, yet no reason can be assigned why no one species of the old world series should not just as well have been developed in the new world and vice versa. On the other hand, the theory of evolution may claim as direct evidence in its support all the unnumbered cases such as these—cases, indeed, so innumerable that, as Mr. Wallace re-

marks, it may be taken as a law in nature that "every species has come into existence coincident both in space and time with a preexisting and closely allied species". On the other hand, if they were not the natural progenitors, but all the species, both living and extinct, were the supernatural and independent creations which the rival theory would suppose, then, no reason can be given why the extinct species should thus resemble the living any more than why the living species should resemble one another. Taking into consideration all these general principles of geographical distribution it seems there is no escape from the following conclusion: If the doctrine of special creation is taken to be true it must be further taken that the one, and only, principle which has been consistently followed in the geographical distribution of species is that of so depositing them as to make it everywhere appear that they were not thus deposited at all, but came into existence where they now occur by way of genetic descent with perpetual migration and correlative modification. On no other principle would it be possible to account for the fact that "every species has come into existence coincident both in space and time with a preexisting and closely-allied species", together with the carefully graduated regard to physical barriers which the creator must have displayed while depositing his newly-formed species on either side of them, everywhere making degrees of structural affinity correspond to degrees of geographical continuity, and degrees of structural differences correspond to degrees of geographical separation, by mountain chain in case of fresh-water fauna, by land and by deep sea in the case of marine fauna, or by reaches of ocean in the case of terrestrial fauna, stocking oceanic islands with an enormous profusion of peculiar species all allied to those on the nearest mainlands, and yet everywhere avoiding the creation upon them of any amphibians or mammal, except an occasional bat. We are familiar with the doctrine that God is a god who hideth himself; here, however, we have a thinly-veiled insinuation that not merely in his works he is hidden, but that in these works he is untrue. Can we conceive of a stronger condemnation of the theory of creation?

This mere sketch of the theory of evolution will not be complete in itself without making at least a reference to two other sciences which help so much in furnishing evidence for our theory. One of the recent sciences is the so-called paleontology. We shall not attempt to enter into any details of the enormous body of uniform evidence which that science brot forth in the last decade or more for the theory of descent. Darwin himself could not possibly have dreamed of it. But we shall stop to consider here only two general facts of the highest importance, in the present connection, which paleontology furnishes us. The first of the general facts—that an increase in the diversity of types, both of plants and animals, has been constant and progressive from the earliest to the latest times, and we suppose it must have been on the theory of descent in ever-rising lines of pedigree. And the second general fact is—that thru all these branching lines of ever-multiplying types, from the first appearance of each of them to their latest known conditions, there is an overwhelming evidence of one great law of organic nature—the law of gradual advance from the general to the special, from the low to the high, from the simple to the complex.

OBSERVER.

(to be continued)

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OBSERVATIONS

In the New York Truth Seeker of November 24, 1906, on page 744, there appears an article under the heading of "Thanksgiving" which is well worth reading, thinking, and reflecting upon. It is written by one Edmund Defreyre. If any readers of THE DEMONSTRATOR are not regular subscribers to THE Truth Seeker it will well repay them to invest seven cents, and send for a copy of the issue—date above mentioned—to 62 Vesey street, New York City. The article in question is one of those rare gems of wit and humor which are few and far between. Besides being a severe blow and cunning mockery at "Teddy's" "Thank-giving Proclamation" it is an intellectual treat.

The whole article is overflowing with wit and mirth, and while the keen, crisp, bright humor and satire are abundantly manifest; the horrible picture of our fanatic, industrial and commercial nightmare is terribly real. The author has dealt justly severe with the mocking subject, and the subject was appropriate. The article is scholarly, well worded and cutting. It is as extremely logical as it is humorous and cutting. It, perhaps, wouldn't be amiss to have it copied in all the radical papers throuth the land. A copy, in large type, should, at least, be sent to "Teddy", and let him have a good laugh at his own ridiculous folly. The brutal, cruel, economic and social slavery of our time is pictured as real as Gorky could paint atrocities in Russia. The writer shows up, very vividly, the hypocrisy and shams and stupid customs and conventionalities of our time, and proves that "humor, as a rebel", is not dead.

Such satirical knocks at despotism and superstition, if resorted to frequently, would do much good for radical propaganda, and help to open the eyes of the intellectually blind, and point the way of freedom to the slave.

If we can't blow despotism and tyranny up with reason and argument, perhaps, we can laugh it out of existence with keen satire and ridicule?

No question occupies the public mind, or is more

popular at present than is the question of divorce. The sky pilots—ambassadors of Jehovah—throuth the land are falling over each other in their vain efforts to find a solution to this vexing divorce problem. Newspapers and magazines are worked up into a frenzy in their competitive efforts to solve the complex problem first. Political economists are daily turning their throats and attention to the question, and even the starving poor are worried for fear the fossilized sacred marriage ties and customs are going to be annulled. The divorce question seems to worry and trouble everyone except those who are being—or going to be—divorced. To me the question is not so serious as it first appears. To my own mind, the question has been settled long ago. It seems to me that the solution is as easy to solve as it is to "roll off a log". The preamble of the United States constitution says that "all men are endowed with certain inalienable rights; among which are the right to life, liberty, and the pursuit of happiness". But whether this applies to women or not the constitution doesn't say. If we can judge by the treatment and experiences of women in the past, the quoted clause certainly does not apply to women. Even men in the past—under government—have had very little liberty and happiness, much less the women.

Marriage in the dim past originated in government and religious superstition and slavish fanaticism. And government and religion will be the last to surrender to woman her right to herself—"life, liberty, and the pursuit of happiness".

If slaves desire freedom, they must free themselves. If woman wants to be free, she must free herself. If they—women—or any slaves, have to fight their way to freedom I'll be with them on the battle field. "Those who will not help others to freedom leave their own liberty insecure and in danger."

The church is opposed to divorce, because marriage is one of the strongest pillars in her foundation. The same may be said of government.

Lawyers are in favor of divorce because there's "money in the job".

Doctors (I mean many of them) are opposed to divorce because they are "family doctors".

Government is opposed to divorce because it has to bow to the will of the church, and because it thinks that without marriage—slavery—it won't get out men and children to grind and murder in the mill of taxation, industrial slavery and war!

Many wage-slaves are opposed to divorce because they are afraid it will break up their miserable, poverty-stricken homes, and because they'll miss the ignorant pleasure of raising more children—slaves—to follow after them.

Most everyone who is opposed to divorce is afraid that without marriage—legal marriage—the race will become extinct. And even if this had a shadow of truth in it, it would be better to let the race die off than to have a race of ignorant coward slaves, imbeciles, superstitious, religious bigots, and madhouses filled with insane people.

As long as we have slaves we'll have rebels and struggles for freedom. As long as we have marriage we'll have divorce.

As long as we have priestcraft we'll have superstition and fear; but we'll have freethinkers and Atheists.

As long as we have government and despotism we'll have cowards and slaves, but we'll have protestors and Anarchists, and it's right we should have.

The way to settle the divorce question is to settle

the marriage question. When there is no marriage—legal force—there'll be no divorce. In the words of the poet Burns:

"O! happy state; when souls each other draw;
When love is liberty and nature law".

"A fig for those by laws protected.

Liberty is a glorious feast.

Courts for cowards were erected;

Churches built to please the priests".

JAMES MYERS.

Some people say that because labor needs railroads, mills, mines and machines, therefore the laborer and the capitalist are equally necessary. There are several big slips in this reasoning. The laborer owns labor power and the capitalist owns capital. The laborer is attached to his labor power, and when he sells he must go along with it and endure whatever discomfirts are attached to its use; but the capitalist may live in Newport or in Europe, while his capital is being used to produce wealth in the coal mines of Pennsylvania or the slaughter-houses of Chicago. The laborer does need capital—or rather he needs the things which are now called capital—but he does not need the capitalist. If he has no use for the capitalist in the production of wealth he has still less use for him in the distribution. When the laborer has used mills, mines, machinery and manufacturing plants for the production of wealth, the capitalist—who has no share in the wealth production—turns up and demands the lion's share in the distribution of the product. Here the trouble begins. The laborer wants higher wages, the capitalist wants bigger profits, also these must come out of the same product. What one gets, the other can not have. Hence strikes, boycotts, black-lists, riots, closed shops, open shops, injunctions, and all the other phases of industrial warfare. This warfare can only end in one of two ways. Either the capitalist can own the laborer, or the laborer can own capital.—Braver Zeitung.

William English Walling, the well-known magazine writer on labor subjects, has just returned from an extended tour of investigation in Russia, accompanied by Mrs. Walling (formerly Anna Strunsky), and will at once write a book of his experiences in the land of tyranny, while Mrs. Walling will deliver lectures for the benefit of the Russian cause of freedom. Mr. Walling declares that the revolution is progressing more strongly and successfully today than ever before, but that all news discouraging to the government is suppressed wherever possible in order to protect Russian credits. Mr. Walling says that a new and powerful organization has made its appearance. It is called the "Moxinatists", who use all the former methods of the terrorists and, at the same time, carry on a guerilla warfare. The "Moxinatists" are the raiders who hold up banks, express trains, and every governmental institution that is known to have arms, and all funds thus obtained are utilized in purchasing more arms and ammunition for the people. The peasants are particularly active in this new organization, the strength and influence of which is spreading thru the country like a prairie fire. According to Mr. Walling, a state of war exists in Russia that will burst forth like a mighty volcano as soon as the workmen in the cities and the peasants are fairly well armed. The present ruling class is doomed.—Cleveland Citizen.

HOME NEWS.

An old-fashioned literary entertainment will be given at the hall on next Sunday evening, 23d inst. Everybody come. Bring your think boxes in good order, and there'll be lots of fun.

All those who are engaged in the chicken industry and are in favor of forming an association to further their interests are requested to meet at the residence of M. D. Penhallow on Thursday, December 20, at 7:30 p. m.

The unique entertainment given by some of the school children last Saturday evening was much enjoyed by those present. The little ones showed considerable ability in getting it up "all themselves", and it is hoped they will try again.

LETTER BOX.

To Some Who Have Inquired: How can THE DEMONSTRATOR publish the news of the movement in the different cities if there is no comrade who will write up what is going on? THE DEMONSTRATOR will gladly print all news of the propaganda sent to it. Notices of meetings to be held should be sent in as far ahead of the date as possible.

RECEIPTS.

Kinghorn-Jones \$1; Bruce, Barnes, Heuple, 50 cents each; Ebel 25 cents.

"Armstrong's Antonomist", by James Armstrong, of Texas, will be revived in January. Send for sample copies now. Address 2609 N. Clark street, Chicago.

If a man really loves truth, if he be a disciple of progress, he will not permit himself to state his belief in the same terms year after year. As every year brings new experiences, so should it offer fresh interpretation of life. The genuine truthseeker is more eager to keep the mind open than to arrive at some established conclusion. He hopes never to have any permanently settled beliefs for he contemplates an eternity of intellectual progress. What a glorious prospect—the everlasting pursuit of truth!—Horatio W. Dresser.

The man who can calmly survey the situation in capitalistic society, and see its hell of horrors, and remain unmoved, is himself a victim of its debasing influence, and, upon examination, will be found to have a heart turned to adamant, a condition peculiar to those who write and preach about the wonderful prosperity of the country.—E. V. Debs.

On a western railroad there is a brakeman who has lost the forefinger of his right hand. The wonderful works of nature along the road keep the brakeman busy answering the passengers's questions. One day, after the brakeman had been explaining the scenery, one of the passengers whispered to the conductor: "Conductor, can you tell me how that brakeman lost his finger? He seems to be a very nice fellow. It seems a pity he should be crippled". "That's just it, ma'am. He is a good fellow. He is so obliging that he just wore his finger off pointing out the scenery along the line".—San Francisco Star.

Miss Aeschm: And do you really think it is possible for a man to love two girls at the same time?

Mr. Gailey: Sure! provided it isn't also at the same place.—Ex.

THE TEN WISE OLD FOGIES.

Ten wise old fogies, standing in a line.
A modern theory finished one; then there were but nine.

Nine ancient fogies, not one up to date.
One drowned in a hot current; then there were but eight.

Eight solemn fogies, till a mental heaven
Acted fatally on one; then there were out-seven.

Seven settled fogies; in the modern mix,
One chanced to change his mind; expired, and left but six.

Six belated fogies; one happened to arrive
On a liberal idea, and that killed all but five.

Five sleepy fogies; for "good old days of yore"
One fell a-pining, died, and there were four.

Four hard-shell fogies, set as set could be.
An agitator tackled one and left the score at three.

Three pious fogies, of antique point of view.
An unconventional remark reduced the score to two.

Two crabbed fogies, objecting to the sun.
A light ray did for one of them; then there was but one.

One lonely fogy with groups of fossils linked
Till he slowly petrified; then they were extinct.

—Leonora Pease, in The Public.

LITERATURE.

A Great Iniquity. By Leo Tolstoy. For sale by The Public, Chicago, Ill. Price 10 cents.

This is one of Tolstoy's latest pamphlets, and it is a very forceful arraignment of the holding and keeping from use by private individuals and syndicates of the land all over the world. He, among many writers, considers this injustice the paramount evil existing today. His ideas coincide almost precisely with those of Henry George, who is conceded by many to be the most profound and able writer on the land question, his book, "Progress and Poverty," being translated and read in all parts of the world. Tolstoy affirms "that no reform can improve the condition of the people until this fundamental injustice be destroyed." Now, the question arises, what are the most effective measures to be employed in doing away with this flagrant wrong? To me it seems absolutely impossible to eradicate any evil until the masses are ready to do it, and how to get them ready for a change is another quite as important a question. I believe it is admitted by many close observers of human nature that the people are getting the things they are ready for, and that no power on earth can keep their own from them. One does not need to be a very close student to realize that there are thousands of people today living in the most abject poverty in all big cities who could by no possible amount of persuasion be transferred to farms. They even prefer their condition to being on the best land on earth, and pity the poor ranchers whom they consider too slow for any kind of use. This fact, deplorable as it is, exists today as is evident by their continuing to herd in hovels without exerting the least effort to improve their condition. Until we can convince people that we are better judges of what they want than they

are themselves all this overanxiety and talk is useless; all this talk about the evils of property in private land, with the palliatives gratuitously thrown in, is time wasted. It certainly is not obvious to the majority, else a change would be speedily effected. The whole human race is composed of the same compound mixed in different proportions. The ones on top are fighting to remain there, and the ones underneath are fighting just as relentlessly to get on top, and they would be just as hard and cruel were they to succeed in getting there. Until there's an awakening consciousness to the very fundamental principles underlying all human actions; that if we wrong anyone punishment will as surely be meted out to us as that the world stands; that there's no possible way of evading natural laws; that the law for a good and noble life has its foundation far deeper than the fat of any man or creed; that as long as we are masters and rulers at heart; and that all external measures will fail, the kingdom of freedom is afar off.

G. V.

REVENGE.

Here is a pretty Indian story taken from the Western Old Fellow, and said to be true:

Miranda, a half-breed Indian in the west, was convicted of murder and sentenced to imprisonment. More than three years later another Indian confessed to the crime for which Miranda was being punished. The confession was duly sworn to, and forwarded to the proper authorities, and Miranda is reported to have been liberated as an innocent man.

During a conversation on the subject of his sufferings, and the injustice done him, he is reported to have said:

"My only revenge is to forgive. A coward never forgives, neither does a guilty man. I have never done anyone willingly any harm, and I will not harm Pete Bill, tho he swore my life away. The cactus does not bear cherries, and Pete Bill did the best he knew. He saved his own neck, and it is thus good". This half-breed Indian, unable to read or write, thus has set the world an example rarely equaled in the annals of history.

Angry Father: How dare you show your face here again?

Persistent Sailor: I couldn't leave it at home.—Ex.

DR. FOOTE'S NEW BOOK
THE HOME CYCLOPEDIA!

POPULAR MEDICAL, SOCIAL AND SEXUAL SCIENCE.

Contains a full, plain, and easy reading treatise on "Health and Diseases, with Recipes", all the average reader can profitably learn of personal hygiene and common diseases including special, separate chapters for men and women; all right up to date and fully illustrated with hundreds of photo engravings and chromo lithographs. Contains also the already popular "Plain Home Talk" about the relation of the sexes and social customs in all ages and all countries, with "original and startling" suggestions for social reforms; newly revised, enlarged, and well illustrated. All is "heart-to-heart" plain home talk from a clear thinking, plain-speaking, liberal minded medical author of over forty years' experience. A curious book for curious people, and a sensible book for every one. Answers 1,001 delicate questions one would like to ask his regular physician and yet doesn't want to. 1,248 pages, 400 illustrations, (80 in colors), \$20.00. Price, cloth bound, (with The Demonstrator one year), \$22.00, mailed. Address The Demonstrator.

I. W. W. DEPARTMENT.



INTERNATIONAL REVIEW.

RUSSIA.

The latest news from the czar-ridden country informs us of several legal assassinations of some of our comrades. In Odessa, on September 20, Eugene Tarlo was discovered in a lodginghouse by the janitor who informed the police. In the struggle to arrest him he killed two police officers and the informer, but was mortally wounded himself, and transported to the prison hospital, where his wounds were bandaged, and while this was being done an order was given to erect the gallows and dig a hole in the prison yard one hour before the meeting of the war council composed of six officers. At 11 o'clock the courtmartial took place, and, at 1 o'clock p. m., Talo, half dead, was executed by a squad of "loyal" infantry. Before he died, with pride and defiance, he expressed his bitter feelings in the following language: "In dying, miserable assassins, I hurl at you my hatred and damnation. Poor idiots! Blind you are! You imagine you can kill young Russia by courtmartial and assassinations, but you are mistaken. There are plenty bombs and revolvers to deliver our unfortunate country from your bloody hands. Now shoot, cowards!"—On September 30 comrades Pundantovsky, Pinevitch and Proceffiev were shot in Khif, October 6, in Ekaterinoslav, Lapidus and two brothers, Lipman, were shot. October 11 Siline, Shodrone, Levine, Joppe, Assipoff, Stures and Poizin were shot in Kakhova, province of Kherson. These martyrs were all young boys, the youngest being Assipoff, 16 years, and the oldest, Siline, 19 years old.—In Cronstadt, the day after the meeting in August last, the authorities demanded the surrender of the revolutionary leaders in the battalion of the Sapers, and in case of refusal every fifth man in the rank and file would be shot. When this announcement was made seven soldiers stepped out of the ranks and surrendered to save the rest of their comrades. They were shot the same day. Before the execution General Adlerberg, the commander of the fortifications, ordered the condemned men to dig their own graves; then he ordered them tied to posts, and addressed them as follows: "You demanded land and liberty! Here you have land; as to liberty you will have it up yonder", and the general pointed to the blue sky, after which the soldiers began to sing, with all their might, the revolutionary song "Our cause will not die, and other fighters will take our places".

FRANCE.

The agitation in favor of the weekly holiday is becoming quite warm in the larger cities throught the country. In Paris several agitators were arrested.—The pipemakers in Saint Claude are again having a hard contest with their bosses. Five hundred gentlemen have taken possession of the little town, and are intimidating the strikers and protecting the bosses.—In Cruzy, department of Herault, the vineyard hands won their strike on the estate of Mr. Buisson. He proposed to employ thirty hands at four francs a day of eight hours, but the strikers insisted that he employ fifty hands at the same pay

and six hours a day. Notwithstanding the strikers had all kinds of struggles and troubles with gentlemen and soldiers they forced the landlord to submit to their terms.

SWITZERLAND.

A general awakening is noticed in labor circles since the last convention in Amiens, France, which decided to drop politics out of trade unions, and to make the unions essentially groups of offense and defense in its contest with capitalism. Especially is the awakening noticeable since the employers have organized a kind of "Citizens' Alliance" all over the country in order to better protect themselves as exploiters.

ITALY.

The Socialists had a convention in Rome, from which the Anarchists were excluded, but, notwithstanding, the various anarchistic tendencies were represented by Socialists composing the voting minority, which goes to show that, sooner or later, the radical wing will become anarchistic and the majority will remain pure and simple bourgeois reformers. The French syndicalist movement has some ardent and able supporters among the Italian Socialists. Divisions and changes in tactics are to be expected soon to facilitate the movement in favor of antimilitarism and the general strike.

ENGLAND.

Our comrades in London, have started to publish "Hleb i Volia" for the purpose of aiding the present revolutionary movement in Russia. Theories will be eliminated, and ways and means and tactics will be given an opportunity in testing methods and their influence and efficiency in the present struggle.

SCOTLAND.

The metal workers in and around Glasgow, who were on strike for sometime for better conditions, lost courage and returned to work after listening to the advice of Isaac Mitchell, general secretary of the Federation of Trade Unions. There were 20,000 strikers along the boards of the Clyde. The politicians are making lots of promises. We will see how long the workers will be willing to wait for the politicians to make good their promises.

UNITED STATES.

It is reported that Walter Thomas Mills, a prominent Socialist of Chicago, Ill., will take up headquarters in Seattle, Wn., for the purpose of building a house and publishing a paper, which may give a stronger impetus to Socialism in the northwest. The following item shows the efficiency of direct action in one of the southern cities, and such methods can be applied in many other ways.

Tampa, Fla., December 10.—More than 5,000 cigarmakers went on strike today because of poor street-car service while a new bridge across the river is being constructed. All employes of factories on the west side of the river proceeded to the city hall and made a demonstration. A committee called upon the mayor and the street-car authorities, declaring the men would not return to work until they have been given free ferriage across the river and better car service. The mayor immediately directed that both demands be granted.

SHALL MOTHERS BE PENSIONED?

A certain periodical recently published an article recommending the pensioning of every mother, so that her whole time could be devoted to the training of her children. The father was ignored.

Our government pensions Indian mothers, or their babes, but I am not so familiar with their customs and standing as to know whether the children of the noble red woman are better brot up than the children of the white woman. The father of the Indian family is said to have an easy time—easier than if he had to earn the pension.

In Iowa there is a small settlement of Indians who wander from place to place, camping in the woods to hunt and make baskets. Some of them were in a store trading, and a squaw shouldered a fifty-pound sack of flour and was carrying it out when the merchant said to a lad—almost a man: "You take that flour; don't let your mother carry it". The pensioned youth ignored the remark and walked out as proudly as a slaveholder.

Being asked, one of these Indians told a man that he had between twenty and thirty children—I think it was twenty-six. The man asked if one woman was their mother, and he said he had two wives. The man told him he had too many children, and the Indian replied; "The more children the more money". Our government takes great pains to prevent Indian-race suicide.

There was in the same periodical the statement: "Between the ages of fourteen and forty-five, woman's life should be sacred to motherhood". Nonsense! Many a physician and philosopher would place the proper period of motherhood from twenty-five to forty-five, and then it would be difficult for a sick woman to find a girl to do her housework. I wonder if it would not be difficult to persuade the men to furnish the supplies, care for the sick and aged, do the housework, teach the schools, and pay the mothers' pensions. Girls under fourteen can not help much; they should be kept in school. When they marry, goodly learning.

MATILDA C. COOMER.

THE CHICAGO MARTYRS!

The famous speeches of the eight Anarchists in court and Altgeld's reasons for pardoning Fielden, Schwab and Nebee. This book contains a half-tone picture of our comrades and one of the monument erected to them. This is the best edition of the book printed. Price 25 cts. Order of THE DEMONSTRATOR.

HENDERSON BAY ROUTE!

STEAMER TYCONDA

Will leave Commercial Dock, Tacoma, for all points on Henderson Bay EVERY DAY (except Sunday) at 2:30 p. m., returning in the morning SUNDAY at 8 a. m., returning same day.

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STEAMER TYRUS

Leaves Commercial dock, Tacoma, for all points on North Bay every MONDAY, WEDNESDAY and FRIDAY at 1 p. m., returning next morning.

LORENZ BROTHERS, OWNERS.

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A SEX POEM.

Send 10c and get a copy of "The Choice", being Edward Earle Furston's contribution to the SEX SYMPOSIUM running during 1905 and 1906 in that magazine "not afraid of an idea". SOUNDVIEW, and sample copy of same, with "JUNIOR" and "Special". This beautiful leaflet is done "Evergreens" in three colors. Magazine, \$1 per year, 10c per copy. On sale at newsstands. Done by

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THE DEMONSTRATOR.

Entered November 3, 1901, at Lakeway, Wash., as Second Class Matter, under act of Congress of March 3, 1879.

HOME, (LAKEWAY P. O., Wn.), WEDNESDAY, JANUARY 16, 1907.

AS IT IS.

A farmer once was husking corn. And the stalk contained four ears; He'd hoed it hard both night and morn; 'Twas the best he'd had for years.

He husked the first ear, and he eyed it With joy and complacent content; But the landlord was there and spied it And said: "I'll take that for next".

Then he husked the second in pleasure, And smiled in his simple glee; "That's the winner on the mortgage", Said another: "I'll take that to me".

The railroad director stood near him (Here the farmer began to whine; "That's my effort on transportation And that third ear is mine.

"All right", said the farmer bland, He was no great reflector. As he plucked the fourth ear from his hand It was snatched by the tax collector.

Then he shouldered his share—to a neighbor Said not "I'll take a walk— Since you and my wife for our labor Begged—we've got the stalk.

—P. S. P., in Solidarity.

INTELLECTUAL PENSIONERS.

The Socialist does not know what Anarchism means. He thinks it means without competition. He forgets that without some kind of a system no man can cut many throats, or remain in the throats cutting business long without getting his own throat cut. I will try to explain Anarchism to him.

Our present argument about Socialism and Anarchism is unedifying. I am free to say what I please in reply to him, and he is free to say what he pleases in reply to me. Neither of us would tolerate a diatribe from another as to the arguments we should make. We would not tolerate it even if we knew he was right and we were wrong. I see, notwithstanding I am free to say what I please to him, I do not verify him, I do not endorse him. And neither do I see he do any of those things to me. All that I can say may be wrong. But what is our unworkable attitude I regard the man or men who have a system of logic or writing which they profess to love men of? Why, it is an anarchistic attitude, of course. Suppose you should say to me: "Why, Armstrong, suppose that is not the way to answer N. You must take it from this way". "But I don't want to answer him that way". "Oh, but you must". What would you expect of me? Suppose some Socialist were to do the same to N. Why he would rebel at once. Even to Karl Marx he would indignantly exclaim: "Get out of here and leave me alone". And yet the Socialist is subject all the time to a rigid self-interpreted law of logic and writing. He will not knowingly write nonsense. He will not

intentionally make a foolish argument. He freely thinks it is best to him it is best to think, and in so doing he finds his intellectual happiness. What is it that would keep him and all others, Socialists or Anarchists, from intellectually bludgeoning and logically clubbing people? Why public opinion? But suppose either he or I had a system, that is, a crowd of followers who said that everything we said was right and were ready to mob the fellow who asserted the contrary? Don't you see that we would at once become logical or argumentative tyrants?

Now, what is the difference between writing freely and working free? Remove all governmental systems, and wherein is the danger of competition? Am not Socialists and Anarchists competing with each other for the prevalence of certain ideas? Is there any harm done? On the contrary isn't it well that it is so? Does it make any difference so long as there is no Socialist or Anarchist pope, or authority of any kind, to silence either of us. And would not it be the height of folly for either Socialists or Anarchists to make any man an umpire of their disputes? To set up a system of thinking and choose certain men to say how we should think and what we should write? The gravest and best of men could not be wisely trusted with such power over the individual.

What is true in logic and argument is also true in economics. Every system is a club, and every official is a Hercules wielding the club in behalf of his own interests. Take away the club and Hercules can not long do any great harm to others. Socialism would create a bigger Hercules and give him a bigger club.

Well, well, I have written until I am tired, and, being a man writer, I am going to stop until I feel like writing again. This is Anarchism. If I were a free worker, I would quit working the moment I grew tired. That would not be Socialism, but Anarchism. As to how much I would work under Anarchism may be judged from the length of this letter. I have, indeed, written in accordance with a system, but it is a self-imposed system—a system of thinking may I call it free to throw off, but which I shall never throw off until forced to do so by some kind of necessity. In a free society there will be system imposed in accordance with the capacity of his individuality, and society has absolutely nothing to fear from such an arrangement of things—which is Anarchism—but it has everything to fear from a system imposed upon a majority by a minority, which would be a diatribe in one phase and despotism in all phases. —A Miss Anarchist.

P. S.—(Not as tired as I thought I was).

"Take for instance the adulteration of food for profit. What would prevent it under Anarchism? Nothing!" The question is put by a Socialist. It shows what he means in Anarchism is a primary and not a post-graduate course. Evidently he has never thought that there would be no money in the society which you and I, and all libertarians, contemplate, what Spencer calls social equalization. Men adulterate food

BIOLOGICAL INFORMATION.

IV.—THE THEORY OF EVOLUTION.

Now, the importance of these facts in the present connection must at once be apparent. It is clearly no essential part of the theory of special creation that species should everywhere exhibit this gradual multiplication as to number, coupled with a gradual diversification and general elevation of types, in all the growing branches of the tree of life. No one could accept seriously the popular lines of Burns to the effect that the creator had to practice his 'prudence hand on lower types before advancing to the formation of the higher. Yet, without some such an assumption, it would be impossible to explain, on the theory of independent creations, why there should have been this gradual advance from the few to the many, from the general to the special, from the low to the high.

Finally, we reach the last source which furnishes evidence, without doubt, as to the truth of the theory of evolution. The science of embryology has also a recent date; but so much time and energy have been spent in investigating in detail the development of the embryo, and so much progress has been made in this line in the last twenty years or so, that, if all the sources we have enumerated here which support the theory of evolution should be abandoned, embryology alone supplies sufficient evidence still for adherence to the theory of evolution or the theory of descent. It is an observable fact that there is often a close correspondence between developmental changes, as revealed by any chronological series of fossils which may happen to have been preserved, during the life history of now-existing individuals belonging to the same group of animals. For instance, the successive development of prongs in the horns of deer-like animals, which is so clearly shown in the geological history of this tribe, is closely reproduced in the life history of existing deer. Or, in other words, the antlers of an existing deer furnish in their development a kind of resume, or recapitulation, of the successive phases whereby the primitive horn was gradually superseded by horns presenting a greater and greater number of prongs in successive species of extinct deer. Now, it must be obvious that such a recapitulation in the life history of an extinct animal of developmental changes successively distinctive of sundry allied, but now extinct species, speaks strongly in favor of evolution. For, as it is of the essence of this theory that new forms arise from older forms, by way of hereditary descent, we should antecedently expect, if the theory is true, that the phases of development presented by the individual organisms would follow, in their main outline, those phases of development thru which their long line of ancestors had passed. According to the revolutionary interpretation of such facts, we can see a good reason why the life history of the individual is thus a condensed resume of the life history of its ancestral species. But, according to the opposite view, no reason could be assigned why such should be the case. If space permitted, it would be easy to present abundance of additional evidence to the same effect from the development of the skeleton, the skull, the brain, the sense organs, and, in short, of every constituent part of the vertebrate organization. Even without any anatomical dissection the similarity of all vertebrate embryos at comparable stages of development admits of being strikingly shown if we merely place the embryos one beside the other. Anyone who is anxious to read Haeckel's researches will find on one page illus-

now, give short weight, and do many other things that are crooked to get money quickly and easily. Under Anarchism there would be no money to get. Under existing conditions our main and almost only incentive is to get money. We strive for money for two reasons: First, for the supplying of our needs; second, for the vanity of having it. Money, at present, means success. It takes very little money to supply a man's actual wants, so it is seen that our chief reason for wanting a great deal of money beyond our needs is to gain the admiration of our fellows. Thus so great is the desire to have money that the most of men are willing to do anything to get it, for, if they once get it, they will be secure against want, and shall have won the highest applause of their fellows; the very fellows they despised with a derided food! Human nature never changes. The ruder savages sought the approbation of their fellows. Men may get the approbation of their fellows either honestly or dishonestly. Men will always seek such approbation, and they will always steal if it is easier to steal than earn it. But they will try to have it no matter how hard it is to get. Under plutocracy approbation comes with money; under Socialism it would come thru office-holding, and under Anarchism it would and could come only thru the performance of useful social service. Why is this so?

First, because there would be no money under Anarchism.

Second, there would be no offices.

Third, no one would adulterate food because he would have absolutely nothing to gain and everything to lose. It is for this reason—the autonomous nature of anarchistic society—that Anarchism will work successfully among a lot of Socialists, or any kind of criminals. It leaves nothing to the goodness or honesty of the individual, but so orders things that even if he wishes to be he can not "beat the system". Any smart fellow can beat Socialism, that is, escape actual productive labor. He has only to hold office to become a parasite. The greatest of criminal geniuses can not beat Anarchism, because there would be nothing for him to beat, except himself.

I would like to have N. evolve a scheme of how to beat an anarchistic society. Let him be sure, however, that he knows what Anarchism means. To be a system means to live in and enjoy it without performing any truly useful social function. The system that gets the greatest amount of useful work out of the greatest number of people with the least exercise of tyranny is the ideal social system. The attitude of the Anarchist toward the leader would be about like that of the southern people toward a rape fiend. The Socialist who copyrights a book at present, and makes \$15,000 or \$20,000 in royalties, is beating the system. But, lo, the poor Anarchist would have to dig, dig, dig at least three or four hours a day for his, thru inition. He would work just as we write about Socialism, etc.—whenever he felt like it, and under no one's immediate supervision. But he would have to work, no matter how lazy and how dishonest he was! It would be interesting to know how he could escape work—beat the system. Can X. tell us now? J. A. ?

(Conclusion.)

LOIS WAISBROOKER IN NEED.

Sister Lois Waisbrocker, now a 453 Walnut street, Chicago, recently fell down a flight of stairs and injured herself so badly that it will probably be several weeks before she will be able to be out. She is among strangers and very much in need of funds. Will her friends please aid her?—Tomorrow.

trations of embryos of a fish, a salamander, a tortoise, a bird, and four different mammals. In each case three comparable stages of development are represented. Now, if we examine the series, we can see that there is very little difference between the eight animals at the earliest of the three stages—all having fish-like tails, gill slits, and so on. In the next stage further differentiation has taken place, but it will be observed that the limbs are still so rudimentary that, even in the case of man, they are considerable shorter than the tail. But in the third stage the distinctive characters are well marked. So much then for an outline sketch of the main features of the embryonic history of the vertebrata. But it must be remembered that the science of comparative embryology extends to each of the other three great branches of the tree of life, where these take their origin, thru the worms, from the still lower, or gastric, forms. The roads are different, but the method of traveling is the same. Moreover, when the embryology of the worms is closely studied the origin of these different roads admits of being clearly traced; so that when all this mass of evidence is taken together, we can not wonder that evolutionists should now regard the science of comparative embryology as the principal witness to their theory.

We are now in a position to observe that the theory of organic evolution is strongly recommended to our acceptance on merely antecedent grounds by the fact that it is in full accord with what is known as the principle of continuity. By the principle of continuity is meant the uniformity of nature, and the many and varied processes going on in nature are due to the same kind of method, i. e., the method of natural causation. This conception of the uniformity of nature is one that has only been arrived at step by step, thru a long and arduous course of human experience in natural phenomena. The explanations of such phenomena which are first given are always of the supernatural kind; and it is not until investigation has revealed the natural causes that the hypothesis of supernatural give way to those of science. Thus it follows that the hypotheses of supernatural ideas are the latest, in yielding to the more reasonable ones of natural causation, for here it is the methodical investigation of longest in discovering the natural causes. So it is only by degrees that fetishism is superseded by what now appears as a common-sense interpretation of physical phenomena; that exorcism gives place to medicine, alchemy to chemistry, astrology to astronomy; and so forth, every where the mind which is progressively banished from the field of explanation by the advance of scientific discovery; and the phases where it is left longest in occupation are those where the natural causes are most intricate or obscure, and that present the greatest difficulties to the advancing explanations of science. Now, in our own day, there are but very few of these strongholds of supernaturalism left. Nearly the whole field of explanation is occupied by naturalism, so that not only ever thinks of resorting to supernaturalism except in the few cases where science has not been able to explore the most obscure regions of causation. One of these cases is the origin of life; and, until quite recently, another of these cases was the origin of species; now, with a very reasonable explanation of the origin of species has been offered by science, it is but in accordance with all previous historical analogies that many minds should prove themselves unable at once to adjust themselves to the new ideas, and still longer about the more venerable ideas of supernaturalism. But we are now in possession of so many of these historical analogies that all minds with any instinct of self-

ence in their composition have grown to distrust, on merely antecedent grounds, any explanation which embodies a miraculous element. Such minds have grown to regard all these explanations as mere expressions of our own ignorance of natural causation; or, in other words, they have come to regard it as an a priori truth that nature is everywhere uniform in respect to method or causation; that the reign of law is universal; the principle of continuity ubiquitous. OISEUR.

(to be continued.)

An Indian's view of the "Effect of Civilization" is supplied by E. S. Curtis in "The Tribes of the Northwest Plains," in Scribner's:

In a cabin, on the plains of Montana, three of its sat-taking; an educated plains Indian, a government sub-agent and myself. I was telling of the splendid advancement of the Abochee, and how well they would work. At the close of my story the agent turned to the Indian and asked him, "Why don't you people work like that?" All about the cabin, as a decorative frieze, was a row of buffalo skulls. The Indian looked up at these skulls, saying: "They tell you why. While those buffalo were alive we did not feed to work. Only niggers and white people farmed. We were a superior people and had nothing but contempt for those who worked. Do you real see that I, a comparatively young man, know the days when if we wanted food we had but to ride out on the plains, shoot buffalo, or other game, and the women would go out and bring it into camp? Do you expect us, in the fraction of a lifetime, in the quarter of the age of an old man, to have changed our way of life, and even to have fore-gone the days of the old freedom when we were lords of all the great plains and mountains? In what way does your civilization benefit us? In what way had you attempted to force your so-called civilization upon us, we had every desire of the heart! An easy, simple, care-free life, and to the worthy and brave a certainty of a future life of plenty and comfort. What has your civilization done for us? Robbed us of our land, our strength, our dignity, our content. Even your religion has robbed us of our confidence in the hereafter. What have you given us in return? Desire, corruption, beggary, discontent. You have robbed us of our birthright, and we are given us a hook. You said we did not make use of the land as the white man would, so you took it from us and use it as you like. I could as well give to the man who has his millions loaded at three percent and say: "You are only getting three percent for this. I can use it and make ten. I will take it because I will not use the best use of it."

It is of that box where the driving girls to lives of impenitent re-vised and sub-stantiation in Chicago last week when, at a committee hearing of the city council, the statement it was made that the chief of police, on request of privy workers, had set two detectives to watch one of the big stores, and that they had traced sixty girls from that one store alone to certain downtown "hotels" within the space of six days. They went to the places accompanied by men. Chicago has been making an attempt to stem the down than "hotel" evil, but has run up against the influence of powerful "leading" citizens who have money invested in them. The evil is not confined to Chicago; it is wherever capitalist city conditions exist. Capitalism, with its rational wages and its enterprise in providing fashionable resorts where women can be started on the downward path, so as to make profits out of the traffic, is the enemy of womanhood.—Vanguard.

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CHICAGO CHURCH RECORD—IN PART.

A resident here tells me that there are at least fifty church buildings in the city which are now used for other purposes. Perhaps a tenth of them have been sold, while the occupants have gone far away from the business center and built anew, but the others have been forced to a closing from lack of support. Some of them are now used as saloons, paint shops, candy factories, tombstone shops, basket factories, etc. A floor has been put overhead in one that has become a saloon and the place made into rooms for sporting women.

One prominent Baptist church in, or close to, the business center, that has shrunk from a 3,000 to an 800 membership, is talking of consolidating with two others further out, the three, like their God, to be as one. The first named must, or be strangled by those legitimate, but unrecognized, church children—saloons and brotels; there being, per press report, eighty-five of the former and numbers of the latter within a radius of two and a half blocks on either side, the church forming the center, and women dare not attend service there at night without an escort. Such consolidation will leave the church building, that was once the religious home of 3,000 communicants empty, and also one of those further away from the business Sodom.

My informant has been investigating Protestant churches as to the Sunday attendance, and always found the number that occupied the pews small, while the parks, the theatres, beer gardens, and other places of re-ort, were crowded. He did not visit the Catholic churches so can not speak of them, but the press reports the struggle in France to throw off the incubus, that country no longer allowing its citizens to be the subjects of a foreign power, and if the church continues to obey the pope instead of the government their \$200,000,000 holdings will be confiscated. One officer has been degraded because he refused to enter a church—"would not commit sacrilege". According to the rules of war he would have been shot, and if such refusals continue it will doubtless come to that.

The pope's faithful subjects in this country are sending sympathy and money, thus showing that

they recognize him, and not the government at Washington, as their rightful ruler. In the meantime the Italian government has had to or has protected the vatican from the mob, such is the feeling against the pope there. The while this viceregent of God is appealing privately to the different powers of Europe against France, and there is talk of a religious war. If so, the church may read its fate in that of the southern confederacy.

England is also in the throes of a rebellion against the church, the people are demanding a separation of church and state, some refusing to pay church taxes, preferring to go to prison. A bill that twice passed the house of commons, only to be killed in the house of lords, has called out piacards reading: "The lords have killed the bill, now let us kill the lords!"

In the meantime what are our liberals doing this 24th day of December, 1906? Preparing to celebrate Christmas-mass, thus helping to cover with flowers the dry rot of a doomed institution.

LOIS WATSBROOKER.

MOSES HARMAN RELEASED.

The news that Moses Harman is once more at liberty strikes tender chords in the hearts of his host of friends and admirers. It certainly looks encouraging to see so many coming out into the open field to take a decided stand against time-honored customs, to strike out a course for themselves, to do their own thinking and live their own lives. It means a whole lot to the young, born and bred in the superstition, to step down and out, closing doors behind them, for to grow means to suffer. There are few, indeed, born with the love of truth as strongly developed as Moses Harman. When we come to understand that it needs not faith in a creed or party to save, that our only salvation lies in us, we have gained the vital point. Moses Harman's philosophy is his life energy, and finds its aim in the emancipation of mankind. To him the absolute is practical. The knowledge he has of the social questions, the sex in particular, ceased long ago to be a sterile ideal; it is not a watchtower from which to gaze upon a life of luxury and ease, but his lifework, which will yield sweet fruit long after his body has returned to dust. With warmest greetings of the Home comrade, I am, with love, yours for the work.

GERTRIE VOSK.

JOINS SINGLE-TAX RANKS.

In the autumn number of the Single Tax Review James F. Morton, Jr., one of the most earnest and able reformers of the school of philosophical Anarchists, announces his determination to join hands with the Singletaxers in working for their reform as "that which opens the door to the largest forward movement that the race is ready to take".

We pay the readers of the Courier the compliment of assuming that there is no need of explaining the difference between "Anarchism" of the Morton and Tolstoy school and that which is associated in the popular mind with bombs and daggers.—Fairhope Courier.

If life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? I know not what course others may take, but, as for me, give me liberty or give me death!—Patrick Henry.

HOME NEWS.

While some of the residents of Home have been meditating about starting an industry, by which the people here can earn a living without having to go to the surrounding cities, the chicken industry has been growing until now there are over 2,000 chickens in this little village, and if they do as well as expected they will bring in about \$3,000 a year. The outlook for the ensuing year is that the number of fowls will be double what it is now, so a few see the necessity for forming an association to enable them to get better prices for their chickens and eggs and to buy feed at a lower rate.

In addition to our very sociable Sunday evening gatherings a class to study Esperanto ("the universal language") has been formed, and a physical-culture class meets twice a week. A novelty, in the shape of a "Paper", was sprung at the "literary" Sunday evening, 6th inst., to which many of the Homeites contributed. The following selections are taken from it. "Others will be published later:

While Home is not a paradise, it stands pretty well up in the line of individual liberty.

Home has its advantages and disadvantages. It all depends on what one is looking for. If for financial success, advice, gossip, meddlesomeness and angles—better move on. If for good comradeship, intellectual hospitality, room to set one's sail for any old wind, with the assurance of not being prevented, then it's a pretty good harbor.

Home is not perfection, neither is it hell. If it don't suit you, you've a fine opportunity to make it better, or all the room in the outside world in which to move. Don't expect the other fellow is looking for the job of carrying your burdens. If you've a message to give deliver the goods in person.

Did it ever occur to you when complaining of Home's not being all you could wish, of getting in and making it better. There's no one hindering you, is there?

If you don't like Home you're the one to straighten the kinks out. You have no license to demand more goods than you have exchange for.

When you think you can better things get busy. Don't growl like a bear with a sore head.

If you see opportunities for improvement and don't employ them, you've no kick coming.

If Home doesn't suit you, what have you ever done to make it suit others? Did it ever occur to you if things went your way it might not feel good to the other fellow?

GERTRIE VOSK.

To Rent—Unfurnished rooms in the upper story. Apply almost anywhere.

For Sale or Rent—A lot of bad habits. Applicants will please call in force, as they will not be parted with without a struggle.

For Sale Cheap—Some of the customs of civilized society. Barbarians please apply.

Found—A boy who doesn't love mischief. Owner please call before he dematerializes.

Found—A tendency to fault finding. Unless claimed at once, and ownership proven, it will be destroyed.

Found—At Home, Wn., thirteen bachelors. Will someone relieve us of the unlucky number. Delivery not guaranteed.

Lost—An inordinate curiosity about other people's affairs. Finder please burn at once.

Lost—A fear of public opinion. This notice is not for the purpose of recovering property, but to warn the finder.

MATTIE D. PENHALLOW.

There has lately been a society formed which has for its aim the abolishment of child labor in America. They desire members and help-ers everywhere, and, no doubt, mean well; but, to my mind, all such undertakings are merely patchwork. The time, labor and energy spent on them is wasted, for, so long as our present system exists, so long as men and women are not entirely free, so long will the children be slaves. Therefore, we should, first of all, strive to abolish church and state, and then, and only then, will we have freedom for all.

CARRIE GROSS.

A Masquerade.—A place where some people often express their real selves.

A Politician.—A man who has made a great success of lying.

Truth.—A word that is used every day, But is not put into practice even on holidays.

A Clairvoyant.—A person who does not see clear enough.

Faults.—A thing we ourselves never have.

Criticism.—A formula for improvement which we are willing to give everybody else but ourselves.

A Doctor.—A man, who because of having a diploma, can transfer people from this world into the next.

BESSIE LEVIN.

Vincent Harper, of Seattle, will deliver the address at the meeting to be held on next Tuesday, 23rd inst., in commemoration of "Red Sunday".

"I'm mighty glad to see a sign like that one", said a newspaper man, indicating a brass tablet at the entrance of a centrally located restaurant, which read, "Restaurant for Men and Women". "When one of Philadelphia's highest class places adopts the words 'men and women' in its sign", he continued, "it shows that people are beginning to exercise a little common sense in the use of these wholesome words. A short time ago a restaurant wouldn't have had much patronage if it had used a sign like that one. It would have had to be called a place for 'ladies and gentlemen', or even the dreadful 'ladies and gents', in order to thrive".—Philadelphia Record.

"You will have to be vaccinated every three months", declared the board of health. "But", protested the citizen, "once in seven years was formerly that often enough". "True but there are eight or ten times as many doctors graduated each year now as used to be graduated", explained the board of health graciously, for it was under no compulsion to explain. There is reason in all things.—Pack

"History is surely repeating itself. The martyrdom suffered by the Christians under Nero is to be visited upon the Anarchists under Roosevelt. The Christians were accused of every conceivable crime. No charge was heinous enough to lay at their doors. They were hunted down like wild beasts. Nero fed them to the tiger for the amusement of the aesthetic and cultured Roman upper class. Roosevelt would feed the Anarchists to the disease germs that infect his jails; but his efforts to stamp out Anarchy will be as fruitless as were Nero's to stop the growth of Christianity".

FOR SALE—"Spirit Mothers'" beautiful home acre. Price (cost of improvements) only \$200. Address Olivia Sheppard, Home (Lakebay P. O.), Wn.

SHOW YOUR HAND.

The supreme court decision in the Moyer-Haywood-Pettibone case marks a historic epoch and makes this the most important issue before the nation.

This decision constitutes the blackest chapter in the annals of that tribunal. It not only LEGALIZES KIDNAPPING, but means that the workingman has no right the capitalist is bound to respect.

We shall see!

The working class of the nation must, shall, and will again be aroused. The former demonstrations were tame compared to those which this infamous decision will now evoke from sea to sea.

The working class must save these men.

The president of the United States, the miserable mountebank, has shown his hand, pronouncing our comrades guilty without a trial and sending his fat Mr. Eddy to Idaho to pave the way for the execution of his sentence.

We pronounce our comrades innocent, and we shall now proceed to show our hand, and before they get thru with their program of kidnapping and murder they will wish they had never begun it. In an early issue of the Appeal, I shall have more to say upon this subject. Meantime, it is suggested that a series of meetings be promptly arranged for by all labor and Socialist organizations, culminating in a monster international demonstration to be held on the anniversary of the outrage upon our comrades. In this connection it is suggested that all labor and Socialist papers issue a special edition, to be known as the kidnapping anniversary edition, with which to hold the hand and make known to every man, woman and child this hideous crime against the working class, pointing out in red letters the precise politicians, beginning with the president, who are responsible for it.—Eugene V. Debs, in Appeal to Reason.

Denver, Colo., December 29.—The prosecution of Moyer, Haywood and Pettibone is not confined to the Mine Owners' Association of the west. The fact that in the recent political campaign President Roosevelt commanded one of his political family to leave the national capital and invade the state of Idaho and lift his voice in behalf of Governor Goodwin, the political tool and chisel of the Standard Oil Company, is convincing evidence that the conspirators have entrenched themselves behind the successful throne and are using the administration at Washington as an ally to bring about the judicial murder of men who scorned to prostrate themselves in submission to the Aarchy of corporate despots. The president of the United States is thus scored in the report of the executive board of the Western Federation of Miners, which has just adjourned after a meeting of several days. The report further continues: "Ten months have passed away since the feelings of capitalism seized the victims of a mineowners' association and the conspiring governors of Colorado and Idaho, and spirited them away to another state in the midst, yet at this time we are unable to predict when they shall have an opportunity to be heard in court to vindicate their good names from the infamy heaped upon them. The supreme court in the Moyer, Haywood and Pettibone habeas corpus cases, has headed down a dangerous precedent that must eventually impress upon the minds of the laboring millions of this country that law is a force and the constitution a

mockery when the interests of corporations are to be subverted. Under the direction of the supreme court the writ of habeas corpus is a misnomer and constitutional protection, so far as such protection pertains to the working class, is but a grim and brutal joke."—The Hearst News Service, Seattle Times.

Perhaps no act of the present administration means more to the reform movement or is a greater menace to the liberties of the American people than the attempt of the government to suppress certain papers and magazines that are advocating an honest administration of public affairs and in the interest of a majority of the people. When a political party or junta of politicians at the behest of a gang of commercial brigands usurp the authority to dictate what the people shall read, what they shall think, and what tickets they shall vote, it is time to strike down this enemy of the public or commonwealth. When three American citizens can be stolen from their homes, at the dead of night, by a gang of criminal conspirators posing as governors, and confined in a dirty jail, deprived their constitutional rights which cost centuries of war and effort to secure, it is about time for the people to ask what does this constitution mean and what is it for if it is not for such an emergency as this? And while this great wrong is being perpetrated, how has President Roosevelt acted in the premises? Not even a protest from this peerless statesman who has sworn to uphold the laws and defend the citizen-ship of this country to the utermost. A common horse-stealer or burglar receives more courtesy and consideration than have Moyer, Moyer, Haywood and Pettibone.—Union Sentinel.

He was an honest workman out of a job. As he doggedly pursued the "even tenor of his way" along the dusty tumpike in search of employment, he espied a male in a roadside pasture industriously engaged in stocking his locker with the nutritious herbage that grew in luxuriant abundance around him. Numerous harness galls showed clearly that his mule-ship was not an entire stranger to the stubborn plow or the obstinate cart. Somehow the aforesaid harness galls seemed to, in some mysterious manner, suggest a sort of bond of relationship between himself and the long-eared quadruped. Approaching his supposed relative, he queried: "Good sir, how is this that when out of work you are thus enabled to enjoy the luxury of an unsuited larder and bask in the sunshine of a material prosperity that piffeth fat upon your ribs and anointeth your heart with a sweet content, whilst I, when out of work, find the road long and weary, food becomes but a memory, and the erstwhile layer of fat upon my ribs fades away to a mere gristle that affords but an imperfect buffer betwixt sin and bone?" "Avaunt, base wretch!" quoth the mule, with his mouth half full of succulent bode joint. "I cost my master \$147. I neither worship a job nor work for wages when I have one." His lips being otherwise engaged, he curled his tail in fine scorn and said "skiddoo" so effectively with his heels that the aforesaid honest workman went over the fence as he shot from a catapult. In the course of his flight, as he passed over a gopher hole, he felt so small that it appeared to him as a yawning chasm a mile and a half deep.—The Western Clarion.

Nobody knows much, but everybody should know enuf not to go to law.—Atholion G. oke.

I. W. W. DEPARTMENT.

INTERNATIONAL REVIEW.

RUSSIA.

Since our last issue the daily press reports the doing away of some of the most cruel individuals in the ranks of Russian anarchy. Ignatieff, a coadjutor of Tr-poff and everyone else who was willing to go the limit to prevent any change of the present despotism, was killed in Tver by a student named Fidler, who was out on \$5,000 bail since the uprising in Moscow. Von der Lantitz, the police prefect (head of the police department of Russia) who could not be identified; General Lantitz was governor of Tambov, and the man who gave orders to Chief of Police Lucenoffsky for a general massacre in several rebellious villages; Luce off-ky met his death later on at the hands of Miss Spiridonova, a general's daughter. Abrocheff, commander of the Eighty-first infantry, was killed on his estate near Lankow by an unknown man; Abrocheff brot himself before the public several times during the pacification of Poland by his bloody work. Lieutenant General Vladimir Pavloff, military procurator, more commonly known as the hangman, was killed in one of the fortified gardens in St. Petersburg. Pavloff was cruel and coldblooded to the extreme, and was one of the foremost defenders of autocracy and despotism. The revolutionists are also losing quite a number of their comrades in this very big struggle. Seven Leits have been tried by drumhead court-martial near Milan and shot. Twelve terrorists met the same fate in Warsaw, and three in Riga and two in Kharikov. The war is on as bitter as ever between the despot and the libertarian conception of modern institutions. As conditions are today it is impossible to organize a convention of any kind. Political parties are many, but each one is jealous of the other, therefore impotent to make a substantial showing. The Socialists are divided and can not agree as to tactics and methods, which makes it so much harder to organize trade unions on a rational basis. "Politics in the unions or politics out of the unions" is the cause of the principal division. The Anarchists are trying to organize the trades on economic lines, making economies the principal object of the proletarian struggle against the sold forces of capitalism.

SWITZERLAND.

Luigi Bertoni, typographical worker at Geneva and editor of the anarchist publication "Reveil", was tried, on November 26 and 27, by the Federal court at Lausanne. He is charged with publishing in the "Reveil", of July 28, 1906, an editorial headed "July 29", said to commend the act of Gaetano Bresci in killing the king of Italy at Monza on July 29, 1900. Bertoni defended himself in a masterly manner, and made a very profound impression on his audience. His argument is certainly a valuable addition to current anarchist literature, and in time it is sincerely hoped it will be translated into English. The official investigation showed that Bertoni is a model man, of good intentions, and above suspicion in his practical daily life, helping to support his old mother and also helping to raise his brother's children, and aiding all the poor people in his neigh-

borhood. The Swiss bourgeoisie, however, seems determined to try and uproot anarchist doctrines in the little republic, and wanted to establish a precedent at any price, therefore our comrade was sentenced in spite of his model life and all logical arguments made by him to one month in prison in Geneva and to pay the expenses of the trial, which amount to 250 francs. The sentence is mild, but the precedent has been established.

FRANCE.

The 8,000 leatherworkers of twenty-two factories are on strike in Cognac, and are working hard to win. In order to help the strikers the children of the poorer comrades are being taken care of by other members of organized labor in the surrounding localities. The energetic prosecution of this strike almost ensures certain success in the near future.

GERMANY.

In the latest conference and in articles published in the "Vorwärts" Dr. Friedberg is declaring himself an Anarchist, and advocating the general strike and anti-militarism.

UNITED STATES.

Henry Austin Adams's first step back into the field of literature to earn the \$1,200 annual alimony recently awarded his wife on the granting of her divorce here has proved a misstep. Chief of Police Wappenstein has ordered the suppression and confiscation of his pamphlet, just issued, "The Terrible Truth About Marriage", and will cause the arrest of Adams, who writes under his generally accepted name of Vincent Harper, on the grounds of the book being indecent and obscene.—Seattle Press Dispatch.

A Japanese periodical, "Kakumei", or "The Revolution", stirred up the law-and-order guards of San Francisco quite a bit recently. Just think of it, the docile Japs criticizing the grandest, glorious, and freest country on earth. Isn't it enuf to jar any good citizen? Here are some extracts from the paper:

"President Roosevelt in his message to congress, secured the exclusion of Japanese in California, and every nation applauded his action, particularly our nation. The members of the Social and Revolutionary party expected him to do what he did for the following reason: 'Being aware of the industrial development and economic determinism, and knowing well that his measure, an act all at the interests of the capitalist class which he represents, he had nothing to lose in appearing to do the right thing by the Japanese and thus satisfy his vanity by gaining the applause and approval of all, particularly our nation.'

"We believe that such a thing as the trifling legislation which the capitalist class may from time to time fling to the workers will prove of no avail; that it is about as efficient as the tiny stream from a baby's water-gate. Our policy is toward the overthrow of the unskilled, king or president, as representing the capitalist class, as soon as possible, and we do not hesitate as to the means."

MEXICO.

A strike was on for quite a while among the textile workers in Rio Arizaba, state of Vera Cruz. The old cacique Diaz tried to settle it by arbitration, but the wage-slaves were not satisfied, and about 5,000 of them took possession of things. Two regiments of soldiers were sent to the scene and fired one volley into the strikers, killing thirty and wounding eighty.

A. KLEMENCIC.

THE DEMONSTRATOR

A SMILE OR TWO.

Nero, as Rome burned away,
Music waited,
Had the thing occurred today
He'd have grafted.
—Philadelphia Bulletin.

"Well, yes," said Uncle Josh this morning, "I am truly thankful. They ain't got no corner on air, yit, so I kin go right on windjammin', b' jinks!"—Ex.

Her: She married a worthless nobleman.
"She? How did that happen?"
Her: Depend-on-ny. She was plited by her father's coachman.—Puck.

"How about that engagement between Cholly and Miss Smart?"
"That died a natural death."
"What was the matter?"
"Heart failure, I believe."

"I don't wonder that prima donnas are so scrappy."
"What's the answer?"
"They nearly all get their early training in church choirs."—Washington Herald.

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BOOKS AND PAMPHLETS FOR SALE
BY THE DEMONSTRATOR.

Table listing various books and pamphlets for sale, including titles like 'Thoughts of A Fool', 'The King and the Anarchist', 'The Cost of So-Getting for Nothing', 'The New Humanism', 'Whitman's Ideal Democracy', 'God and the State', 'The Chicago Martyrs', 'The League of Nations', 'The League of Nations', 'The League of Nations', etc.

A SEX POEM.

Send me and get a copy of 'The Choice', being Edward Eric Partridge's contribution to the SEX EXPOSITION, published in 1906 and 1907 in last number of 'The Atlantic' and 'The Saturday Evening Post'... This beautiful book is now in three colors, Magazine, \$1 per year, 10 per cent. On sale at newsstands. Don't miss it!

The Evergreens (That's What)

THE DEMONSTRATOR.

Entered November 5, 1901, at Lakewood, Wash., as Second Class Matter, under act of Congress of March 3, 1879.

HOME, (LAKEBAY P. O.), W.N., WEDNESDAY, FEBRUARY 6, 1907.

THANKSGIVING UP TO DATE.

I thank thee, lord, that I have got
Those things which other men have not;
That I have better clothes and looks
And better meals from better cooks;
And thou hast lowered me with the will
That thou hast snatched from other's ill
And hast acknowledged, tho' I rob,
That I am better than the mob.
I thank thee that I've never had
To hustle like a sordid cad;
That thou hast shown how much I need
The luxuries of my higher creed;
Hast given me leisure and the wealth
To guard my comfort and my health,
And east my lot in places where
No squad traffic taints the air.

I thank thee for exclusive friends
Who keep the pace where pleasure wends,
Who ask no pledge of love or brains
But base their favor on one's gains.
Loved by the drama-music and
Keen only with the poker hand,
Points at bridge, or swit to rip
The land cape in an auto trip;
With now a cocktail, now a smoke,
And next the levity of a joke.

And last, O lord, thy church I love
Thanks for the good it doth bestow
In social prestige, and kind friends,
And advanced means to business ends,
And without why altar where to kneel
How could I make a proper prayer;
How could I drive against the wall
Thine enemies who plan my fall;
How could I keep my favored place
As one elect among thy race?

In gratitude for this rich year
I kneel, but still the richer heart
And offer thanks that thou hast shed
The unearned funds I could invest,
That thou hast made the market see
I am thy chosen devotee,
And from thy bounty thou hast given
Thy servant show-wisdom born in heaven.

—H. S. M. in, in The Conservator.

OBSERVATIONS.

There's no more need for that and investigation and discussion, and no more use for the reformer, revolutionist, and discontented agitator. Our siren-song, "Ted", in his annual "bagpipe" tune to console, has settled all of life's problems once and for all. All social, industrial, political and economic questions have been conclusively and permanently solved and settled. There'll be no more poverty, crime, misery, heartaches, sorrow and tears. No more widows and orphans and war. No more widows and orphans. No more strikes and lockouts. No more starving unemployed. No more tramps and vagrants.

No more death or disease. No more banks bursting or business failures. No more "race suicide" or "race prejudice" and war. "Ted's" message has done it all. The millennium is at hand. It only remains for Gabriel, or Bryan, or Tait, or some other fellow, to top the horn. Senator Beveridge has solved and settled and put an end to child labor by introducing a new—old—child labor law. Ben Tillman has solved the negro problem—by suggesting that the negroes be sent back to Africa. The Socialists will save Mayor Haywood and Pettibone with their bullets. The divorce congress has settled the divorce question by suggesting a law to prevent divorce. Away with the agitator, the ker, and reformer! "Our" standard of the free and home of the brave" is still prosperous and safe.

"Standing still is childlike folly;
Going backward is a crime.
None should patiently endure any ill that he can cure,
Onward! keep the march of time.
Onward! While a wrong remains to be conquered by the right;
While oppression lifts a finger to affront us by its might;
While an error clouds the reason of the universal heart,
Or a slave awaits his freedom's action is the wise man's part!"

—Charles Mackay.

It would be laughable, if it wasn't so pitiful, to note the sayings and doings of various, perhaps well-meaning, benevolent and charitable societies, labeled under a sort of epistles, thrust the land. The strange thing about these would-be philanthropic societies is, that the members of each who are trying to "benefit mankind" are, as a rule, the very people who would gladly perpetrate the very thing all conditions which they allege they are seeking to do away and abolish.

We have "child-labor committees", societies for the "prevention of cruelty to animals", and societies for the "prevention of cruelty to children". It is amusing to see the intense excitement and breathless activities of a lot of life parasites—people who never did an useful day's work since birth—trying to discover some remedy for the "child-labor evil" and other social and industrial wrongs.

A few weeks ago in Philadelphia, Pa., something new in the way of public exhibitions was opened. It was an "Industrial Exposition". One of the leading capitalist papers of that city records in a news item as follows:

"EVILS OF CHILD LABOR PROVED.
"Striking Demonstration Made at Big Industrial Exposition.
MANY CONVINCING DISPLAYS.
Students of Social Problems Give Interesting Talks on a Feature of First Exhibition Ever Arranged to Tell Such a Story.

"As an eye opener to the misery and grinding out of young lives which accompanies the manufacture of many of the most ordinary articles of every-day requirement, the 'Industrial exhibit' which opened yesterday (Dec. 8, '05) in Horticultural hall, has never had a parallel in this or any other city. All day long the hall was filled with throngs of interested spectators, who moved in and out among the various booths watching the sweatshop workers at their tasks or curiously inspecting the booths having scenery representing more or less familiar pictures of child labor."

"Many visitors had their hearts stirred by the pathetic sight of a weary-looking Italian woman sitting in a booth arranged to look just like the 'home' in which she lives. A little child was playing about her skirts while she industriously picked rags from a heap beside her on the floor, and, after sewing them into a long string, rolled them into a large ball. Such rags as the ones this woman was working on are collected from factory cuttings and rag-hops and made into carpets, which sell at four to five cents a yard, and the women who sew the rags ready for weaving get but two cents for 240 yards, which means an average earning of from five to fifteen cents a day. In her little 6x12 room this woman has two iron cots, a stove and a table."

"At this exposition the sweatshop system, in all its branches—with its long, dreary hours of toil, its small rooms and poor, dull light, its dirty, dark, winding stairways, its small pay, its unclean and unsanitary conditions, its old men and young children, its widows and orphans were shown as near true to real life as was possible. Boys, in a miniature way, could be seen in glass factories and mines. Can any of the 'seven wonders of the world' beat, or equal, this cruelly real wonder of modern Christian civilization? Can any of the ancient empires, monarchies, and republics of the past point to any worse conditions of slavery and crime and disease than are prevalent in our Christian cities of 'law and order'?"

The most striking thing about this exhibition was that none but the middle and upper-parasite-classes went to see it. It has been stated, in fact, that the 'Industrial Exposition' was suggested by the idle rich of Philadelphia and vicinity, and gotten up for their entertainment, pastime and amusement just as a dog show is gotten up to entertain the "400" in New York. Another feature, adding insult to injury, was that some of the dear ladies and gentlemen in silk and satin and broadcloth, who visited the exhibition, made addresses on the "Dignity of Labor" and the "Significance of Childhood." All sorts of remedies and suggestions were offered by the speakers for the relief of the poor in the slums.

The rich are willing to do anything for the poor but get off their backs. But the worm will turn. The workers of the world will have an exposition soon. The idle rich will be asked to attend. The once coward slave will erect his head and be free. Speeches will be made and songs sung. Perhaps, the cannon and musket will furnish the music. The song will be "Give me liberty, or give me death."

JAS. MYERS.

TRIAL MARRIAGES AND DIVORCES.

II, in a "trial marriage", the pair found they were unsuited to each other, what good would come to anyone by keeping them yoked? If they found they were harmonious, would they be apt to separate? If marriage were easy to dissolve, would knowledge of it make husbands and wives less kind and considerate, or more so? Is there not often deception

before marriage as to health, wealth, habits, tastes, ideas, morals, disposition, etc., which trial marriages would disclose and thus prevent years of discord and misery?

Can the ceremony of wedlock sanctify a union when one has concealed facts, which the other was entitled to know? Is there not great deception practiced by very many of both sexes when they are about to marry? Can any fraudulent transaction be rightfully termed "holy"? Why shouldn't marriage be dissoluble by mutual consent the same as business partnership or other contracts? Have not life-long marriages that were failures, led to great mental suffering, to the birth of unwelcome children, to abortion and the death of infants thru neglect, to quarreling, fighting and cruelty, deceit, lying, insanity, adultery, constabation and murder?

Does divorce produce evil results equal to these? Does not indissoluble marriage lead to the idea of ownership of wife or husband, and thus produce a form of slavery? When love dies what is left of marriage? Does not love alone sanctify it?

If all marriage laws were abolished, would that cure one single well-mated pair in the land to separate? Is it not true that whom love has joined no man can put asunder? Is not our law against collusion in divorce proceedings wrong since it leads to deceit and perjury? Should collusion prevent divorce when it clearly proves that both parties desire a legal separation, and any further continuance of the union would be either a crime against nature or a sham?

Is a home without love a fit place to raise children? Can you force people to love by law—when even the human will is powerless to control the affections? Is there anything more degrading than constant inharmonious in a home? Have not children the right to be born of mutual affection? Is not incompatibility more intolerable than drunkenness, crime, desertion or a military, and should it not be made a cause for divorce in this state?

Do divorced people cry out against divorce? Do they not often remarry and live happy lives? What right have people who are happily married, or those who are single to demand that they who have failed to draw prizes in the great lottery shall be compelled to live lives of domestic infelicity? Is a mistake ever sacred, or is it wrong to correct one?—One Who Has Been Tired in the Mill, in Ohio State Journal.

HOTAIR AND HORSESENSE.

H. A.: The fundamental errors of Anarchism are two. First, a surprising failure to realize that man is a social being; second, a profound and quaintance with the meaning of Socialism.

H. S.: Notwithstanding man is a social being, Socialists, the most sociable (?) of beings, patent their inventions and copyright their books. But monopoly of any kind is antisocial. If Socialist leaders are antisocial now, why wouldn't they be the same under Socialism? Why does not the Socialist work now for the benefit of mankind as he proposes to work then? Before I can have a lamp to burn Rocketteller must have his revenue from oil, and before I can have a book the Socialist must have his royalties! If Socialism does not mean helpful companionship it means nothing. The only question is, in what way are we to help one another. Socialism says according to program; Anarchism to individual inclination. Socialism is government, a direct despotism of officials over citizens. Under Anarchism there would be government, an indirect despotism of public opinion of all over all. If Socialists are not direct governmentalists, why are they in politics now?

H. A.: Can any reasoning being look upon the civilized world today and believe there is or can be independence among its members?

H. S.: Everybody, even a Socialist, knows that absolute freedom is impossible. I might speak of a free stone, meaning one that had not yet been placed in a wall. The free stone, however, is the slave of gravity, cohesion, porosity, etc. By a free man I mean one who is not held by the mortar of Socialism in the wall of institutionalism. In solitude man is the slave of nature, in society he is the slave of nature and society, and in Socialism he would be the slave of nature, society, and socialistic institutions. There is a maximum and minimum slavery; Socialism is one and Anarchism is the other.

H. A.: To hear individualists talk of self-made men, independence, absolute freedom, is amusing, indeed.

H. S.: No individualist ever spoke of a self-made man except in the sense that he speaks of the sun's rising. I would call Brother G. a self-made Socialist, meaning that he had tied it out for himself instead of being a blind follower of some one else. But absolutely I know that his brain, like a machine, is capable of only so much. Socialism is the best it can think, and his relation to the Anarchist is that of a toy locomotive to a transcendent flyer. Neither machine is independent. Under Socialism, however, the human machine would have its movements directed institutionally; under Anarchism individually. Socialism says men can not be given self-direction, although they can be given the direction of others. Anarchism says men can not be given the direction of others, but they can be given the direction of themselves. I am now directing myself in replying to Brother G. I can stop or not stop according to the inclination of the moment. This is Anarchism. If someone stood by and compelled me to reply, that would be Socialism. When I give money to a beggar, or the philosophy of Anarchism to a Socialist, I am, indeed, compelled to do so, but there is a difference between the beggar and the highwayman. Under Socialism I would be compelled to work for the social welfare, as comprised by Socialists, etc., by others. Under Anarchism I would not be compelled to work for the social welfare, but as interpreted by myself. Under Anarchism I would not be a criminal for the same reason that I do not wear skirts under paragonery. I would have everything to lose and nothing to gain. Under Socialism I could be a criminal, for, as now, I would have much to gain by monopolizing my own idea—copyrighting them, etc.

H. A.: A nature speaks of an order and system.

H. S.: There is a difference between a system conscientiously worked out and one unconsciously worked out. I refer to Hartman's Philosophy of the Unconscious. My treat is now beating systematically, and my typewriter is working systematically. The typewriter, however, is the subject of a consciously directed power, my own will; while my heart is not, in society I want to move as my heart moves in the body, impulsively, systematically, compelled, driven if you will, by the forces of nature; and never do I want to become a human typewriter, consciously directed, systematically compelled and driven by Socialist politicians.

H. A.: A lapse into individualistic and chaotic conditions would seem to indicate disintegration, where the dying organism returns to its original elements.

H. S.: How absolute the knave is. We must speak by the card. When men sit in a game of cards they are Socialists, inasmuch as they come together for a purpose. When they agree to observe certain

rules they are also Socialists. In the card game the players are also individualists, inasmuch as each one may play or not play as he chooses. They are also individualists, inasmuch as each one may determine the value of his own hand regardless of its real worth. He may lay down four aces or bet on a pair of aces. Socialism could not permit the economic player to lay down four aces, just as I would not permit a player to lay them down if he was playing my money. Socialism has an interest in my winnings as an economic player, a direct and immediate interest. Anarchism has not. Under Anarchism I would not lay down four aces, or, as to cheating, I could cheat more easily under Socialism, because if I happened to be an official I would have institutionalism to help me. Anarchism does not propose to have every individual play solitaire any more than it proposes to have each one abuse himself. I refer to physical and not mental abuse. Mating is sex Socialism, sex socialism, sex helpfulness, etc. Individualism in mating means only that sex association shall be regulated entirely by the parties immediately concerned. Our present controversy may be continued as long as we like and discontinued as soon as we like. That is individualism. If I were forced to carry on this controversy by some one else that would be Socialism in its governmental sense. If I am permitted to carry it on according to my own wishes that is Socialism also, but in the anarchistic sense.

H. A.: The only safety for a society that has cast off its fighting teeth and claws is to secure the safety of its weakest members.

H. S.: Under Socialism, (institutional Socialism) the strongest social members would be the rulers, the weakest the governed. Now, whether Socialism assumes a monarchical or democratic form, how can my safety be secured against the socialist bourgeoisie? If Socialism are such good fellows, and have my interest so much at heart, why do not their great writers publish their books without copyright so that I should get them cheaper? Karl Marx, counsellor of Ferdinand Lassalle, stealing his thunder, in the preface to "Das Kapital" he says: "If Ferdinand Lassalle has borrowed almost literally from my writings, and without any acknowledgment, all the general theoretical propositions in his economic works, e. g., those on the historical character of capitalism, on the connection between the conditions of production, etc., even to the terminology created by me, this may, perhaps, be due to the purposes of propaganda, etc." Now, if one great leading socialist will be a dealer of his ideas, what do you suppose that he would do to me, a poor, benighted individual opposing Socialism with all my foolish might? A government of the past have been the bankrupt schemes of rogues to enslave the world. And now come the Socialist, fresh from the robbery of his fellow Socialist, saying I have a scheme of government which I will conduct honestly for the benefit of all concerned! Is there anything so absurd?

JAMES ARMSTRONG.

(to be continued)

If men have not the privilege to think and speak differently from the president and the ruling class, when, let it not be forgotten, is the millionaire class, without being hung, cast into prison and deported, then we may as well give up our prattling about our "free country" and admit at once that it is a despotism.—Jay Fox.

It takes the land, to hastening hills a prey,
Where wealth accumulates, and men decay.
—Goldsmith.

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BIOLOGICAL INFORMATION.

V.—THE THEORY OF EVOLUTION.

It still remains to say a few words of the zoological position of man. Man is distinctly an animal, requiring organized food, for which he is dependent on other animals or plants. He is distinctly vertebrate; as proved by his backbone, the relations of his nervous system, brain, heart, and sense organs. And he closely belongs to the mammals as shown by the presence of hairs, instead of scales or feathers, the two condyles to the skull, seven cervical vertebrae, and a left aortic arch. Of the different groups of mammals it is agreed by all that he is most closely related to the monkey. The general shape of his body, the form of his limbs, the number and nature of his fingers and toes, the power of pronation and supination of the forearm, the shape of his head, the structure and size of his brain, and the form of his teeth, all prove this incontestably. As to development, man, like all other animals, commences as a single cell and passes thru a gill-cleft stage, undistinguishable from that of other vertebrates. He has, like other mammals at one time, two aortic arches—a right and a left—but during development he lost the right arch. His brain, eyes, and limbs, are all formed in the same manner as those of other mammals. Rudimentary organs are also present in man, and are of the utmost value, because they are only explicable on the supposition that man is descended from some ancestor in which these organs were in a functional condition. For instance, the intrinsic muscles of the ear are present in man in an incompletely developed form, and in a condition in which they can be of no use to their possessors. The same is true of the platysma muscle. Again, the "wisdom teeth" form another example of rudimentary organs, since they are always cut long after the others, and some times never pierce the gums at all. "In fact," says Marshall, "unless man wishes to continue going about the world stamped with living and palpable proof of his kinship with the lower animals he had better stop up his ears, or, still better, cut them off altogether; for, so long as he bears at the side of his head those tell tale flaps with their aborted and rudimentary muscles, so long as he hears by means of that slit, once a gill cleft, and which by change of function has become an accessory or-

gan of hearing, so long will he carry about in sight of all men sure proof of his relationship with lower, even with water-breathing, animals".

Again, if we turn from bodily structure to the other characteristics of man, we find the same tendency to overpopulation, resulting in the same struggle for existence, and, to use Darwin's phraseology, the same survival of the fittest. Indeed, it was from the study of Malthus's "Essay on Population" that Darwin was led to the theory of natural selection. So it is with the history of the rise and fall of nations, with the evolution of human speech, customs, and clothing. All alike conform to the same laws as those regulating the structure and habits of other animals. And so with the influence of man on other animals; the advent of man has simply been the arrival of another animal, better equipped, more cunning, and more cruel than any other; acting with supreme selfishness; tolerating the existence of other animals only when they can be made subservient to his own wants or pleasures; ruthlessly exterminating all that offend or thwart him. His very kindness is merely a nominal exception, for if, perchance, he appears kindly disposed to certain animals, it is only to satisfy his own selfish ends, that he may fleece them of their coats or pluck them of their feathers to adorn himself, or to fatten them, that they may acquire a flavor more acceptable to his palate.

Language has been said to be the one great difference between man and brutes, an insurmountable obstacle to the theory of alliance by descent. But has not language a history? Has it not been evolved gradually, and is it not constantly, even daily, undergoing change? Is not this evolution? Are not these changes of a nature precisely similar to those which have governed the animal kingdom in other branches and have made it what it is at the present day? Did the English language suddenly appear, or was it specially created, or was it gradually evolved by slow modification of other tongues, such as the Latin and the Saxon? It is not intended to give here a full account of the origin of language, for that would be entirely beyond the scope of this article. But even from what has been said it is sufficient for the intelligent reader to see that there are causes which will account for what we find—for the structure, language, and habits of man; causes which have been in existence ever since life began, and causes which must have tended in this direction.

Such is the doctrine of evolution as applied to man. Is there anything humiliating in this? Surely, it can not be more degrading to have risen than to have fallen. The true interest of life lies in the present or the future rather than the past; in the possibility of further achievements; in there being work ahead of us to do. It is the consciousness that we now possess the key that will compel the past to yield up its secrets which will open to us unbounded possibilities in the future; in the conviction that there is a reason in and for everything, and that it is within our power to determine that reason, that we find the grandeur and attractiveness of the Darwinian theory. OBSERVER.

(One of paper on Evolution)

Anarchist groups are not suicide clubs organized to kill kings and rulers. Such lies are terrible slanders upon the intelligence of the Anarchist. The Ana exists of all men, are the last to see taint the delusion that a handful of intellectual wasplings called kings and rulers are so powerful that their removal will usher in the millennium. It is not the rulers, but the ideas existing in the minds of the people, that ensnare them.—Jay Fox.

TAKEN FROM "OUR PAPER".

Success to "Our Paper"

That's without any name;

But that is no sign

It will never reach fame.

It is now in its youth.

But it's sure to be read,

And by the Home people

Should be amply led

With the best of production

Each mind has in store,

With love and good wishes,

And kind tunes galore,

It will be the means

Of bringing about

A real reformation.

Which is needed, no doubt,

If for no other purpose

Than, on each Sunday eve,

To bring the folks together

Their minds to relieve

Of some beautiful thot

That they've long had in store,

For in giving them out

They make room for more.

Then success to our comrades

Who for liberty stand,

And success to our paper

The best in the land.

Rose THURMUND.

I have been asked to write for "Our Paper" what I think of this edony. Well, to begin with, I will say that, from what I have observed, the no government plan which is in existence here is going to die. If we can't have public improvements with it, I say let it die! There does not seem to be life and in many of its branches to grade a postoffice out, and there are other things as truly needed as a postoffice. Our people are above the average intellectually, and such people will have improvements. Then, too, the no government plan does not seem to be good for the young ones. Under it they are allowed to grow up in idleness and to eat bread and butter not earned by the sweat of their brows, and also to have other bad habits, such as using tobacco, cursing, etc.—and all of us know that bad habits are very hard to get rid of. I would like for us to try Socialism, and see how it will work. M. V. FAYOR.

Most people think there are different kinds of love and that its real source is out of nature and can not be comprehended by our intelligence.

Love is the force of attraction and desire for things in nature, and we, as a part of nature, are animated by the same force.

We express it in friendship, affection, sympathy, satisfaction and goodwill to ourselves and others.

The love of a flower, a mother, sister, sweetheart, or wife is different in aim, course and degree, but not in kind.

Love can be used rightly or wrongly, but right and wrong are only matters of time, place, and degrees of intelligence.

Love attracts, hatred repulses, both are the same force acting under different conditions and experiences.

Life is a struggle for happiness and thru that we gather intelligence. OSCAR ENOVAL.

A KIND RELEASE.

After many weeks of the greatest suffering death kindly came to the release of our comrade W. P. Magoon on Sunday, February 3, at 3 o'clock, a. m. Our comrade was a man of staunch integrity, of high ideals and great sympathy for suffering humanity. He was universally respected and esteemed, and greatly beloved by those who knew him best.

MOSES HARMAN.

I know that every lover of liberty will rejoice to learn that Moses Harman once more breathes the air of freedom among his best of friends and admirers. The last number of Lucifer is replete with love greetings from all parts of the globe. The justice is slow in dealing with our dear comrade, the day will come when his name will stand for more real human timber than falls to the lot of most great men. Persecution nor imprisonment can ever destroy his thirst for knowledge and truth. He cultivates a field untouched by any other man and leaves no furrow unturned. The moister question he feels is the question of all others that requires the broadest and deepest understanding, for it deals with the whole human race. His monument will exist in deeds and a eternal.

With hearty hand shakes and heart greetings from the Homestead on Puget Sound, I am, noble champion of my cause, yours for keeps, GERRIT VOSE.

The only way to solve the poverty problem of both out-of-work and under-paid workers has been clearly pointed out by some of the best thinkers on economics, and is to begin to manufacture for use and not for profit. This, of course, means that the profit-monger must be displaced as an individual, or a company. The only trust, if trust there must be, is that of the nation, from whom every member must be entitled to his fair share of the national wealth production. Fair, of course, is what the landed and capitalist classes object to, hence the accumulation of wealth in so few hands to the exclusion of the great majority of the people having the wherewithal to live either in decency or comfort. The result being the rich are getting richer and the poor poorer. Unfortunately, the mass of ignorance on economic questions is so great among what is termed the common people that no serious effort is made to alter present conditions. Miraculous are often heard about the miseries of the rich towards the sufferings of the poor, but these miraculous are soiled as far as possible by the dimes of the wealthy, aided by the roll call of the churches and their preaching of the doctrine that the poor ye have always with you, and which the uneducated portion of the proletariat accept as a thing that must be for fear of worse that might follow if they made any decided stand against the powers that be. The government of today, like all past governments, does little or nothing to lighten the burden of those whose lot is the hardest. Untold millions have been spent on armies and navies for the destruction of peoples in other continents, but when it comes to relieving the necessities of the poor a paltry sum of £200,000 is granted as a sop to feed, clothe and house over half a million people, who, like the son of man, have nowhere to lay their heads, but must descend, day by day and night by night, on relatives or friends or a semi starvation existence until the mower with his scythe comes to relieve them of the strain. Surely, it will not be ever thus. Reform or revolution must come to end a state of things that is a blot and a disgrace upon the civilization of the twentieth century.—Bakers Magazine, London.

I. W. W. DEPARTMENT.



INTERNATIONAL REVIEW.

FRANCE.

The government of Clemenceau & Co. trembled once more before the trade union movement in Paris. The weekly holiday law is a dead letter in many quarters, and now since organized labor is trying to have the law enforced the government is anxious to assist the bosses to keep the proletaires in subjection. A monster parade was prepared for January 20 for the purpose of showing organized capital that the wageslaves are determined to reserve one day in a week for their own leisure. To try and counteract this move of the trades unions Clemenceau had passed in the council of ministers a measure to abolish the barbaric military courtmartial in time of peace. This much appreciated reform did not stop the preparations for the demonstration to be held on Place de la Republique, January 20. As soon as Clemenceau saw that this reform measure did not have the effect he thought it would be mobilized the army and suppressed, by violence, a demonstration which had as its object the enforcement of a law.

GERMANY.

The anarchistic propaganda is making head way in the land of the kaiser in spite of the many and great difficulties encountered. A number of comrades, editors of "Der Freie Arbeiter" and "Der Revolutionair", are in jail for telling the truth, and others are ready to go there. Comrade Pierre Ramus has moved his monthly review, Die Freie Generation, from London. It will be published hereafter from 88-89 Dyckstrasse, Berlin.

PORTUGAL.

All the sailors who took part in the mutiny last April were sentenced to be deported to the penal colonies in Africa. Very pathetic scenes were witnessed at the time of the departure of the prisoners, and much feeling against the government is noted in many quarters. The comrades are busy trying to organize a convention for the purpose of finding out better methods of education and how to better propagate radical ideas.

SWITZERLAND.

The comrades in the French part of the country have organized a federation in order to better facilitate propaganda in the surrounding districts. The organization was perfected at Chaux de Fonds, the very place where the anarchistic philosophy and concrete action took root over thirty years ago. A strong stand will be taken in favor of antimilitarism. Soldier D. Bach, from Berne, was sentenced for the third time to prison and to pay a fine on account of his submission to militarism.

MEXICO.

Late advices from the Orzaba strike district are to the effect that 5,562 of the 7,083 men who were out

have returned to work. Swift punishment was inflicted upon the leaders in the late rioting. Just how many men were executed is not known, but seven of the ringleaders were shot today before hundreds of witnesses. The shooting of these leaders, among whom were Rafael Moreau, vice president, and Manuel Juarez, secretary of the workmen's organization, was dramatic. It occurred at 5:30 o'clock on the morning that the thousands of half-starved strikers determined to return to work. The factory whistles were blowing and throngs of men were about to enter the open doors when they saw a squad of soldiers leading the condemned men to the ruins of the stores that had been razed by the mob. Placing the men on the piles of smoldering rubbish, the soldiers stepped back and the volley that followed closed this dramatic chapter of the strike. The throngs of dazed workmen who witnessed the execution waited until the smoke cleared away and then entered the mill. Later a workman, who apparently had been drinking, came to the door and shouted, "Muerto!" (death.) Instantly he was fired on and killed by a squad of soldiers. All of the executed men were speedily buried. Great excitement prevailed last night in Santa Rosa, Rio Blanco and Nogales when word was given out that all the houses in those settlements would be searched for stolen goods. As a result of this order during the early morning hours the streets were filled with vehicles, lace, furniture, bottles, sewing machines, typewriters, clothing, etc. These were piled in heaps, and notwithstanding the absence of guards were not moved until gathered today by the authorities. By this means M. Garcia will recover a portion of his merchandise and thus retrieve, in part, his losses.

Law and order once more reign supreme, and the exploited can once more return to "docejar niente". The rebellious slave has made his appearance in Mexico, and the Russian methods of the government are bound to make conscientious revolutionists.

A KLEMENSIC.

THE USE AND ABUSE OF GOVERNMENT AND AUTHORITY.

It is truly said that government has been guilty of every crime in the catalogue, and many huge ones which the catalogue was not large enough to contain.

Do I believe in government? What a foolish question. Do you believe in railroads or steam or electricity? Do you believe in a postal system? Do you believe in any kind of an organization at all for any purpose? Do you believe that the Russian people are wrong in forming a revolutionary organization to fight for freedom and food, or do you believe that they should simply go around and preach to the grand dukes and soldiers of the czar as Tolstoy does: "Please be kind, Mr. Duke, and you, Mr. Soldier. You should not shoot the poor peasant, because he can not take the land which he needs so much and if you learn better than to kill people", etc.

Now, I firmly believe in philosophic Anarchy. It does not exist today except among such people as the Eskimos, or some tribal people, whose lives are simple and whose chief occupations are hunting and fishing and building their huts, and I often wish that I had been born among them. I believe that the Indians had a better life of it than the whites are having in general today in our country and most of the world. Philosophic Anarchy is the ultimate toward which the world is progressing. It is the millennium which has been to usen by all the deep thinkers of the past, and it will come, but it may be 1,000 years veniently given him by the present rulers the prole-

off as yet. It is pleasant to think of, but it might just as well have the better name of "The Brotherhood of Man", or something like that, for the same idea is there. At any rate, it is something which does not belong to our age, and all we can do is to take any initial steps we may think lead in that direction, and use any means within our reach to get toward the ultimate. I am speaking now in a general or broad sense and in relation to the world in general. What we may do in a private way to try and make life worth living is an entirely different thing. I object to Anarchy because it is inefficient and impotent. It fails in the first place to make converts. It is inconsistent, and will not bear investigation. Let us inquire. What do you instruct your converts to do to bring this great maximum of freedom and goodwill? Well, they answer: "We must do away with government and authority". Yes, but how? "Oh, that is easy; we will have nothing to do with it, and it will die of itself; we will pay no taxes, and quit electing men to office, and it can't live". Now, does not anyone who can think at all know that this will not be done in 1,000 years or 10,000? Suppose you could possibly convert 70,000,000 of the people of the United States to this proposition, would it be a success? Of course not, because the other 15,000,000 would be fighters, and have machine guns, and "hold the fort". "Oh, but we would find a way to get possession long before we got that many", says Emma Goldman, for instance, the other day in New York. "If we could not get possession peacefully then we would do so forcibly" is what she is reported as saying. And then, of course, an officer said "we will stop you right here", and he did. And that is the way that kind of propaganda ends.

What shall we say then of Anarchy? One teacher says, like Tolstoy, "be good and peaceful; do not use force". Another, like Emma G., says, "We will get there peacefully if we can, but forcibly if we must". Still another, high up in the doctrine and a fine, beany fellow, told me confidentially: "We do not know how the change will take place, but possibly by a certain pamphlet. He was a college graduate and author of several pamphlets. So I have found it. Anarchists do not know how they will do this great revolutionary work. As this is so, and as they know well as thinking men and women that the wealthy ruling class will never become converts to the peaceable idea, then it follows that it must come thru a bloody war, in which one side will have all the power of organization and drill and supplies and authority, while the other has only such as they can hide away. Result, inevitable defeat, widows and orphans and horror. Now, it can not be caused by any school of Anarchists that the institution of government has not the efficiency or power to organize industry and protect all persons in their just rights and liberties. In short, it is admitted that all governments protect and foster the desires, doctrines and will of that class to whom they owe their existence. Let us appeal to facts as they exist. If a tribe is ruled by a chief then it is the will of that chief and his council that is carried out by that tribe. If he says go to war they go. Almost anything he says they do. The same in feudal days. Whatever the lords and barons and kings wished was done. And today, as ever, it is the same in most parts of the world. Whatever the money kings and barons wish they get thru government and legislation. Almost all their miserable years the ignorant common people never had a government. There was always a ruling or dominant class, but the ordinary or common people never thought that they could rule themselves until lately. And now the last and greatest of revolutions is taking place. Because of a little knowledge inad-

carian claims that he should have equal voice in the management of the affairs of the world. All of this class except the Anarchist say: "By legislation have all our liberties to enjoy the earth, and its fullness been taken away and by legislation shall they be restored". The Anarchist sincerely objects and gives as a reason—"in the name of government have all manner of crimes been committed. Wicked men have used this infamous institution for all their base schemes, and I'd have none of it in mine". This argument is like one my mother used against playing cards: "Wicked men use them to gamble with, children", said the good old lady, "and I believe the devil invented them. You shall not use them". The Anarchist does not suggest that we should not use the railroads because robbers use them to enrich themselves. The Socialist says: "Use any and all institutions and inventions of men that you can gain control of. If one small insignificant class of men can gain the major part of this earth, and its riches, and continually rob the ninety and nine of about all the products of their labor—thru an institution or form of organization called and known as government—then the first thing to be done is to get complete control of that same institution. Only ignorance and simplicity keeps us from gaining control."

Now, friends of The Demonstrator! Comrades sincere! I ask you to say why this argument is not fair, honest and logical. If it is not, the editors will give you a chance to show it up. Because this argument can not be answered is the reason Anarchism, as a doctrine for the common good, does not grow.

Our friend James Armstrong speaks of "profound thinking". I ask is not a proposition which can be and is being verified by facts in different parts of the world "profound" enough for him. He old age pensions have been secured in Germany, and factories made sanitary, and large areas of rich lands wrested from unworthy landlords in New Zealand and Australia, and a dozen other entering wedges driven home in favor of the workers of different countries, then, in the name of all that we call good, why fight the comrades who are struggling mid-trial and temptation to set this old world right? Why not lend a helping hand instead of calling names like children—provoked because things will not go the way they say it should. We must go with the tide, comrades. We must go the way and use the means the creative power places in our hands. Our hands and our brains are the hands and brains of that creative power. That he wills this earth to be peaceful and beautiful and that love should prevail and guide all our action is easily seen by those who will observe. Soldiers of the common good unite! Reflect! For the dawn is here. F. T. WHEELER.

EMMA GOLDMAN AND THE NEWSPAPERS.

A few days ago the newspapers of the country made much of the arrest of Emma Goldman for a public speech inciting to violence, the destruction of government, etc., etc. But they made nothing of the fact that when she was arraigned, the case against her was dismissed on the ground that her speech was not a lawless one but was entirely within her rights. The newspaper idea of what constitutes lawlessness offers an interesting study in the psychology of professional gossip. A woman speaker who commits no crime is haled to prison and her meeting broken up by officious policemen without warrant and without right, and the newspapers circulate "hurrah!" But when the courts determine that it was not the woman speaker but the police that were criminal in the matter, the newspapers pass silently by on the other side.—The Public (Single-Tax paper).

OFF FOR CALIFORNIA.

Giving heed to the advice of friends, far and near, I have concluded to pass the rest of the winter on the Pacific coast, provided proper arrangements can be made. My present intention is to go direct to Los Angeles or San Diego, then work northward—as far, perhaps, as Seattle—before returning to Chicago. Willing to make my expenses, as nearly as possible, I will on this trip, I now ask the friends of Lucifer living at the various towns and cities on the coast to write as soon as convenient, in regard to the prospect of doing business in our line for a week or two. Especially do I make this request of friends living at San Diego, Los Angeles, San Francisco, San Jose, Portland, Ore., and Seattle, Wash.

Until further notice please address me at Los Angeles, care S. C. James, 128 South Olive street 1, or at Lucifer office, 500 Fulton street, Chicago, from which places letters will be forwarded. M. J. JARMAN.

"Say, Jimmie, how many men d'yer s'pose he's killed?" "Aw, g'wan! Don't yer see he's a general. Generals don't bo'nno killin'. Dey jest bosses de job!"—St. Louis Star.

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BOOKS AND PAMPHLETS FOR SALE

BY THE DEMONSTRATOR:

Table listing various books and pamphlets for sale with prices. Includes titles like 'Thoughts of a Fool', 'The King and the Anarchist', 'The Cost of So Acting for Nothing', 'The New Reasonism', 'The Science of Socialism', 'Whitman's Ideal Democracy and Other Writings', 'The Man's and Life', 'Mortlund Society and Anarchy', 'The Chicago Shortage', 'The Examination of Society from Government', 'The Preacher tells of a world above', 'The dreamer dreams in his easy chair', 'The poet sings of a time to be', 'The day that has yet to dawn', 'The birth of a happy liberty', 'On some far distant morn', 'The preacher tells of a world above', 'The dreamer dreams of a deed undone', 'The poet of days to be', 'Beyond earth's misery', 'Bat for you and me in the midst of wrong', 'Now is the time for the noble heart', 'The time for the hero's part', 'And now the time to succeed', 'And for you and me in the strife, somehow', 'The only time that there is, is now', 'Sine Qua Non or The Care of Religion', 'The Conspiracy Against Free Speech and Free Press', 'Evolution and Revolution', 'Direct Action vs. Legislation', 'The Slavey of Our Times', 'Unaided Before Birth', 'Fables of Socialist History', 'The Social Revolution', 'The Making of Maryjane', 'Woman's Nature of Power', 'The Future of the Race', 'Out Wasp of Social Primitive Guesses', 'Who is the Enemy?', 'Variety vs. Monogamy', 'Communism and Conscience', 'What the Young Need to Know', 'The Revival of Partisanship', 'A SEX POEM', 'The Evergreens', 'Olalla, Wn., U.S.A.'.

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HOME, (LAKEBAY P. O.), WN., WEDNESDAY, FEBRUARY 20, 1907.

NOW.

The dreamer dreams in his easy chair Of deeds he may live to do; When he has an hour or two to spare Ah, then he will see them thru; But for you and me in the cause of right, Now is the time to do and to smite.

The poet sings of a time to be; A day that has yet to dawn; The birth of a happy liberty On some far distant morn; Bat for you and me in the cause sublime, The day of freedom is in our time.

The preacher tells of a world above, A home that we all may win; 'Tis there he looks for the life of love, The soul that is freed from sin; Bat for you and me is a duty clear— To build up heaven and build it here.

The dreamer dreams of a deed undone, The poet of days to be, The preacher tells of a haven won Beyond earth's misery; Bat for you and me in the midst of wrong, Now is the time to live and be strong.

Now is the time for the noble heart, The time for the hero's deed, Now is the time for the hero's part, And now the time to succeed; And for you and me in the strife, somehow, The only time that there is, is now.

—Gus Anderson.

OBSERVATIONS.

It is well that the toilers of the world should be opposed to tyranny, injustice and oppression; it is well they should band together with a fraternal spirit of solidarity, to love justice and peace, and demand the "right to life, liberty, and the pursuit of happiness"; it is well that the Socialists, the trade unionists, and the Anarchists, give vent to their feelings, and voice their protest in America, against the arrest and confinement in jail in Idaho of their brother comrades and the false charges made against them; but on what grounds do the Socialists and trade unionists voice their protests against the authorities of Colorado and Idaho in defense of their brothers—Moyer, Haywood and Pettibone? Is it because these men were illegally arrested and forcibly transferred from one state to another? Would the Socialists and trade unionists of America have been satisfied, and silently contented, if Moyer, Haywood and Pettibone had been arrested and transported by legal means, and under the forms and name of law? Is it the illegality of it that they are opposed to and protesting against? If this is their reason, they can now rest and sleep in peace, for the "infallible supreme court" has legalized the whole proceeding.

The supreme court has granted the Socialists and unionists of America what they have been demanding—legality. The supreme court has for once been made to bow to the will and demands of the workmen of America. Bravo! My brothers, 'twas sure a great victory you won. Is there anything else you want? Yes, you say you want a fair trial for your unjustly accused brothers? This has also been promised by the Idaho courts. Is there anything else you want? Yes! You want a speedy and impartial trial. This has not been granted. This is one favor against you and two for you. You are still ahead. You are one favor to the good.

Now, in all seriousness, why this howl and protest on the part of the workmen of America against the arrest and false charge made against their brothers in the Idaho jail? Don't you believe in arrests? Don't you believe in magistrates, courts, and judges? If you don't, keep up with your protest, I am with you. If you do, shut up, and take the medicine you and your arrested brothers believe in. Bat, even tho your workmen believe in and daily support the monster that crushes you—government; and, even tho it was your votes and money and labor that built the jail that now holds your innocent brothers, I'm glad to see you active. I'm glad and proud of your protest. Bat, remember, my fellow workers, that you are to blame more for the arrest of your comrades than the authorities of Idaho and Colorado. It is you, and you alone, who have caused the arrest of Moyer, Haywood and Pettibone. You elected the governors and judges. You have built the courts and jails. You pay and support the police and army. You uphold the system that will, perhaps, strangle to death your brothers, as it (the system) did in Chicago in 1887. All you who believe in and support government have no logical ground upon which to kick or complain or protest against the probable judicial murder which is liable to be committed in Idaho. It was the workmen of America (by their silence, inactivity and cowardice) who sent four of my innocent comrades to the gallows in Chicago on November 11, 1887. If my brothers in the Idaho jail are hung it will be the workmen of America who support the government, and elected the hangman, and built the scaffold; that hanged them. I do not quibble about, or demand, legal proceedings for my brothers in Idaho. I demand the absolute and unconditional surrender and liberation at once of my brothers and comrades, not only of those in the Idaho jail but in every jail thro' out the entire world. I demand the "right to life, liberty, and the pursuit of happiness" for every human creature, and those that are not human, over the whole earth. I demand the abolition of economic, industrial and intellectual slavery everywhere. I demand the freedom of every human soul now confined in the dirty, filthy, stinky jails of Christendom. The Anarchists alone are the only ones who can logically object to and protest against things as they are, and I demand my demands because I feel I have a logical and just right to, being an Anarchist myself.

And let us not forget to say, and let it be said to the credit of and in justice to a few unbiased, un-bought clergy, some laymen, and a few lawyers throughout the land, that they, too, have given vent to their feelings and entered their protest, either in speech or writing, against the unlawful proceedings in the kidnaping of our friends and brothers—Moyer, Haywood and Pettibone. All the protesting thus far has been based on the thot or assumption that the men were illegally kidnaped and imprisoned. The whole proceeding has been branded—by all the protesters—as unlawful and unconstitutional. Judging by the speeches and writings of these well-meaning, honest protesters one is led to conclude that if the proceedings of this kidnaping affair had had legal sanction no protest would ever have been made and one wouldn't have been necessary. And why, let me ask in passing, do these protesters make such a hue and cry in this particular—Moyer, Haywood and Pettibone—case? Do you protesters imagine that this is the first case of the kind? Is it something strange and new to you? Don't you know that there is nothing new under the sun? Don't you know that these arrests and kidnaping affairs are going on every day under government? Don't you know that warrants are being issued and served every day? Don't you know that detectives and police are kidnaping and arresting hundreds, yea thousands, of men, women and children every day and imprisoning them? Do you protest against it? Nay; by your silence, your indolence, your apathy, your indifference you virtually approve of it. Did you protest against the arrest and imprisonment of Moses Harman? Did you protest against the recent twice breaking up of public meetings and the arrest of the speakers and listeners in New York City? Are you protesting against the hundreds of "prostitutes" being kidnaped, arrested, imprisoned and fined every day? It may seem, my dear protesters, paradoxical to you, but, the fact is, you are the very ones who are guilty of, and whom I charge with, the kidnaping and imprisonment of Moyer, Haywood and Pettibone. You uphold and support the system and institutions which made the man S. enenberg governor of Idaho, and caused the conditions which led to his death; you believe in and support the institution of government and private property; you believe in governors and law; by your labor you feed and clothe your police, and elect, by your votes, every petty official; you approve of, by your belief in the necessity of government, every man hunting kidnaping detective, and have brot about the very conditions and circumstances against which you now protest; you have protested against illegality and not against injustice; you imagine that whatever is illegal is wrong and whatever is legal is right; you do not yet see that your government can, and does, legalize any injustice it commits itself; you vote for oppression one day and protest against it the next; however your protest is good, but your actions are stupid and inconsistent; you mean well, but you act ridiculous and foolish. Your supreme court has legalized the kidnaping of innocent men. It may legalize their hanging. What are you going to do about it? Will you workmen, you protesting clergy and laymen, and lawyers, answer? Will you believe in, and supporters of, law and authority suffer?

It might be well to add in conclusion that if there had not been any system of private property and greed or belief therein, or the institution of government, there would not have been any Governor

Senenberg, and, therefore, no assassination, kidnaping or imprisonment. There is one active method left to us by which to liberate our innocent friends, brothers, and comrades, in Idaho. Protesting will not liberate them. We must act. The Declaration of Independence says: "That whenever any form of government becomes destructive of these ends—the right to life, liberty, and the pursuit of happiness—it is the right of the people to alter or to abolish it," etc. I ask: Shall we alter the supreme court or abolish it? Shall we alter the governments of Idaho and Colorado, or abolish them? To free our brothers I suggest that we abolish it. The Declaration of Independence further says: "But when a long train of abuses and usurpations, pursuing invariably the same object—insulting the wealth producers and persecuting and hanging the pioneers of freedom—vinces a design to reduce them under absolute despotism"—such as the recent arrest of Anarchists in New York—"it is their right, it is their duty, to throw off such government, and to provide new guards—individual liberty—for their future security". Now, then, you protesters, it's up to you to take advantage of the suggestion made, and advice given, in your Declaration of Independence, i. e., to either change or abolish your tyrannical, despotic government. I imagine I hear Moyer, Haywood and Pettibone asking the toilers of America, as my comrades did in Chicago twenty years ago—in the words of Patrick Henry: "Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? I know not what course others may take, but, as for me, give me liberty or give me death!". It is up to us, the toilers of America, to act. Quit talking protest, but act and live it. It is up to us to demand the immediate unconditional surrender and the deliverance to "life, liberty, and the pursuit of happiness" of Moyer, Haywood and Pettibone.

"Laws grind the poor,
And the rich men rule the law".

JAMES MYERS.

"THREE ACRES AND LIBERTY".

The fairy story of science is getting old, but the fairy story of agriculture is not yet told. An acre has produced as high as two thousand dollars' worth of edibles in a season, and no one can yet give or guess the possible yield of an acre under intensive cultivation in the future. The facts and figures, as well as the methods, of modern cult. varion are given in an entertaining way in Bolton Hall's "Three Acres and Liberty", to be published shortly by The Macmillan Company. The author has had the aid of such specialists as George T. and R. P. Powell, E. H. Moore, arboriculturist in the Brooklyn department of parks; Prof. L. P. Roberts, of the Orange Judd Co.; Mrs. Mabel Osgood Wright, Mrs. Edith Loring Edgerton and other leading agricultural experts. Order from THE DEMONSTRATOR.

Under freedom—Anarchy—an enlightened public opinion will take the place of laws and jails. The basis of society being love and comradeship, instead of brute force, as today, government and politics, which breed hate among men, will not be tolerated. If any restraint will be needed, in ostracism will be found a sufficient punishment. No man likes to be shunned by his neighbors. Indeed, so strong is the love of approbation that only under the strain of severe necessity does any man ever do aught that incurs the displeasure of his fellows.—Jay Fox.

HOTAIR AND HORSESENSE.

H. A.: "Individuals, for their private interests have over, first, thru physical superiority, then thru craft and superstition, then thru possession of the earth's surface, and now thru private monopoly of those entities necessary to human existence, twisted and distorted this system till it has largely become a thing of horror. The fault is not with the ostensible plan, but that this plan was frustrated by individualists and Anarchists in spirit, if not in letter".

H. S.: No one contends that there is anything wrong with the ideal, the ostensible plan of Socialism. Ideals and plans have no power within themselves to give themselves effect. Plans and ideals must be carried out by men. There is no plan or ideal which any individual may devise that may not be upset by some other individual, therefore society should be planless, idealless. No man should oppose his ideas to natural social tendencies, because his ideas will always be worked out in accordance with his own interests rather than with the general welfare. Socialists as authors monopolize their books, that is, they take advantage of a system for their own benefit. Why then would they not take advantage of the socialistic government to the same end?

H. A.: The shortsighted Anarchist would abolish every form of social legislation.

H. S.: Maybe the shortsighted Anarchist would, but the long-sighted Anarchist would simply permit them to abolish themselves. Legislation opposes progress and does not advance it. Progress is away from law directly given by one man to another. Social legislation is a contradiction in terms. There is nothing social between a policeman and his victim.

H. A.: The Anarchist curses and curses the individual tyrant just as the tyrant, and the tyrant, and which (condemns) the Anarchist detests".

H. S.: Competition is largely eliminated under the present order. There is no competition between the man who inherits wealth and man who inherits poverty. Between you and myself, brother G, there is perfect competition argumentatively just now. As we stand to each other as individualist and collectivist, we should stand socially and every other way. But if I understood all the tools of writing the competition would be largely eliminated between us. If you cannot distinguish between the competition of pliancy and that of Anarchism, you are simply incapable of grasping self-evident truths, and there is no help for it. You would have the government own the tools. Then the enemies of the officials would be put to work with the worst of tools just as they would also be given the worst of jobs.

H. A.: For let it be observed that Anarchism stands for a free-for-all struggle for the upperhand. It represents, if not the victory of brute force, at least the triumph of craft and superior brains. And yet Anarchism poses as the foe of tyranny, as if tyranny could not be abolished more easily by craft and cunning than by brute violence.

H. S.: The free-for-all struggle for the upperhand, at which the Socialist is so much alarmed is raging argumentatively right now between brother G, and myself. If I triumph it will be a triumph of brute force, superior brain and craft. Under Anarchism, in every sphere of life, everyone would stand in the same way as to his fellows as those who write books now stand to each other. As workers men could not be tyrants under Anarchism, for the reason that men who were not tyrants under plutocracy. The reason is there is no system by which author-

ship can become the means of tyranny. Socialism would be the most perfect system of government yet devised, consequently, the most fruitful of tyranny. Lord Bacon once styled himself the Julius Cæsar of the intellectual world, meaning that he had conquered the whole world of thot. In the power to do harm, to be a tyrant, do you see any difference between Lord Bacon, the chancellor, and Francis Bacon, the author of the Novum Organum? Do you see any difference between Karl Marx as the author of Capital and as the president of the United States? Anarchism would permit of the exercise of individual power, but only in the way society at present permits Socialists to do as they please.

H. A.: A free society of thieves could not enslave you, says Armstrong. Does he not realize that such a condition as he assumes would itself represent the grossest form of tyranny?

H. S.: According to brother G, fleas are the tyrants of dogs. And since he does not distinguish between tyrannies, between czars and fleas, there is no difference between him and a flea concerning his dog. My objection to Socialism is that every Socialist is a potential sociologic horse, willing to absorb the life blood of others, as is proven by the fact that every one of them copyrights his books. Anarchism does not expect to get the dog entirely rid of fleas, but it does propose to leave the dog's body free enough to snike and scratch them off when they get too numerous. Socialism would tie the dog hard and fast with the cooperative system. Again I say I would rather live in an anarchistic society of criminals than in a socialistic society of honest people, meaning, of course, by "honest" people who are willing to work for a living rather than steal it. I wouldn't mind the fleas if custom permitted me freely to snike them off as soon as I discovered them, and under such a custom the fleas would soon disappear.

H. A.: Does anyone of intelligence presume to deny that the showing one would stand under such conditions (Anarchism) would depend entirely upon his abilities?

H. S.: The showing that Socialism now stands to displace democracy depends on nothing but the abilities of Socialists. If they are strong enuf, and cunning enuf, and intellectual enuf, they will win, otherwise they will lose. A member of a gang of highwaymen is safer in the possession of his plunder (property) than if he were a member of a corporation. He could copyright a gun, etc., and plunder his fellow Socialists, and, like the Socialists, they would be too stupid to see it. The only security the weak have is in doing away with the system—all systems of positive societary organization. Weak people do not become the rulers of others to any considerable extent.

H. A.: The very principle of Anarchism itself would produce much of that complex system of government which Anarchists deplore. Thus it happens that Anarchism and capitalism have much in common.

H. S.: Under Anarchism men's conduct would be determined as the fashion of their clothes is determined now. The laws of society would be given force just as the laws of grammar are given force, and, while there might be considerable crime, just as there is considerable slang and other "criminal" speech now, yet the crime that would exist under Anarchism would not affect society as a whole any more than bad English affects language as a whole. Men who speak English criminally do so ignorantly and cease as soon as they learn better. Men who would then conduct themselves criminally (Socialists copyrighting books, etc.,) would do so ignorantly and would cease as soon as they knew better, and while

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It is true that some of them might be knocked in the head by Anarchists impatient of crime, still I do not know that the world would suffer any great loss therefor. Yes, Anarchists and capitalists and Socialists have much in common. They are all men, and none of them is fit to rule the other. Anarchists, like Socialists, do many things not warranted by the philosophy of Anarchism, just as Socialists' copyright, monopolize, books, which is not at all warranted by the spirit of Socialism. The Anarchist does not, nor can not, claim to be better than the worst of men. He knows that men naturally prey upon one another, and that every positive system is a law, a hook or a fang. He also knows that in the absence of such system he had as well go fishing without hook and line. The Socialist now as a fisher of men has a pole—a hook—a line—Socialism—a hook—copyright!

H. A.: The predominant cause of tyranny everywhere has been, and is, DESIRE FOR UNEARNED MATERIAL GAIN—greed for gain thru another's loss, desire to reap where one has not sown, and to thrive without toil. At the present time that greed is fostered by a system of competition.

H. S.: Copyright is a desire for unearned material gain. The Socialist is not satisfied with sowing a crop of that, and reaping a single harvest, but he wants a magic seed that, being sown once, will continue to reap itself for twenty-eight years, and all for his benefit. But the copyright is fostered not by competition but by the absence of competition.

H. A.: At the root of all brutality and tyranny of "business" life, of all the corruption of the law and courts, lies this seed of profit, which includes within its shell the twin scourges—rent and interest.

H. S.: There is nothing to add to the above except copyrighted socialistic literature. And since there is no limit to the amount of money a Socialist will receive in the way of royalties now, we have no reason to believe that there would be any limit to the amount of power he would have under the cooperative commonwealth. Thus the Socialist at best is a hypocrite, raving against monopoly and turning monopolist the first chance he gets.

H. A.: But how can it be destroyed—this cause of luxury, living in idleness off the sweat of others?

H. S.: How did Socialism come to exist? Those who believe in it evolved into it, didn't they? Anarchism is the evolutionary process out of the pres-

ent order of things. Some day the Socialist will be ashamed to copyright the salvation of the people.

JAMES ARMSTRONG.

(To be continued.)

A TRADE-UNION STORY.

Peter Doerner was the proprietor of a machine shop in—well, no matter where. It is not necessary to give the name of the city. Suffice it to say that this is a true story, even to the names of the participants, so the name of the city may be omitted. Doerner employed twelve or fifteen men, and one day an organizer for the machinists' union appeared in their midst and persuaded them to organize a union. The charter was secured, and then an agreement and a scale of wages were drawn up and presented to Doerner.

"Well, boys," said Doerner, "I have nothing against unions, but I think you ought to give me a little time. Suppose you let me think it over for a week."

The men agreed to this, and Doerner spent the week in making some investigations. At the end of the week he called his employees before him and said:

"Well, boys, do you still want me to recognize your union?"

They declared that they did.

"And you want me to support union principles?" They insisted that it was correct.

"And if I stand by union principles you will do the same?"

"Well, boys," said Doerner, "I have been investigating, and I find that you are asking me to do what you don't do yourselves. You ask me to agree to employ only union labor, but you employ what you call 'scabs.' And I got as much right to do that as you have."

The spokesman for the men indignantly denied the charge.

"You only employ union labor when you want work done?" queried Doerner.

"Sure we wouldn't employ 'scabs' at any price," declared the men.

"Well, boys," said the old man, "if every one of you have on union-made clothing I will sign the agreement. Now show up."

Less than half the men could show the label in their coats.

"Well, if all of you have on union-made shoes I'll sign the agreement."

Investigation showed that only two or three had union-made shoes, and, from a list in his pocket, Doerner proved that about half of the men had on shoes that are penitentiary made.

"Well, that's too bad, boys," said Doerner. "But I'll give you one more chance. If every man who uses tobacco has got union-made tobacco in his pocket, I'll sign the agreement."

Not a man had that kind of tobacco.

"Boys, it ain't fair to ask me to do something you won't do yourselves. Now I'll postpone signing that agreement for a while. I'm in favor of unions, but the employer ought to be willing to keep step with the employer. When you men can come here, every one with union-made clothing, union-made hats, union-made shoes and union-made everything else that is made anywhere by men of your class, then I'll sign the agreement, and I won't sign it until then. If you want to strike, all right. But if you do I'll publish to the world the truth about this conference, and I guess the rank and file of the unions will stand by me."

The men did not strike. They pondered on the

lesson and discussed it among themselves. A month later they again appeared before Doerner and stood the test. The boss signed immediately, but declared that if they broke their implied contract with their fellow-unionists he would feel at liberty to break his contract with the machinists' union. The shop is still unionized, and the men are consistent trade unionists yet.—Will M. Maupin, in The Commoner.

ANTEBELLUM VS. POSTBELLUM SLAVES.

The great mass of the toilers, the wealth producers, the farmers, mechanics, small traders and laborers of this boasted republic are still slaves, and, setting aside sentiment, the idea of political freedom, the condition of the average black man, and white man as well, is worse in this year of grace, 1906, than was that of the black slave of Virginia in antebellum days. The slave was always sure of food to eat, of clothes to wear, of a place to sleep, that in a case of sickness or accident he would be taken care of, for he was of financial interest to his master. The thiefing tariff, the giving to private individuals the power to levy taxes that generated these modern bandits, the trusts, so that every necessity of life, from a tack up to a coffin, is absolutely under control of a few dying worms, with the result that they have grasped the labor product of the millions to such an extent that they have rotted morally and the millions suffer, while 500,000 men have been transformed into homeless, homeless, homeless tramps, our modern Goliath and vandals.—John M. Dorney, in The Painter and Decorator.

THE FOLLY OF FUSSING.

If somebody does a mean thing to you, don't try to get even. Just let them be mean. Let them snarl and hiss, let them be sarcastic and contemptuous, let them do the bickering and the backbiting. Because they do these things it is no reason why you should. No one likes or admires such a person, then, why should you want to make yourself like them?

The better way is to hold yourself above such little petty meanness. Maintain your dignity and self-possession, and with a smile go straight on about your business, and say with Paul: "None of these things move me."

Give to other persons the monopoly of hate, envy and jealousy. And then watch its effect upon them. It will make them sour and haggard and lean and sallow. It will make them sick after awhile. It will convert the wine of life into its bitter lees.

Like attracts like, and all the mean, envious, hateful throats out to attract to themselves other throats of the same kind, and then, like chickens, they go back home to roost, taking with them their matter. And this foul brood will there take up its abode and their vile exhalations will waft away all except birds of the same feather.

Don't try to get even. It isn't healthy. Besides it doesn't pay. If you try it, whatever you do will boomerang back at you with double force. Don't try it. Just keep still and let the other person do the tearing around. Let the other person, like the shallow catarrh, lice and loam, and seeth and froth, and boil and sizzle, while like the deep waters of a placid river, you serenely on your way in unruffled calm.

"Just being kind" will attract to yourself the best there is in others, and your need will be the association and companionship of those nobler minds who live above the heavy, murky fogs of hatred, jealousy and envy.—Exchange.

HOME NEWS.

"Col." Rucker has sold his place, just outside of the Mutual Home Association's land, to J. W. Dickey, who formerly lived across the bay and who left for California about a year ago.

A masquerade ball was given by the baseball club of Home on the 23d inst.

Jessie Ostrom, of Enterprise, Kansas, who has been visiting in Seattle for some time, has been keeping house for Gertrude Vose while the latter was in Bellingham.

Enola Mallen, who has been holding down a telephone key at Bucoda, Wn., for the last three months, was here for a short visit this month.

J. K. Larkin is logging with his traction engine at Longbranch.

PROTEST MEETING HELD IN TACOMA.

Under the auspices of the local Socialist section, the Trades Council, and the Building Trades Council, a Meyer-Haywood-Pettibone protest meeting was held in Germania hall, Tacoma, last Sunday, and was quite well attended. Judge Richard Windsor, of Seattle, the speaker of the evening, presented the legal aspect of the case in a very forcible manner. He showed up the despotism of the present imperialist tendency, and also showed how, if the authorities were allowed to murder the imprisoned miners, some of the most bitter opponents of the prisoners may meet the same fate. Notwithstanding the authorities have talked much about a fair trial, the judge said he could not hope for one.

HUGH O. PENTECOST DEAD.

Hugh O. Pentecost died on the 2d at New York. A printer as a youth, he became first a Baptist minister and then a Congregational minister. In 1887 he left the ministry and later became a lawyer. Recently he has practiced law in New York City, and on Sundays has preached as an independent minister. Mr. Pentecost was drawn into radicalism by reading Henry George's "Progress and Poverty", and for a time he was active as a leader in the George movement, which he left in 1889. He was a co-inventor of the Gatling gun.—The Public.

LETTER BOX.

S. M., Baltimore, Md.: A. Klemencic's address is 725 St. Helens avenue, Tacoma, Wn.

O. A. V., Santa Cruz, Calif.: There were other articles written for "Our Paper" that we would have published if we could have secured them.

Many ludicrous mistakes are made by foreigners in grasping the meaning of some of our common English expressions. A young German, attending the California State University, translated "The spirit is willing, but the flesh is weak" into "The ghost is willing but the meat isn't able". And a Filipino youth fairly set the class in an uproar by the statement that "Out of sight, out of mind" meant "The invisible is insane".—Ex.

Lots of our modern Christians cast their "bread upon the water" with a string tied to the loaf.—The National Rip Saw.

There's just one thing to blame for so many divorces—marriage.—The National Rip Saw.

I. W. W. DEPARTMENT.



INTERNATIONAL REVIEW.

ARGENTINA.

During the first part of December last the sixth annual convention of the Workers' Federation took place in Rosario. Several very important questions were discussed and preparations made for a very active propaganda to be undertaken throughout the republic. The six-hour work day was decided to be timely and feasible. Antimilitarism was recognized as a necessity among the workers in the present struggle against capitalism. Piece work was to be abolished wherever practical. Cooperation was to be discouraged because of its capitalistic propensities. Aggressiveness of trade unions was to be encouraged with the ultimate view to expropriate capitalism.

The teamsters, cabmen, street-car employees and other transportation workers in Rosario are now on a strike. The Workers' Federation of Rosario issued a handbill calling for a general strike. The government declared martial law and sent troops to the place to coerce the strikers.

ITALY.

The switchmen of Milan won the eight hour workday. Their defiant attitude forced the railroad officials to give in spite of all the capitalistic tricks resorted to to defeat the workers.

MEXICO.

Twenty-three Mexican revolutionists, under sentence of imprisonment from five to eight years, were released from jail in Monterey, Monday, 4th inst., by sympathizers. The jail was dynamited, tearing away a portion of the wall, and thru this opening the prisoners escaped. They were to have been taken to Mexico City the next day, but Russian tactics were employed by some of the workmen and the governmental conspiracy failed in this particular case.

RUSSIA.

Alexandrovsky, governor of Penza, was killed in the lobby of the local theatre, as was also the assistant chief of police and a policeman. The avenger, a young man, escaped from pursuers, but he killed himself without being identified.

BULGARIA.

Three thousand railroad employes petitioned the government for better wages and shorter hours. The government refused to grant the demands, and a general strike is the result as the 400 nonunion men refused to work. The government then called almost half of the employes under arms but the men are fighting hard for their rights on the lines of non-resistance.

AUSTRALIA.

Sydney, N. S. W., January 31.—The steamship Sonoma which should have sailed yesterday with mails for San Francisco, is delayed owing to a strike

of fifty-six members of the crew, due to the captain's refusal to dismiss four nonunionists who were engaged at Honolulu on the last voyage. The strikers were arrested and taken to a police court, where they were all sentenced to a month's imprisonment at hard labor.—Press dispatch.

International harmony is very nice for the capitalists; but when will the proletaires, as the producers of wealth, put it to use in defense of their interests?

UNITED STATES.

Luigi Galleani, editor of the "Cronaca Sovversiva", published in Barre, Vt., is out on \$7,000 bail. Comrade Galleani is accused of many crimes against the capitalistic arrangement of law and disorder. It is to be hoped that he will be able to prove that he is not guilty of all the calumnies preferred by capitalistic watchdogs.

The Emancipator publishing group of San Francisco, Cal., have sent out an appeal to all comrades, friends, and sympathizers, in behalf of their publication in the California metropolis. All correspondence, communications, and financial contributions, should be addressed to the Emancipator, 429 Greenwich street, San Francisco, Calif.

A. KLEMEVIC.

SOME OF MY EXPERIENCE IN SEATTLE.

While in Seattle the past few months I tried to find out the "spirit" of the Seattle people. You have all heard and read a good deal about it in the papers, as I have done myself. It is said that Seattle is booming, and that everyone is interested in nothing but real estate. But let me tell you, that I met very few among the working class that own even one foot of land, but saw many who were very anxious to work if they could find it; and all of you know what it means to be without work in a city, and it is just as bad to be without money in Seattle as in any other city. The more I study the conditions of city life the more my belief is strengthened that nothing can be done to help suffering humanity except to change the present unjust system.

As for myself, I enjoyed my stay in Seattle very much. I met a number of very intelligent people, among them a good many young and noble Russians, who have just come to this country to save their lives, and who ought to be an inspiration to every American pessimist.

All of my American friends seemed to be very much interested in my ideas of free love. You ought to have seen some of the men's faces brighten up when they heard that I was from the Home colony. Of course, the men all agreed with me on the subject of free love, the very few of them understood, or even tried to understand, my true ideas of love. I don't blame those poor mortals. How can a prostitute judge of love? Easy as it was for me to get the men to agree with me it was just the reverse with the women. They paid very close attention to what I said, and, while they didn't deny the logic of my argument, they insisted that under the present system it would not do for a woman to trust too much in a man even if he called himself a lover; and I must admit that my sisters put forth very reasonable arguments, from a woman's standpoint, under the present double standard of morality, and especially when they see how cruelly some of the free love men treat the mothers of their children, and how brutal they are to the children. There is not one, I think, who would envy the position I was in. To my great sorrow I could not deny these facts, and

I didn't undertake to defend these men; but I will defend, to the best of my ability, the noble principles of true love, no matter how many may laugh at me or throw stones. Truth will win in the end.

Some of the women whom I was nursing when I told them I was from the Home colony did not stay very long in bed. Some of them said that Seattle is a very bad place, and that there were 1,000 women prostitutes there. I remarked that it must be terrible, but if there were 1,000 women prostitutes there surely must be 10,000 men prostitutes; and, from what I saw there, I think I haven't overestimated things. But there are many good people in Seattle; all they need is right conditions.

The Socialists in Seattle are trying very hard to change the present form of government. One can see their mottoes, printed in big letters, everywhere inviting the working people to unite. But they are badly divided themselves.

ANNA MARCUS.

FREELOVE, WOMAN AND MAMMON.

In submitting this rejoinder to Comrade Kerr's reply in THE DEMONSTRATOR, No. 113, to my criticism of his former article in No. 107 a word of explanation preceding a claim to recognition at so late a date as this may not be inappropriate by way of an apology for this long delay.

My object being to show that women do not believe in sexual and social freedom, notwithstanding their pretended interest in the meetings referred to, I desired to first look up a little forgotten information pertaining to past experience and observation including confessions made by women themselves in referring to this question. But when that was accomplished I realized that there was so much that I desired to say that half of it could not be crowded into THE DEMONSTRATOR's limited space reasonably allowable to any one contributor for a single article. Consequently I concluded to let the matter drop. But recently the subject recurred to my mind with the thought of treating the several questions each in a separate article, thus displacing a lengthy one which was unacceptable.

In my criticism of comrade Kerr's former article my contention was first that women in general paid a great deal more attention to economics and frivolity than they did to love and marriage. Second, that they were not truly in favor of love in freedom, but instead were lovers and defenders of sexual slavery and Mother's family. I admit that they may take some interest in the subject of love and marriage, but I contend that it is chiefly with other objects in view. They do not believe in freedom, truly and sincerely, and I propose to show by comrade Kerr's own admission that women watch each other like spies to enforce the strictest slavery. They may pretend to be in favor of the fullest social freedom, but the moment their sincerity is put to the test, anetymic in every hundred will deny their allegiance as Peter did his master. Comrade Kerr declares that there are lots of charming women willing to love a nice, congenial man without referring to the test. But I observe that when you put them to the test and look around to find them, "where oh, where have they gone?"

One of that charming class was so enthused by comrade Kerr's ideas that she took the pains to write THE DEMONSTRATOR for my address that she might write to me and tell me how delighted she was to have read them, and express her interest in the subject. But, alas! when I asked her whether she really believed that comrade Kerr was right, and

whether she could be induced to live on bread and butter, with a little tea, for the sweets of love in freedom, she begged to be excused and sympathetically suggested that I think of her in future only as "a ship that passed in the night". And that is just how all the other charming and enthusiastic lovers of freedom and domestic bliss that comrade Kerr has met will turn out in the end. So all ye forlorn bachelors who may have felt inspired with hope by comrade Kerr's impressive, assuring and glowing account of woman's newly awakened love, take warning ere it is to late. Do not imagine that because you are an honest sober man there may be a possible chance. Make up your mind at once, if you happen to be poor, to go thru life a lonely hermit. Matrimonial advantages are on a level with commercialism every where you go, and merit or integrity will cut no figure whatever. In love as in all business ventures money is the only thing that wins for your success and favor. Honesty and moral worth are relics of the past, and women now no longer care for men of honor, loyalty, principle, or lofty aims. But if you are possessed of wealth, there is nothing further needed. All that you require to attract a woman to your arms with the swiftness of a magnet is the flash of shining gold. What your character or life may be does not matter in the least. Money is the magic wand that will silence all your foes and wipe out all your imperfections.

"You may be a noted swindler,
Having just knocked off the link,
In a moment you're an honest man,
If you but show the clink".

And so in wooing woman's favor,
While her love you would secure,
Money is the guarantee
That you are strictly "diamond pure".

"So if a counting you would go,
And Cupid sends his dart,
Whatever you be, if you have wealth,
You're sure to win her dainty heart".

She'll ignore you while you're poor,
Be you e'er so bright and true,
But just put on a diamond ring,
And she'll be ready to die for you.

I have my doubts whether comrade Kerr himself believes all that he asserts. At any rate I candidly confess that I am puzzled to reconcile his various declarations. He is glad to learn that women have no use for men whose income does not average more than fourteen dollars a week, and yet he tells us there are women who would live on bread and butter and tea for the love of some nice man. He hopes that most of what I say is true, and so I naturally suspect that he himself is suspicious of the soundness of his views. However, I propose to answer his remaining question fully.

J. A. GILLIE.

Young Mother: What will you charge for a photograph of one little boy?

Photographer: Three dollars, madam; but it will be considerably cheaper for a dozen.

Young Mother: A dozen? Oh, no; we can't wait so long.—Lippincott's

One Small Boy: My papa puts the money he doesn't give to mother in a coffee pot.

Other Small Boy: Mine doesn't; he puts it in a jackpot. I heard mother say so.—Detroit Free Press.

LIFE.

A little gall and a little gas,
And then you're snift between the grass,
That's all.
That's all.

A little love and a kiss or two,
Then twenty-three, farewell, skidoo,
That's it.
That's it.

Some times the knave, some times the dupe,
And in the end right in the soup,
That's so.
That's so.

Work and play sandwiched with sleep,
Then to bed with the worms you creep,
That's life.
That's life.

JAMES ARMSTRONG.

The Antonomist, by James Armstrong, a publication of Anarchist Individualism. Send for sample copy. 3509 N. Clark street, Chicago.

"Did yer git anything?" whispered the burglar on guard as his mate emerged from the window.
"No. The chap 'wot lives here is a lawyer", replied the other in disgust.
"That's hard luck", replied the first. "Did yer lose anything?"—Ex.

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HOME, (LAKEBAY P. O.), WN., WEDNESDAY, MARCH 6, 1907.

OBSERVATIONS.

A farce comedy-drama, the outcome of a tragedy, is now being enacted in one of the law courts of New York City. The principal actors in the play are one Harry K. Thaw, one Evelyn Nesbit Thaw, a prosecuting attorney, an attorney for the defense, a judge, and twelve men called jurymen. The play is entitled "The Thaw Trial". The prosecuting attorney plays the part of one trying to prove that one Harry K. Thaw did shoot and kill, in a cool, deliberate, malicious manner, one Stanford White. The attorney for the defense plays the part of one trying to prove that said Harry K. Thaw was insane, and therefore, not responsible for his rash act. The judge and jurymen play the part of deciding which of the opposing attorneys influenced them the most, and to render a decision accordingly. The audience is the American public. The critics are the editors of the Associated Press.

The comedy is enacted when the press vainly tries to show the audience—the public be damned—that the alleged causes (as told by Evelyn Nesbit Thaw) which led to the tragedy are very unusual and new, and when it also tries to make the American public believe that such characters as Stanford White, Harry K. Thaw and Evelyn Nesbit Thaw are very few and far between, when the fact is the country is full of Stanford Whites, Evelyn Nesbits and Harry K. Thaws. Our rotten social and economic system breeds them.

A part of the farce comes in in watching and hearing the press of this country discuss the propriety of publishing all the news of the trial. It having been decided that most of said news is obscene and shouldn't be published, nor sent thru the mail; and it having been concluded that the American public are such perverts, such idiots, that it is very risky and unsafe to let them read and hear the news and facts of the Thaw drama; and to save the American public from suddenly becoming sex perverts and degenerates, the benevolent and wise government has issued orders to the Associated Press to cut out the details and facts of the Thaw trial. Our morals, and our homes, and our country, are once more cleansed and safe. I would go farther than the government. I would cut out the causes that led up to the tragedy. I would do away with the conditions and the system that produces parasites and characters such as Stanford White and Harry K. Thaw. I would cut out the judges and attorneys, and I would do away with the law courts.

Thaw and White have committed acts which are being committed thruout the civilized world every day. Such acts are done in and out of marriage. Stanford White and Harry Thaw have, perhaps, made serious blunders and mistakes. Perhaps, the attorneys and jurymen and judges have made similar mistakes. Perhaps, we have all made mistakes. Perhaps, we will all make more. Perhaps, we will not. Suppression of the facts of the case will not cure the case. Let the truth and facts of everything be published, or do not publish anything. The trial of

Harry K. Thaw is a farce. The criticisms and opinions of the public and press form a comedy, which would be laughable if it were not so pitiful.

We have certainly reached a sad and deplorable state of affairs if the people of this country have to look to a lot of corrupt politicians and pettifogging government officials (miscalled public servants) to protect and defend their morals—if they have any. The confession of Evelyn Nesbit Thaw of her relations with Stanford White, in New York City, seems to have aroused the ire of all the Comstocks and Grundys thruout the land. Meetings, protesting against the publication of said confession, have been, and are still being, held in every city in the land. "Religious societies" and woman's clubs have been most active in their protests. The woman's clubs of Chattanooga, Tenn., protested against the publication of the confession "in the interest of the sanctity of our homes and the purity of our children". I do not know what homes these Chattanooga women refer to, neither do I know whose children they have reference to. Do they refer to those inhabiting the miserable, wretched tenement rooms and huts and disease-breeding hovels and brothels of our large cities? And do they have reference to the poverty-stricken, starving, ill-fed and ill-cared children of "our slums"? When and where did these children lose any purity by reading the confession of an Evelyn Thaw in a newspaper? Evil is to them that evil thinketh. "To a pure mind all things are pure". If children are impure and immoral it is because we, their elders, have made them so. If these religious and anti-vice societies and woman's clubs will see to it that they themselves are upright, virtuous, clean and true they need not worry about the children. The children need only to be let alone. Don't fill them with lies. Answer their questions truthfully and intelligently. Be a friend and companion to them and not a master. Let them learn from your example and their own mistakes and experience. The children do not need protection as much as the parents and anti-vice societies and woman's clubs.

The whole country is up in arms, and noisily stands against an act of which there are thousands committed every day. And as the confession of Evelyn Thaw is considered obscene, and unfit for publication, let us go the limit of the gamut. Let it be considered obscene to hereafter issue a marriage license, or announce in a newspaper the occurrence of a wedding or the birth of a child. Let it be considered obscene to arrest or announce the arrest of a prostitute. Let it be considered obscene and unlawful for preachers to make midnight attacks and raids or to publish accounts of such acts in newspapers. Let it be considered obscene and unlawful to publish the words "red-light district" or "tenderloin" in any newspaper. Let no one be allowed to ever speak or print the words marriage, or love, or mating, or sex". Let us have no more Thaw trials. Let us have done with conditions that lead up to Thaw trials.

Obscenity is the cry used by impure minds and unscrupulous demagogues as a cloak to shade or hide their own weaknesses and vices. Obscenity is a germ, a product, of an impure or diseased mind. Perhaps these protesters against the publication of the confession of Evelyn Thaw do not like to hear their own life story told over again. And for the American people to appeal to its corrupt officials (whose business it is to protect and promote fraud and vice in every form) to try to suppress vice and crime; which only exists because government exists, is like adding insult to injury, and making a mountain out of a molehill.

"Better generate them well than reclaim them when old.

For the gist of this matter is seeing
That to rescue the fallen is good;
But better prevent such people from being.
Better stop up the source that generates crime
Than deliver from dungeon or galley;
Better put a stout fence 'round the edge of the cliff,
Than an ambulance down in the valley".

JAMES MYERS.

HOTAIR AND HORSESENSE.

H. A.: Give the individual the total product of his labor and make every individual a producer".

H. S.: If the state should pass a law that every convict should do five dollars worth of work a day, and receive a five-dollar gold piece therefor, you would have Socialism in the penitentiary. Oh, but I do not want to be in a penitentiary, says the Socialist, but pray, where else will you be if every individual is to be forced, made to produce! All of us would be prisoners of the cooperative commonwealth. How could men like Shakespeare and Edison be given the total product of their labors and how could they be made to produce Hamlet and the phonograph? The very attempt would defeat itself. I admit you might make Socialists work, because they seem to aspire to nothing more than well-filled stomachs.

The plodding ox should be a Socialist.
For so much labor, so much stall and hay,
Well-fed, well-worked, well-cared for and well-driven,
Possessing everything in due, save freedom,
Of which he knows not and can have no use.
As with the ox in comfortable stall,
Yoke conscious dullard, fully satisfied,
So with his brother human beast of burden,
Class-conscious simpleton, whose one desire
Is for the means to feed and breed at ease!

(Armstrong.)

H. A.: The trusts have taught us a lesson. They have succeeded by cooperating among themselves. The trust method is perfect. We (Socialists) demand, however, that it be employed for the public welfare, or, in other words, not against the rights of other people.

H. S.: The stocks of trusts are preferred and common. There would be no stocks and bonds under Socialism, but there would be "jobs", labor to be done. There would be preferred labor—holding office, and common labor—digging ditches. The shrewdest members of the trusts now gobble up all the preferred stock, why wouldn't the shrewdest Socialist gobble up all the preferred jobs. Are Socialists made of such stuff that they would dig ditches philanthropically, if so, why do they copyright their books now?

H. A.: First, let it be known that the cooperative

commonwealth is not at all a political system of government, with dictators or bosses, but an industrial system of cooperative workers, each with an equal share in its interest and an equal say as to its management.

H. S.: It is not what the cooperative commonwealth intends to be, but what it will be. Jefferson and Franklin, et al., did not intend for the United States to become a plutocracy, but it so became. Systems are not automatic. They must be carried out by men, and since it is more agreeable to human nature to dictate than to dig, there would be a tendency to avoid digging, such avoidance being possible by getting control of the system. Instead of striving for millions, as now, there would be striving for power of another kind—control of the system, the ultimate result of which would be an idle bureaucracy, about as numerous as the plutocracy now, and the overworked multitude, present wage slaves. The working Socialists, as horses and mules of millionaires, might, indeed, be well fed, clothed and housed, but they would be none the less dominated by ruling Socialists. Socialism, the cooperative commonwealth, would go the way the early Christian church went as soon as some Constantine "needed it in his business". Read the fifteenth and sixteenth chapters of Gibbons's Decline and Fall of the Roman Empire.

H. A.: Socialism is a system for the equitable distribution of the products of labor, eliminating profit-takers, speculators, idlers and parasites.

H. S.: A system of hygiene is one thing and living up to it is another. The monetary system of the United States does as much to preclude counterfeiting as Socialism could possibly do to get rid of parasites. Men make counterfeit money in order to avoid drudgery. Under Socialism we would not have counterfeiters, perhaps, but we would have bureaucrats. The bureaucracy would offer an escape from drudgery, and there would be many counterfeit philanthropists crowding the exit. Anarchism would abolish money, abolish system—positive system, and, of course, there would be nothing to counterfeit. Under Anarchism there would be parasitism, but the least of it. Anarchism would take the highwayman and strip him naked—divest him of the weapons of interest, profit, rent, do away with money, with all government of man by man direct, in which event he would find it easier to dig than to dictate. The philosophy of Anarchism is the philosophy of action and reaction. The parasite will eliminate himself when it is to his interest so to do, an elimination which will never take place so long as there is government of any kind, because nothing is so favorable to parasitism as government, whether political, ecclesiastical or socialist. The Socialist himself is a parasite, he grows rich thru the copyright. Do away with the copyright law, and instead of writing one book which may enable him to live in ease the rest of his life, he would have to keep on writing books as long as he was able to, the very thing he should do. And if he wrote good ones he would be taken care of in his old age, just as men now take care of the fame of Shakespeare, and even of Plato, thousands of years after he is dead. And do you know there was never a law commanding that the works of genius be preserved. Do you know that everything law has tried to preserve—governments—are all dead, and that the present governments will die in spite of legislation to preserve them! The only thing that remains of Caesar is his Commentaries. The empire he created is gone.

H. A.: As a writer has said, there are two classes of people—those who lift and those who lean.

H. S.: When a Socialist copyrights his books, is

he lifting or leaning? When Lassalle stole the thunder of Marx, was he lifting or leaning? When Socialists wrangle among themselves for party leadership, are they lifting or leaning? Should the leader directing the cooperative commonwealth have a tendency to lift or to lean, to work in the hot sun or sit by and direct in the shade? All men, Socialists, Anarchists, etc., had rather lean than to lift, that's the reason they are inventors of machinery to lighten labor. Would the Socialist take advantage of the cooperative commonwealth machine to lean on others? Would one Socialist plunder another? Would Lassalle steal from Karl Marx? Would Jack London, as a king of literature, live off the royalties of his books?

H. A.: When the departments are run by the workers themselves with an elimination of sinecures and political grafting I fail to see where serfdom would get in its nefarious work. There would then be no complaint on the part of anyone except the would-be grafter.

H. S.: Every department would need a head with his subordinates, and since under Socialism such heads would be elected to their positions, there would be a paradise of graft for the leaning fellow with the glib tongue. Representative men never hold office because they will not resort to the tricks necessary to get the office. Socialism would be a hotbed of graft because it would offer opportunities to live without hard labor—directing others. Instead of splitting wood under Socialism brother G, might be the head of the wood-splitting department, and if he liked the real work he would make me his private secretary far better than hand me an ax. And it would be just as difficult to dispossess us for incompetency as it is to dispossess the plutocrats now.

Conclusion—The chief difference between the Anarchist and the Socialist is this: The Anarchist believes desirable social conditions will result of themselves, just as language, art, and music have come about. He believes that nature, assisted by the programs of men, will produce civilization in its best sense, just like she has produced man himself. Nature takes protoplasm and works it up into the genius of Shakespeare, and there is no doubt that if Socialists and other governmentists would go away back and sit down she would do as much for them as she has done for the anthropoid ape. She would at least cause the flower of commonsense to burgeon and bloom within the barren soil of their programist brains, for nature is your true miracle worker! The process of nature is not that of making marks on pieces of paper, and then counting them to see what to do. Progress goes on in spite of the ballot-casting idioy. The only possible thing we can do with and for freedom is to leave it absolutely alone. As soon as you try to regulate it it is gone. Socialism as companionship is good, but as a basis of government it is wholly bad. Equals alone are sociable, and as soon as one rules or directs the other there is enmity. Make such direction as mild and as beneficent as possible and there is still enmity. The difference between the commonwealth of Anarchism and the commonwealth of so-called Socialism is the difference between the beating of the heart and the running of a clock, the difference between the works of nature and the works of man. We can always trust nature, but we can never trust man; that is, nature has no self-interest to serve, while man always has. The problem is to make our neighbor's self-interest coincide with our own, and that can never be done by dividing mankind into two classes—the dictators and the diggers. JAMES ARMSTRONG.

WOMAN SUFFRAGE IN COLORADO.

That women vote in Colorado the same as men, that they attend primaries and help make up slates, electorates and serve on political committees, that they run for office and are oftentimes elected, that they attend as delegates, party conventions, and assist in legislative halls in making the law of the state, is no longer a wonder, only as it is a wonder perhaps why such an apparent victory for a long-waged and much ridiculed cause, has not caused more of a stir and more of an effect on the political, economic and social problems of the day.

That we see no decided influence, there are several reasons. One is, that woman suffrage in Colorado is scarcely a victory for the woman's rights movement as such. When Colorado was preparing for statehood, her people were progressive and enterprising pioneers; her women especially were "advanced", "strong-minded" and capable, and intensely desired a voice in making the laws in the new state. The men of that day were strong, sturdy, perhaps rough and unsmooth, but very chivalrous. They did not stop to inquire into the wisdom of such a step, or to argue the question. They said in terse, pioneer language, "If the women in our territory want to vote, by God, they can do it, and that's all there is about it".

So woman suffrage was gained, not on its merits, but for the same reason that if women had wanted the moon in those days the men would have tried to get it for them.

The modern woman's rights movement may be said to have begun with Mary Wollstonecraft. Most of us are familiar with its work, its progress, its many troubles, its mistakes, its bravery and heroism. We all remember with reverence the names of Elizabeth Cady Stanton, Susan B. Anthony, Lucretia Mott, Matilda Joselyn Gage, and hosts of other intellectual and courageous women. Notwithstanding their dignity and worth, the movement has been a stock subject for newspaper jokes and witty flings of popular lecturers and speakers for many years. But ridicule, arguments, denunciations have not succeeded in crushing the movement and today a large class is profiting by the work of these much-abused reformers. The open doorway leading into industrial, scientific and commercial fields, thru which thousands are passing every day, has been made broader by its work. The wide liberty which makes it possible for women to establish homes of their own, unmarried if they choose, yet respected and admired, is largely due to their despised agitation.

When the work of the home, by the introduction of labor-saving machinery, to the mills and factories, women workers followed. It was with humiliation and dread that the majority of them came forth from their old seclusion into the raw atmosphere of the freer, more active life. But the work of the despised "woman's rights agitator" made the transition much easier than it would have been. The women workers may not have known themselves from whence came their courage, but they soon found they could face the world with a braver spirit than they had anticipated, and they also discovered that they possessed powers and capabilities of which they had not dreamed.

This much for what "woman's rights" has done. But its advocates expected and claimed too much for it. All the evils resulting from faulty economic, political and social systems, were to be abolished when

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women should wield the ballot. Little children were no more to be found in factories, young men would never drift into drunkenness, crime or trampdom, women would nevermore descend to the degradation of the street, weary toilers should be rescued from drudgery and poverty. And the woman's rights agitators would make no attempt to reform any of these evils until their first, most important, demand should be obtained, thus ignoring much urgent and essential work for a dubious good in the future. On the other hand, the opponents of woman suffrage prophesied dire evils and calamities if women should vote and hold office. Homes would be broken up, husbands and wives would be separated, babies would not be born or would be sadly neglected if they were born; men would go about lonely and buttonless, and sweet, delicate women would hobnob with rough, coarse men at the polls!

Well, what are the facts? Colorado has had woman suffrage for nearly twenty years. Women here have taken a prominent part in politics for a sufficient length of time to afford something of a test as to the wisdom and the practicability of the movement. We ought to know by this time whether it is worth while for woman's rights agitators to go on with their work or not.

We find that the prophecies in either case have scarcely been fulfilled. The forebodings of its enemies have not been realized. Families have not been broken up, or homes destroyed more than in other states; babies are born; are loved and cared for as well as in other places; men seem to be as cheerful and prosperous and as tidy as elsewhere, and women are as sweetly feminine. Homekeepers do find time to run away and attend to their political duties with no more detriment to household affairs than if they had stepped around to the missionary meeting for an hour or two; they meet rude, rough men at the polls and are no more injured than if they met them on the street, or at the theatre or lecture room or anywhere else in the world where men and women are wont to congregate. We can not see that woman suffrage has affected the morals or excellencies of either sex, or changed society to any great degree.

But when we endeavor to sum up the amount of good accomplished by women voting, we are at a loss. It is very difficult to see what has been done

for the good of the people as a whole, more than has been done in states where only men vote. Labor is degraded, mocked and scorned, more, one might say, than anywhere else in the country. Wealth flaunts itself, is more arrogant and domineering than elsewhere; fraud and corruption in civil and political affairs grow more rampant every year. The government of the state is really in the hands of two or three powerful corporations, and elections are mere farces, a "going thru the motions", of keeping up a representative government. Fake political parties are organized for the express purpose of selling out to the party that will pay the most. The capitol at Denver is a den of graft, greed, schemes, pulls, tricks, from the governor down to the humblest scrub woman or peanut vendor.

This is not meant as argument against woman suffrage. I still believe that if human beings must be ruled by majorities, every sane person ought to have the right to help form these majorities if they wish to do so. Man is very presumptuous to claim that he should make the laws that women must live under and obey. But I am only telling that, in actual practice, women's use of the ballot has not affected the real, vital problems of society, or the conditions which prevail in the world. The evils in society are the results of causes that lie deeper than the manipulation of a ballot by either sex or by both. Politics may be corrupting to womanhood, but if that is true, they are equally corrupting to men. It is not the use of the ballot by one sex or the other that matters, but the ballot itself does matter.

Politics is really the art of seating and unseating rulers. It is the knack of letting in one party to the feed trough and ousting the other. It may be that sometime mankind will learn that the prevailing method of interfering with one another, of enforcing the will of one part of the people upon the will of the other part, and of robbing and oppressing each other by legalized schemes is bad in itself and injures those who use the power as much as it does those against whom it is used. Men will discover sometime in the future that forcing unwilling subjects into obedience is wrong and tyrannical, whether done by a king or majorities. And after that men will learn that, given free, natural conditions in which to grow, people will need precious little coercing. They will find out that there is plenty of room and plenty of material to allow the minorities to work out their own ideas without interfering with the rights of majorities.

When mankind has learned this, there will be no need of political parties, and balloting, and electioneering, and going to the polls, and scheming to beat the other side, which the conservative declares is injurious to women and which we radicals declare is injurious to anybody.

Then we may have to admit that woman suffrage as such has not accomplished any great good, we find much that is hopeful in the quiet, cooperative work of women everywhere. Where legislators and political workers have failed to purify and uplift humanity, individuals, unaided in voluntary associations for mutual help and improvement and for the good of all, have accomplished a great deal. Woman's clubs are performing a work that political organizations, legislatures and our established crystallized institutions are supposed to do and utterly fail of doing. For women, in their various clubs and societies are taking up the study of every question bearing on the welfare of humanity. Society ladies, as well as wagewerkers, are investigating, studying and comparing observations. Economics, sociology, philosophy, sciences and religions are being handled in the thorough, practical manner once

that to be peculiar to men alone. It is true, woman's clubs have not solved any of the troublesome problems of society as yet. But then no one has solved them, not even the Socialists. The clubs are doing their share toward arousing that and awakening an interest in the conditions of working people, and it is only by aroused that, that any substantial improvement can come to mankind. It may be that none of our pet "isms" will usher in the new era; something yet to be evolved from the brain vibrations of newly awakened thinkers may be the final solution, the magic "open sesame" to the perfect state of society which is to come to us. A great wave of hopeful aspiration, of keen desire for justice, peace and freedom is sweeping over the world to day. The idea of universal brotherhood, in which there will be no masters and no slaves, no robbed and no robbers, no enormously rich and no miserably poor, is penetrating the hearts of all classes of people. This glorious that is being advanced as much by the woman's clubs of this country as by any other one factor. And these woman's clubs, remember, are the outgrowth and result of that agitation carried on so heroically for so many years by the "woman's rights" advocates.

LIZZIE M. HOLMES.

WHEELER ON ANARCHY.

T. T. Wheeler objects to Anarchy "because it is inefficient and impotent. It fails in the first place to make converts . . . does not grow". There would be force in the objection if the statements were correct; but how is it about facts? In 1887, after the Chicago martyrdoms, we were told triumphantly that "Anarchy is dead!" In 1894, after the execution of Carnot for the murder of Vaillant, an Anarchist, the cry in France was "something must be done to stop the increase of Anarchism!" Something was done, but less than nothing effected. In 1901, amidst the howling paroxysms which followed McKinley's death, there suddenly ran thru the land a whisper like Christ's which stilled the tempest on the sea of Galilee—"the increase of Anarchism has gone too far to be stopped!" Looks rather like growing and making converts, doesn't it? At that rate, in 1908 it ought to be "we are all Anarchists now". And if talking Ted blunders us into war with Japan meanwhile, which appears inevitable, I should think this very likely.

Mr. Wheeler says it will take more than 1,000 years, or 10,000, to convert all the people to Anarchism and it will convert 70,000,000 the remaining 15,000,000 would rule them, because they would have the machine guns. But history encourages no such inglorious idea of how long it takes to dispel a superstition. Superstitions, indeed, are immortal-like ghosts—but similarly they grow pale and hunt their holes as soon as the morning is announced by a signal crowing. Take the case of the witchcraft superstition. In 1660, the year of Charles the Second's restoration, it was undoubtedly believed by educated people generally. Sir Matthew Hale, one of the best of English judges, hanged two witches four years after that, and Sir Thomas Browne, a philosophical medical writer, was the chief expert witness. In 1688 (the year of the English revolution) Buckle thinks the intelligent classes had generally ceased to believe in witchcraft. Most historians think that date a little too early. But there is no doubt that the last English witchcraft trial of any note was in 1712; or that Hutchinson, who wrote the history of witchcraft in 1718, could describe it, unproved, as an obsolete delusion. It still had the statute book, a large portion of the clergy, and, beyond all doubt, the ignorant masses; but, except some of the clergy,

educated people had ceased to believe in it; and that was enough. Government will go just the same way when a strong minority of educated people cease to sustain it; and that may be very soon.

"The ignorant common people never had a government" says Wheeler. Dreadfully true; and they never can. It is never the most intelligent class which governs; but it is necessarily a class above them—wise; and to govern in a way about which that class are not practically unanimous is impossible.

"It can not," says Wheeler, "be claimed by any school of Anarchists that the institution of government has not the efficiency or power to organize industry". But it can, and has been, claimed any time the e fifty years, even by philosophers like Buckle and Herbert Spencer, who did not at all amount to Anarchists, tho the tendency of their reasoning was all in the anarchistic direction. What statesman or general, they repeatedly asked, what Caesar or Bonaparte, would dare tackle such a job as provisioning, watering, draining, lighting, "organizing the industry" of London? tho the desires and competition of individuals do it with noiseless mechanical ease—London, which then had no government but that of the nation, and which, I venture to predict, will rule the day when it adopted the American system, with a dreadful looking lot of Tammany to come.

Mr. Wheeler's appeal for sympathy with the endeavors of the Socialists for old-age pensions, redemption of public land (stolen first by creatures of government), initiatives, referendum, child-labor laws, age of consent laws, and all the rest of those little piddling reforms which God almighty government may be pleased to grant graciously, for fear of Anarchy if he refuses, is by no means without point. I am willing and the Socialist should effect all the practical good they can. It is in that way we learn new, new, political methods may amount to. The reason I can not give time to helping is only that I personally am convinced it will be but small business, and destruction of the government superstition is, Mr. Wheeler being my witness, quite a big job even for those who see its importance.

C. L. JAMES.

A PLEASANT SURPRISE PARTY.

On the 21st of February a little group of congenial comrades and friends, met at the Adams-Minor home, to celebrate the fifty-second anniversary of the marriage of Grandma (Mary J.) Adams and Grandpa (James W.) Adams. It is needless to say we had a regular old time social. The hospitality of the inmates of this home is a open secret, and the moments sped merrily away in jest and song until a late hour. After wishing them many returns of this happy occasion, and many hand and heart greetings we all retired to our homes, happier and better for having spent such a delightful evening.

GERTIE VOSE.

LETTER BOX.

G. W. G., Amsterdam, Calif.: You guessed right as to what "Our Paper" is, only those in charge are changed every week. THE DEMONSTRATOR has, as published in its columns a number of times, been accused more than once of printing the bright side of Home and never the dark side, and that is why we published the letter from "Our Paper" which you say is detrimental to the colony's best interests. People thinking of coming to Home to live should come and stay a while and learn the status of affairs here for themselves before breaking up where they are. The glasses thru which the people here view things are not of the same color.

I. W. W. DEPARTMENT.

INTERNATIONAL REVIEW.

RUSSIA.

The government has made an increased appropriation of 6,000,000 roubles (rouble—fifty cents) for police expenses out of the money loaned the government by the financiers of republican France. The governor who terrorizes over the Baltic provinces will get 83,000 roubles; the brutal beast running affairs in the industrial districts of the south will be paid 41,000, and the governor of Constantinople will get 21,000 to keep up the bloody work to help accelerate "civilization".

In spite of all vigilance, a bomb was thrown beneath the carriage of Chief of Police Gesselberg, in Odessa, as he was driving in the center of the city on February 23. The explosion of the bomb wrecked the carriage, severely injuring the chief of police, scattering debris over the block. It broke the windows in all the houses in the vicinity. The perpetrator of this deed has not, as yet, been detected, notwithstanding the detectives have had their wages increased.

The election for members to the new douma did not go as the powers that be would like to have had it go. Radical reforms will be inaugurated whether liked or not by those in authority.

SPAIN.

One of several bombs "discovered" in Barcelona was taken by the authorities to the military grounds outside of the city for experimental purposes. A captain of the artillery started to fool with the strange looking land-bomb when it exploded, and the captain fell to the ground mortally wounded. El Globo, a strictly bourgeois daily of Madrid, says in its editorial columns that since extra rewards have been offered for the "discovery" of bombs by the police these infernal machines are quite often dug up in different places, and it is believed that the detectives in Madrid are manufacturing bombs to be "discovered" by their partners in Barcelona. Making money is business, you know.

SWITZERLAND.

Our comrade Bertoni, the editor of the "Reveil" of Geneva, has not as yet been expelled to his native county, which is Tessin. This trick of Swiss jurisprudence, if carried out, will be equal to the blackest perpetrated in Russia. But if Bertoni is expelled it will not stop the propaganda in Geneva. Anarchistic ideas are there to stay.

FRANCE.

There isn't any change in the strike of the 6,000 leatherworkers in Fougères. The Socialist municipality of St. Etienne voted a snug sum to a scab to represent the locality in Paris in order to organize a "federation of scabs". The organized workers held a big mass-meeting to denounce their "comrades"—the mayor and councilmen—for their unsocialistic attitude.

The school teachers of Lyons asked to be admitted to the trades council. "Comrade" Briant, the revolutionary minister of public worship, informed them that such a move could not be allowed in republican France. The teachers, however, seem to be deter-

mined to have their own way, and there is no doubt they will win if they persist in fighting for their rights.

In the district of Jenmont a strike is now going on in the metal industry. Over 2,500 workers laid down their tools to enforce the contract existing between the company and the unions.

BELGIUM.

A strike, the result of a new regulation decreasing that men over forty years of age shall not be given employment in the Herstal mines, is now on. Those above that age now in the service of the company will be given jobs with smaller pay.

UNITED STATES.

United States District Judge Maxey has handed down his decision refusing to grant the writ of habeas corpus petitioned for by Antonio Villaral, the alleged Mexican revolutionist. This does not affect the cases against Villaral pending before the departments of justice and of commerce and labor. It is against Villaral that he stands for justice, for such men can find no encouragement in this glorious fourth-of-July country. He will probably be railroaded over to Mexico to be shot, not because he is guilty of any crime, but that he is a lover of justice, and dares to say so in the great "land of the free and home of the brave". A. KLEMENSCH.

AN ADDRESS BY R. B. KERR.

Our Sunday night literary was turned over to listening to a very interesting and instructive address by comrade R. B. Kerr, who has been spending a few days here renewing and widening his circle of acquaintances. Most of us met both him and his gifted wife, who is better known as Dora F. Kerr, on their former visit of one year ago. They are both widely known among Lucifer's readers, in two of the ablest workers and writers on the sex question in which they believe free and independent motherhood the paramount issue. To say their work is appreciated and supported by all thoroughly enlightened persons in this movement goes without saying. The meeting certainly was of liveliest interest, and gave food for long and earnest thought and discussion. We need more of like nature. We wish comrade Kerr and wife good-bye—here's heart greetings from the Home comrades. GERTIE VOSE.

HOME.

My first impressions of the Home people were that they were all angels. As time passed on, however, an element of discord arose regarding the business affairs of the colony. Then I left disappointed, hurt, and had for a brief time—theo for a brief time if only—a desire to leave—to go away, anywhere, if only away. But the innate goodness, the real angel side, of most of them would manifest itself, and who right have I to say that because a few have not manifested them that those angelic qualities are lacking? Rather will I say, with my dear one now gone, "could we look into their souls we would see 'but good'". During this last and greatest affliction of my life has this angel side been proven to me. From the innermost depths of my being I here declare: The Home people are angels. How I love and revere them I never the half can express or show the gratitude for all they have done besides the love and sympathy so freely given. I repeat the Home people are angels. "There is no place like Home, Home, sweet Home". SADIE A. MARSHON.

Taxes on the land of the Mutual Home Association are now due. The treasurer will receive them.

BIOLOGICAL INFORMATION.

THE MUTATION THEORY.

We have seen from previous articles that Darwin embraced two main theories—one to ascertain the common descent of plants and animals, the other to find how one species could have originated from another. It was shown that the theory of common descent was conceded even before the days of Darwin, but nothing was known regarding the manner of their origin. It was generally attributed to the influence of environment. In agriculture and in horticulture it was seen from time to time that new forms originated from older ones. These new forms were called sports; whether the same thing occurred in nature was not known. For this reason Darwin preferred to turn to more generally known, or at least more tangible, facts. He laid much stress on overproduction, on the struggle for life, and on the greater chances of success possessed by the strongest individuals, or by those best adapted to their surroundings. He pointed to the variability of individuals, and showed that it might be met with everywhere and at all times, in all organs, and in all characters. This dissimilarity is decisive in the struggle of life, and in the long run that which is not fitted for the surroundings must succumb. Each species adapts itself more or less to its environment. But how far can variability extend its influence, or can variability bring about the formation of new characters or new organs, or is it limited to differences in degree of development of those already extant, all these questions, and many others which might be asked, were left unanswered, or, at least, for the greater part unsatisfactorily answered, and as long as no answer was forthcoming, imagination had free play as regards the manner in which one species originated from another; but (quietly, applying the law of chance to variability, put a stop to this speculation. Variability obeys certain rules, and it is not unlimited, and it always returns to its starting point. Variability merely causes a decrease or an increase, it does not create. The theory of variability, as it is now known, does not lead to conclusions favorable to the theory of the gradual origin of species—the theory which assumes that species originated by gradual increase in the degree of variability. Hence many writers have at various times declared more or less openly against this theory.

We are all familiar with Kropotkin's view that mutual aid is as much a law of nature as mutual struggle; but for the progressive evolution of the species the former is far more important than the latter. In this country Cope, Scott and others are more in favor of the doctrine of discontinuous variation as opposed to the view held by Darwin and Wallace on the origin of species by gradual variability. But no one has done so much to disprove the theory of gradual variability, of natural selection, or the struggle for existence, as the greatest factors of organic evolution as Hugo De Vries, professor of botany at Amsterdam. After working for twenty years in his garden, experimenting as to the variability of species, De Vries came to the conclusion that evolution takes place by means of sudden changes rather than through slow and almost imperceptible transformation. This idea has been called into great prominence by the publication, in 1901, of the first volume of "Die Mutationen—Theorie", which is partly the result of his experiments. De Vries' work is largely based on a single plant—*Oenothera Lamarckiana*. This plant is an American species that has been introduced into Holland, where it thrives like native plants, both under cultivation and in a wild state. In 1886 De Vries observed a colony of this evening primrose

in which were two forms differing strikingly from the common type. Feeling that these aberrant forms doubtless came from the same parentage as the more common forms, he made artificial cultures to see if further aberrant forms would develop. He found such to be the case to an astonishing degree. Out of 50,000 seedlings of *Oenothera Lamarckiana* in the various years of study 800, or about 1.5 per cent, were mutants, while 98.5 per cent came true to seed. More than one-fourth of the 800 mutants were of one type, which he named *O. Lata*. When cultures are made from these new forms they are found to come true to seed except for occasional mutations; they have no tendency to reversion been observed. They having, he says, all the characteristics of the species, differing not only in one but in several characters, and remaining constant in all cultures. Indeed, it is possible to identify most of the new species. (Many of these so-called new species can be seen in the New York botanical garden, the Missouri botanical garden and in various other stations in this country.) There are no transitions between parents and offspring, or between one new species and another. There is no slow and gradual fixation of characters by natural selection, but the new species is complete from the outset. It was generally believed that the origin of species was withdrawn from actual observation, or at least from experimental treatment; but De Vries discredited this belief and has seen the birth of new species, a phenomenon which all evolutionists have wished to see.

According to De Vries species did not originate gradually, but by small jumps. By each jump a limit was passed, and then the species remained constant until, perhaps, many centuries later, a new shock produced a new form. Each species, each subspecies, or even each variety, is constant in all its characters; they remain the same from the beginning to the end, until, later on, either after having produced other species, or without having done so, they succumb in the struggle for life. He says "natural selection is the sifting out of all organisms of minor worth thru the struggle for life. It is only a sieve and not the force of nature, and no direct cause of improvement. It is the sieve that keeps evolution on the main line, killing all, or nearly all, that try to go in other directions. But with the single step of evolution it has nothing to do; but after the step has been taken the sieve acts, eliminating the so-called unfit. The problem as to how the individual steps are brot about is quite another side of the question. There are two possibilities, according to Darwin, as to how the changes are brot about. One is the accumulation of the slight deviations of the fluctuating variability, the other consists of successive sports, or "leaps", taking place in the same direction. According to De Vries the characters of the organism are made up of elements that are sharply separated from each other. These elements can be combined in groups, and in related species the same combination of elements occur. Transitional forms, like those that are so common in the external features of animals and plants, do not exist between the elements themselves any more than they do between the elements of the elements. This conception leads De Vries to believe that species have arisen from each other, not continuously but by steps. Each new step results from a new combination as compared with the old one, and the new forms are thereby completely and sharply separated from the species from which they have come. The new species is all at once there. The species are not looked upon as having been slowly built up thru selection of individual variations, but the elementary species appear at a single advance and fully formed.

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THE DEMONSTRATOR.

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HOME, (LAKELLEY P. O.), WN., WEDNESDAY, MARCH 20, 1907.

COURAGE.

On those who lack courage the gods lavish every favor and every gift in vain—Momonau.

The gerund of a nation is its strong right arm,
 Its tower of strength, the man who dares to die—
 Not to uphold the despot's reeking throne,
 But cleave in twain the very heart of lies.
 The earth was won by courage from the beast,
 The savage and the tyrant who possessed
 Her first. The Titan hearts of those who fell
 On every field, where freedom was at stake.
 Have sent their mighty currents round the world,
 And made its wide, wild wastes a blest abode.
 There is a light that down the ages streams,
 The bright, ascendant star of all the brave—
 It glows, it glazes in an unending fire,
 And as the sun gives beauty to the rose,
 Above, beyond art's studied loveliness,
 The star of courage warms the human soul,
 And nurtures there its godlike attributes,
 And every heart that loves the strong the great,
 The true, affords a throne to freedom's kings.
 Trian they the earth may claim no mightier sons,
 Monarch of life who, self crowned, went to death.
 As falls at bay, a stag, surrounded, slain,
 While yelp a thousand hounds about their feet,
 They fell before a horde that slew to serve
 The petty despot who would trample them,
 To do their master's bidding, like the cur
 He drives into the fray and long their names
 Are with the dust, and now, where in the dark
 A million slunk to slay, within the light
 A giant strides to serve. What deeds are his!
 The poet has no nobler on his page,
 The genius of the chisel and the brush
 May consecrate itself to them; for they
 Alone have made art possible, and changed
 The wilderness into the home of men.
 —James Armstrong.

ANARCHY.

Being a new reader of THE DEMONSTRATOR I desire to express my ideas of Anarchy to see whether or not my views correspond with the general trend of opinion on this subject from the affirmative side of the question. To me the term Anarchy means the abolition of slavery in all its multifarious forms. The reason the majority of the people are not in sympathy with Anarchy is because they do not know enough to know that it is a synonym for freedom. The majority of humankind are so selfish, narrow, contracted, uncharitable and ignorant as to desire laws to enslave their brothers and sisters; but they themselves do not desire to be thus enslaved. They do not seem to recognize that great axiom of equity—that what is good for the individual is good for the community and what is good for the community is good for the individual. Could poor, ignorant human beings only be made aware of this potent fact, every individual in the land would put forth his strongest effort and try to lift the yoke and burden of legal bondage from the neck of every one of his

fellow beings in order that he himself might become free. The law says that for certain crimes a man shall hang by the neck until he is dead. Brother, or sister, would you like to hang by the neck until you are dead? If not, then you are committing one of the most inconsistent, basely selfish and nefarious acts underneath the sun of heaven when you vote for and uphold a law and government which hangs your brothers by the neck until they are dead, and may at any hour do the same with you.

The abolition of all human and man-made laws, and the institution in their stead of the life and essence of the golden rule, to me, would be the inaugurating of true and unadulterated Anarchy.

Socialism will not meet the case, because Socialism would be a government, and Socialists would be the same identical set of selfish, ignorant individuals under the reign of Socialism as they are under that of competition. A government can never reform a people. But the people may reform the government. It is not government, tho, that humankind want, it is freedom. All forms of government are only so many forms of human tyranny in different degrees of modification. We do not wish to reform tyranny by dethroning one form and enthroning another. We simply want to abolish the whole thing at one fell blow. The whole system of government, from its earliest conception in the minds of the human race, has simply been a system concocted by the strong and cunning by which to dominate and rob the weak and credulous, and hold them in subjection to the power and selfish desires of the former, and to use them for the fulfillment and gratification of their own selfish ends. And when church and state, at one time united, became jealous of each other's power they parted company, each sustaining and carrying on a system and powerful institution of tyranny, slavery and bondage—blind traps in which to ensnare the world of ignorant mortals. So long as an individual has not evolved far enuf in the great scale of evolution to be pure and virtuous in his own mind without the restraints of law he has that so-called patriotic desire and disposition to see all of his brothers and sisters yoked with the galling bondage of man-made laws. But the very hour he reaches this happy stage of his evolutionary unfoldment, when he is virtuous enuf to stand alone, and broad and tolerant enuf to be willing that his brothers and sisters shall stand alongside of him untrammelled, in that hour will be he most strenuously in favor of bursting the bonds, severing the fetters, and abolishing the laws of tyranny which have so long bound and handcuffed them and him in their upward progress. For, truly, "as a man thinketh in his own heart so is he!"

The so-called prohibitory laws do not prohibit, as every rational, thinking individual is well aware, "Thou shalt not" was the law of Moses and not the law of God. Tell a man he shall not drink liquor and he will only drink the more for spite, and to show you his own power of personal freedom and independence action. Cut him off by stopping its manufacture and he will drink absinth, eat opium or something worse. Cut him off from these and he

will invent something still more degrading. Tell him "thou shalt not commit adultery" and it will turn out that all men are adulterers. In what manner could it be worse if no such law as "thou shalt not" were placed on the statute books or tried to be made to prevail in the land? Surely, after all, "the kingdom of heaven is within." Poor, stupid, ignorant mortals, they do not know that all these things are in the inside, or cause world, of each individual soul, and not in the world of external effect, as they have been deceived into believing; and no possible laws of man's external legislation will stop their continuous ravages or stay their feverish tragedies for a single generation; neither will preaching or moralizing do it, but they must be ground and threshed from the soul of men by God's great mill of evolution; and by true and unfettered education and expression is the only way in which we may aid this great and powerful miller of the universe, who is himself an Anarchist, and the true father of us all.

G. W. GRAMMER.

A CRITICISM.

Some people think that because you criticize a man in public discussion you not only dislike him but also look upon him as an ignoramus. Many of you, therefore, may not believe me when I say that B. has one of the finest intellects I've ever known. Yet this is true, for no one but a mental athlete would dare to do what he has done this evening—assail and uphold authority in one and the same speech. Let me explain. Kropotkin says: "The inveterate enemies of that are the government, the lawyer, and the priest." But rulers, lawyers, and priests, make up only a small portion of any community. In Chicago there are by far more bootblacks, cooks and waiters; how does it happen, then, that 2,000,000 of people are controlled by a few hundred? It would seem that one man would have his hands full trying to control one man, as we see in nearly every lit fight, how, then, is it possible for a half dozen men to control a whole nation? It happens thru authority. Every creed, party, cult and nation has its authorities, its great and famous men—

"They are a sort of men whose visages
Do cream and mantle, like a standing pond,
And do a willful stillness entertain.
With purpose to be dressed in an opinion
Of wisdom, gravity, profound conceit,
As who should say "I am Sir Oracle,
And when I ope my lips, let no dog bark!"

The pope says so and so, the czar says so and so, the president says so and so, Shakespeare and Spenser say so and so, and, therefore, it must be so! Such is the foundation of all despotism, and it is the only way in which the dwarf—the few—can enslave the giant—the many. The giant is ignorant and superstitious, the dwarf is wise and cunning. The dwarf teaches the giant to reverence wealth, to respect the church and state, to honor great and famous men, and so the giant is securely bound in the service of the dwarf. A great name represents so much force. Fame gives a person power, the same as money or political prestige. If you knew that 100,000 people endorsed all that I said you would respect me more than you do now when no one sanctions what I say except myself. Friend B. knows this so, and that is why he has talked to you tonight in the name of Prince Kropotkin. But the truth is truth, and all the Kropotkins in the world can not make it more or less, but truth is also revolutionary, destructive of the world's most cherished

institutions; and it is for this reason that Anarchism must needs come to you in the name of the great Kropotkin. Such men as he are the ironclad of the mental seas, acting as convoys to such lighter wooden crafts as B. and myself. If not, then why not talk Anarchism in a plain, unvarnished way? If Anarchism is truth, then Kropotkin, and not truth, is great because he recognized it. The solar system is not great because astronomers discovered the laws that govern it, but the astronomers themselves are great because they were able to do such a thing.

Truth is an oak, and all of us who see it are as vines that climb about it; it is the sea and we are the ships that sail upon it, and, like boys who hook their sleds to passing wagons, we fellows who paddle about in skiffs and dugouts get along so much easier if we catch hold of some Leviathan. For my part, therefore, I had much rather B. had told us what he thinks of Anarchism instead of what he thinks Kropotkin thinks of it. Kropotkin we have with us all the time in the library, and why should we be satisfied with moonlight when the sun himself is at hand? To an Anarchist, my friends, it makes no difference what Kropotkin, or any other great man, says unless he speaks the truth, and he is no greater than you or I are if we do the same. I admit, of course, that Kropotkin is greater than you and I, but I do not admit that he is great enough to become an authority for us, and if B. doubts that he holds him up as an authority, I ask why mention him at all except as one of the great men who are great enough to be anarchistic? In the census of Anarchism Kropotkin's name should appear among the Ks—the greatest name in the book, if you will, but a name without authority, for Anarchism and authority contradict each other. It is not what Kropotkin says, it is what he proves that counts, and if B. can demonstrate the truth of Anarchism, why does he call in Kropotkin? Is Kropotkin more interesting than truth? Is truth a note that needs Kropotkin's indorsement to be negotiable? Or is it the coin of the realm in which the notes, the speeches and books of Kropotkin, B. and all of us must at last be redeemable if they are to have any value at all? Upon metals used as money governments stamp their indorsement to prevent counterfeiting. It is because the masses can not tell gold from bad money that the government does this, and so in our ignorance we need the authority of the mint to protect us, and as long as we have money we must have a government to coin it—some central body of delegated authority to regulate the medium of exchange and punish those who counterfeit it. If anybody could coin money there would be nothing but counterfeit money. So in order to have genuine money we must have government, and if we have government we are enslaved. Now the point is this: Does the truth—Anarchism—like gold, have to be minted by certain great men like Kropotkin so as to become current, and so you and I may be protected against counterfeiters—liars? If so, then we must delegate authority to some central body of scientists to label the truth so we may know it, and you and I could not be permitted to proclaim anything as true unless it came from Kropotkin or some other mint. Thus we would be enslaved by the governing body of scientific men whom we had set up over us, and this would happen notwithstanding every member of such scientific truth-labeling bureaucracy were himself an Anarchist. It is a mistaken idea to think you can trust an Anarchist with authority with more safety than anyone else; for it is Anarchism that says no man is good enough, great enough, and wise enough, to be invested with any kind of authority over others. It is natural, however, for men to make a cult,

a religion, out of their ideas, and so such men as Kropotkin, Torgzennoff, Belinski, Bakounin and Nietzsche have become the pope, cardinals and archbishops of Anarchism, while such fellows as B. and myself are country curates and parish priests, always repeating "so says Zarathustra!" But this, my friends, is not Anarchism, for no one is an Anarchist whose mind is dominated by the magic of a name, and it is one and the same whether we get political passports from Czar Nicholas or truth passports from scientist Kropotkin. The essence of the whole matter is we yield obedience to another, and if you say it is impossible to escape yielding obedience of some kind to some one, then I say that Anarchism is impossible, and it would be well if we were honest enough to admit it.

In conclusion: I appreciate the work and worth of Kropotkin as a scientist and fearless thinker. It is his kind of men who have made the world fit to live in. I appreciate him the same as I appreciate B. or any other man who is great enough to speak what he thinks is true regardless of all the world to the contrary, but I do not appreciate the man who yields night of intellectual audacity to anyone, and if Kropotkin himself had spoken here tonight I would say that I thought of him as freely as I have said what I thought of B.

JAMES ARMSTRONG.

THE MONEY LOVING WOMAN.

In replying to comrade Kerr's remarks on the fourteen-dollar man, in his article, "Woman and Love," in THE DEMONSTRATOR No. 113, I think he ought to acquaint us with a few of the virtues which make a girl so precious a prize that she is better than the man whose money resources do not exceed fourteen dollars a week. I am not assuming that men are free from faults, or any better than women, but I nevertheless contend that there are certain vain accomplishments acquired by the girl who estimates a man's character and worth by the wealth he possesses, which it might have been well for her to never have entertained. The first has doubtless never occurred to her that when a man seeks a wife he wants a helpmate and companion, not a thoughtless, giddy, butlerly of fashion whose only aim and object is to squander money as fast as it can be got rid of. He can usually do that himself, without a woman's help. What he seeks in a wife is an interested partner who will help him to save, not to waste, his money. But girls have the idea that it is man's mission and duty to keep a woman supplied with funds to gratify her spending mania, even though he has to steal it. And many a man has gone to prison for thefts committed to satisfy excessive demands for money by some woman he loved. She never that of asking him whether he could afford it, but only that of getting it, regardless of the sacrifice he was making for her indulgence.

And so it is with the girl who turns up her nose at the fourteen-dollar man. She does not seek for love in marriage, but simply for a legal provider to supply her with money, and to assume the burden of her support. She watches her chance for a victim whom she thinks has money enough to satisfy her wants, and then pretends to love him till she gets him in her net. And that's the kind of love that women are so anxious to return to in preference to economics. Comrade Kerr expresses the hope that they will raise the cost of marriage to all that they can get, and he may rest assured that they will see to it that there is more than bread and butter and tea in the bargain. He has told us that women seemed to care for nothing so little as for bread and meat, but that

they seemed to care a great deal about affectional starvation, and that if they could be assured of even bread without butter, and a little tea, they would forget economics and go back to love and marriage. But in his answer to my criticism he seems to have forgotten this, and is delighted to learn that women are no longer willing to marry unless the man is well off. Where, now, is woman's affectional starvation or desire for love and marriage? The fact of the matter is, the average woman of today has her heart so nearly stifled that hunger for affection has ceased to exist. She has so long surrendered love to the worship of fashion and mammon that even the prince who winks the sleeping beauty would fail to awaken her slumbering heart. As long as she is "independent" and thinks she can support herself, no man is good enough for her unless he is well off in the possession of gold. But when she has outlived her "independence" and attractions, and, like the prodigal son, has come to sour crabs and herding of swine for recreation, she suddenly develops a yearning for someone to love! Her hunger is so keen that she is willing to subsist on just bread and tea, if you will only feed her heart on love's delicious nectar.

And but wait till you are trapped and secured against escape thru the meshes of her snare. The prodigal son was repentant, but she is like the calm that precedes the coming storm. Her smiles are like the sun that steals a peep thru the clouds to delude you with the hope that it may shine for you all day. Her love is like the bland assurance of the spider to the fly, and he who ventures to believe her bids adieu to all his freedom. She assumes the right to govern you in all your private and home affairs, and orders you about as if you were a kid that she needed to be tied to his mother's apron string. She denies you every freedom and continually aims at making you a slave to all of her capricious whims. You that yourself a lucky man to win so rare a jewel, but now you find that you have bought an ugly, vicious, balking horse that you can not control or manage in any way you may try. She bites, she kicks and stombles, she runs you out of the traces, she runs away faster when you least expect it, she tears down all the stalls, she cuts away the manger, she nips and bites your every time you venture near her, and you never know for one brief moment just how she will act, or when her temper may boil over. And yet she was warranted by comrade R. B. Kerr to be as docile as a lamb, and so gentle and affectionate that even the merest novice of a husband could manage her with ease.

J. A. GILLIE.

The factory and mill are built by those who work them, but who must sell themselves for a wage to the men of labor have they built them and the great machinery for lessening the work of creating the necessities and comforts of life, and unitedly should they control, produce and enjoy the product of their skill and invention, and no man take more of the responsibility than his equal share. Then each man will be the social equal of his neighbor, none claiming to be greater or to be entitled to more of the social product than equity dictates. The workers in factory, mine, and on the farm, each requiring the product of the other's toil, will exchange on a basis of equity. Under freedom—Anarchy—justice will be impossible.—J. J. Fox.

If money is the root of all evil, no wonder that the United States senate is so evil, as they've got lots of the root.—R. P. Saw.

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OBSERVATIONS.

The proceedings in the Thaw trial thus far would seem to indicate that it is Mrs. Evelyn Nesbit who is being tried and not her husband. The prosecution is using every effort to show that she has lived a life of immorality and vice, and, therefore, the killing of White by Harry K. Thaw was unwarranted and unjustifiable. The defense is aiming to prove that Stanford White was the cause of Evelyn Nesbit's downfall and ruin and disgrace and shame, and that Thaw, even though alleged to have been insane at the time, was partly justified in killing Stanford White.

There are many funny, humorous and amusing, as well as serious, incidents in the legal proceedings of the trial. We are told that Evelyn Nesbit fell from innocent purity, and was "ruined" by Stanford White. But it appears, if the reports are true, that the girl was knocked down and kicked by society for falling. Evelyn Nesbit, like thousands more, fell from innocent, ignorant virtue into sexual knowledge. At least, this is what one is led to presume from reading the press reports. The reports in the daily press of the whole affair tend to make one conclude, or believe, that the moment a woman—old or young, rich or poor, educated or ignorant, no matter what race or color—commits her first sexual act, either in or out of marriage, whether it be committed voluntarily or involuntarily, whether for pleasure or procreation, from that moment the woman is "ruined".

The newspapers and anti-vice societies would have us believe that, if a woman has not been ruined before her marriage, she is certainly ruined (in the eyes of chaste prudes) on her "wedding night" and on the other hand they would have us believe also that man, sexually, can do no wrong, and can never be ruined.

The Thaw trial has aroused much serious, as well as humorous, discussion throughout the land. The American people do not seem to know that one of their infallible postmaster general's has said "that any and all discussion of the sex question is obscene. The only occasion for any talk on such matters is in the private conversation of a physician with his patients". When we see such ignorance and nonsense as this displayed by a high government official

whose business it should be to promote knowledge and not ignorance, what are we to expect from the young? It is just this—the lack of sex knowledge and our double standard of morality and our economic slavery—that, perhaps, led up to the killing of Stanford White and the Thaw trial. It may be that Evelyn Nesbit was a willing victim to White's advances and passion. It may be that economic dependence compelled the girl to be White's victim. Or it may have been her ignorance of sex that caused her to become his victim, if victim she was.

The real culprit to be tried in this Thaw-White case is civilization itself. The real criminal in the case is society's mis-conception of vice and virtue, and its false standard of morality. So long as we tolerate anti-vice societies and societies for the promotion of sex ignorance, under the guise of defending innocence and virtue, and so long as we have rich and poor people, masters and slaves, just so long will we have ignorance and crime, disease and debauchery, and insane jealousy and murder. I charge our prevailing ascetic customs and conventionalities, fostered by ignorance and law, as being the direct cause of the White tragedy and the Thaw trial. And whether Harry K. Thaw be judicially murdered by the state of New York, or who her he be sent to an in-ane-asylum, or whether he be set free, the conditions which produced the principals in the case will still exist and will continue to produce more such principals and tragedies. The social, moral, economic, and sexual problems involved therein will still remain unanswered and unsolved.

JAMES MYERS.

A CONSPIRACY OF CAPITALISM.

Twenty years ago, I lived thru the tragedy of the century. I saw brave, true men conspired against, imprisoned, tried by a packed jury and a biased judge, condemned, sentenced, and after more than a year of weary waiting, during which time many thrilling and dramatic events took place, I with others endured the agony of knowing that our friends were being put to death by legalized enactment. We lived thru it, but none of us were ever the same again.

Now I am witnessing again the conspiracy of capitalism to put out of the way men who are so courageous, so loyal, so devoted to humanity that they are dangerous to capitalist's plans and purposes. But must it turn out as that other tragedy did? Let us all unite in one eternal NO!

The times are different. The spirit of truth is abroad in the land. A million men know their rights where a thousand did twenty years ago. Even the popular press acknowledges that capitalism is the source of more crime than all other causes put together. The men who have ridden rough shod over the rights of Colorado citizens must not be allowed to finish their diabolical scheme. I do not believe the people of America will permit this non-trade wrong to be consummated. The protest of millions of good thinking men and women will stem even the gigantic powers of capitalism. Meyer, Haywood and Pettibone must not be sacrificed!

LIZZIE M. HOLMES.

It is a mighty dull day when some new graft is not uncovered in connection with the acts of our State officials or legislators. We are becoming used to it now, and the only interest aroused in reading the Sacramento dispatches is wondering where the next blow will come from.—Visalia Times.

RUSSIA VS. THE UNITED STATES.

C. G. Barr says, January 30: "The governments, the country, the working people, are so essentially different in every particular that there can be no proper comparison whatever between them. The utterances of Tolstoy were not applicable for the people of this country, and were not meant to be". Civilized, i. e., brutalized by gold, humanity is much the same all over the world, but the United States can lay claim to the worst brand, as I proved (January 19) because Americans brag so very, very much of freedom and their constitution. The constitution was framed with the express purpose of withholding freedom from the producers, and safeguarding the wealthy. No one can deny this if they have read why and how it was concocted, and the opinions expressed at the time of concoction.

Tolstoy, the lover of humanity, says "it is every man's duty not to serve as a soldier". He did not say Russian, but man, thus showing that he is an ideal Anarchist, and would be barred from this country. The United States government requires soldiers to butcher those who strenuously object to the orders of five men—the majority of the Supreme court—or, rather, the one man, the odd man of the nine members of the Supreme court, and this odd man acts oddly at times; to-wit, Shiras, to income tax—first he was with the masses, then on consideration, or for reconsideration, he was on the side of gold bags.

Barr refers to "education" in his Anarchy nightmare. Does he know that Anarchists would not kill anyone—except in self-defense—not even a weak T. J. P. who; their ideal is "treat others as you would be treated".

Professor Triggs, late of Chicago university, said "the trend of all modern that is toward Anarchism".

Brother Barr, you have undertaken a hard task. Try again to prove white is black.

KINGMAN JONES.

The foregoing was sent to the Boston Traveler, in answer to a letter which appeared in that paper by C. G. Barr defending the United States. "Oh", as the author writes, "I exceeded their limit of freedom, and entered their realm of fear, so they returned my mail with the intimation that the Boston Traveler would not be used to impugn the motives of the justices of the United States Supreme court".

THE FORCE OF FANCY.

Desire is the seed of things to come.

We get what we want if the want have life and vitality and persistence.

My desire I pass on to kin and kith, and the fangs of a million wante' burn out the old and the new spring into budding reality.

We have sin and sorrow and we become everywhere grows the desire that these shall torment our enemies.

And enemies realize because the seeds of enmity thrive in hearts that rankle with hate.

We have poverty and privilege and want because there is no desire big and strong and to do away with them.

When this seed falls into more fruitful soil the plants will grow fastly and their shadows pale and dwarf the cause of man's meager material necessities.

Everlastingly it is true that where there's a will there's a way. J. SEPH A. LABADIE.

MORE WAYS THAN ONE.

The high the hill
And steep the ground,
If we but will—
We may go 'round.

JOSEPH A. LABADIE.

COMPOUNDING WITH HIS CONSCIENCE.

Mr. John D. Rockefeller has given to the board of education the enormous sum of \$2,000,000 to be devoted to educational ends. This is by far the largest donation ever given by any man for any purpose, and it is not strange that the magnitude of the gift has dazzled the eyes and confused the moral vision of the recipients. We have no desire to be captious or harsh. But truth is truth and the fact remains that Mr. Rockefeller would have been a better citizen, a better Christian, and a better man, if he had left these millions in the pockets of the people to whom they really belong. It is better that he should give these millions to educational ends than that he should keep them during the short span of life that is ahead of him. But it were better far that he had never taken these millions by cruel, relentless and frequently criminal methods from their true owners. The robber barons of the older days were accustomed, upon the approach of feebleness and old age, to make reparation for their deeds of theft, violence and blood by building churches and endowing monasteries. They drove a thrifty bargain with their conscience, buying heaven with the earthly treasures for which they had no further use. Mr. Rockefeller proceeds upon the same plan. We refuse to be blinded by the glitter of the huge mass of gold he relinquishes from his evil gains, and repeat that restitution of these stealings would be better than any ostentatious gifts to educational bodies, and the next best thing to not having overreached, swindled, oppressed and ruined at all.—San Francisco Star.

"THREE ACRES AND LIBERTY".

Not since "Ten Acres Enough" and "Five Acres Too Much" has so entertaining a book been produced on this theme. It is much more practical than its forerunners, being written by a skilled writer, Edith H. Land, and edited by skilled gardeners. Were it not for the unimpeachable authorities quoted its statements as to the possibilities of the "Little Lands" for a living would seem fanciful. Price \$1.75 postage 18c. For sale by THE DEMONSTRATOR.

LECTURE SUNDAY NIGHT.

Mr. Alexander Herr will speak to the people of Home in the hall Sunday night at 7:15 o'clock. Be on hand promptly.

AN APPEAL.

Comrade I. Jameson, of Brinnon, Wn., had the misfortune to lose his house and contents by fire on February 25, and he asks the comrades to send him what money they can spare as a loan to enable him to rebuild his house.

"The trusts are going to make shoes out of all kinds of skins". "Not out of banana skins"? "Sure. They'll make slippers out of them".—Ex.

Church: They charge \$20 to go to Chicago on that train and \$22 to get back.

Gotham: Well, it's worth more to get back, isn't it?—Ex.

I. W. W. DEPARTMENT.

INTERNATIONAL REVIEW.

FRANCE.

The strike of the leatherworkers of Fougères is at an end, but it ended with a bloody tragedy. The wages have been increased and made uniform throughout the district, and the tariffs and agreements have been signed by the manufacturers and the officers of the unions. To secure the recognition of the union caused the hardest struggle. The manufacturers objected to this most strenuously, and stated time and again that they would never submit to it, but the solidarity of the wage-workers was stronger than the bosses expected, and they had to accept the inevitable. There was a big demonstration on Friday, February 17, to celebrate the end of the strike, the workers parading thru the principal streets of the little city. This manifestation of satisfaction by the toilers exasperated the son of a small manufacturer located in Cotteret, and about 10 o'clock that night, as comrades Morice and Mace left a coffee-house to go home, he fired three shots into the back of Morice, killing him instantly, and then he fired two shots at Mace, both bullets taking effect in the right hand, which was amputated later on to save his life. Both comrades are married, and are fathers of children of a tender age. More than 10,000 persons attended the funeral of Morice, and the feeling is very great over the deliberate murder of this union man.

The strike of the electricians of Paris, which threw the city into obscurity for the best part of two nights, has come to an end as abruptly as it began. Thru the intermediary of M. Dessezes, prefect of the Seine, the electrical companies have conceded the principal demands of the workmen in the matter of pensions and agree that they shall be placed on the same footing as the men employed by the city as regards hours and wages. The strikers went back to work on the 10th instant. At 11 o'clock the night of the 9th one of the electrical companies, with the assistance of a fireman, succeeded in generating sufficient current to light the central districts of the city and run the newspaper presses. Up to this hour the boulevards and the cafes have been but dimly lighted with Chinese lanterns, while at the restaurants the use of candles, stuck in bottles, presented a forlorn sight. The portion of the tunnel of the Metropolitan subway, on the south side of the Seine, which was inundated as a result of the strike, has been strongly timbered up to prevent falling in. The signing of this strike so quickly is the effect of early and determined action on the part of conscientious wage-workers.

BULGARIA.

The striking railway employees have all been called to do military duty and in that way forced to work, but by observing strict rules they were able to entangle the business of the roads, and official obstruction helped the strikers. After a hard struggle of forty-two days the government granted better wages and shorter hours. But the most important point in dispute the strikers lost—the right to coalition. A law was passed by parliament prohibiting state employees from organizing into a union, and the result is the federations of the schoolteachers, bank employees, and post and telegraph workers have been dissolved. The schoolteachers had a strong organi-

zation, twelve years old, and their funds were at the disposition of the strikers, and for this reason the government confiscated their funds. The government tried very hard to obtain strikebreakers from Roumania, Servia, and Hungary, but utterly failed, then they tried to press the machinists and metal-workers into service but also failed to get them to scab. As things now are in this little country there is a hard struggle ahead for the working people on account of the brazen inroads of capitalistic exploitation. Premier Petkoff, a recent parvenu, was the expert in legal devices to oppress his employes. The cable reported a few days ago that he was shot and killed by an unknown man while walking with another minister in the Boris garden in Sophia.

HOLLAND.

A conference of libertarian Communists and Anarchists is going to take place in Amsterdam in July or August. If there are any comrades in this country who desire to learn the particulars in regard to the conference they can enter into communication with J. Lodewijk, Corn. Antoniszstraat 49, Amsterdam, Holland. A special bulletin is published in seven languages for the purpose of giving information to interested comrades. Those wishing to get a copy should address George Thonar, Rue Laithean, 97 Herstal Liege, Belgium. The conference thus far is supported by the Federation of Libertarian Communists of Holland, Federation of Libertarian Communists of Belgium, Anarchist Federation of Germany, Anarchist Federation of Bohemia, and the Jewish Anarchist Federation of London. The object of the conference is to exchange views as to the best methods to diffuse the anarchistic philosophy and to make propaganda.

ENGLAND.

The revolutionary trade unionists of London have commenced the publication of a paper called "The Voice of Labor". It advocates direct action and advises the wage-workers to evade capitalistic tyranny, and to work for the complete abolition of all forms of oppression and exploitation and for the inauguration of a state of society which will insure to everyone a better condition of being and liberty.

ROMANIA.

The agitation among the farm laborers in the Botosani district threatens to assume large proportions. The peasants are aggressive, and are plundering estates and farms. They seem to be getting tired of producing wealth for the exploiters to live in affluence while they (the workers) are living in misery.

UNITED STATES.

The shipbuilders in the vicinity of Detroit, numbering several thousands, are on strike for better conditions.

The street car men in Louisville, Ky., after a hard struggle for five days, gained their demand for a ten-hour workday and twenty-two cents an hour.

The "rubber jack" have tied up all the mills in Portland, Ore., by refusing to work until their demands for shorter hours and more pay are granted. A mistrial was the result in the Steve Adams case, the jury standing six for guilty and six for not guilty. The trial of Moyer, Haywood and Pettibone has been postponed until the middle of April.

H. G. Shaugh, the Los Angeles railway mail clerk who was suspended from the service on a charge of encouraging discontent and insubordination among the employees by organizing them and collecting funds to influence legislation, in a reply, forwarded to the

second assistant postmaster general, criticizes a Los Angeles department head, enters a denial of all the charges, and courts an investigation. "Possibly I am to blame", he says in the reply, "for the inability of a Los Angeles man to handle his men. There is no human being that I have advised to do other than follow all instructions and regulations to the letter". Shaugh's firm in the conviction that his suspension was a retaliatory measure instigated by a department head in the service at Los Angeles, Calif. "I have violated no rule", said he, "and if I am removed from the service it will be by dishonorable means. If I am to be suspended for this it will appear that railway mail clerks are not entitled to the privileges of American citizens. Inquiry among the members of the Brotherhood of Railway Postal Clerks in Los Angeles found them loyal to Mr. Shaugh and the organization. "We will go on with the organization regardless of any action of the department. We will all stand by Shaugh", said one of the men.

A. KLEMESIC.

BIOLOGICAL INFORMATION.

THE MUTATION THEORY.

Now, if once it has been conceded that species originate from others by mutations it is then necessary to investigate what deduction must be made in regard to this process from the facts at hand. First of all we may conclude that mutations are formed by small changes which can produce a difference between two species or rather between two constant types. Of course, the differences are not very great. Differences, for example, between a horse and a donkey are not the result of a single mutation—there must have been a series of transitional forms, at present extinct. In the second place, we find the mutations to be constant and true to seed from the first; and they are not connected with the mother species by a series of intermediate forms, nor do they have to pass in their prime a stage of gradual development. Moreover, this formation of new species does not take place continually, but it is only from time to time that a species enters a period of mutability. For it is only in this manner that the theory of descent can be made to agree with the fact that the species have remained unchanged for centuries. Finally, it is concluded that new species did not originate in a single individual, but in a number of individuals, either at the same time or during a number of years.

We have to consider now a few of the advantages of the mutation theory. Since mutations appear fully formed from the beginning there is no difficulty in accounting for the incipient stages in the development of an organ, and since the organ may persist, even when it has no value to the race, it may become further developed by later mutations, and may, finally, come to have an important relation to the life of the individual. The new mutations may appear in large numbers, and of the different kinds that will persist that can get a foothold. If the time of reaching maturity is different from that in the parent form, then the new species will be kept from crossing with the parent form. The new species that appear may be, in some cases, already adapted to live in a different environment from that occupied by the parent form. The mutation theory assumes that the formation of new species is quite independent of its adaptive value in regard to the parent species. But after it has happened its survival will depend upon whether it can find a place in nature where it can exist and leave descendants. The destruction of the unfit, because they can find

no place where they can exist, does not explain the origin of the fit. If we suppose that new mutations and "definitely" inherited variations suddenly appear, some of which will find an environment to which they are more or less fitted, we can see how evolution may have gone on without assuming that new species have been formed thru a process of competition. Nature's supreme test is survival. She makes new forms, so to say, to bring them to this test thru mutation, and does not remodel old forms thru a process of individual selection. How different would nature appear to us if she were free to evolve all her potentialities! Finally, there is a great objection which has been brot forward against Darwin from the very beginning, which has never relented and which often has threatened to impair the whole theory of descent. It is the incompatibility of the results concerning the age of life on this earth, as propounded by physicists and astronomers, with the demand made by the theory of descent.

In spite of what has been said in favor of the mutation theory it is far from being satisfactory—explaining all the facts found in nature. Strictly speaking, the theory does not explain the origin of anything. We have seen the reason why Lamarck failed to establish the evolution theory was because the causes which have brot about the changes in the formation of new species, in other words, the factors of evolution as given by him—the inherited effects of use and disuse, the action of environment and the influence of conscious effort and willingness on the part of the animal—were not sufficient and strong enuf to support or to explain evolution or the origin of species. Now, how does De Vries's theory stand higher than Lamarck's "use-and-disuse" theory? To say, for example, that by a single mutation the child has been born with six fingers does not explain how the sixth digit came about. Nor does it explain the cause when a plant, say with a red flower, gives rise to a "mutation" with a brown or blue color; neither does it explain the origin of the different organisms resembling so strikingly various shapes and colors of leaves and many other objects. For they would have to appear either as single mutations, which is highly improbable, to be so perfect in construction, or else that, by a series of mutations, those organisms should have been directed to such perfect models without any external agencies. We have already said that De Vries's hereditary explanation—that characters are made up of elements, etc.—is identical with the old preformation theory, which is already been discussed, and certainly does not give a satisfactory answer as to how those changes are brot about. The natural-selection theory, as we have seen, does not stand the test any longer. Nor does the mutation theory by itself bring any light as to the causes working in nature in the formation of new species. If man is really such a curious animal, always searching for explanations even when there are none, would it not be reasonable to combine these two theories, perhaps together with the natural-aid hypothesis, and thus explain all the facts found in nature? There is no doubt, whatever, that evolution is a fact in nature. But as to the causes, or the factors of evolution, it is still a matter of dispute. De Vries's service to the evolution theory is, however, unsurpassed; for he opened a new field for observation, investigation and experimenting. It is to be hoped that, with the recent advancement of science, with the present vehemence for research, and the bravery, at least, of some of our men who fight every obstacle in the path for truth, that we shall in the near future be able to discover or to display the mysteries of nature.

OBSERVER.

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HOME, (LAKEBAY P. O.), WN., WEDNESDAY, APRIL 3, 1907.

BOSSISM.

It grinds its dirt into my rebel soul,
And moves my marrow's wrath to black revolt!
It leers its churlish face and grins in gale,
And flouts a mocking laugh at my assault!
I dash myself against its cruel barbs
And bleed disaster at its brutal feet!
I cry in anguish rare, in protest deep,
Entreat for help to kill this killing brute,
And free our limbs of bonds we mortals made.
We bind ourselves with ignorance, O kin,
A flash of sense and grit and soon we'd bosses shake!

JOSEPH A. LABADIE.

BRICKY BATS AND BATTY BRICKS.

I begin with a paradox: I do not believe in government and I do not believe in freedom. The statement seems to involve a contradiction of ideas, but if you will follow attentively I feel certain that it will run the gauntlet of the severest logic and the most unsparring philosophic investigation. In the first place, within the range of the visible and invisible worlds there neither exists, nor can exist, two things or principles antithetically unlike. When men first began to think, and by thinking I mean when they began to make philosophies, instead of regarding nature as a harmonious whole they regarded her as possessed of or dominated by two antagonistic principles—good and evil, Ormuzd and Ahriman, angels of light and angels of darkness, god and the devil. Within the brain of primal man the vast and varied world was but a moving picture. Like the child, looking upon the fleeting forms of light and shade the magic lantern throws upon the wall, he could not realize the possibility of so many unlike things being produced in exactly the same way. Naturally, he thought that there were different machines—gods, spirits, etc.—to make the different pictures—animals, plants and things—one for the dog, one for the horse, and one for the man. The mind of unphilosophic man inevitably assumes that nature is filled with a multitude of specifically creating causes. It is impossible for the savage, and even most of the civilized to realize that the nightshade and the wheat are produced in exactly the same way, and by exactly the same soil, the same atmosphere, and the same sunlight; and it is more difficult still for him to realize that as the rock falls the balloon rises, that the one descends and the other ascends in obedience to the action of the same force expending itself in exactly the same way.

The achievement of Darwin was the demonstration that all the varied forms of animal life are descended from some identical primitive form, which is to say that the genius of Shakespeare and the instinctively cunning of the snake can be traced to a common origin, identical germs of life, which, starting on their way of propagation thru endless time, evolved the varied inhabitants of land, sea and air. Without making a presentation of them, which would be a tedious thing extending thru a volume,

I assume the reader is familiar with the teachings of the evolutionists. Thus I need not explain what I mean by saying that I accept the monistic interpretation of the universe, and if you follow me in the application of the broadest generalization of atheistic monism you will, whether you agree with me or not, understand what I mean when I say that I do not believe in government and I do not believe in freedom.

Freedom is a pure negation. It is a thot symbol, and has no more of real existence than the geographical lines which belt the earth. Speaking absolutely and without quibbling, to say that a thing is free is to say that it does not exist! To illustrate: Take a brick. Separate it from everything else and we may call it a free brick. But yet it is only relatively free, for it is still the slave of gravity, of cohesion, of positivity, of impenetrability, and of everything that makes it what it is. Take the molecules which make up the matter of the brick and separate them and we may call them free molecules. Separate the molecules into their constituent atoms and we may speak of them as free atoms, but still they are the veriest slaves of all the attributes of matter that I have just named. A brick before it is placed in a wall and fixed therein with mortar may be called a free brick, just as solitary man before he enters society may be called a free man. But yet was not Robinson Crusoe the slave of his own nature? Could he depose the tyrant hunger? Was he not forbidden by the nature of his being to fly thru the air or to live in the water like a fish, and was he not also, like a convicted felon or victim of the czar, doomed to death? Thus when I say that I do not believe in freedom I mean that I do not believe that man can escape a despotic government of some kind, and, in my opinion, there are only two kinds of despotism—that of nature over man and that of man over man. I, for my part, unflinchingly submit to both.

If it were left to me I would at least experiment with immortality. I would never grow old, and never be ill. I would live without eating and without sleeping, and ignoring gravity and other cosmic conditions I would travel thru space at will. To the slavery that nature imposes, however, I submit without protest. I do not think it worth while to rebel, because I believe that nature is unchangeable, and could not have produced me in any other way than she did produce me. To the slavery that man imposes I do not submit, and can never submit, and when I say this I do not mean that I am revolutionary, that I am going to fight anyone. I mean that I am going to permit myself to be governed as little as possible. I can deceive my governor man, I can lie to him, I can defeat his intents by strategy, fraud and cunning, or I can try to persuade him that he is wrong, and that it were better for both of us to attend to our own affairs in our own way, each granting to the one what he asks of the other.

To nature I can do nothing but humbly and absolutely submit. There is no way to cajole, deceive, persuade or force her. She is a gigantic, unconscious machine. If I shout aloud "Oh, nature free me from your despotic control; cease to torture me with

the death of my loved ones; relieve me of this cancer or consumption, and give me the things which the heart most yearns for—health, happiness and immortality”—I get no reply. Notwithstanding all this I have no quarrel with nature. She is the czar, the monarch, the president, the chairman, the monarch, the republic, the social democracy, to which I unresistingly submit. But besides being enslaved by nature I also find that I am enslaved by man. I find myself a brick in a wall of universal despotism, not immovably mortared therein, but so nearly so that it is almost impossible to get out of the wall and on to the ground to be a free brick in so far as nature permits me to be free, which is not freedom indeed, but only a lessening of slavery by escaping from the wall and mortar. This simile of the brick, mortar and wall is not a factitious illustration, but it serves to show my conception of freedom in an abstract or philosophic sense.

I come now to speak of what I mean when I say that I wish to be free in a societary sense. In my opinion, it is as impossible to be free in a sociologic sense as in a natural sense. Free society is a contradiction of terms in so far as society relates to the individuals who compose it. The United States may be said to be free so far as England is concerned, just as the chattel slaves of one man may be said to be free so far as the man is concerned who does not own them. If I live a solitary life I submit only to the despotism of nature, but when I live in Chicago I submit not only to the despotism of nature but also to that of the laws and customs of this city and country. Here I am a brick in the wall of American society, and being a sentient, conscious brick I am very uncomfortable with the superstructure of plutocracy resting upon me. Looking about me I see millions of other bricks, in fact all bricks except the top row, in a like uncomfortable position, a condition which grows worse as the walls descend, until we find the foundation in a state of absolute misery.

Among this multitude of bricks there are a few who, besides bearing their burdens, think and find the chief thing they are thinking about is how to make themselves comfortable. They divide themselves into groups and each group has its thinkers. There are single tax bricks, socialist bricks of two or three varieties, republican and democratic bricks; the fellows down in the foundation all covered with dirt and the weight of the whole structure are Anarchist bricks. A single tax brick hearing me groan, says: "I'll tell you how we can get out of this. Let's make the top row get down. We'll have the mason—the government—lay a few rows of brick on them and keep piling them on him until he will be glad to get down. No, I say, I have about all the brick on top of me that I want. If you know of any way to make the top row get off, all right, but let them get off at once, otherwise leave things as they are. Groaning again, a socialist brick says to me: I have a plan. Let enuf of us socialist brick get out of this, pull the rest down, and build a new wall. All right, says I, if you will see that I get in on the top row. But if you are going to put me back in the middle where I am, I object, because it does not make any difference what kind of bricks there are on top of me. A brick is a brick, and that settles it. No, he says, there is a difference between a plutocratic brick and a scientific socialist brick. We are not subject to the law of gravity like the other bricks. You would be a free brick in the socialist wall. The top bricks would not press down upon you, but would help hold you up, to keep you from pressing upon the bricks below you. To all of which I reply by telling him I think he is batty! At last a philosophic-anarchist brick, or, as I prefer to call

him, an individualist brick, speaks up. His idea is to get himself out of the wall, and, loosening up the mortar of prejudice and custom that holds him, he finally falls to the ground a free brick so far as the wall is concerned, but a very lonesome brick. After a while he persuades a few other bricks to fall down. Now, said he, instead of building a new wall out of the same old brick, in the same old way, let's make a circle of ourselves, or arrange ourselves into any shape, so long as one brick does not rest on top of another brick. We are gregarious bricks, and need each other's society. We can get along better together than apart. But all bricks have a tendency to rest on one another, and we will agree that no brick shall lean on another any more than it leans on him. But who will enforce the agreement? exclaimed all of the batty bricks in unison. In answer, to which the speaker at once jumped on top of the nearest socialist brick and was promptly thrown off. He jumped on every one of them and every one of them threw him off. Now do you see, he said, who will enforce the agreement. Out of the wall you can not only throw off anyone who tries to get on top of you, but you can make it too dangerous for anyone to try to get on top of you. But if you permit yourselves to be solidly mortared into any kind of a wall you can do nothing but patiently bear your burden to the end. All of the political masons are alike. They build their kingdoms, republics, cooperative commonwealths and single tax systems alike—by putting brick on top of brick, with bottom rows, middle rows, and top rows; and it makes no difference who is on top, a brick is a brick! The batty bricks, however, could not see it, and they set about building another wall, in the erection of which a few crafty old gall-pressed socialist and single tax bricks got into the "copyright" hod and were carried to the top of the wall!

JAMES ARMSTRONG.

"BLACK HAND" OF PATERSON

AGAINST ANARCHISTS.

"Last Saturday, March 24th, we received the following letter:

"VIGILANCE COMMITTEE OF LAW AND ORDER.

"Paterson, N. J., March 9, 1907.

"Mr. Ludovico Caminita, 174 Twelfth avenue, City.

"Sir: You being the editor of the *La Questione Sociale*, the vigilance committee of law and order of this city, takes this method of informing you that we will not stand for the publication of a paper that tends to incite riot and dissatisfaction among the working element.

"You hurl defiance at the police of this city, for you know they must take legal steps to bring you to justice, but the vigilance committee of law and order will take you in their hands and teach you that the American citizens will not allow any foreigners to band together to take life and destroy property. This you have done, as a horrible example which shocked every law-abiding citizen of this country, was exemplified by your cowardly and dastardly act in the assassination of Justice Cortese.

"We have deemed it time to take action and we have got you and your libelous sheet under supervision and we will not tolerate one false step of yours or one action that has any intent to incite riot, whereby you can, thru your paper, create dissatisfaction and work people up to a point whereby you endanger life and property.

"This is a free country so long as a man desires to abide by the laws of this country, but the moment that you overstep the boundary lines, the vigilance committee of law and order will take your case in

their hands and we will drive you and every Anarchist out of this city. This city has become a byword of the entire world, thru your actions, and we propose to purge it of such an element and if possible regain our fair name.

"We are sending this letter to you as a warning, and do not think for a moment that we do not intend to carry out our purpose of making this city too hot for any of you or your tribe to live in.

"Yours truly,

"VIGILANCE COMMITTEE OF LAW AND ORDER."

"The above letter is an open proof that the Mafia is not in barbarous Sicily only, but it is here in Paterson as well.

"Madame Roland, a personage of French revolutionary fame, arriving at the foot of the scaffold, and looking at the statue of Liberty standing near by, said bitterly: "Oh Liberty, what crimes are done in thy name!"

"Every freethinker coming from Europe, arriving at the mouth of the Hudson, and looking from the quarter deck of the steamboat at the statue of Liberty can say bitterly: "Oh Liberty, what crimes are done in thy name by the American capitalist class!"

"In fact, a small group of loafers and spies—black hand—under the protecting wings of law and order, tries to violate the United States constitution in force of which every person who lives in this country has the inviolable right to speak openly his principles. But the vigilance committee of law and order evidently knows nothing about the constitution, or perhaps it knows, but it says like the governor of Colorado: "To hell with the constitution!" They will not stand for the publication of our paper, because it states the truth openly to the working people. This vigilance committee wants to pre-empt law and order, the law which injures the working class' rights in favor of the rich people, the order that the czar brot about in St. Petersburg after the massacre of thousands of workmen on bloody Sunday, then they send us a stupid and overbearing letter thinking to frighten us by menaces of expulsions and personal violence. Oh, what stupid persons the members of the vigilance committee are! Expulsion, prison and anything else are not enuf to shut our mouths, to break our pen, to destroy our principles.

"In spite of the above committee we reaffirm our principles. We are Socialists, Anarchist, revolutionists.

"We are Socialists because we know by science, history and experience that private property is a theft; that it is the only cause of the working man's misery; then the only way to secure economical liberty to all persons is the abolition of private property, and the establishment of common property.

"We are Anarchists because we know by history and experience that any form of government is dangerous for the majority of mankind, because it is the jealous and unfeeling guardian of private property.

"We are Revolutionists because we have learned by history, and our common sense tells us, that mankind never abolished old institutions and created new ones without revolution.

"For these reasons we believe that every person who stands for the present social system violates the law of nature; any person who stands for private property and government commits a crime, therefore we have the right, as an economical and political party, to propagate our principles like any other party. As the Republican, Democrat and Socialist parties have the right to express openly their ideas,

we have the right, in the name of liberty, to express our ideas.

"Political liberty and economical equality! This is our motto. Under this flag we live and work. The first amendment of the constitution says: "Congress shall make no law prohibiting the freedom of speech or of the press"; then vigilance committee, police or no police, expulsion or no expulsion, prison or no prison, we will continue to use our right of free speech and free press. If our enemies desire to use force and violence against us, they may do it, but we do not mind that. As thru the holes of our battle-tattered flag and the smoke of combat passed the vivifying rays of the sun, so thru our sufferings and endurance passes our faith in the triumph of truth and shines more and more brilliantly.

"LUDOVICO CAMINITA."

The foregoing, taken from *La Questione Sociale*, was sent to THE DEMONSTRATOR by comrade Caminita with a request that it be published.

HER OPINION.

What Home means to me, and when I say Home I mean the individuals composing it, they have come from the frontiers of all lands—from the sunny clime of Italy, from Russia's ice-clad mountains and plains, from the north and south, and from the far east—to mingle with their comrades on the wave-kissed shores of Paget Sound. If love is the divine passion that binds characters and homes; that makes life worth living and expressing; that gives more value to human life than all else, then Home stands for that.

Society's confines are too narrow for the man and woman who want to be natural. The love of the Home comrades goes out over mountain and sea to all nations of the earth. Their love is as wide as the universe and as supreme. Above all creeds, beyond all bounds, their love extends, above all rises the man.

It is times there seems to be a commotion among the vibrations of harmony, or a fermentation of discontent, at the seeming slowness of our progress along the road to freedom, don't let us lose sight of the truth that all good things come to those who live, or work, for the good of all; that no thots for good are ever lost or wasted; that there are no greater or more important questions to settle today than there always have been or will be, nor than we have the power to solve; that this system we so glibly denounce is as much a part of our making as that of the other fellow, without harming others, and it is as much our work, as we as the other fellow's, to assist in doing away with blind creeds, dogmas, superstitions and mental errors and to work for the evolution of the race. We can never answer consistently the question whose fault it is until we have done our utmost to abolish every obstacle or hindrance in our way toward eternal progress; how many of us can answer that question satisfactorily to ourselves. It is the height of folly, if we claim to be in the least intellectually hospitable, to blame anyone, for we never can know the road or the distance they have traveled; they may have come from farther away than we. Let us try not to take away more than we can give. With all the love at my command I lay this little tribute upon the altar of our lives, hopes and ideals.

GERIE VOSE.

Pat: Of'd write to Calahan fer a job if Oi knew his address.

Mike: Pny don't yez write to him an' git his address?—Judge.

THE DEMONSTRATOR

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FROM A "WEARY TRAVELER".

The following is the greater part of a private letter, and is published because we think it will be interesting to most of the readers of THE DEMONSTRATOR, and because the views of the "weary travelers" in regard to Home are relished by those who are left behind:

THE DEMONSTRATOR came this evening and I eagerly turned to read the "Home News", but alas! I found none. What is the matter? Have the innuendos all gone fishing? You might, at least, tell the weary traveler how many fish, if any, are being caught, or whether the fishing is good. I know there is surely some one there who is able to write up something of the movements at Home once in two weeks. We who are compelled to be abroad enjoy dutifully the visits of the paper when we hear from the friends and neighbors thru its columns. The learned (?) articles do not fill the aching void. I heard a wail from Canada last week about the dearth of "Home News". Even Sadie's article about all of you being angels was enjoyed; and as for "Our Paper" articles they were too good to last long. Too bad you could not have printed more of them. I believe outsiders relish knowing something of the variety of ideas in vogue at Home; and as for the wanderers from Home, well, they enjoyed them beyond a doubt, since knowing the writers personally they could see much of the undercurrent of that, which does not usually appear. However, I will say no more about this lack, but sincerely hope it may be remedied.

I feel called upon to say something about Mr. Gillie's last two articles. Unfortunately, I have so carefully laid aside, or unintentionally sent to a friend, the paper containing the next to the last article—the one from the reading of which I am led to believe that he offered to share his bed and board with some woman who did not take kindly to his proposition, because it evidently did not contain any of the shrewdness to suit her. Mr. G. has written some fine articles for THE DEMONSTRATOR, and I had that quite well of him thru reading those articles, but these last two incline me to think there is a non-anarchistic streak in him that needs his careful attention. It is on record that since the beginning of the race woman has done her full share, and a good

many women think more than her share, in bringing the race to its present state. I'll confess when I take up the daily papers I don't feel very much "stuck up" over the state of affairs, but I suppose one must make allowance for the material at hand. Joking aside tho can Mr. G. wonder at the woman having an eye to the main chance when she sees the action of the men with whom she is associated? I deny that women marry or live with men only on account of the dollars they possess. If that day has dawned it is because she sees in freedom her ability to live her own life with less contention, and also her ability to earn upwards of \$14 a week, all for her own use. Woman may be looking upon marriage with a different idea than formerly. She may see it brings her responsibilities she does not care to assume, since, too often, the whole of them fall upon her. In today's Tacoma Ledger I see seven divorces granted, for drunkenness and desertion, to women who are given the custody of from one to three children; only one asked for alimony—\$20 a month. Now, I take it that if these women had not united themselves with a \$14-a-week man they would not probably have had to lose part of the earning power of the man, but would also have been without the additional care of children. It is time that women hesitated to assume burdens which will bring greater burdens upon them. If the law, which is made by men and worshiped by most of them, will not hold a man to his duty to help provide for his helpless children, what can you expect from men when only honor holds them?

"Man to man so often unjust
Is always so to woman".

By the way C, where does this man live that he meets such women as those he rails against? Surely, not among living, loving, vital women! Every line he writes indicates his ignorance. Do you suppose it possible he is railing at the whole sex because one woman showed her wisdom (as evinced by his last letter) in "turning him down"? Do women ever lose their power to attract? I will not grant it. Youth may pass, but the charm of maturer years is here, and, from the earliest history we have been shown the power that lies in the maturer years. Today is full of the work of the mature woman. Her affections are strong and more poised; her sympathy is greater; and her understanding of life is broader. She is more companionable, because she is more thoughtful and more helpful, and because she is less selfish. Her zest in life is greater because she has learned to gauge her capacity and the capacity of her companions. Last of all times does she feel the need of fleeing into the arms of man when the years are upon her, for if it is at home she wishes she is able to make a better one than man can give her and be more comfortable in it. No need "to bite, kick and stumple, and show an ungovernable temper", if one is left free to do as one pleases. In a home where there is no "boss" her temper and tongue are probably as guarded as her male companions. After all is said, is there much difference in the sexes? I know it is the fashion to make either angels or devils of women; but, after all, they are human beings only, and when they are looked upon as human beings, and not as a sex, they will be better appreciated. I believe this time is approaching. The great discussions now going on relative to marriage, divorce, and the sex problem in general, all tend to place woman in a better position in life. The sooner both woman and man realize what union in or out of marriage means to the children the better it will be for the race. If they could count only on

themselves in an union there would be a vast difference in their lives, but, fortunately or unfortunately, there are other things to be considered, and the children must be expected and provided for. If the woman can be made to realize that "bread and butter and a little tea" is very unwholesome food for a nursing mother she will wait, until eggs, vegetables, and a few other necessities can be commanded. Not only must the body be nourished, but other departments of being must also be. The mind should receive some thot and the affectional nature needs food—yes, bread and cheese, with plenty of kisses, makes a most excellent food. Love, aye, that is the diet that both men and women thrive upon. Given that in abundance, and what will not both men and women dare! What will not a man strive to accomplish when love beckons him on? Men may rail against the sex, accuse them of being mercenary, and call them by harsh names, but a thoughtful man knows what a woman will venture to do when love calls her. Farewell, brother Gillie; go study woman some more. It will do thee good!

Do you know, C, it's a hard matter to be an Anarchist. I don't know that we should label ourselves by any name, for as soon as we do then we should be it, or at least try to be it. The new reader of THE DEMONSTRATOR puts the standard high. How many of us are near the goal? In spite of ourselves, we try to hold those near and about us in slavery to our ideas. Even at Home, that supposed hotbed of Anarchy, we find ourselves bound by other's ideas of things, so how can we expect out in the world to find freedom-loving people. We don't free ourselves, how can we free others? Saves to our own ideas, we, unconsciously and consciously, try to make slaves of others. I would not say "a majority" but all of humanity "are selfish, narrow, contracted, uncharitable and ignorant". That is a sweeping assertion I know, but we belong to the race, and there are precious few of us many steps beyond the sum total. We may look at our brothers and sisters and, judging them, think ourselves better than they, but "we are all of a piece". However, thank heaven, there is a great gain made when we have a noble ideal, even if we have not reached the goal. The fact that we have a desire to reach it is saving grace for us. It is no use to deride government, for government is ourselves. It is not something apart from the people. When rulers cease to be necessary the forms will drop away. Whatever we have today belongs to us. Toys we must play with. At a later stage we will drop these toys and take up something better. If Socialism, promising much, comes in its turn it will be used until something better, or something more promising, comes along. Anarchy will have its turn after a time, but it will be a long time from now; for however much we prate about freedom, call for freedom, sing of freedom, we don't want it bad enough yet. When we do we will get it. The sincere desire of many will bring it. Sometimes I feel that, in a certain way, Home has retrograded. There is not the freedom there was in earlier days. Too much commenting and unkindly talk about each other; too much trying to hold the individual to the way of the whole; too much grouping, and not enough of individualism; yet it is what we want, or we would not have it. When we get strong enough to live our own lives independent of the wish or will of others we will do it "tho the heavens fall". It means at present ostracism to do so; and that's strange at Home, isn't it?

Well, I've written my mind on a few things. Now get after me. I don't want to stagnate in this place.

We think Home has a few things to contend with. Mr. Dade thinks public improvements is one of them, but this place has more things to learn and also a few things to contend with—public improvements is one and a number of sad ones another. Being a lover of freedom, I don't say a word against the saloon, for I suppose there is a demand for them, hence they exist; but I do protest against the individual, heavily laden with beer, etc., puffing his foul breath into the air I have to breathe; there's where his rights infringe on mine. Mr. Dade's desire for government reminds me of the old story of the frogs who wanted a king. A stork was given them, who proceeded to make his daily meals of them, whereupon they found their last state was worse than the first. I'm afraid Dade would be in the same box. Eh?

NEWS.

Nathan Levin has had a nice wire fence put around his place.

Nellie M. Mastick is visiting Ivy, her daughter, for a week or two.

Olivia Shepard, who is now residing in West Seattle, has sold her improvements in this place.

Sadie Magoon, after a threatened and uncertain illness, came down with measles and is confined to her bed.

Mrs. L. Verity, after her third visit to St. Joseph hospital, is feeling better. She is able to sit up a good part of the day.

The Cahn brothers, of Chicago, who were visitors here the past two weeks, have bought the Simons ranch near Longbranch.

Henry Snellenberg, a visitor from San Francisco, is negotiating for the purchase of seventeen acres of the tract locally known as "Maryland".

John Burch has had his home painted, adding much to its appearance. John says there is something lacking yet to make the home complete.

The "Key to Lakebay", as the John Talbott place is known, has been purchased by George Crowe, who sold his improvements here to Ed Krause.

Home is becoming famous for its poultry industry. About a dozen incubators are running in full blast. Kitchens, sittingrooms, and bedrooms are none too good for the feathered infants.

Messrs. Lerner and Wolf announce the close of their badly anticipated "Commune Farm" deal. Theories are idyllic; practical experiments are realities; a vast gulf between. Better to have tried and failed, tho, than never to have tried at all.

Warren Sawyer, of Chicago, is here looking up a location whereon to settle. He expects his parents and brother to join him later on. In the meantime he is stopping on the Mastick ranch, three miles from Home.

Mrs. MacDonald, mother of the Truth Seeker editors, expects soon to join her sons, who have written her to make her future home with them. She is an old freethot veteran and propagandist. Her many friends here join in wishing her joy in reuniting with her sons, and in her new home.

Bessie Ostrom, after a visit of two months in Home, has returned to Seattle, preparatory to returning to her home and family at Enterprise, Kan. On leaving she remarked her "visit here has been one of the happiest events of her life; a place of education and growth". It she carries with her the wealth of fond memories she leaves behind with her friends her days will be pleasant ones, indeed.

I. W. W. DEPARTMENT.

INTERNATIONAL REVIEW.

ROMANIA.

The rebellion of the farm hands and tenants is assuming the form of a genuine social revolution in some parts of the province of Moldavia, Roman Patna and Jassy districts, and these places are now the centers of expropriation and destruction. The minister of war, General Manko has ordered the mobilization of four additional regiments at Jassy, where 12,000 troops have been concentrated. The artillery is encamped on the principal street and shops are closed. It is reported that 40,000 or 50,000 peasants are ready to attack the place. Copies of a manifesto were distributed yesterday accusing the government of responsibility for the recent disorders and advising the people to take the law into their own hands. The author of this manifesto, the procurator of Vaslui, has been dismissed.

A bloody encounter between peasants and military is reported from Galatz, where, Sunday, March 24, the troops fired on the peasants, killing 200. From Vaslui it is reported that bands of robbers are marauding. The leaders of these bands have assumed the title of "general", and contributions are being levied from all villages and farms.

On Thursday, March 21, 500 peasants tried to invade Michirelin, despite the fact that there was a sufficient number of Roumanian troops in this town to stop the rioters. The peasants at first took the upper hand because the soldiers, acting under the pretext of the town, were not permitted by their officers to open fire. In the face of the monaces of the furious peasants, however, some of the soldiers did fire, against orders. This volley killed fifteen of the rioters and wounded forty-five whereupon the peasants withdrew.

A more successful attack was made at Vaslui, to the south of Jassy. Here a body of 2,000 peasants forced their way into the town. The prefect did not have sufficient troops at his command to stop the infuriated countrymen. He stood by a helpless witness while the rioters in an incredibly short space of time plundered practically all the buildings on the three principal streets of Vaslui and set them on fire. The peasants had looted freely and then completed the destruction. The prefect sent in a hurried appeal for reinforcement and the peasants, ignorant of this step, remained in the town until the soldiers arrived. Then ensued a serious fight in which the soldiers won. Twenty rioters were killed and many were wounded. The commander of the troops, Major Calori, sustained serious injuries.

The measures proposed by the government to meet the demands of the revolted peasantry and end the civil war which is devastating Moldavia and Wallachia were announced in the Official Gazette, of March 27, in the shape of a proclamation issued in the name of King Charles. The proclamation appeals for the patriotic cooperation of the people to secure the reestablishment of tranquility, and announces that the sovereign has agreed to the immediate suppression of some of the heavy taxes, while hereafter the land will be cultivated by the state or leased direct to the peasants. None of the larger syndicates, hitherto engaged in farming vast tracts of land, will be allowed to hold more than 8,000 acres. The document also gives notice of the introduction

of laws to ameliorate the condition of the peasantry, facilitating the raising of money to pay rents, reforming the taxation of small holdings and revising the terms of the agricultural agreements which at present practically enslave the peasantry.

The Roumanian laborer has been a soft mark for all schemers and speculators, and especially an easy go for the landlords. The natural resources of the country are many, and it is endowed with a very fine climate. The limitless greed of the exploiters so exasperated the hungry and weary producers that they are now trying to even up things. The trouble has been brewing for over six years, and the Social Democrats have done all they could against the rebellion, and are in alliance with the government, which has persecuted the intrepid, radical and anarchistic agitators. The time has come for radical changes in fair Roumania, and the rebels the world over will hail the Roumanian revolution.

ITALY.

In the province of Calabria a strong agitation is going on against taxation, public demonstrations are being held in almost every community. In Firmo the soldiers fired on the protesters killing three and wounding ten. At Bizzocci the manifestos destroyed all the office furniture and tax registers by setting fire to them. In Boyano the gendarmes arrested a number of manifestants and the crowd became angry and gave the over officious gendarmes a good thrashing.

In Verelli, province of Piedmont, 50,000 men are on strike in the ricefields.

GERMANY.

Comrade Lauter (editor of the Revolutionair) and comrade Shauf, of Crefeld, have been arrested for printing a handbook for soldiers which did not suit the taste of the kaiser and his hick-pickets, altho ornamented with his double-headed animal and the imperial colors. The handbook gives information on militarism which may open the eyes of some "patriots", and so is declared "dangerous to peace and order". The Vorwaerts, the leading social-democratic organ, is full of denunciation against our comrades, and insinuates that this anti-military pamphlet was printed with money furnished by the police. German Social Democrats are getting decidedly "scientific"—in poisoning the kaiser's boots which kicked them during the last election.

RUSSIA.

Here are some figures given out by one of the revolutionists now in jail as to the number of sacrifices made by the revolutionary element for the cause during 1906: 1,100 killed without being judged and 1,640 wounded; 1,760 killed after judgment and over 200 killed and 350 wounded in a haphazard way; 35,000 deported without being judged; 150,000 arrested; 40,000 killed and wounded during insurrections and manifestations; 2,029 condemned to hard labor; 783 condemned to imprisonment for life in Siberia; 9,412 condemned to ordinary prison; 732 editors and journalists sentenced; 565 newspapers suppressed.

During the persecutions were found: 1,100 bombs, 1,792 kilograms of powder, 200,000 cartridges, 150,000 firearms, twenty-one chemical laboratories, 110 printing outfits.

On March 24 Pobedonostzeff, ex-procurator of the holy synod, passed to the great beyond. This consummate hypocrit and scoundrel, with his power of a Catholic pope and his inexorable determination to maintain the old despotism at any price, caused the

ruination of thousands of the noblest inspirations of young Russia. Loyola now has his partner.

UNITED STATES.

The strike of the saw-mill employes in Portland, Ore., was broken on March 24 by the employers succeeding in getting some of the skilled workmen to return to work.

The strike at the Tacoma, Wn., smelter brot about the formation of an union, with 250 members, which affiliated with the I. W. W. A few men went back to work for an increase of fifteen cents per day, but the union men are still out.

Hugh G. Saugh, the organizer of the Brotherhood of Railway Postal Clerks, was dismissed from the railway mail service on March 25. Saugh was employed in Los Angeles and was suspended two weeks ago, and ordered to file a written statement giving the reason why he should not be removed from encouraging insubordination among the clerks and with having collected a fund for the purpose of influencing congress to raise the wages of the clerks. Saugh filed the statement as requested, and the answer came March 25, in the shape of a removal notice.

A. KLEMEVIC.

"THE RIGHT KIND OF FREELOVE".

As comrade Kerr believes that it was not the ordinary free love and marriage discussion that interested women at the meetings he refers to, but the kind of free love that was preached, I will try to convey some idea of the "ordinary" social free love that was advocated in San Francisco all of ten years ago, and which the women rejected and avoided, because it was too radical. To begin with I will give the substance of a marriage contract which I introduced, and which my wife and I maintained until her death. It was not as radical as comrade Kerr's free love union would be, and which he says, interested crowds of women, yet it shocked the women of our time so that they thought it a disgrace to be seen at our meetings. The agreement I proposed was termed "The Legal Free Love Union" and the following is the contract:

"Articles of agreement made this day of — between — and — witnessed as follows: That the parties to this agreement having chosen to assume the mutual love relations of a free and voluntary union, and disclaiming all belief in any sanctity or virtue in the rites of either church or state consistent with, or sanctioned by, the moral laws of nature, and recognizing desirable, gratuitous and unbidden love attraction as the only tie that should unite or hold the sexes in marital relations, it is hereby agreed that our union shall be governed exclusively by the following declarations.

"First, that we acknowledge the legal form of marriage only in compliance with established laws and customs, and not as recognizing any virtue or shield of purity therein; that we together, in advance, renounce, disown, disclaim, repudiate, reject and abjure every legal, social and religious claim, title, right, privilege and authority in relation to our union with which the church and state invests the parties to a legal marriage; that we hereby relinquish all demands and claims, of any nature whatsoever, pertaining to domestic duties, marital rights, financial matters, personal freedom and social enjoyment, and agree to abide entirely by such mutual conduct as each shall voluntarily assume and freely extend to the other.

"Second, that each hereby concedes to the other

the same individual right to the enjoyment of the independence enjoyed before the union was entered into, and under no condition or circumstance restrict or interfere with the other's choice of personal freedom, social relations, companionship or happiness.

"Third, that neither requires of the other the making of any of the usual vows, pledges, or promises of obedience, constancy, fidelity or submission which it may in the future be impossible to fulfill, and which the spirit of love in freedom would neither seek nor demand.

"Fourth, that as we have acknowledged free, untrammelled, mutual love attraction as the only moral law recognized by nature in the union of the sexes, it is hereby agreed that this union shall continue only while and so long as mutual love exists; and that in case the mutual attraction constituting the only ties acknowledged in this union shall at any time in the future cease each will grant the other unconditional freedom and relinquish every legal and domestic tie without contention or protestation.

"Fifth, that in the event of this union being annulled, or dissolved, it is furthermore agreed that neither party will resort to any of the legal measures, which the marriage laws afford, to coerce or force the other into any unpleasant concessions, responsibilities or obligations which could not be freely and voluntarily assumed, and that whatever claims the marriage laws allow, pertaining to either alimony or any other compulsory financial assessment, are hereby absolutely and unconditionally waived.

I trust it will be seen by the above agreement that we not only advocated untrammelled freedom for woman, but absolute and unbiased equality for both sexes. But the trouble was the women were much more determined to own their husbands than the men were to own their wives. And while the men openly declared that they were willing to give their wives every freedom that they themselves desired, there was scarcely a woman present who was willing to give her husband any freedom at all. I even know of one woman who accepted the above agreement, but who in less than one month after their marriage, warned her husband that she did not propose to have "some other woman come between her and her husband", and that if he desired the society of some other woman he might go whenever he wished to, but that he couldn't ever come back to her. Of course it will be said that they should not have been legally married, and thus empowered to own each other, but I contend that all such women are selfish, jealous, spiteful cats, in any union, whether free or legal.

As to the public support of children I reserve my answer for another article, and refrain from occupying space in this as I have aimed at only a very brief outline of "the right kind of free love", and the freedom women reject.

J. A. GILLEN.

CORRECTION.

In the poem on first page of last issue in the seventh line it should read "Titan" instead of "Titian", and in the twenty-ninth line it should read "minion" instead of "million".

If we had more men with "pu-h", and fewer with "puls", this country wouldn't have so many rogues. —R.P. S.W.

"But do you never pause to reflect upon the joys of being morally right?" queried the consultant. "Of course, of course," replied S. orator Grabbill. "But I find it more profitable to exercise due care not to be financially wrong". —Ex.

ARROWS OF WIT.

The "earthquake dance" is the latest ballroom novelty. Unlike its namesake, it is said not to be shocking in any sense of the word.—Yuba Independent.

"Sure Murphy was wrong, an' he knowed he was wrong an' he owned up like a little man". "Did he, now?" "Yis; but he licked the other man fir-ret!"—Pack.

Mr. Sipp: Young man, how dare you swear before my wife?
Boy: How did I know your wife wanted to swear first?—Ex.

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THE DEMONSTRATOR.

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HOME, (LAKEBAY P. O.), Wn., WEDNESDAY, APRIL 17, 1907.

THE RELATION OF THE TEACHINGS OF CHRIST TO MODERN SOCIAL PROBLEMS.

Delivered by J. A. Labadie to the Business Men's Bible Class of the First Congregational Church, Detroit, January 27, 1907.

It is with hesitancy that I approach the subject which you have assigned me for today. How you expect I should have any opinion worth your consideration, is more than I know, when the men and women of deep learning have written and contended for lo! these hundreds of years, evidently not to your satisfaction. That you should be doubtful of the words of men who have devoted their lives to this discussion, on the one side and the other, and turn to a simple, unlearned workman is evidence that you either are looking in every direction for props to your own opinions, or are earnest seekers after truth, willing to accept it from whatever source it may come.

Whether or not Christ's teachings have any bearing upon the social problems of our time may be better determined if we first inquire what are the leading or more pronounced theories advanced for the amelioration or cure of the alleged evils complained of.

Now, what is it that people seem to be dissatisfied with? On every side we see wealth, the things that contribute to human comfort—houses, clothes, food, means of transportation, institutions of learning and amusement—produced as they never were produced in the world before, and so badly distributed.

It has been said, with what degree of accuracy I am not prepared to say, that there is \$90,000,000,000 of wealth in the United States.

Dr. Chas. B. Spahr, in a book published in 1896 called "The Present Distribution of Wealth in the United States", says that seven eighths of the families own but one-eighth of this wealth, and that one per cent of the families own more than ninety-nine per cent of it.

Mr. Thomas G. Shearman says that 14 per cent of the population own seventy per cent of the wealth; 92 per cent own twelve per cent; 89.4 per cent own eighteen per cent; that 25,000 persons own one-half of the wealth of the country; that all of the wealth is practically owned by 250,000 persons, and that, at the present rate of concentration, 50,000 persons will, in thirty years, own nearly all the wealth of this country.

In 1890 Mr. G. K. Holmes, expert statistician, said

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In New York City 1 800 firms and individuals owned most of the land on Manhattan Island; 95.1 per cent of the homes in New York are rented, 88.9 per cent in Philadelphia, 85 per cent in San Francisco, and only 31.8 per cent of families in America own homes, and the percentage is decreasing. In our own beautiful Detroit only about twenty per cent of the houses are owned by their occupants. Tenant farming is on the increase. Land monopoly stretches its brutal grasp clear across this country.

The American workman, it is said, produces \$2,450 of values annually, and gets on the average \$487. Whether these figures be true or not does not matter much, as everyone who does not go thru his daily life with his eyes shut sees there is something wrong in society, and everyone, whose conscience has been pricked, or whose interests have suffered, hopes this wrong can be righted; and a growing number believe it can be righted, and not a few know just how to right it.

The trades unions have taken very practical steps toward social-economic betterment. They have no far-reaching program, but leave the problems of the far future to the far future for solution. Their purpose is to deal with such questions as come to them from day to day, and deal with them as best they can with the light which experience and immediate circumstances provide. Being composed of human beings, full of frailties and fallibilities, it is easy enough for those who have no shortcomings to find fault with them and flay them with frantic fatalities. The union men see the oneness of competition, and band together to obviate some of its more brutal results. They know there can be no real competition when one side owns the means of employment and the other owns nothing but its power to work. They find themselves between the deep sea of capitalism and the devil of want and starvation. If they band themselves together they can drive a better bargain with those who would use them in their business.

The power of numbers and the cupidity of the capitalist class work to their advantage, and they are therefore able to reap a little more of the harvest which they have helped to sow. The more intelligent union men realize that the employer has his difficulties as well as they do themselves, and are, therefore, willing to grasp hands and work together

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Boy: How did I know your wife wanted to swear first?—Ex.

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against the common foe; this foe, expressed in one word, being usury, represented in the form of rent for land, and interest on money. The unions believe that when women do the same work as men do, and as well and as much, they should be paid the same wage; and, as a means of protecting those who are incapable of guarding themselves, they would take the children of the land under their protection and prevent the sweeter and the factory boss from wrecking their young lives. Are any of these aims antagonistic to him who whipped the money-hangers and said "suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven"!

Then there are those in the two largest political parties in this country who vie with each other in adopting laws regulating the rates charged by transportation companies, restraining the liquor traffic, controlling all sorts of evils. They look to the law to correct some of these minor evils—and many of them wink the other eye when the evils are not corrected. Nearly all the people can be fooled nearly all the time.

Then comes the Singletaxer, who sees in land monopoly the paramount wrong which the working world suffers. He points to the vast amounts which accrue to the landholder with no effort of his own; how rent increases and the value of his land goes up, tho he may be a drunken loafer, an inmate of an asylum for imbeciles, a prisoner in a penitentiary, or a sharp speculator in other people's necessities. "That alone is wise which is just; that alone is enduring which is right", said Henry George, and then he writes his epoch-making book to prove that the present system of land ownership is neither wise nor enduring. And you, Christian men, who hope to justify your social theories by the teachings of Jesus, let me quote to you what the author of "Progress and Poverty" saw when he had nearly ended his task: "I have in this inquiry followed the course of my own thought. When, in mind, I set out on it I had no theory to support, no conclusions to prove. Only, when I first realized the squalid misery of a great city, it appalled and tormented me, and would not let me rest, for thinking of what caused it and how it could be cured. But out of this inquiry has come to me something I did not think to find, and a faith that was dead revived."

Mr. George and his followers believe those periodical depressions which industry and commerce suffer, and the checks to production and the earnings of labor and capital, are due primarily and principally to the advance of land values which now go into the pockets of landowners. As a means of relieving the distress that follows from this wrong the Singletaxer would take by taxation for social uses the value in land which arises from speculation, and abolish all other taxes, leaving laborers and capitalists free of the incubus of landlordism.

With more revolutionary demands comes the State (or authoritarian) Socialist. He sees that not only the value of land is caused by society but that the value of all things comes because men move and live and work together. He therefore goes further than the single taxer in his method of preserving to the useful workers of society the results of their indi-

vidual and collective efforts. He sees in monopoly and the methods of the modern commercial and industrial combinations the means to the end, and so he would have society thru the state monopolize all the means of production, all the means of transportation, all the means of distribution—make of society one vast, all-embracing cooperative monopoly, the managers to be chosen by the different departments thru the ballot box. Private initiative, private enterprise, private commercial, industrial, educational, and recreational institutions shall be crushed out by the stern hand of the law. The state is to be a mammoth machine thru which peace, plenty and happiness are ground out for all who choose to partake of its blessings. The individual will be compelled to work in the government industries or not work at all. He will be forced to go to state theatres or deny himself such amusements. He must ride in state cars, buy in state stores, work on state farms, and the logic of it is he must go to a state church, and have his children reared in state institutions. Instead of striving to free the individual from institutionalism, he would have the individual absolutely the child of the state. This extreme phase of state socialism, it is encouraging to note, is gradually giving way to a more liberal one, and tho the Singletaxer is pleased to call himself an individualist, he is fast coming closer to the State Socialist who is advancing towards him. We may before long see them meet, as the tendency on the part of the singletaxer is to increase his demands for governmental activity, and that on the part of a large portion of State Socialists to forego some of the demands made years ago.

Here is a school of Christian Socialists who accept the doctrines of collectivism, but who would have the church substituted for the state, and have the church become an industrial brotherhood. This, it would seem, is a sort of offset to the materialistic and non-or anti-christian attitude of a large portion of Socialists thruout the world.

Then comes the most revised and the least understood of the revolutionary cult—the Anarchist. He represents the libertarian wing of the great body of Socialists, and makes freedom the means as well as the end of his philosophy. Unlike the State Socialist, instead of increasing the powers and functions of the state he would gradually, but as fast as can be done, reduce it to its smallest possible proportions, in the hope that it can be abolished entirely. He looks upon the state as the one great barrier to social freedom and commercial and industrial equity.

It may be well to note, in passing, that the formulators of State Socialism and Anarchism did their great work about the same time. It was along in the latter '40s that Karl Marx, in Germany, wrote his great book entitled "Capital". At the same time P. J. Proudhon, in France was working on "What is Property"? and Josiah Warren, an American, a descendant of Gen. Warren, of revolutionary fame, was thinking out and experimenting with his personal sovereignty doctrine and giving to the world that wonderfully clear and profound little work on "True Civilization". So we have Socialism presented to us from three different sources—German, French and American, independently of each other. Here was born the conception of modern socialism. Marx wanted the state to crush out interest, profit, and rent by monopolizing all the industries; wanted it to become the sole farmer, manufacturer, banker, carrier, merchant, etc., every person a wage receiver, and the state alone a wage payer. Authority was to reach its finality. The majority was to be the arbiter of everyone's welfare.

(Continued in next issue.)

MEN AND WOMEN.

While men are discussing women will you please allow a woman a word. That there are just such women as Mr. Kerr speaks of, and also such women as Mr. Gillie describes, I am well aware, and I am glad there are some of the latter kind, for when one is out of place the more rebellious and arbitrary she can be the sooner thinking people will begin to inquire for the cause.

Discontent, with its various manifestations, is the open road to progress. It is said that when a woman is good she is very good and when she is bad she is horrid. So far as my observation and experience goes I think it is about the same with men. I know it is said that women can rise higher and sink lower than man, but I think a great deal of this sentiment comes from the fact that men demand of women more than they do of themselves. Hence to see a woman drunk in the ditch looks much worse to them than if it were a man.

Yes, discontent is the open road to progress, and, surely, women like those of whom Mr. Gillie speaks are not contented. Some women who have been accustomed to the luxuries of life think they can live on love in a cottage, but find when it comes to the reality that they can not stand the test, and I have known men ready to sacrifice, to do and bear for the sake of radical ideas who, after a while, became weary, lost their enthusiasm, and went with the crowd. One in particular, for whom I had so high a regard, when he said he would work for reform no more, as it brot him poverty and disappointment, I could not believe he was in earnest, and that he was joking, but in time I had to believe he meant what he had said. So we see that men do not always stand the test any more than women do, but when a woman gets tied up in defiance of her friends, and finds herself disappointed, she is not likely to defy public opinion the second time, so she becomes very much what Mr. Gillie represents, and if not tied, but of a very sensitive nature, and finds one she thinks honorable is not what she supposed, she, too, suffers until the final break comes.

Absolute freedom from all outside rule for both men and women is the only remedy. Each and all will then learn to adjust themselves properly, but in the meantime it is labor thrown away, for men to complain of woman, or woman to complain of men as a sex. Neither sex is so situated as to develop their best.

LOUIS WAINBROOKER.

THE TRUE REFORM.

It is not laws for the suppression of crime, or the punishment of criminals, that will ever eradicate evil from the land, or bring about the higher order of society. Carrie Nation might smash every saloon in the United States with her little hatchet, or the temperance loving populace might vote them out of existence, but as long as the appetite for liquor remains people will drink, and these measures will in

no wise check them. The government may put to death every operator of a liquor distillery but this would not in any measure remove from men the appetite for liquor; nor even their means for acquiring it. People always have had, and always will have, that which their appetites and passions call for. If the manufacture and traffic of liquor should be stopped (which is absolutely impossible, and foolish to suppose, as long as the appetite and demand for it remains with men) something would be invented to take its place which would, in all probability, be more injurious. They have hung and imprisoned criminals for ages. Has criminality ceased? They have tried to coerce the Mormons with anti-polygamy laws. Are the Mormons more chaste than formerly? The Mormons were more honest than the Gentiles, and came out before the world and practiced openly and above board what they claimed to be right and natural, while the Gentiles or anti-Mormons all over this country, who were crying with might and main "put down polygamy", were equally guilty of practicing the selfsame thing, only in a cunning, secretive, clandestine, sneaking and dishonest manner. Yes, even the very officers and administrators of the law are not exempt from this disreputable strategy. And for this reason they are hard to suppress all the honest, aggressive folk who would write and undertake to educate the people upon social or sexual reform. They are not in favor of polygamy, free love, or a free society, because it would include their own wives, daughters and sisters and because it is considered disreputable by old Granny Grundy. Yet they are in favor of monogamic marriage and the gratification of lust upon the basest and most animal plane and the propagation of criminals, because it is "legitimate" under the law and is sanctioned by this same Granny Grundy. Neither are they more consistent regarding the divorce question. They hold that their Bible teaches that for one cause only shall a man put away his wife, give her a bill of divorcement, etc. Now, if this is fair for the man it must be fair for the woman; and if every woman would put away her husband for the cause of adultery every one of them would be a grass widow as soon as court adjourned. And the men know it, and this is the reason why they object to any reform along sex lines. As I said of liquor, no law can eradicate or permanently suppress the passions of men and women. And the great populace are going to live their lives regardless of what the few who would govern them may have to say upon the subject. Strenuous laws are only the cause of bloody revolutions.

In a way, however, all this tends toward the evolution of peace; but, oh, how much happier would every mortal be if he could only be content to attend to his own business and live his own life, and allow his brothers and sisters to do the same without interference. Then we would stand in need of no laws, lawmakers or law executors. It can be done! Let's try it and see how many will join us in the attempt. Reader, can we count on you?

It is education people want, and not law. It is knowledge, not punishment. Let those who would lead and govern the people learn the higher law of life, and practice it strenuously in their daily lives as an example for their clients, parishioners and constituents, and they will have no trouble in getting the world to accept their doctrines, and this without creeds or dogmas, policemen, penitentiaries or man-made laws.

G. W. GRAMMER.

THE DEMONSTRATOR

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REPLY TO PATRICK F. DURKAN'S "EDUCATION, FALSE AND TRUE"

A brighter "time will come", and come the faster,
When haughty priests, those burglars of the mind,
Have russed away; then there will be no master
To chain with superstition all mankind.
Their "deeds of darkest hue" in middle ages
Now "call for retribution" to all men;
Their "crimson crimes" are blots on history's pages,
When sword and stake were mightier than the pen.

"We need a revolution" 'gainst the scheming
Of priests to prostitute the infant mind;
We need good, honest people, brave, and beaming
With light of truth to elevate mankind;
We need the memory of fogot's burning
With blazing stake uplifted from the sod,
The memory of Bruno, writhing, turning,
While priests sang praises to their savage god.

"A deep upheaval" should inspire woman
"To cleanse and purify" from creed of priests—
Slave to her masters, whose false, inhuman
Who guide her throts with sacramental feasts,
They sit enthroned upon a gaudy altar,
Gemmed with mosaic, rich in colors warm,
Commanding timid subjects not to falter,
Nor fail their church devotions to perform.

What are the teachings of the churches's scholars?
Let Hume and Gibbon, Mill and Hallam tell;
Methinks it is only for the dollars
That they instill the fear of burning hell.
Teaching? What? "And the holy ghost descended
In form of body like a dove" on earth,
And thus the ghost and J-wish y rain blended
In spirit union for a savior's birth.

Patrick F. Durkan charges us with "treason
Against the majesty of God on high";
Yes; on a rock we freemen anchor reason,
The rock of knowledge, and we dare deny!
"We see the lightning flash"—our loved ones dying!
We "hear the hurricane"—bird, reptile dead.
Relentless nature is at times most trying
When devastation o'er the land is spread.

There is no God of infinite existence,
There is no heaven above, no hell below;
Nature is autocrat, and her assistance
Comes all-unasked, whether we will or no.

Prayer is a stigma upon human reason—
The deadly virus of the priesthood's sway,
Science proclaims religious creeds high treason
To mental progress, or a brighter day.

A god without a sire, no love of mother,
"Without a source", yet ruler of the earth,
Existence self created! oh, the bother
Of vain attempts to think of such a birth.
There is no "god, omnipotent, all-seeing";
Who "keeps for man a diadem and throne";
No father, son, or holy ghostly being";
Great nature builds, destroys, and rules alone.

Ye men, you of the Christian superstition,
Who speak in glowing terms of brother love,
Oh, we would "strip" the rind from your fruition,
The nightmare of your phantom treasure trove;
By fearful shrieks and glare of fogots burning
Your love was shown in medicul night;
We find a-down the leaves of history turning
Your pathway bloody and your love a fright.

Your god thru every age has been a savage,
Who made his agents fill the world with crime,
"I came not to bring peace, but sword to ravage";
Said Christ, your demog of olden time,
"The father and the sons shall be divide";
"The mother and the daughters shall dissent";
"Believe and be baptized, or be provided";
"With endless pain in deepest hell's torment".

Ye think your myths within the sphere of science,
That science and religion may combine;
Can truth and falsehood join in an alliance?
Or fact and fable walk the soft-same line?
Religion is a "mumbo", mind-deceiving,
"Menace and danger to the nation's life";
There'll be no peace on earth while it is swaying
Men's tactious passions with its bitter strife.

With Bible in his hand the solemn preacher
Tells children mythic stories of the past;
Tells of a god who judges every creature,
Or blue hellfire that will forever last;
Swayed by the fear of God above—a fancy—
And by the fear of devils down below,
The children trust in priestly necromancy,
And reason is dethroned by ghostly show.

What is there in a priest-taught education?
A pipe-dream vision to enslave the mind,
A ghost-born son, a virgin's degradation,
Mental prostration making Christians blind.
Philosophy has higher destination
Than serving phantom gods in shadowland;
Science points onward, and its aspiration
Gives to its scholars truth, "sublime and grand".

"When worth, not wealth", shall come to be regarded
The highest pinnacle reached by mankind,
There'll be no priests, for they have long retarded
All human progress, leaving that behind,
When man awakes, the churchspires that now tower
Into the blue gray of the cloudland high,
With creeds that from the parson's lips now shower,
"Will pass from out the nation's life and die".

"To bow submission" is to weaken knowledge;
"Faith reaches God" by error's smooth-trod way;
Reason is chained in the religious college,
The deadly octopus where priests hold sway.
"To stem the tide" of Christian superstition
And degradation of the infant, soil
"There is a way" to freedom's grand fruition—
Dethrone the priesthood of "his holy will".

ALBERT JOHNSON.

MY AWAKENING.

After reading Mrs. Gaylord Wilshire's appeal to women in behalf of the freedom of women and children my soul is full of desire to do something toward aiding the cause. It is hard to sit still and to be contented when we know that millions of little hearts are calling for the little food and clothing, fresh air and sunlight needful for healthy growth.

My indignation rises at the thro of the millions of dollars yearly sent by the churches of the United States to foreign countries for missionary purposes when charity should begin at home. America's youth is the only excuse I see that this is the case. America is suffering now as a child might suffer after having been given freedom before he or she had earned it. To me America is like a big, grown girl, with an untrained mind, enjoying life unworldly of the future generation or what her lawlessness will result in. But we see evidences of a better development dawning. She will lay aside her beautiful air and assume a more modest recognition of her wealth thru which she may reach her real-deals, I trust, which will be so high that all the nation's children can not get beyond her great mother love. I question if the children were today set free whether conditions are ready to give them anything better, or would they, as the old negro did, beg their old task-masters to let them return. I feel the time is not yet ripe. The mothers of America have not yet responded to the kindergarten's appeals. Their ideals are for child culture, thru which would come spiritual growth. So any reasoning brings me back to the same old problem. How will we induce the young girl to herself for the duties of motherhood and train herself in child culture. Since she blindly ayes the ideals of dame fashion I see no way to induce her to prepare herself for her life work unless society dames lead out and the poorer sisters follow. But this is very improbable, however much she will suffer in the years to come.

We see staccato written upon her blue sky,
See the little ones, deprived of fresh air and sun and contact with dirt and water, show that they are. The over-indulged child, fat and heavy and doped, or the nervous, railow child, striving for proper food and sleep, and many more marks of unwholeness, go to prove that even the children of the rich are suffering from the ideals of the mother who thinks that to be a good bride player is most to be desired.

I haven't solved all my problems yet; but I see light ahead, and, knowing that the way to increasing light and strength is to share it with others who are inclined my way, I extend a sympathetic heart and helping hand to any soul who will care to take up the course of reading that is supplementary to child training, and I might bring out the significance of common things to children by way of games and stories and songs which might be helpful to mothers.

NETTIE L. MUELLER.

"He said that 'justice knows no law'". Then why do we need so many lawyers?—Rip Saw.

HOME NEWS.

As we have been nicely exposed, charged and found guilty of the offense of THE DEMONSTRATOR's lack of "Home News" I wish to protest against the charge of neglect. As everyone knows, in order to make a good showing of interesting notes there are at least two important factors necessary: First, it is indispensible that we have something worthy to engage the interest of the readers; secondly, a writer who has the time and ability is positively required, and writers, like some other commodities, are born, not made to order. So, if there's a dearth of news at times it's probably due to the lack of the foregoing requirements. However here goes: G. V.

T. Wheeler and wife, of Woodland, Calif., arrived in Home Tuesday evening, and will make an extended stay.

The clearing which Charles Kratz has had done on his land across the bay has added much to the appearance of that sale.

Henry Spaldenber, who at present is in San Francisco, has bought the improvements of Levin Robbins, and will soon be here to settle.

It was not the Sumner's place, as stated in these columns last issue, that the Olin brothers bought but the McDaniel ranch near Longbranch.

We are glad to note the return to our midst of our old friends and neighbors J. E. Dickey and wife, who have been living the past year in Oakland, Calif. They are settled on the Rucker place, which they bought a while back. "Colonel" Rucker and wife are occupying the Durst house.

Olivia F. Shepard has sold the improvements on one acre of land of the Mutual Home Association to Jesse Brewster. While we don't like to see members leaving we had with pleasure the arrival of old friends and new neighbors, especially such loyal ones as Jesse Brewster and Kingsmill Commander. We hope the change will be a pleasant one all around.

Leon Morel, Eugenia Cuvellagni and Francois Franceschini arrived from San Francisco nearly two weeks ago to inaugurate a communistic group of French speaking comrades on the land purchased from Fred Ingalls, turning his home across the bay. May success crown their efforts to find a better way of living than the present day narrow one of each for himself and the devil care for all others. Anna Jacquillard accompanied them, and will remain several months.

A threat of calamity has been averted thru the timely and praiseworthy courage of our esteemed comrade David Hoff by taking onto himself a helpmate. As our readers have been informed, we have had in our midst for some time the unlucky number of thirteen bachelors—a cause for serious regret, to say the least. Now that the deadlock has been broken we hope to see others follow suit. However, in our well-merited thankfulness let us not forget to congratulate David and his better half and wish them a long life of bliss and a peaceful sailing.

DEATH OF A FRIEND.

Captain Lorenz, father of the Lorenz brothers who are running the steamer Tyconda and Tyrus, and who rendered the early settlers of Home many favors when he was part of a net in the Lakebay saw-mill, dropped dead while on his way to church Sunday morning, 7th instant. He was of a cheerful disposition, and, in deed, had many friends who will miss him. A number of Homeites attended the funeral services. He had resided in Tacoma ever since he sold his interest in the Lakebay mill.

MARRIAGE & FAILURE

To determine whether marriage is a failure or not we must determine what it is that men seek in marriage. If the object of marriage is offspring it is for the most part successful. If a man is seeking a good cook, seamstress and housekeeper he should succeed oftener than fail. If he seeks mere sensual gratification he will fail oftener than succeed. If he is looking for companionship in the highest meaning of the word he will also fail oftener than succeed.

It is said that ninety-seven men in a hundred fail in business. I believe as many fail in marriage.

Conjugal failure is the result of an incorrect social system; marital disaster is the result of ignorance. The true basis of marriage is friendship. And how few of us are fit for friendship. Between how few souls is there that affinity which binds them together with "hooks of steel"? Look within and consider your meanness, your prejudice, your hoggliness, and contrast them with the sublime ideal you seek in marriage. Do you wonder that disappointment, regret, and, perhaps, divorce, follow the "honeymoon"? Do you marvel that rioting madness falls upon itself? Are you surprised to see the stars of expected bliss fade one by one from conjugal skies, while the dark clouds of regret, driven by the fierce winds of passion, overwhelm you with a sense of unutterable woe?

Within the veins of health course streams of liquid fire. Insane desire, like a murderer's mania, clutches the soul with the blood-red hand of lust. We dream of peace, of joy, and in imagination dwell within the golden scenes of sunny days. Down near the earth we listen to the murmuring melodies of skyvan streams; in dim, secluded spots we woo the unmov'ing form of speechless solitude; in vales which are the haunts

"Of every gentle wind whose breath can teach
The wilds to love tranquilly";
On mountain heights which

"Overlook in their serenity
The dark earth and the bending vault of stars",
The soul makes love to its ideal.

But, while we dream, our lives run on thru all the fateful years to doubt, disaster and decay. The real, in frightful aspect, forever frowns upon us. Idealities and realities are the angels of light and darkness that ever contend for the possession of our souls. And most of men are snared by the infernal hosts—
are doomed to the hell of greed and lust. "Many are called, but few are chosen".

Virtue is the equilibrium resulting from the antagonistic forces of gravitation and muscular effort; and as the most of men do not walk gracefully, so the most of men do not live virtuously. The foundation of successful marriage is virtue. The foundation between men and women who expect to live long and happily together must be of the soul and not the body. They must be friends and not paramours; true lovers and not sensualists. I believe that the chief cause of unhappy marriage today is

sexual disgust. Platonism is laughed at, but it must be Platonism or prostitution. The man who looks carnally upon the woman he loves will some day cease to love her. The courtship that is made up of nothing but hugs and kisses will result in an unsuccessful union. Any well-formed face, roughish eyes and luscious lips command a kiss. A well-rounded form—spacious hips, voluptuous breasts—need not be a mendicant for hugs. But the conjunction of nu-tachios and lips and arm-encircled waists do not make a marriage—they make a liason. The successful marriage is a consummation of the noblest of human purposes. It has nothing to do with vows and oaths; nothing to do with church and state. A congress of musicians could not make a discord harmonize. The pope himself—alleged deputy of Jehovah the Great—can not unite oil and water. In friendship two souls blend in union, just as the notes of a perfect chord blend in harmony. There is a science of music and there is a science of mating. Because an instrument is beautiful, made of mahogany, inlaid with pearl, with keys of ivory, you may not the sooner expect to play it. An old and battered Stradivarius will answer in magical tones to an Ole Bull. He and the violin are truly wedded. He did not fall in love with the fiddle on account of its bright dress of varnish. He chose it out of all instruments because its soul spoke to his soul. By its liquid sweetness he was wooed and won. He knelt in worship of the unseen. The beauty of his violin may have pleased his eye, but its music enraptured his soul. The marriage of Bull to his violin was lifelong and true.

The body of the beautiful is fair to behold. The pictures of voluptuous nakedness will ever be ravished by those Tarquins we call the eyes. But men may not hope for conjugal bliss because the woman is fair. We must choose a partner whose gentleness, kindness and modesty enraptures the soul. An exalted ideal! Yes, and the most of marriages are, therefore, failures; ninety-seven in a hundred; perhaps ninety-eight, ninety-nine, and now and then the hundredth one. But do not complain of me. How many Ole Bulls and Paganinis are there? How many Mozarts and Liszts? How many Angeles and Shakespeares? And do you think that great husbands and great wives are more plentiful than great musicians, great sculptors and great writers? Do you remember the great "pipe" scene of Hamlet and Guildenstern?

Hamlet: Will you play upon this pipe?
Guildenstern: My lord, I can not.
Hamlet: I pray you.
Guildenstern: Believe me, I can not.
Hamlet: I do beseech you.
Guildenstern: I know no touch of it, my lord.
Hamlet: 'Tis as easy as lying. Govern these vantages with your finger and thumb; give it breath with your mouth, and it will discourse most eloquent music. Look you, these are the stops.
Guildenstern: But these I can not command to any utterance of harmony; I have now not the skill.
Hamlet: Why, look you how unworthy a thing you make of me. You would play upon me; you would seem to know my stops; you would pluck out the heart of my mystery; you would sound me from my lowest note to the top of my compass; and there is much music, excellent voice, in this little organ; yet can not you make it speak. 'S blood, do you think I am easier to be played on than a pipe? Call me what instrument you will; tho' you can fret me, you can not play upon me.
And in marriage the most of men and women fret but never play upon each other.

JAMES ARMSTRONG.

I. W. W. DEPARTMENT.

INTERNATIONAL REVIEW.

FRANCE.

The longshoremen in Nantes are on strike demanding an eight-hour workday and a minimum wage of six francs, and less than four hours to constitute a half day. There was a big meeting called at the Bourse (trades council), and after its adjournment the strikers started to peacefully visit the docks, but when they began to march the republican, socialist, and law-and-order minions got in the marchers' way and annoyed them in order to get them to do something which would give the police and gendarmes an excuse for attacking the strikers which they did. The strikers protested against the brutality of the government agents, but to no avail. Finally, when the strikers arrived at a big pile of gravel and started to throw stones at the annoying bunch of detectives and regular police, a shot was fired and Victor Charles fell to the ground mortally wounded. Then the police were ordered to cease their onslaught, and they cleaned their swords with which they had wounded a large number of manifestants. The funeral of Charles was to have taken place in the afternoon, but by "superior" order it took place in the morning, and more than 20,000 persons attended it to protest against the brutal methods of the government. This murdered man leaves a wife and four children, and Cemencau, Bertrand, and Viviani, have another murder charged up to them.

The 18th of March, the anniversary of the commune, was celebrated with dignity, and some new facts were brought to the attention of the public. There, who was president of the republic at the time of the commune, asked 15 strikers to remain captive soldiers to keep tight the communists, and the latter complied with the request, sending money pretty meager. A court-martial extended to April 5, 1903, took part in the trial, and the number killed was as follows: 277 died in 1871, 224 in fifteen years, 47 in ten years, 21 in five years, 11 eleven years old, 14 ten years old, eight years old, and 1 seven years old. The cost of the commune in lives: Killed during the struggle 164, killed without trial 23,894, shot after trial 24, deported and imprisoned 64,997; total 108,000. And it is thought that all these lives were sacrificed to give birth and power to the present radical-socialist republicanism, and that people were doing to the government, and support it in its brutality and despotism.

A few weeks ago the bakers of Marseilles went on strike to try and better their conditions, and would easily have gotten the best of their exploiters had the government not furnished soldiers to beat the work and break up the strike.

RUSSIA.

Strikes are again shaking up the domain of the czar. In Litz 15,000 men are on strike. In Suaya 10,000 factory men have quit work and are demanding the release of the noted revolutionist Arizius, whom the police have arrested. A strike by sailors employed on all the steamers on the Caspian sea is causing considerable uneasiness to the government, which fears an extension of the movement among the workmen in the Volga industrial region. The government has decided upon extreme measures to

break the strike. Industrial discontent is certainly growing, and there is no use to try to stop it.

ENGLAND.

The longshoremen of Hamburg, Germany, decided to strike for better condition. The shipowners and a number of capitalists opened a recruiting station for scabs in London, offering free transportation and five shillings (\$1.25) for eight to nine days work. The English trade union took no notice of this international capitalist solidarity and made no effort to counteract the action of the shipowners and other capitalists. Several bitter fights have taken place between the scabs and strikers, but the Germans are hopeful of winning.

MEXICO.

The associated press of April 7, gives us "more" information about the despotic methods of "caecique" Diaz and his henchmen for the benefit of "law and order". "Because he had been advocating that Enrique C. Creel, ambassador of Mexico to the United States, could not be elected the constitutional governor of the state of Chihuahua, Silverio Terrazas, chief of El Correo, a daily newspaper of high standing published in the city of Chihuahua, is in jail. Mr. Creel's father was an American citizen, which fact, according to the constitution of the state of Chihuahua, renders Mr. Creel ineligible for the office of constitutional governor. His father-in-law, General Luis Terrazas, has been the constitutional governor of the state for many years and Mr. Creel has been "appointed" or acting governor, and is now an avowed candidate for constitutional governor. El Correo is opposing his candidacy, and has quoted from the constitution those sections which show his ineligibility. In doing so, an appeal to Mr. Creel to withdraw as a candidate, El Correo in its issue received here last night says: "Will you accept an anti-constitutional governorship, which is almost treason or will you do line such an attack without paying on your native country?" Immediately after the article appeared, Editor Terrazas was arrested and thrown into prison. The arrest has caused a general session of the town of northern Mexico and is being used as a weapon of the agitators against the Diaz government the so-called "revolutionist", on behalf of the government. Creel is the man who induced Roosevelt to cause the arrest of Maximilian on revolutionism and have them delivered to the Mexican government, for it to wreak its blood-thirsty vengeance upon.

UNITED STATES.

For several months the Tacoma, Wn., building trades have been at war with the master builders for the right to man their "Badging Trades Assembly", and a general strike may be the result. The Tacoma situation has remained operation with nonunion men entirely. In Los Angeles, over 1,800 scabs were imported by the shipbuilders to break the strike there. In the opinion of Oscar Lawlor, United States attorney for the district of Los Angeles, the Supreme Court of the United States, by its action in the cases of five of the seven Los Angeles men indicted in the Oregon land fraud investigation, has effectually tied the hands of every United States attorney in the country so far as the prosecution of big criminals is concerned. He adds that prosecutions involving extradition will be revealed until Congress adopts a new law. "The holding of the Supreme Court that an indictment alone is not sufficient cause for the removal of a prisoner to the center of trial when

his arrest is made outside of the district virtually allows a defendant two trials of his case", said Mr. Lawyer. "Under this ruling a man arrested in Arizona on an indictment found in California may demand a hearing there, and the government has to go the expense of recalling and transporting its grand jury witnesses in addition to suffering the attendant delay. Also, of course, the United States attorney has to show his hand and the defendant has a chance to find out the government's case without exposing a single card in the game. It amounts to an absolute bar to prosecution of the trusts, interstate commerce cases and big federal conspiracy cases like that of the Louisiana lottery". In spite of such facts our terrible "trust bursting" Turkey keeps on bragging about what he is doing to keep down the trusts. Alas! he is only a cog in the wheel of his class, and it matters little what he says when it comes to business. A. KILMENCHE.

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THE DEMONSTRATOR. 1907

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HOME, (LAKEWAY P. O., WN., WEDNESDAY, MAY 1, 1907.

THE RELATION OF THE TEACHINGS OF CHRIST TO MODERN SOCIAL PROBLEMS.

Delivered by J. A. Labadie to the Business Men's Bible Class of the First Congregational Church, Detroit, January 27, 1907.

(Continued)

It may be well to underscore that Socialism is a generic term, and embraces all movements whose aim is to socialize the instruments of employment and distribution. They may differ widely as to methods, as do the State Socialists and Anarchists, and yet be Socialists. In short, there are only two kinds of Socialists—those who would increase the state's functions and those who would reduce them.

The Anarchist believes that no one should own more land than he can use for himself and immediate family, and that he should have access to it to meet all expense; that land should not be property at all, and, therefore, not subject to bargain and sale. The improvements, however, which are put on the land are his own private property and may be bought and sold. He preaches the principle that nothing which is the product of nature, and which human labor has had no part in producing, is rightfully subject to ownership. He contends that the principle of equal freedom positively denies the right of ownership in anything that man must use to make his living, and as no one can live without the use of land, he therefore concludes that land ownership is as lawfully in a worker's favor as it is in the landowner's in the spirit of the teachings of Christ. If the Anarchist is right about this, would you mind a question, Anarchism?

Anarchy denies government, and would have all the affairs of men carried on by individuals or voluntary associations. There is no place in its philosophy for violence, compulsion, except for self-defense, and Tolstoy and his disciples would not even resist in passion.

It was Proudhon who said that property is robbery; but he did not mean that what you produced with your own efforts, and kept for your own use, or what you got in fair exchange, is robbery. No. Usury, in its various forms, the result of legal privileges, is robbery.

Warren contended that cost should be the limit of price, that equitable commerce could take no more, no less. Where cooperation exists, or free competition, this rule generally prevails.

Is it not a fact that in their opposition to usury all of the socialistic schools are in harmony with the early church?

The Anarchist denies the justice of patent rights. Inventions are discoveries, and nothing should give the right of ownership except production and use. We are told that three-fifths of all the great fortunes of this country are directly traceable to the ownership of patent rights. The plea is made that patents are necessary as an incentive to invention, and to protect the inventor in the product of his labor. When we consider that the greatest inventions, such as the wheel and lever, were never patented, and the greatest books were never copyrighted, the plea for patents as an inducement to invention seems to lack something. Any way, if the inventor is to be protected in his invention on the plea that it is the result of his work, why not protect those who have perfected themselves in their arts when this invention throws them out of employment? The patent-rights system might not be so objectionable if the inventor reaped the results, but few inventors profit largely by their discoveries. More capitalists buy them off and harvest where they have not sown.

The right to make and use his own means of exchange is merely Anarchist claim is fundamental and essential to the fair and economical exchange of products and services.

Although it is the common notion, so common that it is dead and nasty, that the Anarchist is a blood-thirsty fellow with every man's hand against him, and his aim is a bomb in one and a dagger in the other against every man, it may sound strange to you to be told by an avowed Anarchist, acquainted with all the aims and methods of the anarchistic cult, that, barring the Darkhoblers and the Quakers, the Anarchists are the only considerable body of people who set their faces, like bars of brass, against war, individual or collective! They know that all wholesale wars are prompted by unwholy gain. Every war is for conquest, is economic in its inception and disastrous in results. The conscious promoters of wars have some economic advantage in view in the success of their plots. As a rule, wars are inspired by knives and taught by fools, as no sane person embarks in an enterprise to kill his fellows (and runs the risk of being killed himself) without a fair probability of sharing in the results. Bondholders, contractors, and the goliathweens, grow fat and faultful. Is the Anarchist out of harmony with Christ in his

opposition to the wholesale and retail slaughter of his fellows? Thou shalt not kill means something to the social dreamer. I know I will be told that non-resistance seems to be the principal means of advancing the cause of Anarchism, but when I tell you that no Anarchist can possibly raise his hand in murder, in violence against his kind, except in self-defense, how telling got what every one of you may learn for yourself if you but go to the teachings of Anarchists themselves. I know, too, that assassins have claimed to be Anarchists, but how can one go north and south at the same time? Can one be a Christian and commit unchristian acts? Is it only necessary to believe in Christianity to be a Christian? Is it not necessary to make one's conduct conform to one's belief? I content that it is not what you say but what you do that stamps you what you are. To kill one of your fellows is to deny him the equal right to live. You become prosecutor, judge and executioner without giving him a fair trial. Unless he forfeits his right to life by invading another's right he must be allowed to go his way without molestation if we are to carry out the principle of equal rights. Society is possible only by the recognition of equality of rights, and our reason why there is so much discord among us is because equality of rights is not carried out.

The Anarchist, however, is not a society builder. He knows that society and social systems are growths, and his hope is to remove the barriers of state and government, as one would remove the blighting influence from a plant, and let society grow normally into better conditions. Everyone who knows anything about it knows the law is made by those who have axes to grind, and that, heretofore, these tools have been sharp, indeed, and cut deep into the welfare of the people. Almost every evil of which the people complain is directly, or indirectly, the result of the law. "Our institutions," said Emerson, "in coincidence with the spirit of the age, have not any exemption from the practical defects which have discredited other forms. Every actual state is corrupt. Go if men must not obey the laws too well. What satire on government can equal the Venerity of censure conveyed in the word politics which now for ages has signified cunning, intimating that the state is a trick?" Almost every state institution is rotten to the core, and one needs to note but carefully the evidences on every hand of the incompetency of governmental activity to become opposed to the extension of its principles.

No monopoly could exist without governmental sanction, and the distress that follows the growth of the trusts is directly traceable to law-made conditions. The trust per se is a beneficent institution, but monopoly is a different thing.

What reason have Christians to love the state? Was it not the state, with its brutal laws, that crucified Christ? How much richer with example and

wisdom our lives might have been had he been permitted to live the allotted time of man!

It is difficult for a layman, especially a wage-working layman with restricted opportunities for research, to come to any definite conclusions as to what Jesus Christ really did believe and say about social problems. When the learned doctors of the church, alleged followers of the carpenter of Nazareth, and the great writers and thinkers outside of the church differ so widely as to what he really did say and do, is it any wonder the interpretations should be extremely modest about it? But, despite this, it is a strange fact that so many schemes (pronounced chimerical by those who stand with their backs braced against change) which have grown into positive and beneficent realities were first suggested and pushed to consummation by unlettered men, handworkers, who never had the alleged advantages of college training. The men and women who are working out results anything but fantastic and harmful today are the industrial heroes of the great captains of industry.

There are many honored men, old and new, bold, divergent and contradictory theories about Jesus, whether or not he was God, man, myth, or the concentration of the hope for a savior; what his mission was, was he the dreamer of unachievable dreams, a social disturber, demagogic agitator, lawbreaker, Anarchist, or we stand still while the flood of poverty, misery, crime, overwhelming suffering, and slaughter? Are we to make no attempt to save ourselves, our wives and our children from the industrial danger that threatens us here and now? Because the world does not know positively about Christ is it to wait in the stress of suffering until it be proved beyond doubt what are the true facts before it is to strive for honesty, equity, liberty? Is it reasonable that we must hold our hands and do nothing for social betterment because we may not find that Christ's teachings give positive sanctions to our social theories? Is it doubted that if Jesus were only a religious teacher, a purveyor of spiritual needs, he would run aground in any attempt to make man more comfortable and free in this one line that we are sure of? Would Christ object if men made two blades of grass grow where only one grew before, and divided them equitably? Would he condemn if we took steps to prevent one man owning a million acres of land while millions of men own none? Would he frown if we succeeded in freeing the individual from aggression? If the accords of war and destruction, and the defiled kills of men, were turned upon the waiting acres and made into instruments of peace and plenty?

You who doubt what Christ would do were he among us may have a new view if you compare him with a relentless landlord, a class-ridden moneylender (a pawnbroker, for example), a speculator on the stock exchange, a quibbling lawyer, a tricky politician, a whip-cracking employer, a careless and dishonest employe. And are these so exceptional that

we should not raise our voices in pointed protest against their conduct, as Christ, in all probability, would do?

To me religion does not mean going to church, raising your voice aloud in prayer, putting on a long, sanctimonious face, and talking with a mandolin whine. It means a firm faith in better conditions for the human family in the future, not after death, but on earth, in this life. If I be in social industrial harmony with my fellows, keep my hands off his freedom and his products, treat him as well as I'd like to be treated, do to him as I'd like to be done by, not do to him what I would not have done to me, my spiritual assets will be all right, and I need have no concern of my condition after death. In this sense the social movement is a religious movement, and deserves the sympathy and active help of all who claim to be religious. It is true, here and there it is contended that universal unrest assumes an anti-Christian attitude. This can largely be accounted for by the fact that many of the strongest leaders in Europe, as well as elsewhere, are Hebrews. While it is not distinctly Christian I have not yet been able to see it in an anti-Christian light. If you join hands with me to aid in our material betterment we need not stop and quarrel over our religious beliefs. The world has done too much of this already.

It is no doubt true that a belief in the godliness of Jesus is not necessary for the improvement of man's social-economic conditions. He is accepted by a comparatively small minority of the world's people, and yet the aspirations for worldly improvement extend over the whole world. The Jews are one of the most active elements in this movement universal. In China and Japan are evidences of wide and deep unrest over the conditions prevailing there. So far as I know, there is not a country on earth—Christian, non-Christian or anti-Christian—far and advanced to have a printed language that is not struggling against tyranny and injustice in the realm of politics and economics.

No one can disseminate his spiritual welfare from a fair dealing with his fellows. And I contend, with all the social dreamers, that no one can accumulate say even a \$100,000 in a lifetime under fair and equitable conditions. As a rule, there is not much difference in the capacities of men. When one excels in mental strength, another surpasses him in the cunning of his hands or the power of his brain. We need not be able to be equal. There would be just as much inequality in my merely taking your property away from you, because of my being stouter than you are, as there would be in your taking advantage of my ignorance and driving an unequal bargain with me. Whoever has the wit to take more than he gives in a trade has the germs of a benefit in his makeup. It is the wildest stretch of imagination to believe that Christ's teachings sanction anything of the kind. Our modern capitalistic system is anti-Christian, and, sooner or later, the common sense must take heed of this fact. This is why the great body of social reformers are withdrawing from the church. It has tried to ride the horse of capitalism and the horse of labor at the same time, and it can't be done, because they go in opposite directions. There can be no harmony between the upholders of an economic system under which interest, profit and rent are possible and those who are the victims of such a system.

Jesus was not only a minister of the spirit; and a

social reformer, but he was a physician of the higher school as well. Did he not go into the desert and fast forty days, and was he not then able to withstand the temptations of the devil? You who have never taken a long fast do not know how wise Jesus was in this respect, for it gives you not only strength of body and mind, but invigorates your spirit and makes you one with the wisdom of bodily health. In this he has performed a social service which few realize, and those who have fathomed the real meaning and importance of Christ's abstemiousness are in our day and under our very noses, hounded and ridiculed by the law and the very victims of the law as well. The so-called regular medical profession deny the right of those who would heal the ills of the flesh except in their way, and so invoke the power of the state to aid them in their methods and monopoly, and all this in the all-god interest of the people. Christ was a healer of bodily ills, but did he ever go to the legislature and have a law passed to protect him in his methods of ministering to the sick and give him an advantage over his fellows? And did he prescribe drugs?

Let us take some of the alleged sayings of Jesus and see if they may not be interpreted into at least an indirect, if not a direct, sanction of the social problems we are trying to work out, an attitude of neutrality. When he said "Man, who made men a judge or a divider over you?" it might be interpreted that they should have no judge but their hearts, that they themselves should divide, by rendering "unto Caesar the things that are Caesar's".

UNIVERSAL LOVE.

Some say that conjugal love, if two are really married, is the highest expression of that attitude, while many declare that the mother love exceeds all other love. In my opinion, love, the real love—pure, untrammelled, divine, divine because thoroughly unselfish—is universal. And, to my mind, universal love is the highest and most sublime of all. If we consider a companion, child, or friend even, as belonging to us and we love them for that reason, it is a selfish love.

In the present immature condition of the earth it seems almost impossible to love everyone, especially equally. There may be a few sufficiently exalted to do this, and include all animal and bird life, but I am sure they are a rarity. However, I am sure, it is right for us to strive to make our love universal. Commence by trying to feel that every man is our brother, every woman our sister, and every child our own; and that all existing life has the same right to the earth as ourselves, and that we should respect that right. Being more highly developed, at least intellectually, than those creatures we consider below us, if we can love them sufficiently to aid in their development we will have done a meritorious deed. Let us then strive to develop within ourselves the greatest of all loves—the love universal.

SADIE A. MAGOON.

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"WARS AND RUMORS OF WARS".

How should the sad earth rest,
When those she nourished at her bounteous breast,
Ravage the life she gave: and her rich grace
Of seasons fair and good,
Defile with tears and blood?

She travaileth in pain,
Mourning her children by their passion slain:
One with their mortal frame, shall she not feel
Their pulse of hate or love,
Torture at her orbit move?

Oh, when, with aim divine,
To brotherhood and peace man's days incline:
When his creative spirit, nature's force—
Promethian-like—could bind
To service for his kind,

How smileth earth, benign,
In harvest plenteous of corn and wine,
In proud achievement yielded to his toil,
Fulfilling still his hope
In ever larger scope!

Nay; but her ingrate sons
Vex her sacred peace with thunder of their guns!
And all her many-bosoms shatter'd lids,
Where, in the cannon's smoke,
Murder doth curse invoke!

When shall her hurt be healed?
Mother of all! that, even in battlefield,
Faded the sons that would her, to their rest—
Still must her bosom's stain
Redden, to bleed again.

How shall the earth rejoice?
The gladness of her children is her voice.
Now, to their agony she shudders, dumb;
Her tides surge—passion-forn—
On shores of peace forlorn.

—Frances Margaret Miloe, in San Francisco Star.

MURKY MUSINGS.

Some times I catch myself wandering in mind—
wondering if all this reform literature reported and
circulated these days is all its promoters' claim for
it? To me some of it savors savasely of literary
hack; and I think the writers' time could be as

profitably spent raising potatoes. They weigh just
as much on the back of labor as the kings of finance,
do that they so glibly denounce, and the they do not
toil yet they eat regularly. It would keep the actual
producers jumping sideways to earn the dollars for
all the panaceas offered by these vendors.

About the first thing to catch one's eye on picking
up any reform magazine today is an appeal for some
defense fund or other important needs. There is
only one periodical I know of whose editor positively
refuses to convert his brains into weekly or monthly
distributions or contributions. When a person pub-
lishes a magazine or other matter for a price they
promise at definite times to deliver the goods, and,
whether shop worn or moth eaten, the contract has
to be filled. They all claim to have a message to
bring to us, but the "jingling of the guinea" is the
first consideration.

All life is subject to the life principle of evolution,
and no one person can understand the needs of an-
other sufficiently to take orders for them. It requires
no forego obey natural laws. It does not decide
according to our decision as to how others should
think or live. If we would take a lesson from these
principles we would not assume the authority to do
the other fellow's thinking or of mapping out his
course for him.

I have no evidence that I am singled out to deliver
messages, but I do feel there's practical ground for
me to operate on, such as producing my own grub,
and so far there's no other orders in.

GERTRIE VORSE.

AN ANARCHIST CONFERENCE.

Dear Comrades: An important conference of An-
archists will be held in Amsterdam, Holland, in the
month of August. We need not state to you the im-
portance of having an American attend that confer-
ence, yet we have no assurance that any comrade
from this country will attend. So, to assure the at-
tendance of a comrade of ability, we submit the fol-
lowing:

That Emma Goldman attend the conference; that
the expense of the trip be paid by voluntary sub-
scription; and that all money be forwarded to J.
LIVING, 1215 Milwaukee Avenue, Chicago, who has
been agreed upon to act as treasurer of the fund.

Those who favor this proposal are urged to act at
once, as the time is very short.

A notice received will be acknowledged by re-
ceipt and published in Mother Earth and THE DEM-
ONSTRATOR. Very truly yours,
J. H. BLOOMFIELD,
BEN CADEE,
J. M. LIVING,
J. FOX,
M. RUBENSTEIN,
S. T. HAMMERSMARK,
M. H. NEWMAN.

Chicago, April 22, 1907.

Two little boys were sitting on the curbstone.
One said: "We have a nice copula on our house."
The other boy said: "That is no thing; we have a
big mortgage on ours."—Esther McKee.

GOVERNMENTS AND WARS RELY ON FORCE.

All government and all war relies on force. If we
rebel do they come to shoot us down themselves?
Do they send their own sons as the heroic south sent
theirs? Not much—they call out the U. S. troops—
men whom they hire at \$13 to \$16 a month.

But even that draws to an end, for those \$13 men
can think and read.

The late Frank Thompson, traffic manager of the
Pennsylvania Railroad, who, above most other men,
was interested in this matter, said during the Pull-
man strike in 1893: When we had the New York
draft riots the people resisted the police and we had
to call out the local militia. At Pittsburg in 1897 the
people resisted the militia and we had to call out
the state troops. Now the people resist the troops
and we have to call out the U. S. army. If they do
not succeed, what? A grave danger now faces the
monopolists. At Pullman the strikers again and
again uncoupled cars the platforms of which were
filled with U. S. soldiers with drawn revolvers. They
said that the strikers were too quick for them.
What did that mean? Mr. James J. Hill, of the
Great Northern Railroad, admitted, with white lips,
that it meant that the U. S. soldiers would not shoot.

In the trolley strike in Brooklyn in 1894 both the
police and the militia sympathized with the strikers.
I have great hopes of the next great war. When
the "troops" of thinking men are exposed by the
skill of rashness of their commanders to the fire of
smokeless and noise-guns which shoot 2,500 shots
a minute; when behind their breastworks they are
killed by Krag-Jorgensen bullets, which will pen-
etrate eight feet of earth, when regiment after regi-
ment of our children are absolutely wiped out by
German guns which will cover an acre at a single
shot, so that not a man on it could possibly escape;
when they are killed in squadrons by explosives
dropped on them from balloons so high up that they
can not be seen; when the fighting never lets up and
there is no rest because the electric lights turn night
into a gasly day, then I hope that the soldiers will
say "We will not march to certain death, neither
will we shoot each other for nothing. Let the mat-
ter be arbitrated, or else let those fight who made
the quarrel and who get place and promotion and
fortunes by the war. As for us we are going home."

The rich will say "Substitutes will not be hired
any more to die, and we do not see the fun in send-
ing our own boys to be shot. Let us arbitrate."—
Boston Hall, in Ariel.

A large colony of women is to be established in
Texas, under the direction of Mrs. Mary F. Hayden,
of Chicago. It is stated that she has closed a deal
for the purchase of a tract of five thousand acres of
rich land situated adjacent to the gulf coast. This
land will be divided into small tracts and apportioned
among the women colonists who are to live there.
The women are to control absolutely all of the in-
dustries of the colony. They will own the property
jointly, and in many respects business will be
conducted on the cooperative plan. The colonists will
devote their energies principally to truck farming,
fruit raising, bee-keeping, dairying and poultry rais-
ing. The object in locating in this section is that
outdoor work may be carried on during the whole
year.—H. L. Perkins, in Welcome Guest.

HOME NEWS.

Laura Wood and children arrived here from Ash-
land, Ore., to remain for the summer.
Jessie Brewster who has been spending the winter
at Oceano, Calif., is visiting friends here.

The musical notes of the Home band are once more
being heard in the land of cranks' paradise. The
band is about half the size it formerly was.

Olivia Shepard spent a week at Home packing up
and getting ready to leave her many friends here in
order to join those at Oalla, her future home.

We are happy to inform our readers, there has
been a mutual readjustment of the relations between
the members of the Lerner and Wolf "Commune
Farm".

"Col." Rucker and wife left this morning to seek
their fortunes elsewhere. Some of their friends met
with them one evening the past week to bid them
farewell.

Samuel Mosseton, and Grossman, of Chicago,
were visitors here the past week. They were ten-
dered a reception at the Ingalls-Marcus residence
one evening during their stay.
The Joes Day Baseball club won the first two
games they played this season. Both games were
played with the Longbranch club—one on the Home
grounds and the other at Lakebay.

H. C. Janson, wife and two children have arrived
from Aurora, Ills., to make their home among us.
We have no crowns but plenty of thistles which
some are successful in finding to their sorrow—that
is, Home is not a successful commercial town.

On Sunday evening, April 21, a farewell entertain-
ment was given Mattie D. Penhallow and Tom Burns
who left the following Sunday for an extended visit
to Boston and other eastern points. Mattie is one of
Home's staunchest members and defenders, and will
long be remembered for her courage in our postoffice
trial, with which most of our readers are familiar.
The Demonstrator will miss her greatly, a better
friend and helper it never had. Aseneth Macdon-
ald, our old true-blue comrade and propagandist, ac-
companied Mattie and Tom as far as New York City.

AN EXPRESSION OF THANKS.

I would like to express a word or two of thanks
and appreciation to the dear children, both boys and
girls, who came to my home with flowers and cheer-
ing words when I was ill, and with other flowers de-
corated the grave of my loved one. Bless them all.
My heart goes out to them with greatest love.

—SARAH A. MAGOON.

COMMERCIALISM'S CATECHISM.

Teacher: Johnnie, who made the northwest?

Johnnie: God made it.

Teacher: Next! Willie, who made the north-

west?

Willie: James J. Hill.

Teacher: Correct. Now, Arthur, can you tell us

who made James J. Hill?

Arthur: My papa says the northwest made him.

Teacher: Next! Adolph, who made James J.

Hill.

Adolph: He made himself.

Teacher: Right, my boy.

Johnnie: Teacher! Teacher! Then what did

God make?

Teacher: He made a great many mistakes, and
we should thank goodness for having such men as
James J. Hill and John D. Rockefeller to correct
them.—A. J. Gray, in The Public.

PUBLIC MAINTENANCE OF CHILDREN.

Comrade Kerr tells us that it was because he advocated public maintenance of children and the pensioning of mothers that the women came in crowds to hear the sex question discussed, and that if I will hire a hall and preach that kind of freedom women will come and listen to me as long as my voice holds out. Now, I will not deny that women were interested in that subject, for that was just in line with the other impracticable questions that women would naturally be drawn to. But the truth of the matter is that compulsory measures of that nature are neither freedom nor freedom, and woman's interest in them only shows that she does not believe in freedom. I, therefore, reassert that unless woman was lately "born again", and baptized in the fire that burns away the cobwebs of religious superstition, the love of mysticism and ignorance, the prejudice of Mother Grundy and her sickly sentimentalism pertaining to "virtue", "propriety", "morality", it would be but a waste of time, and money thrown away, to hire a hall to preach to women of freedom while they prefer to hug their chains in caves and dungeons rather than give up their cherished idols of the dark and misty past. I have hired halls and tried to interest women in discussions of practical freedom till I have come to the conclusion that they enjoy abuse and torture, and have decided to let them worship religion and superstition, and suffer oppression and slavery till they have had all they want. There is nothing gained by talking freedom to people who are praying night and day for sorrow, pain and misery.

I decline to preach the public maintenance of children and the pensioning of mothers, because, as I have said before, it is neither freedom nor freedom. I do not wonder that the men, as well as the women, were interested, for it is one of the failings of the human family to be ever ready to seek the pleasures of life at the expense of some one else. All that is just what public support of children would mean under the present standard of words and education. It would encourage the reckless, irresponsible propagation of dependent and inferior offspring by the shiftless, shiftless, good-for-nothing, indifferently classes, who are ever prone to seek only their own enjoyment regardless of results, and who would thus take advantage of society to secure themselves against responsibilities, and while the conscientious, refined and intellectual might refrain from unrestricted propagation, excepting for the highest good to humanity, the illiterate, vulgar, coarse and sensual classes would burden and pauperize society and retard its progress by their overproduction of worthless offspring.

I believe in freedom and equality of the sexes under all conditions and relations, but I do not believe in one class of individuals being taxed and compelled to support another, under prostitution. We are enjoying an abundance of that kind of freedom now. I believe in the freedom which permits a woman to choose for the father of her child any man who will honorably sustain his parental responsibility in providing for the fruits of their relations. But I do not believe in the freedom which encourages the sexes to indulge in reckless propagation which becomes a

burden to others. And this is what the public support of children would eventually lead to. I believe in the freedom which permits any man to support the children of another, if he is so disposed, but I do not believe in a system of society which would make such responsibility binding or compulsory. I believe in the freedom which would make it possible for the mother to herself support her child independent of any man, or of society, if she chooses. But I do not believe in the pensioning of mothers, because, as in the case of man, it would encourage the undue propagation of inferior offspring. It would set a money value on inferior parentage by inducing the army of women who are wholly unfit to become mothers to rush into maternity to gain public support. And, in return, society would be taxed with additional burdens to be met by public assessments for the services of nurses; for very few of them would be found capable of taking care of their own children, and the services of nurses would necessitate supporting two individuals in a nonproductive occupation—the rearing of one child who may never become a useful member of the human family. Children usually inherit the disposition of their parents, and the children of shiftless parents are seldom industrious and energetic. Then, too, the more people are relieved of responsibility, and provided for in any way, the more dependent and helpless they become. Thus it would not be at all improbable that, in the course of a few generations of public support, we would have a greater horde of beggars and paupers to support than we have at present.

J. A. GILLIE.

THE RISE OF THE HOBBO.

To most of us, doubtless, the word "hobbo" is a derisive term for wandering vagabond. But your true "hobbo" boasts that it is to such as he that we owe our network of railroads and the garnering of our harvests. A wanderer he admits himself to be; but he says that the object of his wandering is neither loot nor fame, but work. And now he is organizing to demand recognition as a useful and abused member of society. The nucleus of this organization has been established thru the disinterested efforts of J. Eads, who is distinguished as the builder of the Eads bridge across the Mississippi. Several years ago the press of the country filed Mr. How's opinion that his inherited fortune was tainted because unearned, and of his determination, therefore, to turn it over to social uses. Since that time he has become a sympathetic fellow among the "hobbos"—one of them and not a patron over them—and has labored incessantly at building up in the larger cities what seems destined to become a continental chain of clubs or headquarters where the hobbo may apply for work, where he may find the temporary assistance necessary to save him from vagrancy when opportunities for work are not readily obtained, and where employers may look for emergent help. Mr. How's first venture is in his home city of St. Louis. Here he has established a club for the purpose of bringing together "the unorganized workers in St. Louis and other centres", in order "to utilize unused land and employ idle labor, to cooperate for mutual benefit, to work with persons and organizations who desire to better social conditions, to furnish medical and legal aid to the unfortunate, to educate the public mind to the right of collective ownership in production and distribution", and to bring about a higher intellectual, moral and spiritual development of the masses". Plans are already on foot to establish a similar club in Chicago in connection with the one at St. Louis.—The Public.

THE ANGLO-AMERICAN ALLIANCE.

(Written in 1898.)

I am neither for nor against the proposed alliance between England and the United States. The scheme is entirely too large for me to attempt to push it along or hold it back. I am not in the world to direct the destiny of nations; but rather to be a student of events and the causes from which they spring that I may go thru it and get out of it as easily as possible. It should surprise no one for the United States and England to get together—not the people, but the powers of those countries. A great deal is said about an alliance of the English-speaking people, but a common language is not the real basis of their prospective union, else we might expect to see the white man and the negro locked in the embrace of fraternal love. It is the gravitation of money towards money, and the sole object of the alliance is the creation of a power to insure the perpetuity of imperial wealth. The days of the old-fashioned kingdom have evidently passed. The sceptre and crown of the middle ages are broken forever. But there remains the old love of dominion, and there are dreamers still of universal empire. The plutocrats of England and America, like myself and you, love power not less than did the emperors of Rome; but the time of conquest by force is gone. Napoleon was the last great exemplar of the ancient method of planet grabbing.

The sword has been displaced by the bomb, and the soldier has become the servant of the financier. Stocks and bonds are now the means of the consolidation of political power. The discovery of America and the inventive genius of modern times made the enslavement of mankind easier than it was thru the organization of armies and the cumbersome maintenance of military supremacy. The establishment of provisional governments under the supervision of a central power—like that of Rome—was a clumsy and uncertain way of imperialism. For the provinces were frequently despoiled by their governors or laid waste by insurrection and then the lives of the emperors themselves were constantly menaced by sedition, or the ambitions of underlings. Soldiers may be seduced and crowns usurped in monarchies; but it will avail conspirators nothing in the way of acquiring power to remove a millionaire, unless he be a millionaire himself. The monarch is a direct exponent of national power, while the plutocrat is an indirect exponent. He has no special seal or insignia—no pretensions nor jurisdictions that may bolster up the pretensions of a usurper. To reach the plutocrat, therefore, the government itself must be seized, and a social system changed, which is a task of such immensity that it is impractical.

To compare society to a train—the monarch is an engineer, while the plutocrat is a passenger riding free in the enjoyment of every luxury, and remote from danger. To kill the engineer is to stop or wreck the train; but the death of a passenger has no effect upon its movement.

In other words, the power of plutocracy is an indirect imperialism, and can be shaken only by a general widespread revolution. It is not concentrated anywhere, has no single head—but is a Bazaar of despotism, extending thruout the body politic.

The alliance of England and America would strengthen the power of plutocracy. It would place the resources of the two most powerful nations on earth in the hands of the moneybrokers—not for the purpose of military conquest, but as a strong arm for the protection and furtherance of his interests. Such an alliance would tend, thru international competition, to a consolidation of the powers of England and America, which would become a unit of aggressive commercial aggrandizement, resulting in the creation of an immense political fabric, which, when it has performed its cycle, would disintegrate, and thus ultimately enlarge the sphere of individual liberty. In the consolidation of the Roman republic into the Roman empire and its final disintegration into the kingdoms and principalities of modern Europe there was progress toward individual liberty. From Augustus to Augustulus the pendulum swung toward imperialism. It swung backward, commencing with the Gothic invasion, reaching the extreme point of its ascent in the culmination of Spanish monarchy and the discovery of America.

The American republics tended towards the disintegration of the old imperialism, and its atoms along with the powers of the republics are consolidating themselves again—forming into another wave whose crest will mark the utmost establishment of plutocracy, which will disappear into the restless human sea upon whose surface the winds of evolution will blow and roll other waves of political power in endless succession, but always tending to a greater individualism until the cycle of the planetary system to which the earth belongs shall have been completed, such into some central sun whence other worlds and systems will be again cast off to repeat the old, old cosmic story of creation and decay.

But what has the tedious process of evolution to do with you in regard to the Anglo-American Alliance? This! Don't worry about the destiny of nations. The best you can do is to fill your stomach that you may enjoy the fleeting pleasures of your ephemeral stay upon the globe. Let comes take care of itself, and go and do thou likewise. Let England and America unite, if unto they must, but keep thou out of unions as much as possible. Be an integer rather than a factor—a common divisor rather than a multiple. Be an individual as nearly as you can, and let the old earth roll.

JAMES ARMSTRONG.

The meanest man on earth is Suitsness. He sold Jones a half interest in a cow and then refused to divide the milk, maintaining that Jones owned the front end.—C. F. Bean.

"I'll pass the butter", said he, while trying to pass the browning goat. "I'll butt the passer", said the goat as he helped him over the fence.—Hazel Schoppert.

LITERATURE.

A pamphlet has been received from Lucifer office entitled "The Persecution and the Appreciation". Being a brief account of the trials and imprisonment of Moses Harman, including the speeches made at the public reception given him on his release from prison. Most of which appeared in Lucifer at the time. There are many tokens of warm friendship and much fine sentiment expressed in these speeches and letters. As our readers are familiar with Moses Harman's case, it is needless to dwell on the particulars. The price of the pamphlet is twenty cents.

G. V.

ON THE LEVEL.

If you subscribe to the Auto-matist and then think you've been short changed, return the copy of course, and get your money back. The Auto-matist is not a money-losing set for sentimental mice. It is a thinking machine, and if you do not like the first it sends it back and see for you. A 10-cent paper and the Auto-matist has no compulsory subscription list. It is not to be paid for. You may have it on your own terms. You may return it, pay the editor's transportation because he has to take it to the Auto-matist for publication. This is a copy. It is a year. James Armin, Long, 659 East 17 Street, Chicago, Ill.

FOR CHICAGO.

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A SEX POEM.

Send 10c and get a copy of "The Seed", being Edward Earle Pittman's contribution to the SEX SYMPOSIUM running during the month of Dec. It is a marriage "lost" about of an idea "SONDVIEW", an example copy at same, with "Jupiter" and "Spiral". This has the lot to do. Evergreen in three colors. Magazine, \$1 per year, 10c per copy. On sale at Newsstands. Done by

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HOME, (LAKEBAY P. O.), WN., WEDNESDAY, MAY 15, 1907.

AN INVITATION.

Will you come in—out of the storm, the darkness, the cold?
 The night is dreary abroad to the shelterless, or to the suffering—
 To the lonely, or sadhearted.
 Will you come in?
 It may be you need not our hospitality,
 That the warmth and glow of the inner life shuts out the strife of elements
 And creates a summerland within, where birds sing, waters flow, and music is everywhere.
 It may be the fountain of joy flows freely, fed by the stream of love—
 That power is yours thru consciousness of divinity—
 It may be all this—
 Will you come in?
 Greater need we have of you—to strengthen our fold that we may give the more;
 Share our sunshine, our warm hearth—
 It is full of good cheer, of kindness, of love.
 Let us join our forces,
 Give rest to the weary, comfort to the sorrowing, bread to the hungry;
 Let us resolve discord into harmony—bring the clanging, discordant tones to order;
 Let us give hope to the hopeless
 And freedom to those who are in bondage;
 Let us relieve the minds of men—
 Let us do these things.
 Will you come in?
 —Jessie S. Pettit Paint, in The Light of Truth.

THE SPIRIT OF FREEDOM.

Dorothy Dix, in one of her comic creations of a divorce trial at court, relates the cause for desertion substantially as follows:

"Tell me", said the judge, "what excuse have you to offer for thus shamefully neglecting your wife, when, according to the evidence now before this court, she has done everything that a wife could possibly do to make her home attractive?"

"Well, your honor", replied the defendant, "I went away from home for the same reason that a man jumps out of a green, luxuriant pasture on to a hard stone pavement, viz., to convince himself that he is free".

And possibly this explains why so many wives are left at home alone while their husbands are away at club or in the saloon. The constant realization of being owned by their wives makes them restless while at home and anxious to be anywhere else to get away from that feeling. They are willing to lean against a lamppost or the corner of a building, or stand around half the night on a cold-stone pavement, trying to feel that they are free, at least while away from home. Wives are made unhappy, and

become cross and crabbed because they fail to find the happiness they expected, and neither of them understand that it is all because of having surrendered their individual freedom and accepted in exchange a social custom which makes them slaves.

People think that they must put up barriers, walls and fences to keep the home and fireside sacred, and the very things they do to protect and preserve it tend to make it desolate. Husbands and wives set up the claim of personal ownership and exclusive possession, and instead of enjoying each other's society as they did before their marriage they resort to every imaginable deception to invent excuses for spending their time elsewhere. And chiefly for the reason that they can find no freedom in each other's society. This is proven by the difference before and after marriage. Before they owned each other it would have required bolts and bars to keep them apart. And even then they would have found ways and means to scale the walls, elude their guards, and put the dogs to sleep, while they made their escape. Look at the efforts made to thwart the plans of lovers and how invariably they fail. Look at the obstacles surmounted, and the opposition defied! Instead of wanting to get away, or shunning each other's society, nothing can keep them apart. And what is the secret of this unconquerable attraction?

The fact that they are free is both the answer and explanation. Freedom tends to unity, slavery to rebellion. You may catch and keep a bird imprisoned in a cage, but you can keep him there only while the walls and doors of his wire cage hold him a prisoner. And so it is with human nature when imprisoned in the home. You can keep your victim there till a chance for freedom appears, and then, to your surprise, you find your prisoner gone. For the spirit of resistance, fired by independence, ever has, and ever will, defy all opposition. It is the one inheritance of man that has never yet been slain. It may have been subdued, silenced, and even crushed, but it has never yet been conquered. For the blood that flowed in its defense, and dyed the earth with a crimson red, was but the rain that watered the roots of its perpetual resurrection. It is the one persistent force that never knows defeat, and it defies both earth and heaven. It is the springtime of all inspiration with its foliage of "life eternal", and appears on all occasions when challenged by oppression. It perpetually confronts the tyrant everywhere he goes, and haunts him like a ghost, and from which he can not escape. It is the dream of happiness realized by those who

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are its devotees, but leaves for those who are its foes disappointment and defeat.

The home has been protected by every precaution opposed to freedom, including stern authority, enforced obedience, severe oppression, heartless cruelty and chastisement in every conceivable form, ever since it has existed, and yet its permanency is growing more uncertain every day. It is, therefore, clear that all this talk and fear of freedom breaking up the home is wholly without foundation. In fact, it is apparent that the home can be preserved only by that very freedom which men and women fear so much. It is the tyranny and enslavement so long encouraged and fostered, that is breaking up the home, and will continue to disrupt it until freedom is recognized. The unreasonable authority exercised by husbands and wives will always arouse resistance and make the home a hell as long as either side persists in bossing or commanding the other. And until they are willing to abide by freedom and equality they will find their cup of bitterness full to the brim and all their dreams of the future swallowed up in disappointment.

Why do women leave their husbands, home and children and slope with criminals, drunkards, and villains, to face the world as refugees, without a place to lay their heads? Why do men neglect ideal, devoted wives and spend their time with other women, in every way their inferior, if not to find that freedom which is wanting in the home? It does not matter how attractive, neat or "cozy" the home may be, if freedom is barred from its doors it will be less attractive than the hovel where freedom may be found. And until that freedom which his man nature craves can be found in the home circle it will never be that hallowed place from which no other charm can ever entice the human heart.

J. A. GILLIN.

HOW ONE MOTHER SOLVED A PROBLEM.

Once a little child asked: "Mamma, did you get me out of a rose bush? Nurse said you did".

Do you think that mother looked into those clear, trusting eyes and told a falsehood, as her mother before her had done?

She did not, for we are wiser in our generation. Yet in order to gain time the mother asked: "Would you like to have me tell you about the baby roses?"

Then a series of lessons in nature was begun. The mother taught the child about the baby flowers swinging in their little green cradles and the baby birds in their soft nests.

When the question was again asked, the mother felt that the little mind was prepared; so taking the child into her lap, she looked into the sweet face, confiding eyes and told the wondrous story of the human flower.

The little one listened wonderingly. It was a very beautiful story to her. When it was ended, she looked up with tears, and said: "Dear mamma, I love you more than ever, 'cause you have done so much for me".

Thus perfect confidence was established.—A Mother, in *Parity Journal*.

"Cheer up, brother," said the preacher to the sick man, "there's a warm welcome for you over yonder".

"Parson," gasped the man, "which way do you reckon I'm a-goin'?"—*Atlanta Constitution*.

FROM CHICAGO.

The meeting of the Social Science League of Chicago on Sunday evening, April 28, was one of unusual interest. Lois Waisbrooker gave a lecture on "Eugenics or Human Culture", which was received with hearty appreciation. She opposes the position of some of the students and organizers of eugenic societies who believe that the human race can be improved by legislation or "a strict censorship of marriage laws". She has little respect for the plans and decisions of scientists, doctors, phrenologists, skilled mentalists, or teachers, who presume to be able to decide on the fitness of lovers to become parents. She believes that even the mother herself may cause more evil than good by directing her thought or conduct along any line or plan having for its object a special influence on her child. To do or refrain from doing anything with the sole purpose of affecting the child in some way will, often, if not always, bring about the opposite result.

The woman who, for her own sake, seeks the best development of her health and strength and activity of mind and body possesses a good basis for motherhood. The mother who refuses to submit to her husband's demands, who willingly assumes her responsibilities, who loves her coming child at every stage of its growth, may feel that she has done her part and can safely leave the rest to nature. And nature, in doing her work, reverts the guidance of men, however learned, who presume to interfere no matter how good their intentions may be.

The lecture in itself was most interesting and instructive, and thoroughly enjoyed by all. But what called out the admiration and reverence of her audience, with something of a touch of awe and sadness, was the personality of the speaker. She is in her eighty-second year, and has been quailed this winter, besides having been injured by a fall some months ago. She appears weak and frail in body, but her mind is as active and vigorous as ever, and her voice was remarkable in its strength and clearness. She spoke for an hour, not once failing to be heard distinctly in every part of the hall which was well filled.

Mrs. Waisbrooker will leave to the world the splendid legacy of her valuable and forceful contributions to the literature of sociology. In her own life she gives us a rare example of energy, determination and courage. Her friends feel that she deserves the best blessings and comforts of life, and regret that in her declining years she is unable to live in comfort and carry on the work which is her pleasure.

Her present address is 653 Walnut street, Chicago, Ills. Her only income is the sale of her books and whatever contributions her friends and admirers wish to bestow. She wishes to publish her lecture "Eugenics or Human Culture", and whoever feels inclined to help her will be more than repaid by the value of her work in the progress of truth and knowledge.

LILLIE D. WARD.

2867 Southport avenue, Chicago, Ills.

THE ANARCHIST ESSENTIALLY A MAN OF IDEAS.

The Anarchist is essentially a man of ideas, and he is forever searching for fertile soil in which to plant them. With tongue and pen, he battles with the hosts of ignorance and authority. Being an evolutionist, he knows that only thru ceaseless agitation will his ideas gradually take root and finally become the dominant thought of the world.

The Anarchist has no elaborate program by which to usher in the "reign of Anarchy"; he is too sensible for that. He knows the world does not move according to programs; that programs soon become crystallized codes, which, instead of facilitating progress, obstruct its path. A program or platform is good only for today; tomorrow we shall need a different one. When the time comes for the transformation of society, the means will suggest themselves. After the revolution has taken place in the minds of the people, it may outwardly take the form of an insurrection. This has been the history of society, and will surely repeat itself while government persists, as it has always done, in preventing the gradual application and practice of the new ideas as they develop. All this, however, will take care of itself. The Anarchist concerns himself, now, only with the spreading of his ideas of an ideal society, knowing that once they have taken a firm hold on the public mind the practice will then be up for consideration and will solve itself, as all great questions have ever done.

Openly and boldly, then, let us proclaim the new idea, for he who compromises is a coward. Break away from the old moorings. Adjust yourself to the new mode of life, and your happiness will be increased a thousand fold. Rise in your might and shatter the bonds that bind you to a cycle of two thousand years past. Cast aside the customs and evolution of a civilization. Advance to the new.

Anarchy infuses the human heart with feelings of equality and a love of liberty, justice and righteousness beyond comparison. That one word—Anarchy—suppresses all the hopes and aspirations of the new humanity, that evolution is slowly but surely developing among us. Mentoring across the threshold of the new century, equipped with the crimson banner of brotherhood and leading with the flaming torch of liberty, Anarchy leads the way to the land of freedom, burning as she goes the weeds of ignorance and superstition which ages of staidcraft and priestcraft have woven across the path of progress.—day Fox.

WAGES.

There are numerous working people maintaining this vale of tears who are still laboring under the impression that the money paid them by the boss is remuneration for the service they have performed, or that the worker is paid for his work. Nothing could be farther from the truth. If he were paid for what he does it is manifestly clear that the boss would make nothing out of the transaction. As the boss does make a profit out of it it is equally clear that something has occurred quite differently from that which the worker has in mind. Before he can be expected to act intelligently in righting any wrongs that may be perpetrated upon him under the guise of the pay-

ment of wages he must understand exactly what occurs, and the reason for it. In receiving his wages the workman is not paid for what he has done. Instead, he is merely paid the agreed price for his power to labor for a given length of time. This need not, of necessity, have anything to do with the amount of wealth he has been able to produce during that time. If he does not, however, keep pace in his activity with the average standard set in his particular line of work he will quite likely not be allowed to continue in employment.

The power to labor, or, more properly speaking, labor power is merely a commodity in the market. Like all others, it exchanges on the average upon the basis of the cost of its production, measured in labor time. That is to say, if it requires, for instance, four hours of social labor time to produce the food, clothing, shelter, etc., requisite to the maintenance of the laborer for one day, the exchange value of his labor power for one day, expressed in money, will be equivalent to the price of that amount of food, clothing, etc., in the market. His labor power is worth, as a commodity, only as much as the food, clothing, etc., necessary to reproduce it. It will upon the average, sell for no more than this, provided the supply of labor power offered is fully equal to, or in excess of, the demand for it.

If, therefore, the social labor time requisite to the production of a day's labor power be four hours, and a day's labor power can be purchased with the product of this four hours labor, it stands to reason that the product of an eight-hour workday is equivalent to double the value of one day's labor power. In such a case the employer would derive twice as much from the utilization of the day's labor power as he paid for it as a commodity. The worker, instead of being paid for what he did, received only the exchange value of his labor power as a commodity, which amounted to but one-half the sum he would have received had he been so paid. As four hours labor time was equivalent to the production of the wealth expressed by his wages, it is as plain as a pike-staff that he really worked the remaining four hours for nothing. As the figures used in the illustration are purely arbitrary, it, nevertheless, remains a fact that by such a process the labor skinned out of the wealth it produces, and the power, pomp and magnificence of the capitalist class is bled from the proceeds. By this simple process is affected the exploitation that has converted the world into a shambles on the one hand, and a vulgar display, affliction and course of violence upon the other.

The workman gets his wages. The horse or mule gets his oats, hay and stable. As the workman's wages will, upon the average, obtain only what is in his case equivalent to oats, hay and stable for the mule, there is no valid reason why they should not meet upon terms of equality, and even belong to the same social set. The quadruped, being more sure of his job, and, therefore, of his fodder, might be justified in assuming a somewhat lofty air of superiority which would be quite in line with the theory of economic determinism.

Wages. The word does not seem to rhyme with oats and hay, but somehow every time we hear it used it makes us think of horse fodder!—The Western Clarion.

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COMMENT.

The Japanese people have been regarded as the most advanced people in the world commercially, by reason of their rapid adaptation of all the "best" in our western so-called civilization. It is, therefore, natural that the Japanese social revolutionists should keep pace with the general spirit of the country. The Socialists of Japan, quite naturally, took on the tactics of the European Socialists when they started their movement. But, true to the rapid progress of ideas, the Japanese Socialists have changed their tactics and come out openly for direct action, thru the revolutionary general strike. At their convention, held in Tokio, February 17, 1907, a resolution for political action got two votes while one for direct action received twenty-eight votes. Speaking in his resolution for direct action comrade Kotoku said:

"The Socialists of the world have adopted political action, so also have the Japanese Socialists. But today the lull of political action is historically proven, therefore we must change policy. It is impossible to overthrow the capitalist system by political action. As you know, parliamentarism is the product of the capitalist class. . . . It is entirely the organ of the capitalist, and it must be a dream to imagine we can revolutionize the present system thru it. When all the workingmen have so awakened to their interests as not to vote for the representatives of the enemy there will be no necessity to send our representatives to such a foul body as parliament. It will remain only to press upon the capitalist class by the great action of labor."

We will print comrade Kotoku's speech as translated in *The Revolution*, the organ of the Japanese revolutionary Socialists in Oakland, Cal. This speech is remarkable for its grasp of the situation in Europe and America and its clarity of vision about the future.

Roosevelt has spoken out loud on the Moyer-Haywood case. It is well this hypocritical friend of labor has been forced to come out and show his true colors. Thru his interference in the coal strike he was regarded in some quarters of the labor move-

ment as a true friend of labor. I am not so optimistic as to think that this last utterance is going to disillusionize the great mass of labor, but it will convince many whose position in the movement counts for something that the president of the United States can not be a friend of labor, except in so far as a capitalist can be a friend of labor. That the United States is an oligarchy of money, of which the president is the active manager, is no longer doubted by any man or woman with brains enough to be worth consideration as a factor in the revolutionary movement. The miners' case is more than a passing incident in this quick-moving world of chaos and governmental confusion. Compared with the similar case of the Chicago ropemakers, in 1880, the present one shows a decided advance in that along the line of revolution. Parsons and Spies were the dangerous men then, uncompromising revolutionists, who understood the capitalist game too well. Men with the courage of their convictions who would not be silenced by place or money. With voices and pens of might these men became the terror of the capitalists, only one method was left to rid the system of them—the conspiracy of the law, the mailed hand of "justice". The hangdogs of the law did their nefarious work and little protest was offered by the working class. With the courage of great men dying for a great cause, Parsons, Spies, Fischer, Engel and Lingg gave their lives to liberty. But the revolution did not die with them. On the contrary, the social revolution in America dates from the hour of their death. If Moyer, Haywood and Pettibone are to be the next victims for sacrifice on the altar of capitalism, they will have the consolation that they, too, have proven themselves the incorruptible, unflinching friends of their class, and they may rest assured their silence will hasten the dawn of liberty. Their names will become the watchword of the suffering masses, and, linked with those of the Chicago martyrs, will fire the torch of the revolution.

Jay Fox.

LITERATURE.

THE DEMONSTRATOR is in receipt of a copy of "In Memoriam—Edward Bliss Foote", a doctor known and beloved by a wider circle of friends perhaps than any doctor living or dead. He merited the deepest appreciation which can not better be summed up than in the words of J. B. Wilson. "His was a full life, rich with honors and complete with success and the devotion of friends; he attained to the proportions of an international character, commanding our lasting pride and admiration". Free copies of this pamphlet will be sent to anyone requesting it, by addressing E. B. Foote, Jr., 120 Lexington Avenue, New York City.

"A people without children would face a hopeless future" declared Mr. Roosevelt recently in a manner that would make the late Mr. Tipper envious. To be sure, and people with children face a hostling future under a system that taxes everything a man eats and wears for the benefit of men who possess replicas of the magic lamp of protective tariff benefits.—The Commoner.

THE PUBLIC SPEAKS.

I'm Mr. Public. I'm the gent
Who always has to dig up when
A raise of ten per cent
Is granted to the men
Employed by any corporation.
By wise manipulation
They let the burdens fall on me;
No matter what the cause may be,
I'm where the circle joins.
I must produce the extra coins,
If Rockefeller makes a gift
Or gives a lift
To anybody, I prepare to go
Down in my pocket, for I know
The price of oil will soar,
When the miners get a raise
Of three or four
Per cent, I gaze
Upon my little store
Of coal with sadness and regret.
I always know they'll let
Me pay the extra bill and charge
Me for the privilege of doing so.
I am Mr. Public, I am large
And strong, and oh,
The patience that is mine!
The engineers demand more pay,
And get it!—which is fine—
And in a day
Or two the rate
Is raised on freight;
Therefore you see
They hand the burden back to me,
If the men who cut the ice
Demand a higher price
And get it,
You bet it
Is I that will be pinched a little more
As I remarked before,
I'm Mr. Public. I pay for every raise
Conceded by the corporations;
When public benefactors make donations
They get the praise
And then arrange to make me pay them back
The money they so kindly handed out.
Sometimes I think that I'm about
The worst loaded thing on earth. They whack
Me on the head and want me to pretend
That I am glad-bled at the way they use me.
I wonder if, by chance,
I have one friend
Beneath the sun who wouldn't use me
Unfairly to advance
A selfish end.

—Chicago Record-Herald.

Mr. Debs, who was never charged with violating a statute law, is believed by Mr. Roosevelt to be an undesirable citizen, while Mr. Paul Morton, who brazenly admitted that he violated the law, is given a fine recommendation by the same president.—The Commoner.

Some times it is said that man can not be trusted with the government of himself. Can he be trusted with the government of others? Or have we found angels in the form of kings to govern him? Let history answer the question.—Thomas Jefferson.

The capitalist apologist proclaims honesty as the most valuable asset of the capitalist, tho the latter is unusually modest in proving it by the way he gets his living.—The Worker.

HOME NEWS.

Charles Greenhouse, of Denver, is visiting David Hoff.

Bessie M. Gray, accompanied by her little son Cecil, is visiting her mother and friends at Home.

Eva Dadisman is home from Seattle and Port Orchard, where she has been employed for the past two months.

Two comrades from Chicago by the names of Litovitz and Baker visited their friends the Folkoffs a few days the past week.

Nellie Sherman, of West Seattle, who has been spending a part of the winter in California, is visiting at the Adams-Minor home.

Lou's Jacquillard and Rene Galan are the guests of our French comrades across the bay. They will remain some time.

Ivy Mastick gave one of the most enjoyable receptions of the season Saturday night to her many friends. It was her twenty-fourth birthday. A fine lunch, music and dancing were the order of the occasion. The parlors were decorated with ferns and carnations.

AN ANARCHIST CONFERENCE.

Dear Comrades: An important conference of Anarchists will be held in Amsterdam, Holland, in the month of August. We need not state to you the importance of having an American attend that conference, yet we have no assurance that any comrade from this country will attend. So, to assure the attendance of a comrade of ability, we submit the following:

That Emma Goldman attend the conference; that she expense of the trip be paid by voluntary subscription; and that all money be forwarded to J. Livshis, 1,245 Milwaukee avenue, Chicago, who has been agreed upon to act as treasurer of the fund.

Those who favor this proposal are urged to act at once, as the time is very short.

All money received will be acknowledged by receipt and published in *Mother Earth* and *The Demonstrator*. Very truly yours,

JULIUS BLOOMFIELD,
BEN CAPERS,
J. M. LIVSHIS,
J. FOX,
M. RUBINSTEIN,
S. T. H. AMMERMARK,
M. H. NEWMAN.

Chicago, April 22, 1907.

They were uttering the tender nonsense that precedes the great question.

"And," said the girl bravely, "if poverty comes we will face it together!"

"Ah, dearest," he replied, "the mere sight of your face would scare the wolf away!"
And ever since he has wondered why she returned his ring.—Ex.

A would-be poet recently remarked at his club: "I have written a great number of poems, but I do not propose to have them published until after my death!"

"Hoorah!" shouted a chorus of friends, raising their glasses; "here's long life to you, old man!"—Ex.

He: Will we announce our engagement on next Wednesday?

She: I'd rather not; I have an important engagement for that day.—Yonkers Statesman.

REVOLUTION.

This is the first and only international labor day. It belongs to the working class and is dedicated to the revolution.

Today the slaves of all the world are taking a fresh breath in the long and weary march; pausing a moment to clear their lungs and shout for joy; celebrating in festal fellowship their coming freedom.

All hail the labor day of May!

The day of proletarian protest;

The day of stern resolve;

The day of noble aspiration.

Raise high this day the blood-red standard of the revolution!

The banner of the workingman;

The flag, the only flag, of freedom.

Slavery even, the most abject, dumb and despairing as it may seem, has yet its aspiration.

Crushed, it may be, but extinguished never. Chain the slave as you will, O masters, brutalize him as you may, yet in his soul, tho' dead, he yearns for freedom still.

The great discovery the modern slaves have made is that they themselves their freedom must achieve. This is the secret of their solidarity, the heart of their hope; the inspiration that nerves them all with sinews of steel.

They are still in bondage but no longer cower;

No longer grovel in the dust,

But stand erect like men.

Conscious of their growing power the future holds out to them her outstretched hands.

As the slavery of the working class is international, so is the movement for its emancipation. The salutation of slave to slave this day is repeated in every human tongue as it goes ringing around the world. The many millions are at last awakening. For countless ages they have suffered; drained to the dregs the bitter cup of misery and woe. At last, at last, the historic limitation has been reached, and soon a new sun will light the world.

Red is the lifeline of our common humanity and our symbol of universal kinship. Tyrants deny it; fear it; tremble with rage and terror when they behold it. We reaffirm it and on this day pledge anew our fidelity—come life or death, to the blood-red banner of revolution.

Socialist greetings this day to all our fellow workers; to the god-like souls in Russia marching grimly, sublimely, into the jaws of hell with the song of the revolution in their death rattle; to the Orient, the Occident and a fishes of the evel. Vive la revolution!

The most heroic word in all language is revolution. It thrills and vibrates; cheeks and inspires. Tyrants and timeservers fear it, but the oppressed hail it with joy. The throne trembles when this throbbing

word is lisped, but to the hovel it is food for the famishing and hope for the victims of despair.

Let us glorify today the revolutions of the past and hail the greater revolution yet to come before emancipation shall make all five days of the year May days of peace and plenty for the sons and daughters of toil. It was with revolution as his theme that Mark Twain's soul drank deep from the fount of inspiration. His immortality will rest at last upon this royal tribute to the French revolution:

"The ever memorable and blessed revolution, which swept a thousand years of villainy away in one swift tidal wave of blood—one; a settlement of that hoary debt in the proportion of half a drop of blood for each hoghead of it that had been pressed by slow tortures out of that people in the weary stretch of ten centuries of wrong and shame and misery, the life of which was not to be mated but in hell. There were two reigns of terror, if we would but remember it and consider it: the one wrought murder in hot passion, the other in heartless cold blood; the one lasted mere months, the other lasted a thousand years: the one inflicted death on 10,000 persons, the other upon 100,000,000; but our shoulders are all for the minor terror, so to speak; whereas, what is the horror of swift death by the ax, compared with lifelong death from hunger, cold, insult, cruelty and heartbreak? What is swift death by lightning compared with death by slow fire at the stake? A city cemetery could contain the coffins filled by that brief terror, which we have all been so diligently taught to shiver at and mourn over, but all France could hardly contain the coffins filled by that older and real terror which none of us has been taught to see in its vastness or pity as it deserves".

—Eugene V. Debs, in The Worker.

MINERS' ARMY GROWS LARGER.

The kidnapping of Moyer, Haywood and Pettibone, their seizure in the darkness of night by the paid hirelings of corporations, the special train guarded by a military detachment accompanied by an adjutant general of a state and the paid thugs of detective agencies, and the immediate incarceration in a penal institution for convicted felons, have aroused the miners of the west, and brot them closer together to do battle against the infamies and wrongs that make the earth a living, raging and roaring hell. Not only have the miners of the west been knit together by stronger links in the chain of fraternity, but labor throat America has voiced sentiments that insure a triumph and a victory for the Federation over the villainous plot that was hatched to hang men for the capitalist crime of being loyal to the interests of the working class.

Since Bolshevism has become the method of warfare indulged in by corporations and their hirelings, the Western Federation of Miners has added 12,000 soldiers to its army, which speaks more forcibly than words that corporate persecution is but the rain and sunshine that gives strength and unity to the class that is fighting for the emancipation of humanity. During the last quarter, consisting of the months of January, February and March, twenty-six unions have been added to the roster of the Federation, and this increase but swells the army that is pledged to participate in the struggle for justice. —Miners' Magazine.

ABOUT PRIMITIVE PEOPLE.

We learn from travelers that, among primitive people—savages as we call them, people of the forest, mountains, plains and even lakes—who make their living by hunting, fishing, and by gathering edible roots and plucking the spontaneous fruits of trees, there is no such marked distinction between rich and poor as we find in civilization, altho doubtless there are more or less differences in the possessions of individuals—differences which may easily be accounted for by differences of age, of energy, and ingenuity shown by the individual members of the tribe. Take notice here in passing, that, among savage people there is no such conditions within the tribe as many have imagined, namely: every man's hand against every other man. On the contrary, there is general if not effusive friendship, or at worst indifference; no one goes hungry while there is food in the camp, and no one attempts to injure his fellows. They hunt and fish together or separately, as may be agreeable or convenient, and the catch is more or less at the service of the whole. And this, which we are told again and again, may easily be believed, for it is reasonable; only by peace and mutual helpfulness could any group continue to exist. "A house divided against itself can not stand". The case is different, however, as between neighboring tribes. Here there is enmity and war, continuous or intermittent; the cause of these wars we find mainly in the desire for better or more easily procured food, and for this cause they encroach on each other's hunting grounds or fight for their possession, or, perhaps, it is to get a change of diet, a feast of flesh, the flesh of their enemies; in general terms, in the desire to gather the wealth they have not created, or to appropriate the foundation and source of that wealth. Under civilization, and especially commercialism, new territory and new markets, instead of new hunting grounds, is the main cause of wars. History teaches us that in war is to be found the beginning of the gathering of unearned wealth—wealth created by others—the vanquished—and appropriated by the victors. Time was, when the victors slew the vanquished and ate them; but in after times they spared the lives of their conquered enemies and made them slaves. War and slavery then we see to be inseparably connected. Under the condition of slavery we see people obliged to make things for their masters—owners—to use and enjoy. A startling conclusion confronts us here: Slavery is only a commutation of the death sentence pronounced on the vanquished, and is only another and milder form of cannibalism.

You demur to this statement? But it can be proven. The man-eater gratifies and nourishes his body by eating the flesh of his victim; which flesh, by digestion, is transformed ultimately into his own blood and flesh, just as wheat and potatoes and mutton becomes transformed into flesh in the eater thereof. Now, the slaveowner who appropriates to

his own use and nourishment the grain, for instance, which his slave has raised and prepared for food, does, in fact, eat a portion of the flesh of that slave, thus: in the acts of plowing, planting, reaping and grinding, the muscular tissue of the slave laborer is literally and momentarily destroyed—used up; and the wheat, flour or other produce is the result of its destruction. It is thus demonstrated that slavery is only a prolonged, modified and perhaps mitigated feast of human flesh, wherein the master is the eater and the slave the meat.

The possession of slaves thus becomes a source of wealth—food and the like—to their masters, into whose hands the overplus of their production comes. By overplus is meant the wealth their labor creates, less only what the slaves necessarily consume in order to live. As in the course of time tribes became associated, and merged themselves into larger groups, forming states and nations, they continued to retain their slaves among other possessions. Slavery then became an accepted and acknowledged institution, a living source of wealth to the master class, who fed and maintained their slaves in working order, only that they—the masters—might appropriate the wealth—which the slaves created, and in order that these slaves might propagate a generation of slaves to continue their labor. The slaveholders, instead of killing and eating their slaves at once, kept them alive to fatten and breed, in order to provide a continual feast: just as sheep are tended in order that their masters may have wool and mutton. —From Anthropology for The Gatherers of Wealth, by George Pyburn.

If there is any thing in our bourgeois society more contemptible than the snobbery of wealth, it is the snobbery of intellect—or, perhaps we should rather say, of intellectual pretension. In the current number of a literary review, among the personal notes and anecdotes about authors, which guileless readers suppose to be put in for their delectation and which the more sophisticated understand to be supplementary to the advertising columns, we find what is evidently intended to be a very amusing story of how a certain "lady author" (who has a novel just coming from the press) "was much surprised recently" when her Irish chambermaid "requested the loan of her copy of 'Man and Superman' to while away her spare time below stairs". That persons who do common work should care to read anything but Beatrix Farrar and Laura Jean Libbey is incomprehensible to these folks who style themselves the cultured class, that men and women who work with their hands have also really live and functional brains is incredible to them, and the chambermaid who reads Shaw interests them as a very curious monstrosity. —The Worker.

Mrs. Stubb: John, would you refer to a gun as feminine?

Mr. Stubb: I should think not, Maria!

Mrs. Stubb: And why not?

Mr. Stubb: Because guns can be silenced. —Chicago Evening News.

"Deacon", said the minister after the congregation had been dismissed, "how do you account for the unusually poor collection we had this morning?"

"Well, parson," replied the deacon, "the only way I can account for it is that the people have decided to pay according to the sermons delivered". —Chicago News.

A SOCIALIST.

Who would be free of usury,
Of profit's grinding grist,
Who'd landlordism wipe from earth
Is truly a Socialist.

J. A. LAHADIE.

Molly: When you spoke to papa, did you tell him
you had fifty pounds in the bank?
George: Yes, darling.
Molly: And what did he say?
George: He borrowed it.—Ex.!

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THE DEMONSTRATOR.

Entered November 5, 1904, at Lakebay, Wash., as Second Class Matter, under act of Congress of March 3, 1879.

HOME, (LAKEBAY P. O.), WN., WEDNESDAY, JUNE 5, 1907.

THE NEW FAD.

When will people learn to turn their attention to the causes which produce the evils under which we suffer instead of continually dealing with effects?

Eugenics, or better children, is now before the people for consideration. Yes, better children are needed, but better selves are needed more; yet how are we to secure either under conditions which tend directly to produce the opposite result while we must contend continuously to keep from deteriorating. Professor Edgar L. Larkin, astronomer at Lowe's observatory, Echo mountain, California, says that of the 30,000 or more people who have visited him during the seven years he has been there one-half of the married couples hate each other.

How does he know? Because he is a mindreader, and that there are such has often been demonstrated. He also says that one-half of the remainder are indifferent to each other, and one-half of the second remainder are beginning to lose their love.

What a showing for marriage! And yet it is the only way in which the state allows us to become parents. Only think of it! Woman, under whose beating heart the race comes into existence here, forbidden the right to her own person under the penalty of being an outcast. Will the women who are organizing to work in this eugenic movement accept the woman who believes in and lives free motherhood? Some of them will, but the main body will oppose, and it will bring schism in their ranks.

And, yet, I am glad such societies are being formed, and shall do what I consistently can on that line—because the agitation of that is the beginning of wisdom, and failures will finally bring the knowledge which will insure success; and this question of race improvement will cause a great deal of agitation of that.

I had given but one lecture in five years, but on the evening of April 28 I addressed the Social Science League, at the Masonic temple, (Chicago), upon the subject of Human Culture or Better Babies, taking the ground that there could be but little, if any, genuine success in that line until woman held the right to her own person and the institutions of society are adjusted thereto.

The lecture was well received, but I was amused by some of the attempted criticisms, a custom of the society. One gentleman said he was a minister, had the right to solemnize marriage, but never did so, as he did not believe in it, and then added that in some

respects the law was better to women than to men—that on the street at night women often solicited him for his company and they were not arrested, but should he approach a woman in the same way he would be arrested. Men do not have to solicit in that way to get the means for bread and shelter. Again, what those women do is but a perverted use of a natural right. Another man said he was a minister, had taken Lucifer twenty years; but he believed in marriage; he thought our economic system was the cause of all the trouble. Poor man, he did not realize that everything has two parents—that the economic system is only one of the parents of the wrongs that exist, and the social system the other.

By the way, Gillie's objection to state support of children and the pensioning of mothers is in harmony with my feelings. I never did take to the idea of public support of children. Such a course would tend to make machines of them. I think it was Diogenes, who when asked by another if there was anything he could do for him, replied: "Yes get out of my sunshine". That is just what I want the state to do—get out of the people's sunshine.

LOIS WAISBROOKER.

THE REAL MARRIAGE.

With legal marriage the Dawn Thinker has no concern. Legal marriage is a legal form, and stands or falls by its own legality. But the true marriage is a spiritual fact, and stands or falls by the real spiritual attitude of the lovers to each other. Where two souls and bodies really fit and answer each other in tender love there is the real marriage; where they conjoin without this fitness there is adultery, and when this fitness fails there is divorce. And this without regard to the legal or illegal pronouncement. It is with marriage as with all things else. The law establishes only the artificial, the so-called; it has no power to create the real, no jurisdiction in the realm of spirit, no recognition in nature. The attempt to marry by law is like the attempt to make royalty, nobility, manners, and the rest, by law. The true king is not created by such clumsy tools as crowns and thrones, but is such by the majesty of his own soul; the true nobleman is the noble man; the truly polite are those who respect liberty and are kind. The law can create nothing but a form; it is helpless to help marriage; it can only usurp and interfere. By no possibility can it make a true union more beautiful, pure, and sweet, but it can call away attention from its spiritual essence to emphasize a

formula; it can externally vulgarize it; it can externally prevent it; it can license or even compel an adulterous union, and it can compel an adulterous union to stand, and prevent its natural correction, which is the immediate secession of the parties. The conjunction of the incompatible is, the true adultery, and is condemned as such in every kingdom and province of nature. Divorce or suffer is the law.

The true marriage is the holiest and most religious thing in the universe, and all caresses of all lovers are perfect in proportion to the religious depth and sincerity of their moving impulse. The lighter, sportive expressions of love are certainly delightful and, in their time and place, most innocent, but they do not satisfy; only the moving of the whole soul to its foundations in a deep, solemn devoted love can satisfy. And particularly every woman feels this, because she is peculiarly the agent of love and religion. The woman, however base or fallen, who does not secretly worship the "grand passion", as her intense aspiration and holiest ideal, is a woman in form merely, not in spirit.

The relations of lovers are the most sacred and private things in all the world. Their love, caresses, and union are the "holy of holies", and the vulgarity and profanation of public interference with their relations, except by their express permission or request, is not to be exceeded by any sacrilege. If they themselves profane themselves, either spiritually or physically, in this their temple, that is their own saving sin, which shall by contrast show them the right.—Dawn Thot.

IN REPLY TO J. A. GILLIE.

In THE DEMONSTRATOR for May 1, J. A. Gillie says that public maintenance of children is impracticable. The answer to that is that to some extent it is already practiced. In France children receive free meals at school, are kept in public nurseries while their mothers are at work, and are taken care of and provided with amusement on holidays when their mothers can not look after them. In England some of the municipalities are now feeding school children.

Comrade Gillie says that public maintenance would lead to reckless propagation. In France public maintenance, in one form or another, has existed for a good many years, and been carried further than anywhere else; yet the birth rate is lower than in any other country.

Comrade Gillie says he can easily believe that women would favor public maintenance, but that this only shows that they have no regard for freedom. Public maintenance is the nearest approach to freedom that it is possible for women to get. It is utterly impossible for most women to support their children themselves. Therefore they must either get the aid of some individual man, or of the community as a whole. If a woman gets a man to feed her children, she inevitably becomes the slave of that man, unless she is strong minded enuf to make him a slave instead. In dealing with the community as a whole there is no such danger. The most independent person in the world is the one that

receives a government pension, but the most dependent is the one that receives a pension from a private individual.

Comrade Gillie believes that each father should maintain his own children. Under such a system first-class heredity is impossible. There are many men who should have a thousand children, just as breeders of horses and cattle make the best males have a thousand children. The laws of heredity are precisely the same for men as for animals, and what is good in breeding animals is also good in breeding men, provided individual happiness is not much interfered with. The system under which fathers pay for their own children must be swept away entirely, in order that women may be in no way restricted in obtaining the best possible father for their child.

Comrade Gillie and Mrs. Waisbrooker are both mistaken as to what I said about bread and tea. Wilschiff has said that the working class was worried about bread and meat, not about love and marriage. I replied that that might be true of male workers, but that the present sex system pressed so heavily on women that they could not help thinking about it. Moreover, the physical constitution of a woman is such that matters connected with love and motherhood necessarily occupy a greater place in her thoughts than in those of a man, a fact admitted by all scientists. Therefore I said that if a woman had no more than bread without butter and a little tea, her mind would stay off the matters connected with love and marriage. I never for a moment said or thought any sensible woman would marry the first man who could furnish her with dry bread and tea.

R. B. KERR.

PENSIONS FOR SALE!

I am glad to see in THE DEMONSTRATOR of May 1, that someone is willing to appear before the public as an opponent of pensioning mothers. Some may consider the notion too impracticable, too foolish, to be noticed, but a few might be led away by it unless its absurdity was presented to them. The author of the idea seems never to have read Herbert Spencer's criticism of the tendency of lying in hospitals of England and the Indian policy of the United States. But what can be expected of a man who, in this twentieth century, thinks himself the first discoverer of the "truth about God". Centuries ago there were Atheists burned at the stake. If the writers of the New Testament were not Atheists, why did they pen such twaddle about God? Many of the early Christians were accused of Atheism, doubtless with good reason. If those early Christian writers had sincerely believed in a god, it is not likely they would have given that god so cruel a character and made him the monstrous fool they have handed down thru the churches. Some hundreds of years before the Christian era, when the Psalms were written, there were Atheists. Whether the Psalms were written by a Jew or a Babylonian

I know not, and it matters not, but it is plain that the author of the 14th Psalm—which was considered important enuf to repeat as the 53d—was an Atheist. He declared that the fool had said in his heart, "There is no God". To throw suspicion from himself, the author adds something about God, but he could not know what was in any heart except his own, and evidently he took this way to present the idea to others. As divinely constituted rulers, the kings of that age depended on gods to keep the people under control.

There must have been a vein of Atheism in all the ages of man's existence—else all had been idiots.

M. C. COOMER.

CONFISCATION.

Who worries about confiscation? Surely not the man who has nothing. This is the most natural thing in the world. Why should the man who has nothing be afraid that someone will take it away from him? Why should the man whose goods and labor power have been confiscated be afraid that someone will do it again? And yet we are surprised at our inability to arouse among these an aversion to confiscation.

The man who is most afraid of confiscation is the man who has stolen a small amount of money or goods. He knows that the law does not protect the small man. The other day there was a man arrested for stealing a loaf of bread for his starving family. He didn't seem to mind his arrest so much, but he was sorely grieved that the policeman nabbed him before he could get the bread home. It is often heard that the colored race has a propensity for stealing. This has probably been exaggerated, on the one hand; but, on the other hand, their immediate forefathers have bequeathed them the vivid memory of an utter disregard of the rights of the negro by the whites. From such seed sown in their minds by a race claiming to be superior, and superior in fact from a standpoint of educational opportunities, what other fruit could be expected?

They alone fear confiscation who have the consciousness of unjust acquisition, and the more indefensible the acquisition the greater the fear. Captain Kidd and Jesse James lived in constant dread of confiscation, not alone of the goods they knew they had acquired unjustly, but of their lives in addition, as punishment. But after all there was a certain manliness about these men. They did not whine. They played the game and were willing to abide by the consequences. After acquiring their goods on a straightforward materialistic basis, they did not attempt to set up a fanciful ethical code which would justify their being allowed to remain undisturbed possession.

That's the joke of it. The average business man is very shy on practical ethics so long as he is taking advantage of the laws to his own material profit. "Business is business", is his motto. If he even

pretends to an ethical code, it is inoperative except for a few hours on Sunday, and highly diluted even then. The rule is to "charge what the traffic will bear", to the exclusion of all humanitarian or ethical considerations whatsoever. Ah, yes, but when it is proposed to haul him before the bar of public opinion and make him give an account of his methods, he hires his lawyer and his preacher and his editor to introduce moralities and to weave sophistries sometimes almost impregnable.

"Every man for himself and the devil take the hindmost" is the slogan of the business man, as such, and a most unmoral slogan it is. It is a doctrine which they are willing to follow until the hindmost threaten to take the foremost. This is a consistency which they can not abide.

"Confiscation" is a word which sounds harsh. It is a word we use when someone proposes to take something from us. When we are taking something from someone else, we look for a more euphonious word, such as "restitution" or "compensation". "Confiscation" implies injustice. Therefore, to use it of a process the justice or injustice of which we are attempting to establish, is like undertaking a learned and highly metaphysical discussion as to whether a brindle cow is brindle. If a thief steals my watch, it is confiscation so far as I am concerned. He may regard it differently. He may justify himself on the ground that the world owes him a living; the fact that I am the particular part of the world which is called upon to contribute a watch, is to him purely incidental. He may justify himself on the doctrine of "every man for himself and the devil take the hindmost". He may justify himself on the doctrine of "charging all the traffic will bear". But if he justifies himself on any of these grounds he must abide by his own established code. If a man is going to talk morals he must come into court with clean hands.

If it is justifiable for men with legal privileges to crush men without them, why is it not also justifiable for men without privileges to abolish the privileges of those that have them? I venture to say that only a corporation lawyer could tell us, and then only for a retainer. And when he did tell us he would tell us no more than that the one is "business" and the other "confiscation".

And the worst of it is, that the business man says this so often and in so many places and with such vehemence that he makes us believe it. He bluffs us out of our birthright. That is, he bluffs some of us all the time, and all of us some of the time. To give the devil his due, it must also be admitted that he very often bluffs himself. He actually believes his own sophistries. This is indeed most pitiable.

This social struggle in the economic, political and industrial arena may be fought out on any lines we may choose to adopt, but we must be consistent. We can not change horses in the middle of every stream we come to. The adversaries in this duello must choose their weapons and stick to them. If the weapons of one breaks, he can not hope to borrow the weapon of his opponent. Each must prove his ability to maintain his contention whether on material or spiritual grounds, by rime or reason, by force or stratagem, by love or hate. But each must grant to the other the right to use the weapons which he himself does not disdain to use.—Ellis O. Jones, in The Public.

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LITERATURE.

Ethics and the Materialist Conception of History. By Karl Kautsky. 206 pp. Cloth, 50 cents. Chas. H. Kerr & Co., Chicago.

In this essay the author, has given us a bird's eye view of all the important systems of ethics from Epicurus to Marx. Alexander conquered Persia, and suddenly Greece sprang into prominence as a world power, ruling the sea and commanding the commerce of the world. The warrior and artist was transformed, as by magic, into capitalist and trader. This influenced his life entirely; he was in a new society, surrounded by new conditions that his old standards of conduct did not fit.

The philosopher's began to turn away from natural philosophy, that had previously occupied their whole attention, and began to investigate the causes of the moral nature of man. What is good and bad, and why? Epicurus and his school gave a rational, materialistic conception of the conduct of man in his relations to natural surroundings and to his neighbor. Good is that which produces happiness; bad that which gives pain; therefore the aim of man is to do good—to seek pleasure.

Now, the question arose: What are the best methods for attaining the ends of pleasure? Short-sightedness and ignorance always produced the opposite of pleasure:

"Accordingly Epicurus looked on the intellectual pleasures as higher than the physical, because they last longer and give unalloyed satisfaction. He considers the pleasures of repose greater than the pleasures of action. Spiritual peace seemed to him the greatest pleasure. In consequence, all excess in pleasure is to be rejected; and every selfish action is bad, since respect, love, and the help of my neighbor, as well as the prosperity and welfare of the community to which I belong, are factors which are necessary to my own prosperity, which, however, I can not attain if I look out for myself only without any scruples."

Here was a moral code without God or mystery or other superstition, based on the solid foundation

of egoism and the material things around us. This system did not satisfy everybody. Those with a mystical turn of mind turned away from Epicurus and joined Plato and his school, who insisted that the ethical and spiritual nature of man demanded a god—"a spiritual being, standing outside and over nature, thus outside of time and space, a spiritual being that forms the quintessence of all morality". With this school the natural became low and vile and the spiritual noble and holy, and the highest aim, the highest good, is to subordinate the physical nature, overcome the passions. The world is a vale of tears. It is only when freed from the body and returned to God can we enjoy unlimited happiness. Here is the Christian code of today. Where is the Epicurean code manifest today in the materialist conception of Marxian Socialism?

The writer gives a chapter to a consideration and criticism of Kant and Kantism that is clear, concise, logical. He shows the weakest part of Kant's system—the ethical, proved to be the strongest for Kantism, because it furnished theology a basis for reconciliation with science. It gave the priesthood a shield with which to defend its dogma.

Darwinism killed the Plato-Christian idea that man is half animal and half god, that he belongs to earth and heaven. But, according to the author, it did not explain the moral impulse, duty and conscience.

"Only man can set himself ideals and follow them. Whence come these? Are they prescribed to the human race from the beginning of his time as an irrevocable demand of nature or an eternal reason, as commands which man does not produce, but which confront man as a ruling force and show him his aims by which he has ever more and more striven after?"

The tendency to assume a kind of supernatural providence hovered over society, and guided its moral impulses, dominated the materialists of old, but in the light of Darwinian discoveries it became an absurdity.

Since Darwinism only destroyed the old explanation for the moral impulses without itself giving an explanation, the Darwinian theory was not complete. It remained for Marx to come forward and complete the work by his theory of economic determinism, which explains, to the author's satisfaction, all the traits in human nature not covered by Darwinism.

In the concluding chapter the author shows that in a society of classes, like the present, two distinct moral principles and social needs exist. These clash, and a struggle for supremacy ensues, which makes a government of force a factor in society to keep down the exploited class and to enforce the moral code laid down by the ruling classes.

"The classless society", continues the author, "needs no such compulsory weapons. Certainly, even in it the social instincts do not always suffice to achieve the observance of every individual to the moral code; the strength of the social impulses is

EMMA GOLDMAN SPEAKS IN HOME.

On the evening of June 4th the Homeites enjoyed the rare privilege of listening to that apostle of freedom, Comrade Emma Goldman.

To the majority of her hearers this was a first meeting with this earnest worker. It was hard to believe that the small, slender woman before them was the same who had received so many courtesies at the hands of those modern Chevalier Bayards—"sans peur et sans reproche"—the American police.

For an hour or more Comrade Goldman spoke on "The Spirit of Revolution in the Modern Drama."

The lecture was scholarly, interesting and instructive and was delivered in a full, rich, pleasing voice which easily reached every part of the hall and gave the impression of great reserve strength.

The speaker supported her theme by many references to the writings of Tolstoy, Gorky, Hauptmann, Ibsen, Shaw and others, showing how various characters of their creation portrayed the awakening of the soul to its rights as an independent individual to develop freely and naturally regardless of conventional standards.

Especially was this made manifest as regards woman. From time immemorial woman's place and duty in life has been primarily considered from the sex standpoint. She has been regarded almost exclusively as a sex commodity—a propagator of the race. The new thought—the revolutionary spirit of this age—claims rights for her as an individual entity: to be first a free being; afterwards, if it seems good to her, a free man's comrade and a mother.

In speaking of the need for idealism, and the necessity, if the race is to progress, of strong souls who are brave enough to live up to the truth as they see it, the speaker referred to the play "The Belles", wherein is told the story of one who glimpsed a lofty ideal, but was so hedged about by conventionalities and old methods of that that he was unable to carry it out, but yet he did make an effort, and to that extent was his life more worth while than that of one who had never seen a vision of better things and struggled toward it, no matter how feebly and briefly.

Great stress was laid upon the fact that a revolution of that must precede any lasting change for the better in social adjustment.

We regret that lack of time and space forbids more than this brief mention of our good comrade's lecture.

She left the next morning, bearing with her our best wishes that she may long work for the cause of freedom, her devotion to which she has so often and so amply proven.

Anyone having a copy of "The Problem of Worry", by Herman Keon, published in 1901 by Nancy B. Irving, will please communicate with S. T. Hammersmar, 155 Washington street, Chicago, Ill.

I announce uncompromising liberty and equality.
—Whitman.

very different in different individuals, and just as different as that of the other instincts, those of self-maintenance and reproduction. The first do not always win the upper hand. But as a means of compulsion, of punishment, of warning for others, public opinion of the society suffices in such cases for the classless society."

Further on, speaking of what Social Democracy stands for, we read:

"Again, the social freedom which it asks for is neither freedom to dispose arbitrarily of the means of production, and to produce at will, but the limitation of the necessary labor thru the gathering in of those capable of working and thru the most extended application of labor-saving machinery and methods. In this way the necessary labor, which can not be free, but must be socially-regulated, can be reduced to a minimum for all and to all a sufficient time assured for freedom, for free artistic and scientific activity, for free enjoyment of life. Social freedom—we do not speak here of political—thru the greatest possible shortening of the period of necessary labor: that is freedom as meant by Social Democracy."

In his previous works the author has made this latter point quite clear. "It must be socially regulated", according to the Marxian formula, and, therefore, the highest ideal of Social Democracy is to reduce the hours of slavery. And Social Democracy, the author asserts, is inevitable because of the ultimate victory of the working class over present capitalistic rulers and exploiters.

Those not Social Democrats do not see so clearly the inevitability of Social Democracy supplanting the present social order. With Kautsky and his school it is a sort of destiny, that mankind can not escape if it would. Apart from this bias of creed, which one meets only in the concluding portion of the work, the book is a good one and well worth reading. Nowhere else have I seen so much critical information on the subject of ethics within so small a compass.

JAY FOX.

HOME NEWS.

S. E. Kins, lately from San Francisco, was in Home the past week.

Kingmill Commander arrived here about two weeks ago for a short vacation.

Melissa Gents, after quite an absence from Home, is here for a rest. Richard, her eldest son, is here also for the same purpose.

Steve Mastick, Ted Mastick, Arlene Mitchelltree and Mrs. O. K. Smith have arrived from Santa Cruz, Cal., where they spent the winter.

Surprise parties seem to be the order of the day again. Since our last issue the following persons were surprised: Sylvia Allen, Mrs. M. V. Dadisman, and Eva Dadisman.

Quite a crowd of picnickers came on Sunday, May 26, from Tacoma. Owing to the uncertainty as to whether or not they were coming no one was prepared to give them the usual Home reception. After spending a few hours here they boarded the steamer (Multnomah) again and spent the remainder of the day on the water. We hope in the future to have a better understanding of the situation so we can at least extend fraternal greetings.

CONVERTED TO REVOLUTIONARY METHODS.

Berlin April 28.—In about two weeks Count Tolstoy's new book will appear in German translation. Its title is "The Road to Social Freedom". Tolstoy advocates in it entirely his former theories and confesses himself in undubious language a militant revolutionist. In the book, which, of course, has been forbidden in Russia, he does not only preach to meet violence by violence, but calls upon the people in powerfully eloquent words to go on aggressively; refusing to obey, and violently eliminate the autocratic government and its representatives. The shedding of blood, against which, in former works, he expressed such horror, does not scare him back any more. He perceives now that revolutions can not be made with can de cologne.

Tolstoy also tells in his book how such change of opinion came about, declaring frankly that it was due to two workingtons—Social Democrats. He writes:

"About two months ago two young men came to me and asked for books. I asked them who they were; they said workingtons. They had been expelled from Moscow, supposedly for participation in an armed revolt. They were splendid fellows, with white teeth and black, fearless eyes. They were spokesmen of the proletariat Social Democrats. They had read many books, nearly all that I had written. But the ideas expressed in them did not convince them. They did not believe that it was a sin to meet violence with violence, and, if necessary, to kill in spite of the prescriptions of the lord. In the long discussion they ended in convincing me fully. The best the Russian government can do now is to surrender to the revolutionaries".

The book is drastic, more revolutionary than any previous work of the author. Russians of every class, of whatever profession or trade, are called upon to refuse obedience to any orders from the Russian government. Tolstoy proposes that the Russian government shall surrender all power, authority, and functions, leaving it to everyone individually to care for himself as he thinks best, or, in other words, as is natural and befitting to a man. Tolstoy says himself that people will judge him insane for making such propositions.—Vorwarts, New York.

PICKETING CONSPIRACY.

Picket work by the molders of Milwaukee has been stopped with a permanent injunction issued by Judge Sanborn of the United States court. The case illustrates the tendency of the courts to hold picketing to be a conspiracy to injure a man's business. The molders' strike at Milwaukee has been going on for about a year, but the foundrymen believe that the order of the court will put an end to it.

As a rule, the courts have issued temporary injunctions, and picketing has not been prohibited absolutely. Restraints have been placed upon picketing, but Judge Sanborn forbids it absolutely and the injunction is made permanent. In view of the many labor disputes all over the country, the in-

junction issued by Judge Sanborn is specially important. Among the things it forbids are:

In any manner directly interfering with or hindering the company's business.

Compelling or inducing or attempting to compel or induce, by threats, intimidation, force or violence, any employe of the company to fail or refuse to work or leave the company's service.

Preventing or attempting to prevent any person "from freely entering into or continuing in the said company's service".

Congregating "upon or about the company's premises or in the streets, approaches and places adjacent or leading to said premises" for the purpose already mentioned.

Picketing the company's places of business or "the homes or boardinghouses or residences of the said complainant's employes".

Interfering with the company's employes in going to or coming from their work.

Going singly or collectively to the homes of the company's employes to persuade them to leave its service.

Enforcing or maintaining or aiding any "illegal boycott".

Preventing or attempting to prevent any other company from doing business with the complainant.

Intimidating or threatening the wives or families of employes at their homes.

Directing and abetting or counseling any act whatsoever or aiding in any manner whatsoever the "conspiracy and combination found by the court to exist to prevent the complainant and its officers and employes in the free and uninterrupted control and direction of its business and affairs".

Compelling or persuading any of the apprentices in the employ of the company "to break their contract and leave the employ of the said complainant".

This is perhaps one of the most "sweeping" injunctions ever issued. From reading the different points covered by it, it is clear that the judge treats the strike in this instance as a conspiracy to harm the foundryman's business. The order specifically says the judge found a conspiracy existed. On this finding he evidently based the prohibition against "persuasion". It is observed that the order is not only against using threats or violence to keep others from working for the company, but it is also against using "persuasion". So a striking employe is not permitted to attempt by argument to keep workingtons from taking employment with the company. Violence is not essential to a conspiracy to injure the business of another.—Tacoma Ledger.

LETTER BOX.

E. N. J., Ark.: We have heard others talk as enthusiastically of Home as you write, but after they stayed here a while they sang a different tune and left, and have never returned. There is not one who was overflowing with enthusiasm about Home when he or she came here that is here now. The people of Home are not infallible, and tho our good friend Sadie Magoon says we are angels we have not observed any who have sprouted wings yet. We would advise all who are thinking of coming to Home to visit the place before breaking up where they are. The writer has been here for nearly ten years and has seen a number go away regretting that they had broken up where they were and had spent most of the money they had in getting here.

I. W. W. DEPARTMENT.

INTERNATIONAL REVIEW.

BELGIUM.

Most of the trade unions are under the control of Social Democrats, but among some of the stronger organization a movement seem to be growing to shake off the politicians and to form an organization on economic and revolutionary lines similar to the French Confederation and eschew politics. A number of conferences have been held during the last few years for that purpose, but the Social Democrats were always able to sidetrack economics for politics, but, in spite of all drawbacks, Belgium is bound to have a revolutionary trade-union organization.

MEXICO.

Some time ago it was reported by the Associated Press that the textile strike in Orizaba and Nogales had been settled. As a matter of fact the industrial region of the state of Vera Cruz has been in a constant turmoil since the shooting of the union officials.

SWITZERLAND.

The police authorities in the canton of Vaud are imitating the "Colorado war marshals. After the general strike deportations were the order of the day, and many peaceful citizens were treated with "Bikeley Wells" tactics. Some people are commencing to realize that boasted "free Helvetia" is simply a prostitute.

DENMARK.

Our young comrades are quite active in anti-military propaganda. "Nij Tid", "Anarchist" and "Kor Saren" are the publications engaged in this agitation. Handbills are also being printed showing the absurdity of militarism and denouncing it as a blood tax imposed by the bourgeoisie on the proletaires.

FRANCE.

The 1st of May was celebrated by strikes, demonstration and meetings, and an enthusiastic agitation is now going on for the general strike. The press dispatches reported thousands of broken heads and limbs and the arrest of several thousands of the demonstrators in Paris alone. The victory is decidedly with the "first policeman" of the country—Mr. Clemenceau himself.

Basly, the Socialist congressman and leader of the scab miners, succeeded, at the last miners' convention in Dinan, in once more preventing the amalgamation of the coal miners' unions of northern France. Altho his influence is weakening he is still able to keep the miners from coming to a mutual understanding.

GERMANY.

The 1st of May was a fizzle in this country on account of the recommendation of the Central Socialist commission. "Bow down and respect the lord and master" is the advice of the leading lights of modern Socialism. The Anarchists tried to hold a convention in Offenbach, but were prohibited; then they tried to hold it in Frankfurt, but they met with the same fate. However, they finally succeeded in meeting in the brush near a small village to dis-

cuss matters of interest to them. This action of the authorities shows the amount of liberty there is in the land where 3,000,000 Socialist votes are cast, and where they brag of such a strong organization. Comrades Daya, Werner, and Dr. Friedberg were arrested in Mannheim.

JAPAN.

The first convention of the Japanese Socialist party opened in Tokio on Sunday morning, February 17, 1907, and lasted until 10 p. m. Over one hundred members and visitors were present. The chief question discussed was relative to the tactics. The following resolution was presented by the executive of the party:

We stand for the abolition of the industrial, economic competitive system of today, which breeds pauperism, and hold that the people should own the nation's wealth. On this principle we adopt the following program under the present conditions:

1. We shall endeavor to awaken the working class and educate and unite them.
2. We condemn the policy of the government in suppressing with the army the revolt of the Ashio copper miners.
3. We sympathize heartily with the revolutionary movements of the world.
4. The members shall have free individual activity upon the following program: (a) As to the agitation to revise the law of the police department concerning the public peace. (b) Common election. (c) Antimilitarism. (d) Atheism.

UNITED STATES.

The present street-car strike in San Francisco is being prosecuted with much vigor and all signs point to the success of the strikers. The Geary street line has been pushed to the wall, and is paying now \$3 for eight hours' work. The carmen's union has instituted a boycott on all firms whose employes ride on cars.—The metal workers went back to work under the old conditions with all kinds of good "promises" for the future. A. KLEMENSIC.

BUY HER BOOKS.

I want to say to my friends that, notwithstanding my mishaps since I came to Chicago, some time during last November—first, falling down stairs, disabling myself for three months, and then an attack of the grippe, of which the first ten days of March I was so sick that it was a question of life or death, taking me over a month to recover, yet I am still alive and kicking. But, as usual, I am very much in need of money, and, after, till they are gone, two ten cent and one twenty-five-cent booklet for twenty-five cents. The twenty-five cent one is the smallest, but I put it at that price—well, Comstock is not dead yet. I have about 100 of each, and do not wish to sell them separately. The three for twenty-five cents while they last. I am preparing another work, a very valuable one, which I hope to be able to publish. LOIS WAISBROOKER.

Didactic Mamma: Now, then, Charlie, don't you admire my silk dress?

Charlie (with emphasis): Yes, mamma.

Didactic Mamma: And, Charlie, all this silk is provided by one poor worm.

Charlie: Do you mean dad?—Illustrated Bits.