

The Beacon.

DEVOTED TO THE SOLUTION OF THE SOCIAL PROBLEM.

VOL. I.

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THE BEACON

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Expediency requires the adoption of the principle of non-aggression in all the relations of man.—CARL GLEESER.

REFLECTIONS.

BY DYER D. LUM.

We hear loud professions of individuality, yet how little of it there really is. The ties that bind us in social relations are so interblended that none of us can say that we live; to and for ourselves alone. Every kind act or word of praise, even every smile, is a recognition of social claims. We feel our interdependence, we realize that there are claims upon us, that social intercourse alone makes life enjoyable; that being heirs of all past endeavors it is incumbent upon us to hand on the fortune increased in value.

Yet this is no reason why it should not be assiduously brought out and cultivated. Individuality is personality. The amenities of social life are guarantees that that side of our lives will not be diminished by increasing self-reliant personality. However much we are indebted to the past for our human natures we are but its custodians for the future. The benefits we have received have been individually receipted for. If society confers "value" upon land, we all reap benefit thereby. There is no such thing as collective heirship. The social value of the pressure of population gives the carpenter, tailor, and blacksmith opportunities. This he receives individually, without the aid of a collective self to act as middleman to direct its flow.

We receive these benefits from society in the same sense as we do our natures

from our ancestors and neighbors. Shall we then tax individuality as a debt to be repaid in cash? Those of the past reaped their reward and have died. Who of the present can present to me a bill for services rendered for which his needs must engross my attention? The greater the personality, the greater the intelligence, and with this the feeling of social ties. It rises spontaneously in our feelings; and as our means, so is the response. Whatever encourages individuality, builds up self-reliance, not greed; whatever tends to suppress or underrate it, encourages mediocrity. One leads to thrift and places incentive in deeds; the other to indolence and remuneration for needs. It is the difference between individualism and communism, between self-reliance and natural promptings as contrasted with systematic regulation and artificial relief.

Yet the greatest enemy of individuality is the State. It proposes to act as a social providence to guard us as wards. It is afraid to trust us beyond leading strings. It acts upon the hog theory that we need regulating for fear that we get our feet in the trough! Its rewards are official preferment. It turns eyes from self-reliance to itself. It would tenderly protect us from evil, yet creates the evils it would protect us from. Priests prate of brotherly love, yet inculcate patriotism. The gods have descended from Olympus and dwell in the State-house. For this reason church and State are instinctively felt to be identical in interest, though the law may not recognize their union. But a morganatic, or left-handed alliance is everywhere proclaimed, and priest and statesman shout in unison: "Vox populi, vox Dei," Amen! We might say: "No State: no privilege," and *vice versa*. One follows the other. God insures our souls; the State our property by legalizing it. Heaven and a bank account

are set off by hell and a prison. Priestcraft gives its most devoted adherents corner lots in the New Jerusalem; statecraft, speculative value in corner lots here.

Individualism renders co-operation a social necessity; statecraft renders it a compulsory bond. The State wields the sword and the Church consecrates it. In so far as social progress has resulted it has been by raising personality over governmentalism. The freest countries have the most self-reliant citizens; paternal countries the most dependent population. We mutually insure ourselves against all ills save depredation. Demand under freedom calls forth requisite supply. But the State by legalizing depredation, by chartering the landlord and shylock, and giving them a license to exploit, renders co-operative effort abortive. Privilege requires government to maintain itself; co-operation is content with voluntarily accepted administration, with free competition as its governor.

Church and State are identical in interests. They build the shrine of the commonplace in our squares, and bid us bow thereto. Custom sanctions wrong and injustice as it sanctifies empty prayers. Legalization in the one case, and the proper nasal twang in the other, is regarded as the die of the mint; it passes current. No scheme of regulating will do unless it bears it.

In fact, on the contrary, no scheme of regulating will answer at all. Men aspire toward freedom, not to regulated lives, and only as individual self-reliance is developed, as personality is strengthened, will social ties augment in value. Social feeling will be the result; it is not an artificial cause; we grow into not from it. The demand existing, only the absence of freedom can prevent the natural flow there of supply. Protestantism, Democracy, Socialism: Religious, Political, and Economic Liberty: this is the social arch progress has been striving to erect, and only as individual personality is seen to be the keystone will the social structure be completed and emancipation attained.

Int. Instituut
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IS WRITTEN LAW A NECESSITY?

Address by S. H. Deput, Before the People's Lyceum, May 4, 1890.

"Is written law a necessity?" I answer decidedly, no! For sin is the transgression of law. Without law there is no sin. "The law came, sin revived and I died," says the Evangelist. When written law is promulgated, the rod, the dungeon and the scaffold follow—which kindness might have prevented. I will assert without any fear of successful contradiction, that kindness will conquer and rule wild beasts, birds, reptiles and men. Arbitrary, written law will make men enemies. Why? If you make a law, you must punish its violators. Without law kindness would save and reform them, and direct them on the highway of happiness.

When I enter a schoolhouse as teacher, my first words are: "Children, I am going to teach you all I can. I don't believe in using the rod; it degrades a child to whip him. I am not going to give you any law, then you will not be transgressors of law and have to be punished. I have no rod to scourge you for disobedience, but I have this request to make, that you do the best you know how to. If you do, we will be friends and enjoy each other's company." With that start to govern children without law, but a little extra kindness, the school can run without the rod, and if a school can, so can a State or nation. Begin at the fireside and abolish the whip; abolish the rod in school; abolish the jail in town, and abolish the prison and gallows in the State; in their places establish the reformatory. By kindness, sympathy and goodness you will reform mankind without punishment. Sin and transgression are often hereditary like any other disease. Commence at the cradle to reform the man and commit all your written laws to the flames, and in their place insert this motto: Love ye one another.

Nature is not so helpless but it can rid itself at last of every crime. Let labor become intelligent. Education of the masses is better than law to punish them. He that plants his hopes here is at once out of past illusions or written law and has become a law unto himself. With these two laws within himself, not within a book to obey and follow, the first, not to sin against himself, the sec-

ond, not to sin against his neighbor, rest the happiness and prosperity of mankind.

IS WRITTEN LAW A NECESSITY?

Address of H. W. Youmans before the People's Lyceum, May 11, 1890.

There are three things to be considered: First, the history of written law; second, its present workings; third, its probable future.

The history of written law stands a bloody witness against itself. It needs no argument. Its record is spotless; not one white spot stands out against a sea of black. Is there an infamy it has not advocated and carried out? Is there a noble sentiment it has not tried to crush?

Protestants are very fond of referring to the butcheries by the Catholic church; Catholics point to the murder of Catholics by Protestants. Infidels call our attention to how Christians have slaughtered each other for Christ's sake and for God's sake, but the Anarchist sees and true history shows that it was the State and not the church that has murdered the world's purest, noblest men, its reformers. It nailed Jesus to the cross. The Spanish Inquisition and all the butcheries of Bloody Mary were the work of the State. Surely no one here is so ignorant as to deny these facts.

I might go on all day enumerating the heroes it has murdered. Why did it murder them? Because they tried to make their fellowmen happier, wiser, and better. Does not this prove that written law has been the death warrant of all that is good, pure, and true? That it has been always a brake on the wheels of progress?

Ralph Waldo Emerson, America's greatest philosopher said:

"Every actual State is corrupt. Good men must not obey the laws too well. What satire on government can equal the severity conveyed in the word politic, which now for ages has signified cunning; intimating that the State is a trick?"

In a speech delivered on the affairs of Kansas in 1856, he said: "I am glad to see that the terror at disunion and Anarchy is disappearing. Massachusetts, in its heroic day had no government—was an Anarchy. Every man stood on his own feet; was his own governor; and there was no breach of peace from Cape Cod to Mount Hoosac."

"Government is the great black-mailer," says Buckle.

Thomas Jefferson said: "It is error alone which needs the support of government. Truth can stand by itself."

Thomas Paine said: "Government, even in the best state, is but a necessary evil."

Channing, the celebrated Boston preacher said of government, that it "has up to this time been the great wrong-doer. Its crimes throw those of private men in the shade. Its murders reduce to insignificance those of the bandits, pirates, highwaymen, assassins against whom it undertakes to protect society."

Herbert Spencer says: "The political superstition of the past was the divine right of kings; of the present, the divine right of parliaments."

Abraham Lincoln said: "No man is good enough to rule over another."

Passing over the brutal crimes committed by the United States Government to the present, let us see what written law is doing now.

It keeps us off the vacant, unused land. By its special privileges to bankers, railroad kings, and other monopolists, it causes all the poverty and a hundred per cent of the crime, and then steals the wealth which labor creates, to build prisons, asylums, and almshouses for the victims of its devilish plans.

Does government prevent crime? Does a mad dog prevent hydrophobia? Some people say, crime would be more common if it were not for the written law. Recent records prove that crime is on the increase. There are some instances where government has prevented crime, but in all these cases the law has first made the criminal and then muzzled him. Show me one small crime the government prevents, and I will show you a dozen foul ones it fosters, and perpetuates. If it can be proven that written law causes ten thousand crimes where it prevents one, it cannot be said to be necessary to the progress of the race.

A beautiful instance of what law will do is seen in what occurred last week in Valley Falls, Kansas. A man had committed a rape on his wife. Moses Harman denounced this legal crime in plain words in his paper *Lucifer, the Light-bearer*. What was done with the man who outraged his wife? Nothing. But Moses Harman was sentenced to five years imprisonment for denouncing this crime.

Written law is therefore not only not necessary, but an actual evil and should be abolished.

IS THERE A GOD?

Is there a God?—ay, an almighty God, And vengeful as almighty! Once his voice Was heard on earth: earth shuddered at the sound;

The fiery-visaged firmament expressed Abhorrence; and the grave of nature yawned To swallow all the dauntless and the good That dared to hurl defiance at his throne, Girt as it was with power. None but slaves Survived,—cold-blooded slaves, who did the work Of tyrannous omnipotence; whose souls No honest indignation ever urged To elevated daring, to one deed Which gross and sensuous self did not pollute. These slaves built temples for the omnipotent fiend,

Gorgeous and vast: the costly altars smoked With human blood, and hideous paeans rung Through all the long-drawn aisles. A murderer heard

His voice in Egypt, one whose gifts and arts Had raised him to his eminence and power,— Accomplice of omnipotence in crime, And confidant of the all-knowing one.

—SHELLEY'S "QUEEN MAB."

A VOICE FROM WYOMING.

The papers speak of the display, in Cheyenne, of flags bearing 43 stars, at the news of the passage of the House bill admitting Wyoming among the states. Women were congratulated by the prominent men of the city, on the fact that they belonged to a State where their political rights are recognized. Happy women, cunning men!

The *Individualist* of Denver has become an anarchistic paper; its present editor and contributors are more advanced than the late editor Frank Q. Stuart; but Marie Louise is in advance of them and every body else under the sun. It is to be hoped that E. C. Walker will stop her rapid strides towards the land of transcendental Anarchy where she would fain lead her readers.

I wonder if the San Francisco liberals have any time left after their daily meditation on the state of affairs in this country to turn their attention towards the struggle going on in the Czar's dominions "I pity the man or woman" exclaimed Mr. McCready lately in the *Twentieth Century*, "who can read Mrs. Isebrikova's letter to Mr. Kennan without being stirred to the very depths." We might add that we pity those who can think without indignation of the sufferings of the Russians under the paternal guidance of a Czar, and yet the church of this country closes her eyes and ears to those sufferings in order to escape the necessity of denouncing "the powers ordained of God." Could anybody tell what on earth is the mission of the church at the close of this enlightened century?

The members of the Women's Alliance

Association (probably a branch of the W. C. T. U.) seem to be very anxious to raise the moral standard of society. However, the result of their labor has only been a protest sent to the cigarette manufacturers begging them to quit selling cigarettes to those dealers who supply young boys with them. If the youth of this country are not exposed to any other moral evil, surely we have almost reached the millenium. Be that as it may, some peopole, hard of understanding, cannot see why the Women's Alliance would load their conscience with a duty pertaining to parents and guardians alone. I have not heard that any Christian association has raised its voice against the cruelties practiced in the county asylums as revealed by the report of the New York State Commission of Lunacy respecting the treatment of the insane and paupers. Here is a large field opened to the benevolence of women. It would be more creditable to the Women's Alliance to enter it, than to appeal to the conscience of cigarette manufacturers.

A very interesting question has been recently propounded by the *New York World*: "What is the chief cause of poverty?" It seems that the list of the contributors to the answer may be pretty evenly divided between those who contend that poverty is the result of our social and political institutions, and those who put the blame on the individuals themselves. Abolish class legislation and corruption in high places, shiftlessness, idleness, inability, will still be there. By degrees perhaps they will somewhat disappear, but for a long time to come the greedy will cheat, oppress and plunder, and the incapable or improvident go to the wall. Clearly the most powerful remedy to the present situation is to be found not in revolution, not in dynamite, but in education. Mono.

A Paradox.

"What a lot of ignorant, boisterous and unreasoning people! Want to use physical force to solve such a great problem! Peace, peace, peace! Agitation and education, that is the only way to accomplish anything!" said the squire to his companion, and helped himself to another glass of champagne and another slice of roast turkey.

Patronize our Barbershop and Laundry office.

All the systems of egregious error and overgrown oppression that have cursed the world, have been ultimately overthrown by the stern, uncompromising demands of man's intellectual and moral nature. We are confronted, in this day, by some of the most intricate social questions that are likely to tax most severely our mental and moral resources in their solution. There are certain popular tendencies that are being developed in our country in connection with these social evils which will give to the man intensity characteristic of no other country on the face of the globe.

The time is coming when these infatuated fools who dream only of self-indulgence, at the expense of the necessities of the many, will be awakened as by a convulsion of nature. If the mere question of the right of a State to secede from the Union could embroil a nation, divide families, and induce brother to fight and kill brother, what will be the unimagined exhibitions of bitterness and violence when the conflict shall be for the right of existence?—S. F. Argonaut.

Certain serious evils in society, certain diseases and maladjustments, the nature as well as the cause of which the masses of the people do not comprehend, but from which they suffer intensely, prepare these masses to lend an attentive ear to all quacks and humbugs who claim to have a cheap and sure remedy for the ills. And as the blind generally prefer to be led by the blind, as the ignorant are always predisposed to become the victims of the cunning (though in a higher sense, ignorant) adventurers, there is danger that partisans of majority-despotism will gather around them an army of miserable and discontented elements powerful enough to make successful war upon freedom and the results of progress.

—Victor Yarros, in "Egoism."

When the Tax-collector makes his round to gather poll-tax, the average "sovereign" American sneaks out of the back door to avoid payment and on returning overflows with compliments for the "set of robbers who live upon the fat of the land." But when the Anarchist proposes to abolish government, which is the taxing power, he is denounced by the "sovereign" as a "d—d ignorant foreigner."

THE BEACON.

PUBLISHED EVERY SATURDAY,
AT 319 FIFTH STREET.

SIGISMUND DANIELEWICZ,
Editor and Proprietor.

San Francisco, May 17, 1890.

Recruit Subscription Postal Cards will be sent to any applicant to be filled out with the name of any party to whom THE BEACON is to be mailed from this office for four weeks. Price of single cards, 10 cents; six cards for 50 cents.

Some of the San Diego Subscriptions have expired. Subscribers whose copies bear pencil mark will kindly renew.

WAKE UP, YE ABOLITIONISTS!

Another judicial wholesale murder is being concocted by our earthly god, the government. Readers of the daily papers are undoubtedly familiar with the case of the colored men of Navassa who lately appealed to the Supreme Court. The fact is that these men had been engaged and shipped to Navassa by a Baltimore blood-sucker company to enrich them—the company—by digging guano. This guano work is exceedingly disagreeable and hard, the substance being so poisonous that it eats into the hands and its very odor affects the eyesight and general health. Aside from these difficulties under which the men were laboring, they were subjected to the most inhuman treatment; their food was miserable and their shelter unfit for habitation. Under such trying conditions, on one particular occasion which would have provoked the patience of a saint, these poor unfortunate men repaired in a body to the Superintendent and laid their grievances before him. His answer was the discharge of the contents of a rifle into one of the poor men's face. This, of course aroused the feelings of indignance of these human beings and they at once resented the outrage by a general attack upon the official tyrants, one of whom was shot and killed. The balance of the dude-tyrants, fearing the just vengeance of the outraged colored men, then fled to Baltimore upon a cruiser which had happened along. In Baltimore they started a terrible howl and misrepresented the whole affair, placing themselves, of

course, in the light of veritable angels and not the brutes and tyrants which they really were. Their masters, the boss blood-suckers at once procured the assistance of their hirelings, the government, and sent for the poor colored men to Navassa, whence they were brought back to Baltimore and tried upon trumped up charges. It is significant that *all but one* of the men were then acquitted, the one, who was the most intelligent, manly and courageous being sentenced to death. This sentence, however, did not suit the blood-sucking money-bags, and they managed to have their ready tools, the corrupt government, institute another "trial" at which *several* of the men were found guilty, two of them being sentenced to death and several others to imprisonment for various terms. But the blood-sucking hyena, money-bag, was not yet satisfied. More blood! The "servants of the people," the rotten government was manipulated to institute a third farce, called "trial" and upon this found *all* of the poor, tortured men guilty, sentenced three of them to death and all the rest to imprisonment for various terms.

This is a case that has no equal in the history of what is termed civilization. It puts into the shade even that most dastardly crime this filthy government has ever perpetrated, the foul murder of the martyrs Parsons, Spies, Fischer, Engel and Lingg, and the imprisonment of the heroes Fielden, Schwab and Neebe. For it has been a maxim in the administration of the laws of all "civilized" nations that the life of a person should not be imperiled more than once by the law, whilst in this case the lives of these brave colored men who did nothing but defend their human rights against a lot of refined fiends, have been imperiled *THREE TIMES*.

Fellow-citizens of America! You who have fought and bled and whose fathers and brothers have died for the liberation of the colored race, do you not see that the condition of these poor Navassa men is just as bad, if not worse than that of their race used to be forty years ago? Do you not realize that slavery is abolished but in name; that chattel slavery is but superseded by wageslavery; that the *system* of slavery is gone, yet the *substance* remains?

Nor is it your colored brother alone

who suffers. Your own race, your own color are victims as well. Look around you. Millions of your brothers and sisters; fathers, mothers, husbands, wives, from the gray and aged down to the tender child are wearing out their miserable existence and going down into untimely graves by the inhuman drudgery they are obliged to perform in workshops, factories, and mines! And millions of others of your own flesh and blood, who are less "lucky" in the race for the crust, are obliged to walk the streets of your large cities and tramp all over the country in want of food, raiment and shelter. Laborers, artisans, mechanics, artists, scientists, all, *all*, *all* are there, hunting for the crust, off the millionaire's table, losing their manhood and womanhood, driven to despair, insanity, suicide, theft, robbery, arson, prostitution, murder, patricide, matricide, fratricide, sorricide, infanticide!

What a horrible picture to behold by the offspring of those who once declared that "all men are born equal and with certain inalienable rights, among which are life, liberty, and the pursuit of happiness!"

Fellow-Americans! Do you not realize that this cancer—government—which eats out the vitals of your nation is but a mockery upon, a bastard of the sublime institutions which your ancestors aimed at? Are you oblivious of the injunction of your ancestors that "all governments are based upon the consent of the governed" and that "it is the right, it is the duty of the people, to change, alter or *abolish*" objectionable institutions and replace them by such as may "to them seem best?"

Rise, then, those of you who still have the manhood and spirit of your noble ancestors, and "abolish," *DESTROY* this infernal machine—government—which has cursed the ages and makes slaves of your race.

Mark Them.

I received several monopolistic papers lately, sent to me by unknown parties, presumably friends, but was unable, in spite of thorough search, to "see the point." Friends will oblige, in sending such papers, by marking the articles they desire to call attention to; time is too valuable to be wasted on monopolistic trash.

WHY NOT?

The little Italian whom ignorance and superstition put into harlequin garb, feed in indolence and revere as pope, is aspiring for "temporal power," according to latest dispatches. This means that the little fellow is anxious for the privilege not only of having another set of loafers called emperors, kings and presidents kiss his toe, but of *ruling* the whole world, of plundering, destroying, killing and murdering whenever, wherever, whatever and whomever he pleases. Quite energetic, isn't he? And why not, indeed? What is the difference after all? Many rulers over one, or one over many. As long as we are barbarous enough to consider the rule of many over few—majority rule, government—a necessity, we might as well have one little Italian rule all of us. The difference is but in degree, not in principle which remains the same, mastery with its necessary concomitant, *slavery*.

Samoa "Civilized" at Last.

The dispatches informed us, a few days ago, that Samoa was to be happyfied by the organization of an "independent and mutual" government of Samoa. *Independent and mutual*, yes. The robbers will be *independent* of their victims and *mutually* engaged in fleecing them. Poor Samoans! Thus far they only had to contend against the foreign invader; henceforth they will have the invader right in their midst.

Recruit Subscriptions.

In order to increase the circulation of THE BEACON and facilitate the labors of friends and comrades in gaining converts to the cause, I have concluded to establish a Recruit Subscription System, and will send printed application postal-cards to be filled out by the applicant with the name of any person, to whom he or she desires to have the paper sent for four (4) weeks. The price will be 10 cents for a single card and 50 cents for six cards.

Anarchists, Attention!

A meeting of Anarchists will be held at the office of THE BEACON, 319 Fifth street, next Sunday afternoon at 5 o'clock. All comrades are invited.

A Nest of Them.

The "People's Lyceum" is certainly a very "dangerous" place. Out of about a dozen speakers who expressed their ideas last Sunday upon the question, "Is written law a necessity?" there was only one affirmative answer. The rest of the speakers all held more or less the Anarchist views published elsewhere in this issue as expressed by the two principle speakers. After all, it seems the Anarchists are not all dead yet.

Workers! Shall your benefactors, the heroes Fielden, Schwab and Neebe, rot in prison cells?

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The editor should not be held responsible for all the utterances of correspondents, even though lack of time should prevent his commenting upon them.

"Without killing the slave-dealers you can never abolish slavery."—Chancellor Caprivi in the German Reichstag.

The best way for you to assist this paper is to send for Recruit Subscription Postal Cards. The best way to kill it is to be indifferent and do nothing for it. Choose ye.

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