

The Beacon.

DEVOTED TO THE SOLUTION OF THE SOCIAL PROBLEM.

VOL. II.

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NO. 6

Expeditio requires the adoption of the principle of non-aggression in all the relations of free men.—Carl Gleaser.

REMINISCENCES OF A RUSSIAN EXILE.

Types and Sketches of Russian Revolutionary Life.

BY M. SCHACHNAZAROFF.

[The author of these sketches is the translator of "A Russian Massacre." He wrote them on his sick-bed a few weeks before his death. In accordance with a promise made by me in a former issue of THE BEACON, I now give them to the world, being convinced that they will be a lasting monument to the love of Justice and Liberty of M. Schachnazarovff.—ED. BEACON.]

The "Criminal" Propaganda.

(CONTINUED.)

Such was the state of affairs in Russia just after the Czaricide, and has remained so since. The organized groups of the revolutionists of different shades had been greatly broken up; the gillet, the prison and the exile had absorbed many a hundred of the most energetic patriots; the underground press had been confiscated and nearly made impossible, every house, hotel and barn in the cities and even villages being watched and searched. The distribution of written or hectograph circulars was now more dangerous than ever. The actors in this great, still unfinished historical drama, the bold struggles for freedom against Czarism were for a short while scared, but by no means disheartened. They were determined now, more than ever, to fight that monstrous Asiatic anachronism of the civilization of the 19th century, the Czar. The revolutionists, taught by bitter experience, had abandoned "action" in numbers long ago to keep out treachery; the smallest groups of 2 or 3 men, consisting of personal friends of undoubted faithfulness and courage, had to carry out their plans

according to their best judgment. Everything most detrimental and destructive to the Czar and government was the recognized and sacred principle to act upon. The peaceable means to come to some agreement with the drunken scared and half crazy Russian Caligula had failed. So there only remained the same old ways: The propaganda of action and enlightenment of the lowest classes.

Such were the conditions of public life in Russia. A dense network of espionage was thrown, like a monstrous cobweb, all over the vast empire. There was no palace too splendid, nor a hotel too poor to be safe from spies and informers. The meanest and lowest elements suddenly acquired great importance. There was plenty of well paid work for them; to spy. Distrust crept into every family, family ties loosened, former friends cut short their acquaintance; fear, doubt and distrust was the public feeling; the conversation in public places, gardens etc. was carried on with great caution and touched only the most commonplace matters; a public talk about religion or politics was out of the question. Everybody seemed to be burdened with secret thoughts and feelings, he had not the courage to communicate to former sympathizers.

The scene of this action is beautiful Odessa, the "Queen of the Black Sea." This city was founded under the reign of the Empress Catharine II by the French duke Richelieu, not quite a hundred years ago. It had a most wonderful growth considering Russian conditions of evolution. It has a steadily growing population of three hundred thousand inhabitants, a fact unparalleled in the Russian history. The population is a compound of all possible nationalities, European and Oriental, Greeks, Turks, Armenians, Caucasians,

Jews, Russians, Germans, French, Italians, all are represented in considerable numbers. The streets are broad and well paved with granite blocks of regular shape; fine shadetrees run along the sidewalks, the houses are of modern, elegant, often palatial architecture; street railroads, electric lights, telephones give the city a most "Western" appearance. In spite of its large population Odessa can boast of only 12-15 churches. It is perfectly safe to say, that the absence of churches in Russia is the surest sign of a progressive and wealthy population, while the abundance of them means a superfluity of beggars, idlers, drunkards and thieves. The Greek religion is the religion of idlers; a hundred holydays, besides the Sundays are observed by the faithful, drunkenness and debauchery are the consequence. The inhabitants of Odessa are too enlightened and busy to spend their time and money for church purposes; instead of procuring diamonds for the crowns of the images of "Saint Nicholas" or the "Virgin," the most popular Saints, they invest it in a more practical way, leaving Gods and Saints to shift for themselves. A religious procession is hardly ever seen in the streets. The Russians are by far outnumbered by the combined other nationalities, which circumstance has proved itself detrimental to religious bigotry, intolerance and superstitious Czarworship. The government well aware of all those conditions, unfavorable and dangerous to its existence, has tried to paralyze the influence of the dangerous "Western Ideas", by stationing, for all events, an enormous army, in itself sufficient to conquer Turkey, in and near Odessa. Besides, a large force of police and gendarmes are on their guard day and night against visible and invisible enemies.

(TO BE CONTINUED.)

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SIGISMUND DANIELEWICZ,
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San Francisco, March 14, 1891.

The Tools for the Tiller; the Produce for the Producer.—"Chicago Alarm."

WHAT may be expected of our philanthropic friends, the Nationalists, may be inferred from the following resolutions adopted at a preceding business meeting and announced at the last public meeting of the Pacific Nationalist Club on the evening of March 8. at the hall, 909½ Market Street:

"Whereas an article appeared in a little local Anarchist paper, called THE BEACON, advocating the use of dynamite as a remedy for the wrongs of the worker, it is

Resolved, that all persons having any connection with the above mentioned paper, be henceforth prohibited from speaking in the public meetings of the Pacific Nationalist Club, and

Resolved that THE BEACON shall not be distributed in our hall."

Being unable to answer our arguments, they silence us in this manner. Had they the power of government, they would no doubt hang us. They believe in free speech, provided it is in favor of Bellamyism or has not a leg to stand on. Well, we will try and worry along without the three minutes accorded us up to date.

A CORRESPONDENT to the February number of *Land and Labor* writes: I reflect that the great evil of the present system is the monopoly of land, by which the laborer is deprived of an alternative to hired employment and becomes a wage slave; the absorption of the 'unearned increment' being quite a secondary evil."

Our Single-Tax friends always lose sight of the fact that the chemical elements necessary to plant growth are contained in the soil in limited quantities; that the great variety of agricultural products requires a corresponding diversity in the soil. Continuous agriculture is only possible, when the che-

mical constituents of farm products are returned to the soil. Ricardo's "Law of Rent" applied to agricultural land only, and in the light of the above cannot be substantiated.

As regards rents in the towns and cities it is also due in the first place to land monopoly, secondly to money monopoly and thirdly to the results that spring from the preceding two causes.

Of course if anyone has the power to prevent another from using land, he can force him to pay rent.

Money is the centralizing element in our economic relations. It is a necessity in the exchange of products and services. Having been limited by law and in consequence monopolized by a class, every business transaction pays a tribute to that class. Bankers and merchants are engaged in a monopoly business, and exact a monopoly price for their services. It is due to the monopoly of money that Western farms are foreclosed by tens of thousands.

Land and money monopolies create classes, and the favored classes, each exclusive set, want to keep to themselves and are willing to pay proportionate rent to secure this.

Finally land and money monopolies are to a large extent merged in one and represented by the same persons; but money monopoly, through the reverent power of interest, is largely responsible for land monopoly, and government is the cause of both. If it was not for the policemen, the sheriff, courts of law, militia and military, there could be no monopolist. Strike at the root of the evil then; attack the arch enemy of society, abolish government.

I STAND on the same ground, on which stood the formulators and signers of the "Declaration of Independence" viz; "That all government should exist by consent of the governed." All government without consent is despotism. The question of right and wrong cannot be decided by the counting of heads or hands. Every act done to a non-aggressive or non-invasive individual against his or her will, whether done in the name of God, king or a majority, creed or law, is a crime.

The government of the United States is not a voluntary protective society, as it should be, according to the tenor of the Declaration of Independence. It as-

sumed and usurped the prerogatives and powers possessed by all the governments in the past. All the governments in the past were despotisms, the logical deduction is that the United States government is a despotism. Liberty demands its abolition.

THE daily papers report, that the members of the "Farmers Alliance" of Kansas are greatly disappointed at their failure to achieve anything in the Kansas legislature. If the farming class in general were possessed of more extended information, they would have given up such childish hopes long ago. Not through lawmaking can their condition be improved, all the evils of which they complain are the results of laws; they can only be swept out of existence by a general disregard of these laws and of government.

THE farmers of Concord and Lexington knew a way and made a way.

From the February number of the *Arena* I copy the following; "There have been 2650 foreclosures of farm mortgages in Kansas during the past six months. In the city of New-York there are 150,000 people who earn less than sixty cents a day. Thousands of this number are poor girls who work from eleven to sixteen hours a day. Last year there were over 23,000 families forcibly evicted in that city, owing to their inability to pay their rent. One person in every ten who died in New-York in 1889 was buried in the Potter's Field. These are facts which may well give rise to anxious thoughts." Well what are we going to do about it?

THE 7th regiment of the N. G. of New-York, well known to be the bootlicks and sycophants of capitalism, have a monthly journal, and at times there are articles contained in the same that show what a bloodthirsty set they are.

A late number contained a map of the city of New-York. The tenement quarters were marked black to show their location as against the business parts of the city, with the following remarks appended and directed to the business men of the city: "Do you not see that all your wealth is located in a narrow gorge between two walls of poor people? Is it not plain that, when want and privation become unbearable, a tidal wave of

wretched humanity will sweep over it, and despoil you of your property, if not prevented by glittering bayonets and police clubs? Look at this map, remember the ten riots of your city and thank God there is a National Guard to protect your property." This kind of talk from legalized professional murderers is of course highly reassuring to the "froth of society."

To suppose, that the predatory classes will ever forego their robberies of the producing classes, is as chimerical as it would be for the people of India to wait till the tigers and venomous reptiles will leave off preying upon human life.
C. G.

HATS OFF.

Next week twenty years shall have passed since our brothers and sisters at Paris, France, had attempted to put into practice the motto: Peace to the cottage, war to the palace, death to luxurious idleness.

Twenty years have passed since the reign of the Paris Commune. A new generation has sprung up, a generation whose workers are more intelligent, more progressive and more advanced than the bulk of the workers was twenty years ago. The labor question, social science is now being universally studied, and the importance of the Paris Commune, the noble ideal underlying it, is pretty thoroughly understood in spite of the venomous misrepresentations of the monopoly press.

The heroes of the Paris Commune are dead, but their spirit still lives and will continue to animate all justice loving people until the present iniquitous social system will be swept out of existence.

GOD-AND THE STATE.

BY ROSS WINN.

It is a remarkable fact that in all countries and in all ages political systems have changed, and so has theology, and as a remarkable coincidence these changes have usually occurred almost together.

In the beginning God was represented as an autocrat, an unlimited sovereign of the universe. Under this system of theology appeared the imperial or autocratic form of government. The king

was supreme, and the people were his abject subjects. God reigned supreme above, the king reigned supreme on earth. Here it is easily to be seen that the theological system suggested the political system, and that man simply arraigned his temporal affairs on the same basis as his spiritual affairs. The one suggested the other, and ignorance and credulity were responsible for both.

As a striking example we find that the early Greeks and Romans were the first nations to establish republican systems of government and both were Pagan nations. All about them were nations who believed in God, but none of them had republican systems. All, without exception, were absolute monarchies of the most despotic kind.

But after a while theology took a change. Jesus Christ was introduced as a mediator between God and man. Here God became a limited monarch, his spiritual kingdom a limited monarchy, and the subjects became citizens with Christ as their constitutional representative.

This change in theology was immediately followed by a change in the political systems of Christendom. The absolute monarchies gave place to limited monarchies. The people established a mediator between them and their earthly kings just as they had a mediator in Christ between them and God: The political system again became the prototype of the theological system.

But in all these changes the state has remained. The changes have not disturbed government. The God-idea has remained and with it the state fact.

God and government are analogous. They are inseparably connected. They are both the product of man's ignorance. They are both the enemies of liberty, and not until both are forever buried in oblivion, will man have a chance.

In the name of God the state exists. The authority of some God is the foundation of every government on earth. The heathens with their million Gods, the Christians with their great overgrown boss of the universe, all have founded their governments upon some divine spook's will, and until these spooks are abolished in the minds of men, government will remain a fact.

Voltaire said: "If God did not exist we would have to invent him." In all the contrast of truth to falsehood, Ba-

kounine has most truthfully said: "If God existed, it would be necessary to abolish him," before human freedom could be realized.

In the darkness of the present night those who watch for the coming of the dawn, should not despair if the day be lagging. Progress is slow, but it is also sure. Systems rise and fall, but man is ever young. But the childhood of the race is past, and men can no longer be amused with childish things. Let the past bury the past and for the future let us be men, be women.

DRIFTWOOD.

Landlordism is rampant in Italy, and the peasantry feel the evils resulting. They have banded together and have ravaged the district of Monte Maggiore in Sicily, devastating many farms, and carrying off provisions to their starving families.—*Land and Labor*.

Subscribe For it.

The March number of *Freedom* (Chicago) is at hand. It contains eight pages, two of which compose fine illustrations "In Commemoration of the Paris Commune, March 17, 1871," and the balance appropriate reading matter.

Freedom is published by the Albert R. Parson's Assembly of the I. W. P. A. It represents and is an able exponent of the sentiments of our five martyrs. Its subscription price is only 50cts. a year. Address Martin Lacher, Avondale Station, Chicago, Ills. Every revolutionist should subscribe for it.

The Paris Commune Anniversary.

The 20th anniversary of the Paris Commune will be celebrated on Friday evening, the 20th of March, at 8 o'clock, by a massmeeting at Union Square Hall, 421 Post Street. There will be speeches in German and English, singing, etc. Friends and comrades are requested to be present and to make the meeting a successful one.

Dallas Attention.


Comrades in Dallas, Texas who are taking an interest in propaganda work, will oblige by corresponding with the editor.


BOOKS WORTH READING.


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Twentieth Century, 4 Warren St., New York, N. Y. Price \$2 per year.

Lucifer, P. O. Drawer A, Topeka, Kansas. \$1 per year.

Egoism, P. O. box 1678, San Francisco, Calif. 50c per year.

Freethought, 838 Howard Street, San Francisco, Cal. \$2 a year.

The Reasoner, 20 University Place, New York, N. Y. 60c per year.

Chicago Liberal, 492 West Madison St. Chicago, Ill. 25c per year.

Freedom, C. M. Wilson, 57 Chancery Lane, W. C. London, Eng.; \$1 per year.

The Anarchist Labor Leaf, H. Mackenzie, 12 Basing Place, Kingsland Road, London, N. E. England. \$2 per 1,000 copies.

The Commonweal, Frank Kitz, 24 Great Queen St., Lincoln's Inn Fields, London, M. C., England. \$1 a year.

Freiheit, P. O. Box 3135, New York, N. Y. \$2 a year.

Der Anarchist, Claus Timmermann, P. O. Box 753, St. Louis, Mo. \$1 a year.

Der Arme Teufel, 6 Champlain Street, Detroit, Mich. \$2.50 a year.

Le Parole, 1118 N. 13th Street, St. Louis, Mo. \$2 a year.

Die Autonomie, R. Gundersen, 93 Wardour St., Soho, London, W. England. \$1.50 a year.

La Revolt, 140 Rue Mouffetard, Paris, France. \$2 a year.

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Der Arbeiter Freund, (Jewish) 40 Berner St., Commercial Road, E. London, England. \$1.50 a year.

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Nedeln Hlas Lidu, care of *Freiheit*, P. O. Box 3135, New York, N. Y. \$2.60 a year.

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Arbejderen, 28 A Nansensgade, Copenhagen, Denmark. \$2 a year.

El Perseguido, Buenos Ayres, Argentine, S. A. F. C.

DISCUSSIONS.

[Secretary of Associations discussing the social problem at regular meetings, will please inform this office of such instance, that they may be inserted free of charge.]

The Peoples' Lyceum, every Sunday afternoon, at 2 o'clock, at 909½ Market St.

Pacific Nationalist Club, every Sunday evening, at 8 o'clock, at 909½ Market Street.

Single Tax Club, every Thursday and Saturday evenings, at 8 o'clock, at 841 Market Street, Room 9.

San Francisco Section Socialistic Labor Party, every Wednesday evening, at 8 o'clock, at 1159 Mission St.

Freethought Society, every Sunday evening, at 8 o'clock, at Union Square Hall, 421 Post street.

German-American Nationalist Club, (German speaking), every second and fourth Wednesday evening, at 8 o'clock, at 909½ Market St.

Co-Operation Wanted.

I want a true and intelligent woman to assist me in establishing a Free Intelligence Office and an Equitable Produce and Labor Exchange and in managing business in the same institutions in accordance with methods enunciated in my "Catechism on the Science of a Universal Religion." Please, apply in this Office or send application in care of the Editor of this paper.

NOTE 1. Every lady subscriber to THE BEACON may, on application to the editor, obtain a copy of Wacht's Catechism free of charge, and any other lady or gentleman who desires it may order a copy from the author to read and to be returned after being read, unless it is then preferred to remit price for privilege of retaining it. Price per copy, in paper covers 25c; bound in cloth, 35c.

NOTE 2. The author claims that in his Catechism it is explained how we can most speedily abolish all existing unjust governments, and institute in their stead a government for promoting, with impartial justice, the best welfare of each and every human being.

GABRIEL Z. WACHT.

Don't fail to go to the Lyceum next Sunday afternoon.