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GLOBAL RESOURCES NETWORK

THE ALARM.

"WORKINGMEN OF ALL COUNTRIES, UNITE!"

Vol. 1.—No. 14.

CHICAGO, JANUARY 13, 1885.

SINGLE COPY, 5 Cts.

THE PROLETARIAT

OVER THREE THOUSAND
WORKING PEOPLE AS-
SEMBLE IN MASS-
MEETING.

The Capitalists, Editors of
Capitalistic Newspapers
and Clergymen Fail
to Appear.

THE PRINCIPLES OF SOCIALISM
SET FORTH AND THE INFLU-
ENCES OF PRIVATE PROP-
ERTY EXPOSED.

Pioneers of the Social Revolution
Proclaim the Eternal Prin-
ciples of Liberty, Fratern-
ity and Equality.

SPEECHES AND RESOLUTIONS.

The following announcement appear-
ed in the capitalistic papers last week,
and thousands of hand-bills containing
the same were distributed throughout the
city:

TO THE CAPITALISTS, EDITORS OF CAP-
ITALISTIC PAPERS, CLERGYMEN, AND THE
PUBLIC IN GENERAL:

The principles, positions and views of
the "International Working People's As-
sociation" have been studiously misre-
presented and perverted by the capital-
istic press, in order to make the adherents
of modern Socialism, Communism and
Anarchism appear as a lot of fools and
idiots. This has been done willfully and
maliciously to the end that the starving
and oppressed working people might be
kept in ignorance of the only remedy by
which their poverty can be abolished.

The "International Working People's
Association" have therefore called a
mass-meeting for next Sunday, January
11, 2 o'clock, p. m., in Vorwaerts
Hall, West Side, for a general discussion of
the said labor question. Speakers of
the "International" will advocate the im-
perative necessity of social co-operative
production, the abolition of private prop-
erty, the state and classes. They chal-
lenge the editors, economists, clergymen,
and all other opponents of Socialism to
appear and present their arguments
against it.

If they can succeed, by their argu-
mentative force in showing that Socialism is a
fallacy, the "International Working Peo-
ple's Association" agrees to abandon the
advocacy of Socialism.

Everybody invited. The utmost cour-
tesy will be extended to all who may de-
sire to debate the question with us.

THE COMMITTEE I. W. P. A.

Pursuant to the above call over 3,000
persons assembled in West 12th street
Turner Hall, packing it to its utmost ca-
pacity. At 2:30 o'clock William Holmes
called the meeting to order and stated
that the committee on arrangements had
selected the following persons to preside,
and asked the meeting to ratify the same,
which was unanimously concurred in: C.
S. Griffin, chairman; Oscar Neebe, vice
chairman; J. P. Dusey, and B. Rau, sec-
retaries.

Mr. Griffin, upon taking the chair, said:
"The Socialists had been unfairly and
maliciously criticised and misrepresented
by the capitalistic press. They had ar-
ranged this meeting to discuss in joint
debate the principles of Socialism, and
had invited its opponents to be present
and participate. If any such persons
were in the audience they should come
forward and take seats upon the plat-
form, when they would be given equal
time in the debate." The chairman re-
quested persons to cease smoking, as it
was disagreeable to ladies and others.

A. R. Parsons was introduced, and
spoke substantially as follows: "Mr.
Chairman, ladies and gentlemen—This
large assemblage on this occasion is
evidence of the deep interest which the
people feel in the subject of Socialism.
This meeting has been called under the
auspices of the Working People's Inter-
national Association for the purpose of
discussing in joint debate the principles
of Socialism. Written invitations had
been sent to such men as Rev. David
Swing, Bishop Fallows, C. C. Bonney,
attorney for the Citizens' Association,
Lawyer W. P. Black, all the editors of
the capitalistic newspapers and other
opponents of Socialism. The science of
modern Socialism was the only system
presented which would abolish poverty
and make boundless wealth universal.
The materialistic perception of history
starts from the principle that production
and next to production the distribution
of the products form the basis of all so-

cial order; that in all historical epochs
the distribution of the products and the
social grading into classes and castes
were in strict accordance with the mode
of production and that of exchange. And
hence the primary cause of all social
changes and political revolutions, must
not be sought in the heads of man or in
the growing enlightenment and concep-
tion of eternal truth and justice, but in
the changes that take place in the modes
of production and exchange. They must
not be sought in the philosophy, but
rather in the economy of their respective
epoch.

The growing conviction that the exist-
ing social institutions are unreasonable
and unjust, are but indications that in the
methods of production and exchange,
noiselessly changes have taken place
which can not be made to fit a social
order that grew up under entirely differ-
ent economic conditions.

Now, the system that has developed
these changes in the methods of produc-
tion, has likewise, more or less, develop-
ed the means by which the glaring evils
can be abolished. These remedies, too,
do not spring up in our heads, but may
be discovered through our intellect in the
concrete and material facts of produc-
tion.

Now let us see what modern Socialism
is? The existing social order as every-
body now admits, is the work of the
Bourgeoisie. Their peculiar mode of
production, which we call capitalistic
production, was incompatible with the
local and class privileges, and the mutual
personal relations of the feudal order.
The *Bourgeoisie* destroyed the feudal
order and established in its stead, the
civil society with its constitution of free
competition, equal rights and other
glorious things—between those who were
in possession of the products and means
of production. Under these conditions
the development of production was given
full sway. Soon the small manufacturer
disappeared. Steam and machinery took
the place of human labor, and produc-
tion on a large scale grew with unpre-
cedented rapidity. But as in former
times the developed small trade came in
conflict with the fetters of feudalism, so
now modern industry is revolting against
the barriers into which the capitalistic
system of production has forced it. The
present forces of production have out-
grown the forms of bourgeois utilization.
This revolt and struggle is going on
even outside of us and independent of
our will, of what we would have it be.
Socialism, now, is nothing else
but the reflex of this conflict

of thought and comprehension. This
reflex is most potent in the minds of
those who, under the present system, are
suffering most in the minds of the work-
ing people.

The present society is based upon the
institution known as "private property."
This is the weapon by which man is en-
abled to exploit his fellow man. Under
the operations of this infamous system
the producers—the workers—are becom-
ing poorer and poorer, while the idlers
the property class, are absorbing all
wealth and growing richer without them-
selves performing any labor. In America,
in the United States, where we have the
constitution, the ballot and the American
eagle, we find the domination of bourgeois
to be as complete and despotic as in any
nation of Europe.

According to the United States census
for 1880 there were 2,738,950 wage-workers
employed in the manufacturing indus-
tries. They received in wages that year
the sum total of \$947,919,674, or an av-
erage of \$304 each per annum. There were
253,804 manufacturing establishments
whose income, surplus or profits over and
above all expenses reached the sum total
of \$1,037,408,003, making an average of
about \$4,000 each per annum. Could
such a system produce anything else but
universal poverty among the working
class? The proletariat were made and
kept poor by this system of private
property. The productive power was
constantly being increased by technical
development by the application of steam,
electricity and machinery, increasing the
production of wealth upon the one hand
and displacing hundreds of thousands
of workers upon the other, rendering
the share of the wage-worker smaller and
smaller, their lives more and more pre-
carious, lessening the demand for their
labor and intensifying the competi-
tion among them for the
chance "to sell their laboring strength
to the property class. Under the rule
of this competitive struggle for existence,
wealth was centered more and more into
few and fewer hands, until the corpora-
tion, syndicate and monopoly was the re-
sult. In this competitive warfare, the
smaller capitalists were driven to the
wall and forced into the ranks of the pro-
letariat. According to Bradstreet's Com-
mercial Agency, out of the \$11,000 busi-
ness failures in 1884, over 85 per cent of
them were of those who were possessed
of less than \$5,000. The census for 1880
tells us that there are over 17,000,000
wage-workers in the United States, and
they and their families constitute more
than nine-tenths of the population. For
that year the workers received in wages
a sum representing but three-eighths of
the total product, while the capitalistic
class, representing less than one-tenth of
the population absorbed over five-eighths
of the total production. The workers,
being prevented by this process from ac-
quiring what they had produced, a so-
called "over-production" takes place,
factories and workshops are closed, until
now over 2,000,000 heads of families are
in enforced idleness and living upon what
they beg, steal, friendly assistance, etc.

Under this infamous system of private
property the industry of the workers was
made the cause of their poverty, degrada-
tion and misery. They were told that
because they had produced too
much they must now do with-
out any anything, and because they
had created too many things
they were now themselves superfluous and
must perish from want and starvation.

Socialism does not propose to make the
rich poor, but it does intend to make poor
rich. No, my friends, the person who
owns his little home, or a few dollars; yes,
even the millionaire would be benefited
in every way by the over-throw of the
present poverty breeding, corrupt system
of private property. Socialism is the
science of creating and diffusing wealth.
It tolerates no ones, it rewards every
worker. It intends to supplant the
present "law of order" system, with a
free society based upon the co-operative
organization of production. Social co-
operative production is the heaven, the
goal of the human race. In such a so-
ciety none will have rights without duties,
none duties without rights.

We live in an epoch of change, we are
even now in the midst of the social re-
volution, therefore we agitate for the pur-
pose of organizing, and organize that we
may make a successful revolt.

Socialists are the apostles of free speech,
free thought and free action based upon
free labor. The millions of the earth, the
despoiled, the enslaved workers every-
where are preparing for the overthrow of
their enslavers and woe to them who
stand in the way and oppose the
people in their march to the realization
of liberty, fraternity, equality.

At the conclusion of Mr. Parsons' speech
the chairman again invited the opponents
of socialism to come forward to the plat-
form and present their views.

A committee was named to pass among
the audience and receive any contribu-
tion they might give to help defray the
expenses of the agitation. While the col-
lection was being taken up the chairman
introduced the next speaker, Mr. Samuel
Fielding.

Mr. Fielding said there was something
radically wrong in our social existence
where the producing classes, who consti-
tuted nine-tenths of the people, were kept
in destitution and privation; where only
one in ten can find pleasure and enjoy-
ment in their existence there must be
something wrong. This wrong was not
peculiar to our country or to any one
country. It prevailed everywhere. In every
manufacturing country on the globe only
one man in ten really enjoyed himself.
Such a condition of affairs in this
lightened age was a disgrace to civilization.
With the labor-saving machinery
they had throughout the world millions
of men were starving for the necessities
of life, when in fact there was a super-
abundance of everything which could
minister to the wants of man. The la-
borers were told by the capitalistic enter-
priser that the overproduction was
brought about because the inhabitants of
the Congo river, Egypt, or Central Africa
would not buy the surplus goods. The
idea of these enterprisers was to relieve
the distress of the working class by send-
ing overcoats to savages who did
not need and would not wear them.

The absurdity to say that because
we needed overcoats for ourselves
we must go without until they could
be sent to the Congo, where no
one would wear them even if they
knew how to put them on. This was
the capitalistic theory of over-production.
Socialism declares that every human be-
ing has a right to live; to the free use of
all the means of life. The present con-
dition of the workers was due to the do-
mination of capital in private hands. It
compelled men to hate instead of love,
to antagonize instead of co-operate. It
brutalized humanity and made all men
the foes of each other by compelling
them to compete, to hoard up and hide
away the good things of this earth from
one another. There was no salvation
from this state of savagery, but the appli-
cation of the principles of universal co-
operation. Socialism taught that one
man had no right to enjoy, at the ex-
pense of another. Private property en-
abled its possessors to coerce men and
force them to render service for the sole
benefit of its possessor. This is what
every wage-worker is compelled under
penalty of hunger to do. Socialism stigma-
tized such a system of slavery; slavery of
the body and mind.

The capitalistic press published the
fact broadcast that Vanderbilt had lost
\$50,000,000 during the past year. Who
got this money? Did it go back to those
from whom he had taken it, to the work-
ing class? No. It only left him to be
scattered among the members of his own
class—the bourgeoisie.

There would be no change for the bet-
ter until the people made the change
themselves. No remedy could be ex-
pected from legislation or legislators.
There were enough men present in the
hall at that moment to take Chicago from
the grasp of the robber class if they so
determined it. They would get only
what they could take, and the application
of force could alone deliver the economic
slave from bondage.

The chairman again extended an in-
vitation to opponents to come forward and
state their views, and if none came it
must be taken to mean that they felt they
could not answer the arguments of So-
cialism. Continuing, he said the time
had come when capitalists must take la-
borers into co-partnership, or the laborer
would become the slave of the capitalist.
The capitalist must admit equal partner-
ship or be exterminated by the laborer.
This contest had arisen and Socialists

must be prepared to enforce it by any
and all means. He was no alarmist, but
any thinking man could see that a recon-
ciliation on any other basis was impos-
sible.

Dr. J. D. Taylor, an old man, was in-
troduced as an opponent of socialism.
He said that he had always been engaged
in practical labor. The theory of social-
ism looked pretty upon its face. It was
good to have plenty to eat and a place to
sleep in. To take care of No. 1 seems to
be the predominant feature of about nine-
tenths of mankind. There was, there-
fore, an impracticability in the ideas of
Socialism. Theoretically Socialism was
all right, but practically it was all wrong.
He had hoped that some idea would be
advanced which would show how to take
away selfishness from the human mind.
Each man had an individuality; some had
high ideas, while others had low. Prac-
tically, society stood opposed to Social-
ism. It was theoretically all right, and
many would favor it if they could see
that Socialism would not be a failure. If
Socialism was obtained by force, could
they obliterate selfishness from the human
mind? The southern slave-holder was as
much a slave-holder to-day as he ever
was—in his mind. Hours, days, weeks,
may, years, could not change the human
mind. Love thy neighbor as thyself
was a divine command, but it had never
been complied with by humanity. It was
this that Socialism aimed to do, but could
not succeed in doing.

The chairman said in reply that selfish-
ness predominated because this was at
present a world of grab. Selfishness was
the foundation of all crimes, and that it
would be removed when competition was
done away with. Men were selfish only
because it paid them to be so. Under a
free society men could not be selfish,
since no advantage could be taken of one
by another. As to laziness, some persons
were lazy because they did not like to
work under bosses, who dictated how the
work had to be done, how much of it,
when and where, and how much they
should be paid for it. This of itself was
sufficient cause to make half the world
lazy. When this was done away with
there would be no lazy men. Another
class of persons were lazy, because when
carried in pregnancy the mother was
overworked, and the child was born
tired. This was a scientific fact. Lazy-
ness would cease when the present ab-
normal conditions which produced it
were removed.

The chairman introduced W. J. Gorsuch,
who said: "I am more than disappointed,
though not surprised that our capitalistic
editors and professors of political econ-
omy are not present to-day. I am disap-
pointed because, strange as it may
seem, I had even hoped these gentlemen
would have dared to meet us on the in-
tellectual plane. I am not surprised be-
cause from their actions in the past, we
know them to be moral cowards. It is
an easy matter for them to sit in their
private offices and fortified by all the
power of wealth and law and order,
cry 'mob, incendiary, tramp and
dog; to sneer at our position,
and by ridicule alone meet our arguments;
to deny us the only opportunity to an-
swer their fulminations through the only
means by which we could reach their
audience, the columns of their organs,
but when we challenge them to meet the
sans culottes, the tramps, in open debate,
they are conspicuous by their absence.
This action, or lack of action, on their
part brands them, to me, as monuments of
moral turpitude, as gigantic evidences of
intellectual fraud and cowardice."

It is amusing to me to note how, though
these men have in appearance continually
fought socialism, yet they to-day advo-
cate and claim credit for some of the
ideas we advanced twenty years ago.

Many people say, "socialism is a grand,
beautiful, glorious, desirable idea, but it
cannot be realized, at least not for cen-
turies." We thank these folks for ad-
mitting what we advocate is good and de-
sirable, and to the claim of "can't be done,"
I only say, in the time of '76 when Thos.
Paine vented those immortal words,
"The free and independent states of
America," I haven't the least doubt num-
bers of so-called patriots said, "Grand
thought, but can't be done," yet in a
few years the idea, working
through force threw off the dominance of
Britain, and gave to the world a nation,
in theory, self-governed. When William
Lloyd Garrison was dragged through the
streets of Boston for demanding the in-
stant and total abolition of slavery, and
when John Brown, in endeavoring to
practicalize this idea, was rewarded with
the hangman's noose, many people said
"slavery should not exist, but it can't be
destroyed," yet five years later, through
force and at the sacrifice of millions in
treasure and life, slavery ceased. So, to-
day, we Socialists demand wage-slavery
shall no longer exist and private owner-
ship of property shall perish from off the
face of the earth, and, by Eternal Truth,
our dream shall be consummated.

Can education accomplish this end?
No. If we had the means through press
and colleges to reach the 17,000,000
wage-workers, they have not the time or
opportunity to utilize the same. Labor
unceasing from six years of age to death,
from early morn till late at night, prohib-
its education being effective.

It is asserted that this is a movement
of ignorant tramps and vitiated and de-
based outcasts. There are two ways of
answering this assertion. One is to deny
it in toto and point to our intellectual pro-
ductions, our close, critical, unanswer-
able arguments, as all necessary evidence.
The other way of meeting this point is to
say: True, this is a movement of the
tramps, the disinherited, the suffering, the

debased. The fact of being born entitles
one to the right to live, and for every one
defrauded by society, and forced into
this low, degraded condition, society
shall answer to the uttermost. Society
conditions make man what he is, and so-
ciety alone is responsible for the product.
Each tramp, each beggar, each thief, each
murderer, each prostitute has been made
so by surroundings, and has in justice a
right to demand retribution.

Socialism is the idea that has perme-
ated mind since man first thought. It
has been the underlying principle of
every conflict that has ever been waged.
It is the expression of man's struggle
toward the higher, of man's upward ten-
dency for the race. It means the de-
struction of caste, class and creed, and the
placing of all units upon the basis of ele-
vated and equalized humanity.

We believe in the application of force.
We believe in the destruction of govern-
mental systems. We believe, with the
founders of this government, that when
a system ceases to benefit and only op-
presses; it is not alone the right, but the
absolute duty of the governed to abolish
that system. If this be treason, make
the most of it. We do not believe in de-
stroying life or property, in endangering
the innocent, and for that very reason we
advocate force. We believe in, if neces-
sary, sacrificing 1,000,000 lives to-day, to
save the uncounted millions who other-
wise must be sacrificed to the demon of
greed, if our present economic system
continues. We believe we are derelict in
our duty if we destroy not the tyranny of
capital.

At the conclusion of Mr. Gorsuch's re-
marks, a young man came forward to the
platform and said: "No Socialist is a
friend of mine. Socialism is treason to
the government. Capital will rule.
Why do we believe in a God? Because
we need a ruler. Why do we have a
president? Because we must have a
governor. And the workers must have a
capitalist to control them. These re-
marks were received with hisses and loud
noise. After the chairman restored
order the young man continued by
saying 'those who said that lazy
men would work when all things were
equal, lied. He knew that he would not
work if he did not have to. A lazy man
would always be lazy. Tramps could get
work if they wanted to work. There was
no need for tramps, and capital must rule
labor.' He concluded amid yells and
hisses.

August Spies was introduced and made
an Anarchist speech in the German lan-
guage, in which he showed up the repulse
character of the capitalistic press, which
seeks to intellectually stupefy the workers
and then fatten on their helpless condi-
tion. He said that necessity would com-
pel the proletariat to revolt against the
domination of capitalism which now
destroys the workers by the hundred
thousand.

He offered the following preamble and
resolution, which was adopted:

WHEREAS, The editors of the capital-
istic press and other supporters of the
present economic system have, by insin-
uation, ridicule and direct misrepresen-
tation, endeavored to bring opprobrium
upon our movement, denying us the op-
portunity of replying through the columns
of their organs; and

WHEREAS, We challenged these gentle-
men to meet us to-day in open debate,
agreeing, if they could show the falsity
of our position, to no longer defend the
same; and

WHEREAS, They have failed to appear;
be it therefore

Resolved, They have admitted their in-
ability to meet us on equal terms, and
thereby have acknowledged themselves
the adherents to and defenders of an
economic system effete, decrepit, and
detrimental to the interests of mankind—
a system the near future must see over-
thrown and destroyed.

Vice-Chairman Oscar Neebe then in-
troduced C. S. Griffin, who made the
closing remarks of the meeting. He said
some State Socialists were present and
made a request to be heard, but since the
Working People's International associa-
tion had only extended the invitation to
opponents necessary to hear those who pro-
fessed to differ with us only in methods.
He said the time for action was near at
hand, for labor had already become the
absolute bondsmen of the privileged class.
The corporation, the syndicate, or the
monopoly ruled the court, the camp, the
grove, the pulpit and the rostrum. It
nominated and elected its men to office,
and purchased all the law it needed. To
be a member of this social
moloch it required money and only
the rich could belong to it.

The workers must become members of
the corporation, and thus co-operate with
each other, or else remain outside and
continue its slave. A corporation never
dies and has no soul. It lives forever and
grows and fattens with what it feeds on.
Partnership is what labor demands, and
the only recourse left is force. Labor
cannot buy its way in, it cannot beg its
way in, it can only get in by the use of
force. Our forefathers demanded the
right, in 1776, to political liberty, and we,
their descendants, must defend our right
to economic freedom.

With cheers for the "Social Revolution,"
the immense audience adjourned amid
the greatest enthusiasm.

The trade unionist fights the bad boss.
The good boss makes the bad one possi-
ble. The only possible way to get rid of
the bad boss is to abolish the "boss"
system.

THE ALARM

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address by postal card.

WORKINGMEN and women in factories, work
shops, stores or mills, are requested to go
around among their comrades and get up a
list of subscribers who will read THE ALARM
and lend a helping hand in the struggle for
labor's emancipation.

CHICAGO, JANUARY 24, 1898.

RIGHTS OF THE PEOPLE.

We have as much right to demand that the aristocracy of wealth shall take all the people into equal partnership with them as our forefathers had to demand of the king, equal partnership in the affairs of government. It is as much our duty to make this demand as it was the duty of our forefathers to make the demand they made. Those holders of power both answer in the same manner, namely: "What have we got by law, therefore, the people have no right to question our possessions." The people's answer to both must be the same, namely: "All you have you took from the people, and you yourselves dictated the laws by which you took it, therefore, your laws and your possessions are all usurped and we are not bound to respect such titles." Wealth is power and in no manner differs from the power of the king. The people are subjected in absolute obedience to both. A crowned prince and a money prince do not differ from each other, either in power or policy. Each enslaves, fleeces and impoverishes the people by law, enforced by penalties, with money, to carry out personal ends and to gratify personal vanity. They are alike the greatest enemies of the rights of man. Both blind the people by declaring they are guiding, guarding and feeding the people, and both are equal liars in all things.

By the same principle that they deny our interference in their present wealth, they also deny our right to question their unlimited increase of wealth and power. And by that same ill-founded principle they deny our right to object to our enslavement, or any increase of it.

Statute laws are the enslaving power of the rich. Our respect for wealth and law holds us in subjection. Laws are only useful to those who have got the advantage. To all others they are a barrier and are so intended.

Any law by which bread is taken from us and our children is unjust and ought not to be respected, no matter whether we agreed to the adoption of the law or not.

Just so long as bad laws are obeyed until they can be repealed, just so long will the unscrupulous speed their villainy and get their work all in before a majority can be found to repeal the law. And where rogues find profit, money will be used to make the repeal more tardy.

No law should be respected which makes men, women and children hungry, ragged and homeless, or that stands between them and bread, clothes or shelter. These things, to any man, are more important than laws, because they are his life, without

which the whole world can profit him nothing. Wealth is kingly power that must be reduced to the absolute control of the whole people, with equal and absolute liberty to each person. This can only be done by overthrowing all statute law, and this cannot be done by the law.

Disobedience is the true foundation of liberty. The obedient must be slaves!

LAZINESS.

Laziness and selfishness are the two great bugbears always held up by our opponents to prove that Socialism cannot succeed, because, as they say, these two classes of leaches will undermine every absolutely free institution, one by refusing assistance, and the other by grasping all that is produced.

As laziness is the greatest of the two bugbears we will deal with that first.

Laziness is an effect from several causes, which, when known, can be removed.

The worst form of laziness is that caused by over-working the mother before the birth of the child. The mother's exhaustion, constant need and constant longing for rest that her poverty denies her, results in producing a child literally born tired. That child always has an aversion to manual labor. This aversion is sometimes so strong that the child, even in manhood, had rather commit suicide than work. The only remedy for this class of people is to stop producing them, by organizing a system that will no longer require mothers to work against their will. These lazy people do not produce themselves, and they are not criminals, and we have no right to beat or imprison them. Nor have we any right to deny ourselves a free society because these would share it with us. But we are in duty bound to so organize society that this class of unfortunate can no longer be produced. Socialism alone makes the production of such people impossible. All tribes are lazy that treat their women as slaves or throw the burden of labor upon them. This is well illustrated by the American Indian.

It may be urged that the early settlers of American colonies were hard workers, men and women. This is true, but neither want nor a slave-driving husband made the mothers work against their will and wishes. Mothers may safely work almost without limit, so long as they are gratifying or pleasing themselves by working. It is involuntary work that nauseates and destroys ambition, both in mother and child. Inherited laziness is not the only kind we have to deal with. Many a boy is put in a workshop to learn a trade whose natural love and talents run in another direction.

Having no love for his work he can have no interest in it. His blunders bring him endless censure and added to his disagreeable work destroys all his interest, pride and ambition. The boy is then set down as a lazy blockhead, when in fact he is both ambitious and bright, and will prove it when he gets a chance. But now his parents or himself is poor and he must take the first opening. Thus a smart person is made lazy. Another cause of laziness comes from the fact that a person engaged at what he likes is wholly denied his own will. His boss decides which part he shall do first, and how he shall do it. When he shall begin and when he shall stop. This destroys his pride and all pleasure in the work, and with this goes all ambition and tact, and talent. He too is now a failure though engaged at his favorite work.

Another evil is the fact that in our present competing system, though a person knows what he is best adapted

for his ambition always urges him to follow that which pays most money. This unnatural, all-powerful stimulant misdirects more talent than any other evil known. In the face of the knowledge that he loves another business, it does not pay well enough to suit his ambition, therefore, following a paying business he soon finds his pride, interest, and ambition all broken. Society, proud of him as a boy, now brands him as a failure. Socialism provides for the removal of all these lazy, broken, unambitious persons.

The turning of all things into common property establishes a free system under which neither selfishness or laziness can be produced. This principle is safe and humane, and is imperatively demanded by the advanced wisdom of the age.

We are told that Socialism will come with the millennium. This is true, and this is the day for the millennium to come. There is no existing reason for postponing it. Let laziness and selfishness be destroyed forever.

SELFISHNESS.

The innate selfishness of man is supposed to be very large because it is so much manifested. Selfishness is man's self-defense, and it will always appear most where it is most demanded. For instance, pit two men against each other in competition for food and let it be understood that he who looses shall receive the penalty of starvation, exposure and disgrace for himself his wife and little ones; and to him who wins shall be plenty of all things for himself wife and children, including a beautiful home and great honor. With all this at stake between them, can we expect that each will be scrupulously careful to take an unfair advantage. Can we expect that selfishness will not appear. This is no overdrawn picture. The wage-property system puts all men in this same attitude toward each other, and keeps them under the severest pressure to be dishonest and selfish. The reward for selfishness is plenty and honor, and the penalty for generosity is starvation and disgrace. This being the law of competition, how can we expect generosity or honesty. Men are selfish because it pays. Under the wage-property system it pays to adulterate all kinds of food; to use deadly poison in the coloring of clothing; to put on the market and sell the clothes of diseased persons who died with malignant contagious diseases. It pays to build houses in a shabby, rickety slipshod manner with a cheap coat of guilt on the surface to catch the eye. It pays to lie and deceive by show and signs. It pays to steal by and against the law. It pays to humbug and fool the people. All these things are now rewarded with food and shelter, travel, pleasure and honor. Just so long as there is a price upon the earth we stand on, and a price upon the necessities of life, just so long will it pay to lie, steal, beg, rob, murder, cheat, poison, fool and traduce. While the reward of iniquity is the bread of life, iniquity cannot cease. Socialism demands that the bread of life and happiness shall be free to all without money and without price. The success of this principle will be the downfall of all evil. But Socialism is opposed because it provides no punishment for the lazy, or provides against the selfish. Socialism provides against these evils, simply by making it impossible to produce such people. Those now living were made so by no fault of their own, and under Socialism can have no inducement to operate. Therefore under Socialism there is nothing in the lazy or the selfish to be feared or provided against. Of course many people are born stingy because their

parents from generation to generation have been forced to be stingy, or suffer torturing privations.

People thus created are not guilty because they have such mean natures, and they should not be punished. Let them hoard up if they will, it will be only so much stored and preserved, and as none will guard their pile for them, they must guard it themselves or lose it, therefore their selfishness will make them prisoners to their own pile. Thus they will find for the first time in all history that selfishness is punished by confinement, and instead of bringing all kinds of rewards, it will bring none. Thus we see that making every man's possessions consist only in what he holds personal possession of, and no longer, will be the death blow to all selfishness, for no man will cultivate greed when it makes him a prisoner to his treasure.

It is not therefore evident that the interest of the capitalist is to make dishonest men out of honest men; first make them paupers, in order that they may be driven to crime; make prisoners out of artisans, convicts of skilled laborers, criminals of the working classes. Their interest is to degrade virtue, destroy morality, increase crime, and enhance poverty in order to increase the commercial value of that poverty.

It is a sad reflection upon the boasted civilization of the nineteenth century, that the prosperity of a certain class of the members of society should depend upon the degradation of another class; and especially so when we consider that the latter is by far the most important, not only numerically but socially.

There is, however, one consoling idea, which is, that the commercial regime is merely transitory, and has been but a necessary prelude to the establishing of a truly industrial regime; during which, prelude the knowledge of society has been constantly increasing, and the people have enjoyed the necessary training in order to enable it to accept conditions more propitious to the general happiness.

THE COMMERCIAL VALUE OF POVERTY.

At the outset, let it be understood that, although we hold that poverty has a commercial value, we also hold that it has no industrial value; in other words, while the existence of poverty is an advantage to the commercial regime, it will be an absolute disadvantage to an industrial regime.

In order not to be misunderstood, we may state that, to us, there is a wide and complete difference between a commercial basis of society and an industrial basis, which difference is tersely stated, as follows: The commercial system, based as it is upon profit-making, desires to obtain the greatest possible amount of the services of others, while giving in return the smallest possible amount of service. Whereas, the industrial system, based as it is upon justice, desires to give an equivalent service in return for any service received from others—or equivalent for equivalent; commerce means giving one for two; industry means giving two for two; or in other words, as before stated, equivalent for equivalent.

Under the commercial system, the poorer the laborer can be kept, the greater is the profit made by the capitalist; hence there is a premium on money and a loss to society in general.

Under the industrial system, the better off the laborers become and the happier they can be made, (as the capitalists will be the whole of society,) the greater will be the amount of wealth produced, and the richer society will become.

To convince ourselves that poverty has a value under the commercial system, we have only to reflect for a moment upon the interest which is involved to the capitalist, in the prison labor system.

It is so managed that the greater

the number of skilled workmen who can be made criminals, the greater is the gain to the capitalist.

There is no doubt that poverty is one of the most potent causes in creating petty criminals. No one who has studied the question will attempt to dispute that fact for a moment.

The capitalists hire convict and prison labor. They do so with the intention of making profit. Those who employ labor for profit will do what all do whose actions are guided by profit-making, they will so shape their action that the greatest amount of profit shall result from their line of action. And if they employ prison labor and make a contract for it with the state, it is from the self-evident fact that they can make more profit by employing convict and prison labor than they can do by employing labor which has not enjoyed the benefit of incarceration.

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THE TRADES ASSEMBLY.

Last Sunday, at a meeting of the Trades Assembly, some of the delegates present advocated the adoption of a set of denunciatory resolutions, which we publish in another column, in which they set forth that the Working People's International Association was antagonizing capital and labor, and advocating "arson and murder" as a remedy for the wrongs of the working class. It is charitable to presume that their action was merely a puerile and contemptible scheme of a few "big game" hunters to carry favor with themselves, by joining in the capitalistic hue and cry against the Socialists. These dough faces may think it fashionable and popular to denounce the Socialists, but as usual with such shallow-pates, they are behind the times and terribly mistaken. Many of the delegates, however, opposed the adoption of the resolutions and some of them avowed their sympathy for and belief in the principles of Socialism.

In view of their action the International has arranged for a mass meeting to be held at Aurora Turner Hall, Sunday, at 2 o'clock p. m., February 1, and has challenged the action who claim to be able to organize capital and labor, to come forward and show the benighted Socialists how it can be done. The Socialists promise in return for the information to discontinue their agitation at once. Meantime it is well for all parties concerned to remember that denunciation and hard names is not argument or proof and is incapable of establishing the correctness or falsity of any proposition. We earnestly appeal to our trades union friends to come forward on the day set, and show the Socialists the error of their way. By so doing they will perform a serious duty and possess the satisfaction of having rendered a service to all mankind.

The striking hatters of New York, Conn. are accused of having used dynamite to destroy one of the factories they have been locked out of, last week. The strikers, however, deny the soft impeachment.

AMERICAN LABOR.

American labor must be driven to toll by the slave driver's lash or the immediate prospect of want."—Frank Leslie's Illustrated Weekly.

The above is a frank, honest and complete statement of the philosophy of the capitalistic system of wage-labor and private property in the means of life. That system is founded upon the principle that wage-workers will not perform labor unless "driven to it by the slave driver's lash, or the immediate prospect of want." Wendell Phillips said on one occasion that working people were right in shirking their work, since they knew it was a task set before them to do, and the less they did the less they would be robbed, and the more they would conserve their physical health and strength. This theory is borne out by the facts when we consider that every employer is a task master who employs labor for the sole purpose of exploiting it. The present industrial relation of employer and employee is a substance out of master and slave, the lash of hunger being the weapon now used in place of the cat-nine tails of chattel slavery. The system of private property in capital deprives the wage-worker of the liberty to dispose of his person or labor, and makes him the dependent hireling of his employer. Frank Leslie's paper makes a "frank" statement of the case, for as a usual thing the capitalist press strives to lead the wage-slaves to believe that they are free men and equals with the propertied class. They believe with Talleyrand that language is the science of disguising one's true intent and meaning. The case cited above is a notable exception, and while we admire the candor, we despise the sentiment expressed.

Yes, undoubtedly, slave labor must be driven to its toil by the slave driver's lash, or the immediate prospect of want, and such will ever be the case so long as the laborer is an industrial bondman.

Class Divisions Responsible.

EDITOR ALARM.—I am compelled to disagree with your ideas of reform in some particulars, and will explain my reasons in a column or two, but you seem to imply that the proper course is to take what every one needs without money and without price. But you cannot surely mean that the wage-workers of Chicago, for instance, should help themselves to everything, or become a plundering mob. You must mean that in the highest condition of society all will work, and all be free to share all that is produced.

But we are a long way behind this sort of communism, and must advance by degrees. You are opposed to the payment of wages, and denounce wages as the cause of our evils, and as being inseparable from competition. The fact is that our class divisions into wage workers and wage payers are responsible. This is the cause of competition, and not the mere payment of wages.

In the present condition wages are essential to individual liberty. No man would be satisfied to be paid even in the world only by a truck system. What we require is that no man shall make profit from the toil of another, but each shall have what he earns, and the only way to approximate to this is to establish some arbitrary rate of wages for it. In this way the labor of a man in one trade has the same purchasing power as that of a man in any trade.

You say that "no power on earth can stop the cut down so long as wages are paid to reward the efforts of man," and yet in your governments, state and national, wages keep up in defiance of all competition. And therefore it only needs such and such, and hours of labor also arbitrarily determined, with all productive agencies controlled in like manner, to come to put an end to all competition and all antagonistic interests. But so long as the present industrial system is maintained, and we are dependent on the workers and the greed of the employers will bring down wages eventually to the Chinese standard.

Therefore it is not the payment of wages, but the possession of the productive agencies of the world by a few, that is the cause of our evils. The remedy lies in bringing labor and capital into partnership, or in other words, giving the workers control of the productive agencies, so that they can work for themselves and enjoy all that they create.

There is no antagonism of interests among men in a workshop. The only antagonism comes from the men that are out, and who want to get in that they may earn wages. Therefore it is imperative that the class control of the productive agencies shall be abolished, and the whole people come into possession, thereby having power to control wages and hours

of work to suit themselves, and providing work for all by the erection of more factories and workshops, or by one set of men working four or five hours, and then a second set working the same.

The prices of our products will be regulated by their cost. It matters not whether they are four times as high as those of other nations. Our first object is to all our own wants completely, and then sell what we cannot consume. It is preposterous to advocate partitioning the world and pauperizing itself that it may have something to sell cheaper than a rival nation.

The point of attack is therefore, private possession of productive agencies—mines, mills, railroads and workshops. These things must come under the control of the people, and be placed in the hands of the people, and capital as the first peaceful step. But this great social change is inevitable, whether peaceful or not.

LAW.

A HUMAN LAW-MAKER IS A HUMAN HUMBING.

All Political Law, Civil and Criminal, is a Failure.

ANARCHY.

A human law-maker is a human humbug. A civil law, so called, is nothing but a rule by man, invented to prevent man following natural law.

Laws are not made, they are discovered, and when discovered they are always found to be self-supporting, just, impartial, wholesome, and beyond bribery and corruption. If any man could make such a law then we could afford to hire him as a law-maker. No man can obey man's law without disadvantage to himself or to his neighbor, and generally to both. Yet we are stupid enough to hire men to make such laws, and then hire men to make us obey them. Would it not be much better that we should discover laws that are self-acting, that only need to be known to be obeyed.

There are natural laws enough already discovered to rule mankind in all their political relations much better than the best human laws or governments can now rule them. Human governments are a necessary burden, and a direct hindrance to the operation of natural laws. Wages and property are human inventions enforced only by despotic human law.

Man can violate a natural law, but not without punishment. Therefore, by maintaining a human government he is sure of punishment in almost every act of his life. He cannot obey a civil law without violating a natural law, and in violating a natural law he is sure to violate a civil law. If man has enacted one touch of that action. By obeying natural law he frequently gets into jail by the civil law; and by obeying civil law he frequently endangers his life by the natural law. As no man can obey two laws that oppose each other, he can never escape punishment, however innocent until he abolishes one of the two laws. He cannot repeal natural law, therefore he must abolish all civil law or suffer in the conflict. When man discovers a natural law, and learns how the penalty for its violation operates, he never will violate it except by accident.

It is said that one beast devours another by natural law. This is true in one sense. He does it in obedience to the law of self-preservation, because he is so ignorant of other natural laws by which he could sustain life without taking this brutal course. Man is not so ignorant of natural laws, and therefore is not so brutal, and the motive force of these natural laws is this: Until the beast becomes intelligent enough to understand the natural law by which he can sustain life without taking the life of another, he is not intelligent enough to feel the punishment of the violation of the law against killing. It may be answered that there is no natural law against killing, but those who have only discovered the natural law, know to the contrary. To very intelligent persons the companionship of animals, birds, trees and flowers are even so dear to them that they will cause great pain by killing them. They are intelligent enough to feel this pain until he is intelligent enough to live without the killing of these things. And we find that the law of punishment for killing develops as intelligence develops.

There is a justice and kindness in all these laws, whether they come by accident, or from man overruling being. Shallow-brained people maintain that no natural law for the distribution of natural products, and certainly not for the products of human skill and no law to enforce human energy if we should abolish all civil laws of property. And that we have discovered natural laws that by their own operation will keep peace, if we should abolish all laws for breaking the peace or committing offenses against each other.

The truth is, we have discovered natural, self-acting laws that will regulate all these things if the civil law is removed. The marriage law is a natural law, and the divorce law is a natural law, and the time for marriage—and the time for divorce are all natural laws and well understood. All civil laws on these subjects only operate to cause unnecessary pain. Natural law provides that the husband and wife will not love him and will leave him. He cannot stand the pain of therefore, the same law operates between himself and children, also between himself and neighbor. There are many laws that operate in the same way to the same end, to wit: The law of parental love, the law of benevolence, the laws of love of companionship, the law of love of praise, the love to excel by giving more than receiving, and many other laws, all of which would continually inflict their penalties, if he did not freely give of the fruits of his labor. If there was no civil law of wages and property, there are many natural laws that enforce industry, and the law of love of self-preservation, among which is the law of self-preservation, the law of love of praise, etc., etc., all of which inflict their penalties according to the intelligence of the person, or rather according to the person's understanding of the particular law he is to obey. If there was no civil law, we are continually interfering with and preventing the operation of all those natural laws, to a very serious extent. When people discover a reasonable fraction of the natural laws they are led every day to violate by operation of the civil law, and discover a fraction of their rights and abolish all civil law and government and live by the higher laws.

Thoughtless people tell us that we can abolish civil law only when we have become so honest and pure that we can live without law. The truth is we never shall reach an age or condition when we shall be without law, or when we shall have no number of natural laws, some of which are being discovered continually. The more we know of the laws that shall and govern us, and the more and severer penalties will be found for the violation, and the less inclination and liability to violate them. Until we abandon our civil laws we can discover natural laws but slowly, or get little benefit from them. If to-day there was no civil law to restrain, no man would dare offend his neighbor. Men dare do wrong to-day, because they estimate the penalty solely by the civil law, which they know to be weak, complicated, partial and uncertain. If the civil law restrains their neighbor from administering a revenge they would not dare face.

All political law, civil and criminal, is a failure. The barbarous usurpation of a king has dwindled down to a republic, and it is now time to abandon that also. Human government began with one man then progressed to many, thence to progress to all, and from all to above all. Government progresses from man to men, and from men to laws.

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The truth is, we have discovered natural, self-acting laws that will regulate all these things if the civil law is removed. The marriage law is a natural law, and the divorce law is a natural law, and the time for marriage—and the time for divorce are all natural laws and well understood. All civil laws on these subjects only operate to cause unnecessary pain. Natural law provides that the husband and wife will not love him and will leave him. He cannot stand the pain of therefore, the same law operates between himself and children, also between himself and neighbor. There are many laws that operate in the same way to the same end, to wit: The law of parental love, the law of benevolence, the laws of love of companionship, the law of love of praise, the love to excel by giving more than receiving, and many other laws, all of which would continually inflict their penalties, if he did not freely give of the fruits of his labor. If there was no civil law of wages and property, there are many natural laws that enforce industry, and the law of love of self-preservation, among which is the law of self-preservation, the law of love of praise, etc., etc., all of which inflict their penalties according to the intelligence of the person, or rather according to the person's understanding of the particular law he is to obey. If there was no civil law, we are continually interfering with and preventing the operation of all those natural laws, to a very serious extent. When people discover a reasonable fraction of the natural laws they are led every day to violate by operation of the civil law, and discover a fraction of their rights and abolish all civil law and government and live by the higher laws.

ANARCHIST.

Man can violate a natural law, but not without punishment. Therefore, by maintaining a human government he is sure of punishment in almost every act of his life. He cannot obey a civil law without violating a natural law, and in violating a natural law he is sure to violate a civil law. If man has enacted one touch of that action. By obeying natural law he frequently gets into jail by the civil law; and by obeying civil law he frequently endangers his life by the natural law. As no man can obey two laws that oppose each other, he can never escape punishment, however innocent until he abolishes one of the two laws. He cannot repeal natural law, therefore he must abolish all civil law or suffer in the conflict. When man discovers a natural law, and learns how the penalty for its violation operates, he never will violate it except by accident.

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address by postal card.

WORKINGMEN and women in factories, work
shops, stores or mills are requested to go
around among their comrades and get up a
list of subscribers who will read THE ALARM,
and send a helping hand in the struggle for
their emancipation.

CHICAGO, FEBRUARY 7, 1885.

NOTICE.
Hereafter the articles in THE
ALARM will be signed by the initials
of the author.

CAPITAL AND BUSINESS.
It must be understood that land
and capital, and all productions, are
by nature common property, and he
who collects any part of this must
be made to understand that he holds
such property in trust for the benefit
of the whole people, for from them
he took it. And when the people
are well supplied, he will be only
equally supplied, and when there is
a scarcity he must share it equally
with them. Any person who takes
by any means whatever, the people's
means of life, and refuses to use
those means for the benefit of the
people, is a dangerous usurper, and
an enemy to mankind. Such usurpers
must be forced to use these ac-
cumulations as a trust for the prop-
erty must be taken from them.

There is only so much land and so
much property in the world, and if,
by any system, a few are allowed to
usurp or monopolize it, the balance
of the world must suffer.

It is a poor excuse for the usurpation
that it is open to any man who is
smart enough to get it. There is
no reason for sustaining a system
that stakes all the means and com-
forts of life in a gambling pot, and
letting it go to the winner. All rules
by which the means of life can be
staked must be abolished. It is
no excuse that these rules have pre-
vailed for ten thousand years, and
that we have all grown up under
them, for age is no apology for evil.
Competition is simply gambling.

When all the bread of ten men and
their wives and their little ones is
put in one pot and then contended
for by the ten men on condition that
he who has wits enough to win the
pot shall have it, gives the winner no
just title to the pot, even against the
other nine men. Much less against
nine-tenths of all the women and
children. The whole thing is founded
upon wickedness, because they had no
right in the first place to put all the
bread of all these people in a pot to
be gambled for by ten men. Nor
have they any right to put it all in
this pot to be gambled for by all
concerned, including the women and
the children, on a condition that it
shall all go to the winner and leave
all the others destitute. Yet this is
exactly the principle upon which we
are doing business. Business is
gambling. Let us look at it in its
real light. It is simply a staking of
the means of life of the whole human
race, to be won by a few. Yet when
it is not staked in this manner, there
is an abundance for all. What right
have we to continue this infernal
business? Or if we must continue

this rascality, what right has the
winner of the people's necessities to
use them as anything but a trust for
the benefit of those he won them
from?

We say that business competition
is the wickedest form of gambling,
because the stakes are in the people's
bread and clothes and shelter, and in
result, their liberty and lives. The
life, the bread, the very blood of
little children is put in this infernal
gambling pot; to be won and wasted
by the winner of the game. Seeing
that by this infernal game nine-
tenths are deprived, starved and
their lives made a living torment,
and the one-tenth who wins are
surfeited with ten times more than
they can find use for even by wanton
extravagance, is alone sufficient to
prove the rascality of the whole
business. Calling the game by fine
names and educating our children in
it, that they become experts at it,
ought, still, not to lead thinking
people as to the real character of
competition, with which wages and
property were invented to make the
game.

The world and what it contains
was made for all the inhabitants, and
we have no right to divide it up and
gamble for the parts. Away with
competition, wages and property!
Leave all the means of life open to
all free of charge. Stake no children's
bread to be gambled for by guilty
men!

Accumulating capital as private
property is robbery. Business is
gambling. Let no man respect the
infernal tricks, or the results of
them.

EDUCATING THE PEOPLE.
The times are such that the unem-
ployed must demand relief in some
form from capital. But the business
of the capitalist is to fleece humanity
and not to assist them.

While playing a game at which
they will know all cannot win, they
are hypocrites enough to declare that
he who loses deserves no better.

They tell us this life and death
competition is necessary to call out
the industry of man. He must at all
times have his little all at stake. If
he wins he can exist, but if he loses
the penalty is starvation and rags.
And they tell us Socialists that
their effort to remove this competi-
tion, gambling life and death struggle
for an existence is wrong and that
the Socialists ought to be put down
by force.

If there was any reason for con-
tinuing this wretched system of
competition, by which one-half of
humanity is set upon the other like
devouring wolves, we could better
endure it.

But every sensible person well
knows that this system is unneces-
sary. That it is founded upon no
principles of justice or humanity.

When the people fully wake up to
the crime of competition, where hu-
man life is the stakes, their wrath
and vengeance will be boundless
and it ought to be!

Competition of trade is simply
gambling on the necessities of life,
and it is death to lose.

The continuing this infernal
scheme, when all can see that it is
starving thousands in the midst of
an over-abundance, makes the crime
as surprising as it is enormous.

A bloody war against this wretched
system must soon be inaugurated by
every necessity. Of course, nothing
but unendurable privations can bring
the people to face the murdering
weapons of the government which
are always ready to answer the dis-
tressed cries of the people.

We are told that charity will re-
lieve the needy. It is true that char-
ity will keep many poor wretches in
existence, but the officers must first
call upon the needy, and if they still
have something in the house, that

could be pawned, no relief will be
granted. It looks as though every
charity institution was in league with
the pawn shops! The applicant will
not be helped until he has first de-
prived himself of everything by which
he could help himself.

Between charity and the pawn
shops, and some one always ready to
compete against you in every honest
effort, it is not to be wondered at
that thinking people do not love the
government that continues these
things at the point of the bayonet,
while like the Libby-prison victims,
they are all the time in sight of an
abundance, and more than can be
consumed. This wretched state of
things may continue for years, but
we do not believe it. We have more
faith in the sense of the people.

We are told that there can be no
relief until the people are educated
to something better. The amount
of education necessary could be im-
parted to the whole people of the
United States in one week, yet the
press is making no effort to educate
them. The schools make no provi-
sions whatever for educating out of
this condition, but on the contrary,
teach that the three great crimes of
competition, property and wages are
right, beneficial, and ought to be
continued. When, under these con-
ditions, will the people be educated?
That explosion in London put
more sense into the people than all
the common schools have accom-
plished in a quarter of a century. A
few blasts in the Hocking valley
have done more educating than all
the schools of Ohio.

The teaching should be such that
the learning will not be tardy. All
hail to the martyr teachers!

PROSPERITY.
High wages mean a prosperous
condition of the country; a happy and
contented people. Low wages mean a
country governed by millionaires, who
absorb the profits of labor and expend it
in forty thousand-dollar front doors
and charity balls. — *The Labor Leaf, Detroit, Mich.*

We all know what high wages
mean. But how to get them, that is
the question. By strikes; by voting;
by arbitration? No. The wage-lab-
orers are without property and can
have no rights, political or other-
wise, which the interests of the prop-
ertied class may refuse to grant.
The wage-workers have only such
liberty as the propertied class may
choose to give them. They are
without the right to labor, or to pos-
sess their labor product when they
do work. There is no power under
the wage system which can make
and keep wages high. We must
abolish the system which makes the
times hard.

WHO IS GUILTY?
A laboring man had a wife and
four children. He got out of work.
His last dollar was gone. He ex-
hausted himself in his vain search
for work, and was on his way to the
house and met some friends, also out
of work. They invited him into a
saloon, and each of the others treated
the little crowd. His stomach being
empty he became violently intoxica-
ted. In this condition he started
for home. A police arrested him.
The next morning he came up in the
police court. He was fined three
dollars and costs. He had no money.
His wife was sent for. She could do
one of two things. Either let her
husband go to jail for thirty days—
while he alone was her support, and
she and the little ones needed his im-
mediate assistance. Yet she must
let him go, or she must pawn the
stove, table and chairs in their scanty
kitchen, to raise the fine. At any
event she and the little ones must
suffer.

Who is the guilty party? Was it
the husband? No! He did not in-
tend to get drunk. Was it the po-
liceman? No! He had to make the
arrest or be discharged for allowing

disorderly characters on the street.
Was it the justice? No! He, like
the police, must obey the law. The
saloon keeper did not know that he
had a family, or that he would get
drunk. Beside he needed the trade
to support his own wife and little
ones. Now we have but two places
left to place the guilt. Either the
makers of the law, or the system of
wage-slavery is guilty for the suf-
fering inflicted upon this mother and
her little ones. Which one is guilty?

The above is a sample case. There
are from one to a dozen of these cases
created every day in Chicago. And
the same in all other cities. Where
shall we find the guilt that we may
remove it?

COMPETITION.
Competition means to strive for
superiority. Is this not laudable? Should
we strive for inferiority? Is not the desire
to be better off than our neighbors the
relative to invent machines, improve
houses and take better care of our crops?
Don't we cultivate our muscles and brains
to be stronger and smarter than our
fellows? — *Evening Sentinel, Lansing, Mich.*

You are right comrade. Competition
is war, and free competition is war un-
limited. It is a warfare on the industrial
battle field; a war which has slain more
human beings, and made more widows
and orphans, and produced more misery,
wretchedness and woe, a hundred times
over, than was ever produced by all the
bloody wars waged by cannon and the
sword. Yes, free competition means
free fight.

INFORMATION WANTED.
In a conversation with Mr. Schuch
of the Radical Review, said:
I like your theory generally, but what
do you mean by the abolition of private
property? Would you deny the right to
own anything? And would you reveal
all persons alike regardless of services
performed? You certainly can not mean
to do that, and if not, then why not
revise your theory so that it will be
sooner learned of this when they drew up
a series of resolutions, in which they ex-
pressed their full approval of the
O'Donovan Rossa, and informed him that
they were intended for sale against these
Nobody would say anything against these
resolutions, even Rossa said they were all
right. They were the reverse of the
original proclamation.

Our comrades then published and dis-
tributed the following call:
To the Workers of all Countries:
Ireland bleeds out of a thousand ugly
wounds. The most noble sons are buried in
dungeons, die of starvation or live as ex-
iles. Poisonous vampires drink the blood
of her people, England's aristocracy.
The Mother of Pariahs, a cry for revenge,
revenge, revenge! There she came!
Thundering did she aim at her mark. Hur-
rah! Irishmen, go ahead! Grasp our
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Only on the ruins of tyranny can shine
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THE INTERNATIONAL WORKING PEOPLE'S
ASSOCIATION.
New York, Feb. 2, 1885.
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before 8 o'clock was crowded to its
capacity. At 8:30 the meeting had not yet
been called to order. Inquiry was made, and
one of the decorated arrangements replied
that they were waiting for the P. W. A.
P. A., jumped upon the platform, saying:
This is a public meeting; I call the same
to order. He quitted the platform and
was answered by cries for "Most and
Schwab." At this instant a number of
the indignant fellows from the
P. W. A. pulled out their pistols and
gave the signal for a general melee.
This lasted about two or three minutes
when a bully jumped upon the platform,
revolver in hand, and ordered the crowd
to stop this at once. I am the captain of
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his head, falling to the floor, and un-
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came to his assistance, but they were
thoroughly clubbed, and they were
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of the district. When they arrived,
Capt. McCulloch, battered as he was,
shouted, "Drive the fellows out of the hall."
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not armed and could consequently
not defend themselves against the club-
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driven out of the hall. The hall was
then occupied by the police, and the
meeting was broken up.

A DYNAMITE explosion occurred outside
the front of the large dry goods firm of
Garry Bros. & Co., New York City, this
week. The clerks of New York City
have recently organized themselves into a
union, known as the "Early Closing As-
sociation," and have been on a strike against
the despotic mandate of the above firm
for two weeks past.

An old woman 90 years of age died of
starvation in the wealthy city of Zurich,
Ala., last week.

SLAVERY.
The industrial conditions of to-day are be-
coming such that the working classes are
being driven into slavery of such a kind that it
makes no distinction of color, and reduces
all to the same level of degradation. No
more are there uttered than those in that
wonderful poem of James Russell Lowell's,
written by the poet:
"Slavery men and laborers' lives
Have one glory and one shame:
Everything that honors them is theirs,
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"Why, it's just as clear as figures—
Slavery ain't of nary color."
"Taint the hide that makes it pass;
All it keeps for is a feller,
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THE BANDITISM OF LAW AND
ORDER IN NEW YORK
Breaking up a Socialistic Meeting.
The Socialistic Labor Party of New
York last night called a mass-meeting for
Monday night to define its position
toward the late "dynamite outrages," in
London in particular, and the dynamite
propaganda of the Anarchists in general.
The meeting was called to take place in
the "Concordia Assembly Rooms." Hand-
bills were distributed in which the object
of the meeting was explained, and the
dynamite was denounced. Our com-
rades were greatly enraged; they resolved
that they would take part in the meeting,
and also inform the Irish revolutionary
friends of what was going to take place.
The "Maudslows" of the S. L. P. had no
sooner learned of this when they drew up
a series of resolutions, in which they ex-
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Only on the ruins of tyranny can shine
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THE INTERNATIONAL WORKING PEOPLE'S
ASSOCIATION.
New York, Feb. 2, 1885.
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P. A., jumped upon the platform, saying:
This is a public meeting; I call the same
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P. W. A. pulled out their pistols and
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This lasted about two or three minutes
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to stop this at once. I am the captain of
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came to his assistance, but they were
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thoroughly clubbed. The entire police force
of the district. When they arrived,
Capt. McCulloch, battered as he was,
shouted, "Drive the fellows out of the hall."
The crowd was then ordered to dis-
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then occupied by the police, and the
meeting was broken up.

A DYNAMITE explosion occurred outside
the front of the large dry goods firm of
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have recently organized themselves into a
union, known as the "Early Closing As-
sociation," and have been on a strike against
the despotic mandate of the above firm
for two weeks past.

An old woman 90 years of age died of
starvation in the wealthy city of Zurich,
Ala., last week.

SLAVERY.
The industrial conditions of to-day are be-
coming such that the working classes are
being driven into slavery of such a kind that it
makes no distinction of color, and reduces
all to the same level of degradation. No
more are there uttered than those in that
wonderful poem of James Russell Lowell's,
written by the poet:
"Slavery men and laborers' lives
Have one glory and one shame:
Everything that honors them is theirs,
And all of them these same."
"Why, it's just as clear as figures—
Slavery ain't of nary color."
"Taint the hide that makes it pass;
All it keeps for is a feller,
Is jest to make him fill its pass!"

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THE ALARM.

"WORKINGMEN OF ALL COUNTRIES, UNITE!"

Vol. 1.—No. 18.

CHICAGO, MARCH 7, 1885.

SINGLE COPY, 5 Cts.

THE BATTLE FOR BREAD.

The Struggle of the Proletariat With the Bourgeoisie Throughout the United States.

THE SLAVERY OF WAGES.

Probably the most serious labor struggle (aside from the Hocking Valley) is that now going on in Philadelphia between the owners of carpet mills at Kensington and the carpet weavers, some 8,000 of whom struck against a reduction of their meager wages last week. Their pay had already been reduced to the lowest standard possible to maintain a miserable existence, and this last "cut" being the unkindest, because the lowest of all, caused the weavers to throw down their tools and refuse to work for less than their living. Great crowds have assembled about the mills, excited thereto by the display of military force in the police constabulary of the city. The scabs or non-union workers who have taken the place of the strikers are few in number, but the revolting weavers consider it necessary to their success to persuade the non-unionists to desist from working. As many as 500 policemen have been placed on guard around the blocks contiguous to the mills for the past four days and when great throngs of people assembled to witness what was going on they have been clubbed and driven pell-mell by the police, leaving, according to capitalistic account of the affair, "their blood stains upon the snow and pavements around." Serious rioting is occurring between the people and the police daily, and the prospects are that a very serious outcome may result therefrom. The employers have secured the services of over 1,000 idle carpet factory operatives from the east, but the strikers maintain that they shall not go to work. It would seem that the non-union weavers have been out of employment and consequently starving for a long time, and therefore, become the easy prey of the mill owners. Under these circumstances, our friends on strike should not make the mistake of warring upon the effect instead of the cause of their troubles. The proletariat first create the "scab" by starving them into submission, and then employ them when occasion requires, as in this instance to subjugate the better fed slaves of the factory. It would seem that the dynamite now and then would be the best application to these employers and their policemen.

In Yonkers, New York, over 3,000 carpet weavers are out on strike, mostly women and children. They revolted against the prison rules of the establishment, and they stand firm and determined in their resistance. These two strikes are suggestive of the community of interests of the working people, because, with 8,000,000 heads of families in enforced idleness in this country, it is not likely that they at least, will have any use for the product manufactured by the carpet weavers. It would seem to teach the all-important lesson that the wage-workers, as a class, must be prosperous or miserable all together.

Wages have been reduced 10 per cent in the Chicago shop of the Wabash railway system. This cut extends all along the line, and a feeble resistance has been offered from Illinois to Texas to the reduction. In Chicago it was stated that for every employee leaving the shops there were at least eight unemployed men waiting to take their places. Some of these men, no doubt, are among the 35,000 who are now living upon charity in Chicago, and were described in our capitalistic papers as resting in hundreds upon the cold, barren flagstones of the police stations, or being turned out of warm saloons after midnight, led to the river tunnels, where they trotted up and down all night to keep from freezing. The married men who went out decided yesterday, that they would have to return, again demonstrating the fact that even the loves and affections of the proletariat become the instruments for creating profits and filling the coffers of the bourgeoisie. The single men, however, resolved to stay out a little while longer, since owing to their celebrity they were better prepared to offer resistance. The whole strike though forced by their destitution to accept the terms offered or fare worse.

The Hocking Valley miners are still out offering resistance to absolute slavery. The Hocking Valley coal syndicate, aided by the capitalistic press of the country, had well-nigh deceived the people into the belief that the strike was over. It was intended, no doubt, to by this means cut off any further assistance in the shape of supplies to the all-but starving men and women of that desolate valley. However, the workers of the whole country are so far impoverished by low wages and enforced idleness that it is well-nigh impossible for them to render any material assistance in the shape of financial aid to each other. This is no doubt, a source of great satisfaction to the labor robbers, who complacently sup their wines and feast at their voluptuous banquets upon the proceeds of their stolen wealth, while the victim lies helpless and prostrate at their feet.

The miners of Pennsylvania have been starved into submission and have gone to work at the terms of the mine owners. Wide-spread distress, owing to inability to procure employment, is reported throughout the state of Pennsylvania.

Strikes are reported from Virginia, the center of the difficulty being around Richmond.

Freeman & Arnold's seven cotton mills, of North Adams, Mass., Williams-town and North Pownal, Vt., have reduced wages 10 per cent. A similar reduction has been made in the Riverside mill at Olneyville, R. I.

The rubber mill hands at Millville, Mass., have been forced to accept a reduction.

The girls in the Roxbury carpet factory at Boston, are still holding out, while the lasters in the shoe shops in the towns of Brockton and Rockland, Mass., are striking for a little more pay. In the Lowell Manufacturing Company the strikers have surrendered.

The knitting girls, of St. Louis, have struck against \$2.00 per week wages, and have been organized into an assembly of the Knights of Labor.

In fact, reductions, strikes and surrenders are the order of the day. But the condition of the wage class is such that resistance is almost out of the question. With from two to eight persons ready and anxious to work at any price through a long seige of freezing and hunger brought about by enforced idleness, it is no wonder that most wage slaves bear the ills they have rather than fly to others that they know well of.

When, however, this great industrial army wheels into line and takes its place in the ranks of revolutionary Socialism, a speedy end will be put forever to the infamous system which makes and keeps them poor.

REVOLUTIONISTS.

The New York International Assembly in Mass-Meeting and Denounce the Murder of Reinsdorf and Keuchler.

The ALARM.

On the evening of the 18th inst., the anarchists and revolutionists met in force, fully two thousand being present, to express their condemnation of the murder of Reinsdorf and Keuchler. The meeting was held at Concordia Assembly rooms. This is the place where the little difficulty occurred with the "blues" and the police a few weeks since, and a great many anticipated an intense repetition of the same. In this expectation they were disappointed, not a brass button being visible, and if any of our moderate friends were present they kept strangely silent. The large hall was literally packed with an enthusiastic throng of men, women, and children, who seemed by their cool and decided action to mean business. The utmost harmony and good-feeling prevailed, and we anarchists have again demonstrated the fact that minus brutal and unwarranted interference no more orderly or thoughtful assemblage can possibly convene.

I had the honor of opening the meeting with an English talk appropriate to the occasion. Most followed in German and Hertz in Bohemian. The following were adopted without a dissenting voice: "The United Revolutionists of New York, in mass-meeting assembled, at Concordia Assembly rooms, Wednesday evening, February 18, 1885, endorse the following resolutions:

Resolved, We are a unit in action with our never-to-be-forgotten comrade August Reinsdorf, pledging devotion equal to his to the cause of the social revolution.

Resolved, We condemn the judicial murder of August Reinsdorf, and rejoice that the villain who was instrumental in his condemnation has fallen by the hand of the avenger, meeting a richly deserved fate.

Resolved, That knowing full well the position of the oppressed of all countries in their struggle against the oppressor, we heartily endorse the Irish in their use of dynamite against the too long endured brutality of Britain; holding that any means are justifiable to achieve the independence of a people.

Resolved, We execrate and condemn the infamous actions of the police, lately perpetrated in this hall, against a peaceable assemblage of workingmen who were but exercising their natural constitutional privileges.

Resolved, We heartily endorse the propaganda of action, and welcome with joy the dawn of the social revolution.

You can understand the satisfaction of the comrades at holding such a successful and splendid meeting, when I inform you that the "law and order" element was so arrayed against us that a hall could only be procured by giving \$1,000 bond. But as it happened everything worked excellently well, as it always does for those who love the Lord.

New York, Feb. 19.

MR. CLEVELAND, the democratic president of the United States, has declared himself before his administration begins, to favor the stoppage of the coining of the silver dollar. This demand is made on the behalf of the commercial or trading classes, who maintain that unless the coining of the silver dollar shall be suspended, and gold will rise to a premium, and there will be danger of a financial crisis. The out-going administration has held the same opinion. We have a labor crisis already, and a financial crisis is the chronic condition of the wage slave, who produces all wealth and is deprived of it by the profit-mongering schemes of the Bourgeoisie.

WHEN you have read THE ALARM hand it to your neighbor.

LIBERTY, FRATERNITY, EQUALITY.

ANARCHY!

Speech Delivered by C. W. Griffin Before the Group of the International at St. Joseph, Mo., Feb. 19.

LADIES AND GENTLEMEN—In discussing this subject before an audience of this kind it may be best to give a definition of anarchism. Anarchism is a nickname or reproach. It was given to us by our enemies, the same as the old English whig party, coming up from the working people, was called the whey-eaters, which finally was shortened to whig.

Anarchy means disorder and confusion, and this name was first given to European organizations that were formed to overthrow the king and erect a republic like what we have in the United States.

These so-called anarchists in the discussion of their republican principles, finally discovered that even a republic is not all humanity had a right to demand. They discovered that he who is governed at all cannot be free. And that any government, even as liberal as a republic, is only class rule, or rule by a somewhat larger class. A republic is a ruling class over a ruled class. And that they classed people not according to intelligence or honesty, but according to wealth.

They discovered that where there is a rich class and a poor class, the rich class will rule and the poor class must obey. In short, they discovered that all governments in all countries, were only governments of the rich, for the rich, and by the rich.

They made another important discovery, namely: That even though the church and state were separated by constitutional law, still they operate together, one for the other. And that they are interwoven and have been for all time, one with the other, that by their very natures they must stand together or fall together.

Thus finding that state, capital and church were all interwoven as one body, they saw that they must all be opposed as one.

It is true that this doctrine was first formulated in Europe, and was subsequently imported into the United States.

It was not until recently that the people of the United States, I mean the native born, saw any value in this doctrine for home use.

Only a small party could be found that was willing to oppose the government. They cling to the position that a republic can be reformed within and by itself. People are slow to believe that they can live in peace and harmony without a government. They think that a government is an ancient scheme of barbarous men, and that we have outgrown it, and they will at first doubt your sanity. But finding you are sane they will question your morality and denounce you as an enemy to peace, order, and harmony. In short they will call you an anarchist. This is the way we get the name, and in default of a name that will describe us we have accepted the nickname, and now we call ourselves Anarchists. An anarchist believes in peace and harmony; "liberty, fraternity, and equality."

Although Americans are slow to lay aside all forms of governments they know its many faults and readily denounce them. They dogmatically maintain that all human advancement has been by aid of governments, the same as the church advocate claims that religion is the cause of all advancement, and as the capitalist claims that without dividing the things of this world up into property and then contending for the parts that it may all go to the winners, we could not live. In short, without this scheme called trading we should soon starve to death.

Everyone can see that a few capitalists are gobbling up all the land, and all the means of transportation, and that if these things are used against us, or held from us we cannot exist. They can see that the capitalist produces neither bread nor labor, yet he fixes the price upon both. They can see that a capitalist is a despotic king, but cannot see how we can abolish him. The opponents of capitalism are more plentiful than the opponents of government, yet they are both growing in numbers.

Those people who believe now that the world can live and prosper, and be happy and contented without any organized churches, are so rapidly increasing that we hardly need argue this plank in our platform.

Anarchism is not as many suppose, a contagion. It cannot be caught like the measles. It must be learned. Neither can it be learned in a day or a week. It requires study and reflection. Like a mathematical problem, we cannot know it until we know the reason for all its parts. It is for this reason, that we strive to organize little groups in every city, town and hamlet, and bring the members in communication with our press, literature and public speakers.

We are called dynamiters, but I wish to call your attention to the fact that dynamite has never been used in any case where with other means the same amount could be accomplished with as little distress to humanity.

We are told that the London dynamiters destroyed men, women and children without discrimination. As a matter of fact, they did not cause a single death, and only seriously injured two policemen. Yet, suppose ten thousand poor people should starve to death in Ireland, would the fact rouse the people to the important need of finding relief for the oppressed, so much as did that explosion in London? We know that that explosion in London woke the world to the demands of the poor, and convinced the people as nothing else could, that their demands must be answered.

What sense, then, is there in denouncing such measures, or denouncing a repetition of them? If it was not the medicine the disease required, it would not be administered.

We are approaching a great revolution. No man planned it, and no man can prevent it. It is the natural result from the growing intelligence of man. Rulership has progressed from the chief of a little tribe, to a king of many tribes, up to the conqueror of a world. The next step was a king and his council. The next was a senate, or house of lords. Next came a house of commons elected by the people. The next higher step was our present republic. This has been steady progression from the rule of one man to the rule of many. The next revolution means the rule of all men, over and above the humblest of whom no man shall hold power. This is Socialism. Each of these revolutions has been through blood. They have been desperately opposed because the people did not know that one extension of rights makes another extension more certain. People are slow to learn that all government is unnatural. All government is usurpation. There can be no government unless it governs some one, and he who is governed is not free.

When people discover the fact that there can be no peace this side of absolute freedom, then they will know that there can be no peace while any government exists. It is true that many still believe there can be no peace without government. This fear comes from a want of understanding. The conclusion is drawn in this way: They conclude that if the government did not exist, then designing and ambitious persons would form little unions and harrass and coerce disunited people, and from this it would go on until it had resulted in as powerful a government as we now have. There was a time when this was possible. But with modern destructive, a half dozen men can make the crown of all the Russias too hot to be worn. Five or six men are holding the great emperor a solitary prisoner, where with all his great armies he dare not stick his head out of doors. If the Czar of all the Russias is so helpless, what will little upstarts do that try to coerce the people? The truth is, we have arrived at an age when no government can exist if one-tenth of the people decide that they must cease. Organized servants of the people will always exist, but organized governments must go!

I call your attention to the facts that you may understand that it is not spleen but science that is proclaiming the decay of governments. Heretofore all governments have been destroyed by a stronger government; but now they are being destroyed by no government at all. The manner of their destruction proves that when the present governments fall none others can rise.

You ask if the effort to destroy government will not result in bloody war. I answer no; because the destructive agent will not be an organized power against which war can be levied. Government is to be destroyed by secret, disorganized and irresponsible individuals.

Secret assassination is stigmatized as cowardly, but without it a disorganized people cannot put down and keep down all government. In the interest of mercy and human economy, it is better for one man to kill another, than for whole armies to kill each other to accomplish the same end. More than this, when one great organization destroys another, there is still a government left. This proves to us that in an effort to abolish governments, the accepted method of warfare is both foolish and barbarous.

A consideration of these facts teach a lesson that thinking minds cannot ignore. Science declares that governments must go. Socialism declares that it must be done with the least possible bloodshed.

Trades Unions.

Experience proves that the trades union is a civilizing and conservative force. Outrages are sometimes committed by them, but these are fewer (and cheaper) than under the regime of disorganized and irresponsible mobs of dissatisfied laborers. To forbid the trade union is to feed conspiracy, and these so-called shrewd capitalists should be the first to see it.—Chicago Tribune.

What's the matter now? The Tribune must be going to repent in its old age; or does the capitalistic Tribune think that trades unions have outlived their usefulness to the laborer, and can now be made useful as a prop to the rotten old capitalistic system? Possibly so. It would be as well to remember, however, that the only dynamite used in this country so far has been used by the trades unions strikers, in Norwalk, Conn., the clerks of New York City, the Hocking Valley miners and the railroad hands in Montana.

The Tribune is nursing a comatose serpent.

Allegheny City and Pittsburg.

A mass meeting will be held under the auspices of the Working People's International Association, on Sunday, March 14, at 2 o'clock p. m., in Jefferson Hall, corner of Madison and 2d streets, Allegheny City, Pa. All readers of THE ALARM who reside in Pittsburg, Allegheny and vicinity are requested to be present. The object of the meeting is to discuss Socialism and organize an American Group of the International.

H. BOWERS, Secretary.

ANARCHISTS

Hold Several Large Meetings in Pittsburg and Organize Two American Groups.

PITTSBURG, Pa., Feb. 24, 1885.

COMRADES: Have held five meetings here, and both Fielden and self feel happy over the result. The attendance has been large and many women, an element we must cultivate, have been earnest listeners to the preaching of the gospel of humanity. At two of the meetings, headed by a political aspirant, a Mr. Rankin, ex-Master Workman District 3, K. of L., showed itself with bitterness and abuse. The result was hardly satisfactory to our opponents. They attended in full force 25d inst., and attempted to precipitate a riot. In this effort they were frustrated, due to the good sense and cool action of our comrades. An American group has been formed here, and the boys swear it shall achieve phenomenal success.

THE ALARM must be earnestly supported, our comrades say, and this determination on their part we must heartily endorse.

After the last meeting we had an enjoyable private party, at which we were sure the bonds of fraternal feeling were intensified and strengthened. Fielden and I came near officiating in the capacity of matrimonially uniting a good brother and sister, but it was decided to postpone that interesting ceremony till some future occasion.

The old war horse, Comrade Frick, is alert, active, and full of enthusiasm for the cause, despite his seventy years, and he puts to shame by his energy, many of our younger brothers. May he continue this side of the ever green shore till his lifelong hopes of universal emancipation are fully fruited.

Our thanks are due the comrades for the kindly treatment of the wanderers. Fielden and Gossuch, and I am sure we both shall ever remember out stay in Pittsburg, and the hearty endorsement our labors have received. The leading newspaper of Pittsburg deserves to be remembered as being a noble exception in its action toward us and the cause, to the ordinary attitude of the press. I refer to the Dispatch, whose reports have been characterized by fairness throughout. I am informed by its editor that its columns are ever open to the defense when we feel misrepresented in any respect. We appreciate such exceptions in these times of calumny and abuses.

GORSUCH.

COLLEGE STUDENTS.

They Organize an American Group of the International at Topeka, Kas.

WINDSOR HOUSE,

LAWRENCE, Kas., Feb. 21, 1885.

DEAR PARSONS: Have just arrived (8 a. m.) from Topeka. Had the best of luck up there. We organized in a law office last night, ten of as fine young men as you could select in town. The youngest was about 18 and the oldest under 25. All native Americans and mostly of New England origin. Nearly all of them are speakers and seven of them are still attending the college. They, with a few others, had for a few weeks been running a Sociology club for the purpose of learning something of Socialism. They are enthusiastic.

The Capital, published there, had in it yesterday morning an extract from the Kansas City Times, in my speech there, and he had wound it up with the remark, among others, that such men as Most and Griffin should be dealt with the same as with assassins and house burners.

I called on him and told him I judged by his article that he thought I had horns. He stared at me for a moment in such a surprise as I imagine he would wear if he suddenly came upon a lighted bomb shell without time for escape. We began to talk and he invited me to a seat, and we talked for an hour. He wanted to know our principles. I stated them as close and unvarnished as possible, and he said: "Hold on, I can blow a hole through that kind of stuff." I said, "All right, blaze away," and he did, but I held him to his position and blew a hole through each of his statements. Finally he admitted we were all right in theory, but it was only an ideal. We wound up in good spirits, and, shaking hands to go, he said: "I am glad you came in, Mr. Griffin. If you are around here again, come in and we will discuss this further. I think I can convince you that some of your premises are wrong."

Just as I took the train this morning I got a copy of his paper and have marked what he has had to say about our interview. He is a smart fellow, but a cursed hypocrite. He has made about \$50,000 out of his newspaper business there in the last fifteen years and he is not likely to take up with any doctrine that don't yield a profit. Of course, he don't know I organized a group there within a half dozen doors of him, out of the very flower of the town. I left him the two last copies of THE ALARM. Expect to speak here in Lawrence to night and will write results in the morning. Shall be in Leavenworth Tuesday. Yours, as ever, C. S. GRIFFIN.

From the United States census for 1880 we learn that \$492 was the average sum received in wages, upon which three persons were sustained during the census year. This gives \$147 per year, or 40 cents a day to each person. This is about the allowance made for prisons and asylums. Contrast this sum with Vanderbilt's yearly income of \$12,000,000, and you get a pretty good idea of the hocus-pocus by which the laborer is exploited.