

The Beacon.

DEVOTED TO THE SOLUTION OF THE SOCIAL PROBLEM.

VOL. II.

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NO. 7

Expediency requires the adoption of the principle of non-aggression in all the relations between man.—Carl Gleaser.

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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. Schachnazarov.—Ed. BEACON.]

The "Criminal" Propaganda.

(CONTINUED.)

A Governor-General, with a power nearly as unlimited as that of the Chief of the "Third Department" in St. Petersburg, has his seat in Odessa; and still that "criminal" propaganda goes on under the very noses of those authorities.

The 'dangerous' ideas gain an entrance into the well guarded houses of the citizens. How? Nobody knows, but still the fact remains. The truth in this case is: The Russian government never succeeded and never will succeed in suppressing revolutionary ideas; it always achieved negative and undesired results; by its monstrous cruelties, by imprisoning and exiling entirely innocent men and women, it has effected just the opposite of its purpose; where there were ten, there are now hundreds of nihilists, not mere liberal reformers, but determined, deadly, uncompromising enemies of Czardom and its cunning minions. Czardom is a tough form of despotism

and dies hard, but die it will, its fate is sealed irrevocable; the logic of the law of evolution, the only law in the world's history, wills it. To suit this unwritten law, Charles I. of England put his proud head on the headsman's block, and England advanced a few steps on the ladder of progress. So the "divine" Marie Antoinette and her royal husband, Louis the 16th., had to undergo that operation beneath the knife of the guillotine. The headsman, a "vulgar" tanner, had the boldness to grasp the once blonde, but now snowwhite curls of her beheaded "majesty;" raising the bleeding head high into the air, he exclaimed: "So may die all treacherous enemies of the people!" The great Napoleon went into oblivion, being now only an object of historical research; the French people had gained great points. So had Dom Pedro of Brazil to go—according to the law of evolution.

The working population of Odessa—and it is this class we have here exclusively to deal with—is composed of different nationalities, the Little Russians prevailing. Among the dock laborers are to be found men of the most different trades, occupations and positions in their former life. There are runaway sailors and firemen, ex-convicts of every grade, busted merchants, stranded lawyers, clerks, army officers and that numerous and amphibious class of the Russian proletarians, called the "soldiers on leave of absence." He is considered generally as lazy as he is tricky, his principles regarding "mine and thine" being of a somewhat shaky and broad nature. Nobody cares to give him steady employment, because he might be called to his regiment at any time, day or night. The prevailing Russian military system, a system of drill and barrack idleness, could not fail to make many a good man a lazy parasite and drunkard afterwards, it is true, the Russian soldier is sly and tricky, and it is always

commendable to keep an eye on the washing, when he is prowling around. But he is to be excused; his wages are actually \$1.43 (one dollar and fortythree cents) a year. From this extravagant sum he has to buy boot blacking, button polish, pocket handkerchiefs etc. Yes, the Russian government perfectly understands the art of making thieves and vagrants out of honest men.

The dock laborers numbering many thousands, are distinctly divided in classes or castes; the most prominent and wealthy class of them are the so called "barrel and box men," that means men who have to handle the more valuable goods. They have a strong union by the name of the "Moscow Artel." The entrance fee to this union is high,—1000 roubles—a laborer has to work half of his life time to save money enough for his bond. This union is of course responsible for all damages caused by the carelessness of its members, and it pays them promptly. The large steamship companies employ exclusively "Artel" men, as being most trustworthy and having at the same time the best horses and trucks in town.

The administration of this rich and influential union is very primitive. A temporary starosta or elder keeps the books in accordance with the daily reports of the foremen. The incoming money is put every day into the bank and every first of the month divided equally between the members. The average is between 80—150 roubles per man according to the times.

The next prosperous class of the dockmen are the sack or wheat carriers. They have no formal organization, but by silent consent they keep their numbers within certain limits. No laborer outside this organization, no matter how strong and able, can ever get work as a sackcarrier, without being formally recommended or introduced by some old member.

(TO BE CONTINUED.)

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SIGISMUND DANIELEWICZ,
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San Francisco, March 21, 1891.

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

Editorial Notes.

In regard to the recent lynching in New Orleans, Inspector Byrnes of New York City is reported to have made the remark, that the Mafia among the Italians is a similar organization to that of the Anarchists. Now I admit, that I am not informed as to the aim and purposes of the Mafia, but, if Inspector Byrnes meant to insinuate, that Anarchists associate for the purpose of extortion and murder, he lied, and he knew he lied.

THE *Evening Post* of March 12., speaking of the intention of the Jews of this city to give expression to their indignation at, and to protest against the treatment of their co-religionists in Russia, during the presence of the czarovitch in our city, says: "That no offence must be given to the czarovitch, it might disturb the cordial relations of the two governments, and the Jews would make but a poor return to us for having given them their liberty." Rats! I am aware of the fact, that a person can be robbed of his liberty, but am unable to see how it can be given to anyone. Liberty is the normal state of humanity. At present the government of this country is not quite as invasive as the Russian government; but at the present rate of advance in that direction, we will get there before long.

PRESIDENT Gompers of the American Federation of Labor has come and gone. His hobby is the reduction of the hours of labor. The blind leading the blind. The horrible condition in "eight hour" Australia is nothing to him. Suppose the workmen gain the eight hours a day, it will not amount to a pinch of snuff.

C. G.

FREE CAPITAL.

"How do you, Anarchists, propose to build, construct and carry on railways, irrigation ditches, waterworks etc.?" is a question propounded to me almost daily by Single Taxers, Nationalists, Free Socialists and others. My answer is: They will be carried on in the same way as at present, by private enterprise.

"But then you will always have monopolies." Not by any means! "Certainly, will not some persons have exclusive control of enterprises and will they not be enabled to rob and plunder people as they do now?" Exclusive possession or control of a thing does not constitute a monopoly, it is the exclusive control and property right of a *kind or specie* of things that establishes a monopoly. Because I ate my breakfast this morning and by that act of mine excluded others from getting outside of it, I do not think I became a monopolist. Monopoly does not consist in exclusively doing a certain act, but rather in preventing others from doing similar acts. Because I am at present occupying a chair, I am not a monopolist; it is plain that, while I am sitting on it, I am excluding some one else from doing so, nevertheless I do not prevent any one from occupying other chairs. If I farm a piece of land, I am well aware of the fact, that I exclude others from cultivating the same plot of ground; still I am not a monopolist; I do not restrain anyone from using other plots. If I build a railway and operate it, I am preventing some one from constructing and carrying on that identical line of railway, yet I am not a monopolist; I am not preventing any one from doing similar work, or building a line right along side of mine. This argument applies equally to irrigation ditches, street-car lines, gas works, water works, electric plants, etc. Henry George came very near giving a correct definition of the word capital; "so near and yet so far." He called capital "wealth in a state of exchange;" he did not know what he was talking about. The real significance of the word capital is: "The method of placing wealth in a state of exchange;" or "mobilizing wealth."

The direct exchange of products for products would be cumbersome, but would be easy by means of paper representatives. All the evils of commerce

in the world can be traced back to the invasions of governments in preventing people from issuing those paper representatives of wealth, bills of exchange, free money. Every dollar of this money would be backed by labor value. The terms of dollar and cent would be merely symbols of value. In the exchange of two articles one would measure the other, and the terms of dollar and cent would be used merely to express the relation of one to the other. The scarcity of one article and the plentifulness of another would indicate the ratio in which one would exchange for the other; it would also determine in what direction labor should apply itself. Under freedom of application we should arrive very nearly at a balance, equal wages would result.

If all the title deeds to land, all the mortgage bonds, and all other certificates of indebtedness were burned tomorrow, and there was no government to constitute and defend new privileges to rob, not a dollar's worth of wealth would be lost; only an idle class could no longer extort the rewards of industry from labor, they would have to go to work, or starve.

Government was not instituted for the purpose of securing justice between man and man. The first slave was the first subject. The relations of master and slave were not intended to be equitable; the first exacted services from the latter. According to the traditions of the past, a man had been conquered in battle, his life was forfeited to the victor, who spared his life, and he became the slave of the latter; thenceforth the life of the slave belonged to the master, and also the expression of his life, his activity. A master might be kind to his slave, his chattel, but he could not be just to him. By being conquered in battle, the slave was divested of his manhood; he was placed on a level with other useful beasts of burthen. Does not the term "subject," still applied to the people of Europe by their respective governments, still signify this relation of slaves to a master? The relation of the people to the government has been modified since those early days, but in substance it is the same as of old—*slavery*. As a result of being enslaved, the master might exact any tribute from his bondsman; the master's right to extort the service, tri-

bute, etc. of the slave, was his right to kill, to destroy the latter, because he had been conquered in battle. This is the basis of the claim by which the governments of Europe have taxed their subjects. This is the fundamental usurpation by which the "free" citizens of the United States are taxed, that is *robbed* year after year by government. Having become a usurper to that extent, there was nothing to restrain its advancing the claim, as to the form or the particular thing that *must* be paid, that would be considered by the decrees of government as a legal solvent for such tribute; in this manner the thing, called *legal tender*, originated.

The government of the United States claimed absolute dominion over the land confined within its territory (the right of eminent domain.) It yielded up the dominion of the greatest portion of the country, conditionally, to private individuals. The relation of the landlord, the land owner, to the land user is that of the master to the slave. Of course, to unjust, inequitable relations no one would voluntarily submit. The government collecting its own exacted tribute by force, or a threat of force, set about to perform the same service for the minor despots, the monopolizers, through government, of natural resources, mechanical devices and ideas. With this object in view it promulgated decrees, laws for the collection of debts.

Determining that one form of wealth alone might be tendered, one certain article alone would be recognized as a solvent for these legalized extortions, it evolved a third factor for human enslavement—*legal tender money*.

Taxes, rent, and interest are the trinity, the three in one on earth, *authority, government*. It must be abolished, or man can never be free.

As I stated before, if all our lawbooks, all our title deeds to land, charters, patentrights, copyrights, mortgage deeds and any other parchment by which some one takes, by threats of force, or force, or murder, the products of the labor of a single man or woman against his or her will and without giving full value in return, were burned over night, we would lose no wealth whatever. The useful portion of the population would keep the wealth produced by them, the idlers and parasites of the past would go to work or starve.

Government being abolished, land-ownership replaced by occupancy and use, legal tender money by the free bill of exchange, a new desire would arise, to put wealth in a lasting form. Vegetables, cereals, roots, fruits of all kinds, clothing, tools and all wealth of a fast perishable nature would be produced in great abundance and it would be of considerable importance to conserve it, to transform it into more lasting forms of wealth by maintaining other laborers. To place wealth in a lasting form is to perform a service. The hand of man has hardly completed a house, a coat, harvested a crop of wheat, when decay sets in, waste begins; the wind and rain will beat against the house; it is invested by rats and mice; the coat will deteriorate in quality, moths will breed in it. All forms of wealth, if not used within a shorter or longer period of time, become valueless. Now if the user of wealth makes good such loss, then he performs a service for the owner of wealth, there would be no increase, no interest.

When we desire to build railways, waterworks, factories and other works of a similar character, we need workers, food, tools, clothing, shelter, and all the other utilities and amenities of life; every useful expression of human activity will virtually become capital. If any one should exact more for his services than they were worth, he could monopolize no land, no free bill of exchange or free money, acquire no exclusive right of carrying on a particular kind of industry; he would only burden himself with wealth that he could not use and would go to waste on his hands; besides, people would see his evident hogishness and would leave him severely alone. He could hurt no one, but would only work against his own best interest, and experience would soon teach him the conduct best calculated to advance it.

It being impossible to prevent any one from working for himself, no one could be engaged to work for another for less than he could produce for himself. Social activities require different capacities. The pick and shovel man on a railway is as necessary as the manager. Being equally necessary, his services are as valuable as the manager's; both would receive equal pay. It may be said, that the manager, getting no

more salary than the pick and shovel man, would rather do the work of the latter, unless he was better remunerated. This objection cannot be sustained; the management will be far more easy to him, than the pick and shovel work would be; he would work where he could do the best for himself with the least effort. All work, being equally necessary, is also equally honorable.

Under liberty each one will gravitate to that employment, that he is best fitted for. The differing capacities of men and women, meeting the diversified requirements of society, demonstrate human equality.

Free capital means anarchism—no government, no slavery—liberty.

C. G.

The People's Lyceum.

The question to be discussed at the next meeting of the above society, on Sunday, the 22. of March, is: "What is the greatest hindrance to progress and reform." The attendance is steadily on the increase, the audience taking a keen interest and active part in the discussions.

Do Nationalists Believe in Freedom?

Editor of THE BEACON. Sir: Your reference to the suppression of "free speech" by the Pacific Nationalists' Club reminds me, that such conduct is not a new departure with certain individuals who are now Nationalists and who were a few years ago Socialists. I refer to P. Ross Martin, "Dr.?" Willey and B. G. Haskell, who were the leading lights of the English Speaking Section of the Socialists. The Socialists held open meetings, and after the first speaker's address invited free discussion. This freedom did not seem to push along the propaganda as fast as was desired, so the above mentioned trio put their heads together and refused to allow further free discussion in their bailiwick. This happened about two years ago, just about the time of the furore of Beilamy. Some people may doubt that those reformers, who are such advocates of rights and duties, should be guilty of this outrage. For corroboration of my statement I refer to Mr. Geo. Cumming and Barnaby Dougherty, who were present on the occasion. P. J. Healy.

BOOKS WORTH READING.

ANARCHISM, ITS PHILOSOPHY AND SCIENTIFIC BASIS. As defined by some of its apostles. By ALBERT R. PARSONS. Containing extracts from the speeches of the condemned Anarchists before Judge Gary; also from P. Krapotkin, E. Reclus, C. L. James, Lucy E. Parsons, Dyer D. Lum and others. This book was written while awaiting death on the scaffold for his advocacy of the cause of labor. 200 pages. Price, paper cover, 50 cents; in cloth and gilt, \$1.00. Address FREEDOM, Avondale, Chicago, Ill.

LIFE OF ALBERT R. PARSONS, with a brief history of the "Labor Movement of America." Compiled by Lucy E. PARSONS. Contains contributions from General M. M. Trumbull, Captain Black, W. A. Foster, Leonard Swett, General Benjamin F. Butler, Lizzie M. Swank, William Holmes and others, 290 octavo pages. 14 fine illustrations, nicely bound. Price, \$1.50. Address FREEDOM, Avondale, Chicago.

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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, 402 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 758, St. Louis, Mo. \$1 a year.

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

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

Die Autonomie, R. Gundersen, 96 Wardour St., Soho, London, W. England. \$1.50 a year.

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

Volne Listy, V. Reticky, 246 East 87th St., New York, N. Y. 60c a year.

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

Freie Arbeiter Stimme, (Jewish), 184 East Broadway, New York, N. Y. \$1.50 a year.

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

Tydni List Hlas Lidu, 436 East 72nd St., New York, N. Y. \$2.60 a year.

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

El Perseguido, Buenos Ayres, Argentine, S. A. Free.

DISCUSSIONS.

[Secretaries of Associations discussing the social problem at regular meetings, will please inform this office of such instances, 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.