



# ANARCHISTS.

BY JOHN E. BRUCE.

**N**EXT in importance to the so-called Negro Question which is quite a problem in itself when viewed through the white man's spectacles, is the question of disposing of the Anarchists who have made themselves rather troublesome to those in authority, and feared by some who command great wealth.

The anarchist is the thorn in the side of the majority of the rulers of kingdoms and monarchies, and of republics which like ours are beginning to tire of the simplicity which marked the beginning of their existence and to sigh for the splendor of empire.

The multi-millionaire pork-packer and the backwoods statesman who by methods not always honorable have become rich beyond the dreams of avarice and who are none the less avaricious and greedy for gold are largely responsible for the existence of anarchism and anarchists in the United States. Sixty years ago, there were no anarchists in America to speak of, because there were comparatively few men worth over \$50,000, or \$100,000. Now there are dozens on dozens of purse proud individuals, who have wrung millions out of the people by questionable methods and whose domineering and haughty manners and dictatorial methods excite the righteous indignation of the people who while they know intuitively that many of these men are thieves in broadcloth, are unable to prove it.

The money-changers of to-day differ in no essential respect from those whom Christ indignantly drove out of the temple declaring "ye have made my Father's house a den of thieves." The money changers of to-day are in the saddle in church and state. Their will, their word is law. The alleged ambassadors of Him who as Jean Paul Richter, said: "Is the holiest among the mighty and the mightiest among the holy," are the plastic tools of the money power. The fashionable church with its wealthy parishioners and high priced clergymen is exclusive and discriminating in that it withdraws itself from the plain people and ladies out its charity and its theology as though they were not equal before God.

The modern church with its speculative ideas of God's will and God's word is full of shams and fuller of demagogues than a political convention. The plain people are not all of them blind nor fools. They are not unmindful of the fact which is press home to them on occasion that the wealthy and aristocratic Christian, so called, is only a "Pharisee of straightest sect," who believes himself better than others and who emphasizes his belief in his superiority over ordinary clay by keeping at a safe distance from it in life, and even in death as well. "A Christianity which will not help those who are struggling from the bottom to the top of society needs another Christ to die for it." The aristocracy of Grace is better than the aristocracy of birth or

blood of gold or purple and fine linen. These distinctions of class and birth, of wealth and power, intensify class hatreds and increase the army of anarchists who believe that crime results from economic injustice that a man has a right to the full amount of his product whether earned by working alone or with the aid of others; that government makes criminals by fostering an unjust system of distribution wherein one man is dependent on another for his subsistence. Failing to secure it he is forced to resort to crime for which again the government punishes him.

Last summer, while at Providence, I read an account of a dog luncheon given at Newport by some of the rich and newly rich fashionables at that resort where their pet dogs were treated to a gastronomic repast which would have gladdened the hearts of many a hungry man, woman and child. The idle rich with more money than they know what to do with resort to all sorts of folly to excite and make more bitter the feeling against them as a class and more determined and vindictive the opposition and anger of the submerged tenth of society. They do their alms where all men can see them and thus think to ease their conscience. They squander millions on yachts, football, horse racing and gambling in stocks and give thousands to the poor as though they were doing God a service. Some build churches, some subsidize preachers by paying them princely salaries, some do one thing and some another because their consciences tell them that all is not right in the social and economic system. People are getting rich too rapidly in this country and Mammon is a god whom too many worship. The anarchist is not by any means the greatest evil in our social and economic progression. He may become the safety valve and prevent the destruction of the Republic at the hand of those who are now denouncing him. Whether their theory of government be right or wrong there is a good deal of humanity and brotherhood in it to say the least. The present condition through the three great monopolies of land, money and invention makes it impossible for any man to get what he produces. With the abolition of these individual initiative would undertake all these great works which unreflecting persons now think are possible to government, but every individual having the chance to employ himself, none would work for another unless he could get as much as working singly. The tendency of the times is in the direction of monopoly. The department store has driven out the small shop keeper, cheapened prices, cheapened labor and cheapened men. The masses are at the mercy of the classes in the trades and industries. Supply is greater than the demand both of labor and the products of labor. Even labor is protected by a Trust and the labor Barons dictate who shall and who shall not

labor for his daily bread. In this view of the situation, is there any wonder that there are anarchists in America that there is restlessness bordering on to madness among the army of the unemployed? And now the creators of the schemes to eliminate him either by legislation or by force, they are too late, like the tree of liberty they have taken deep root and any attempt to uproot them now might result disastrously to the government. It is a "Damned spot that will not out." The plutocrats and the aristocrats who live like princes and nabobs on wealth which they have not earned and who continue to grind the faces of the poor, to add field to field and house to house may or may not realize their close proximity to a seething volcano but it is none the less true that unless the gospel of righteousness and humanity and brotherhood supplants the gospel of wealth which is now preached from almost every housetop, that volcano will burst forth in all its fury and "shake the pillars of the commonwealth." Senator Hoar's Bill introduced in the Senate the other day to exterminate the anarchists, will not work, because it is impossible and impracticable, as any one on reflection will see. There is a deeper meaning and significance in this movement to rid the country of anarchists than appears on the surface. The rich and powerful are more concerned about it than the common people. They are alarmed, and well they may be, for they cannot be indifferent to the fact that their wealth has been used to the prejudice of the helpless and dependant who after all are the creators in one way and another of the great wealth which is used to keep them in subjection and to make them dependent upon the favor and smiles of these autocrats whose will and word is law, a fact which cannot be disguised by any argument however plausible and ingenious.

BRUCE GRIT.

Phila., Pa., Dec. 8, 1901.

## FASHION'S LATEST SLEEVES.

The latest edict of fashion calls for a sleeve of much larger proportions in all outdoor garments. This is more especially noticeable in evening wraps, although many of the newer coat and jacket sleeves are greatly enlarged in size, particularly from the elbow down. It stands to reason that the elaborate sleeve of the smart gown or separate waist cannot be crowded into a tight outer sleeve without detriment. In the February Delineator there is an exhaustive article on the making of latest sleeve on outer garments. Numerous illustrations add to the value of the left.

## A Negro Colony in Iowa.

In Washington, Iowa, there are 18 colored families. They maintain a church, Sunday School Epworth League and mid-week prayer meeting. They are fairly prosperous. Eleven of the eighteen families own their homes and one at least owns other real estate. All except one or two whom age or misfortune has rendered unfit for work are self-supporting. And we of the white race count them a good class of citizens. They are honest and industrious and are not of the kind that figure in the police courts. Their wealth aggregates about \$18,000 or about \$1,000 per family.

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