BURGESS' MUSINGS

They Who Prate so Glibly of the Blessings of Poverty are Never Poor — Anarchy

If there are no classes in this country how does it come that some people live without work while others work with living in the best sense of the term?

The killing of McKinley shocked a very large circle. The murder of a workingman by machinery and by other avoidable accidents shocks a small circle! If you will multiply the small circle by the whole number murdered you will see that society has just cause to be more thoroughly shocked by the small murders than by the large ones. And competition is responsible for all the murders. Down with the anarchy of capitalism.

In an article in "Success" for October, under the caption, "Why American Manufactures Lead," G. E. Walsh makes a strenuous attempt to conceal the cause of such leadership, but the fact stands boldy out that such leadership is due to the pauper labor of America. If the American laborer did not toil for a smaller share of the products of his efforts than any other worker American manufacturers could not lead.

Thomas W. Lawson, the Boston millionaire, says:—"The condition promising the largest measure of success to a young man making his start in the world is poverty. It is the greatest heritage a man can have. I do not mean ignorant, hopeless poverty, that cares nothing for the future, but self-respecting poverty."

I wonder some of these "Success" people don't make a move to avail themselves of the advantages afforded by "self-respecting poverty."

Why is it that people who are so "strenuously" recommending poverty, have their faces set in an opposite direction?

These people are entirely too self denying. They want the other fellow to enjoy all this good while they themselves accept the burden of wealth.

Robert C. Ogden, manager of John Wanamaker's New York store, said that he recently knew of at least four large concerns that were looking for men worth salaries of $30,000 to $50,000 a year. The firms had been hunting for a long time for capable men.

Success has taken a great deal of pains to find out where the best opportunities are, and its editors have been surprised to find that important business houses are constantly looking for men competent to earn very large salaries.

Employers often tell us that it is almost impossible to find sutiable men to fill the highest positions.

And to get these large salaries you are not required to do vulgar work. All you have to do is to fleece those who do useful labor. Just think of Chas. M. Schwab and go thou and do likewise.

It does not require a high order of talent to accomplish the purposes for which high salaries are paid. You only need to be shrwed, alert, unprincipled. A little effort would equip almost any average man to draw a decent salary. Now let's see about 10,000,000 start in to win 100 jobs.

There is one phrase that our capitalist flunkeys keep bright with constant use. It is this! "In this land of liberty, order, justice, humanity and prosperity."

Those who use this phrase so glibly are living in luxury off the wealth created by the unrequited toil of others. Such may honestly believe this phrase expresses the truth, but the worker knows it to be false.

With one accord our capitalist papers shout: "There is no equality; all differ in talents, powers, hope and aspirations," and then they shout in chorus: "This is a land of equality; all are plain citizens here," but all the same workers exist in poverty and idlers live in luxury.

Very early in the socialist movement anarchy became an obstacle to the progress of socialism. As a result a sharp and protracted conflict arose between the adherents of these two opposite movements.

ANARCHY

Socialism aims at industrial democracy by means of the ballot. Anarchy would subvert all goverment—not always by violence, but in all cases its aim is the destruction of government.

The early contest between these two forces was to secure the power and influence of the creator of wealth.

At first there existed much confusion in the minds of all interested as to the real aims and objects of the two bodies striving to win the support of the workingman, but very soon all doubts were removed by clear cut statements of the respective leaders.

From their inception these two movements have pursued opposing tactics; the anarchists have sought secrecy, the socialists have courted investigation. Conspiracy has charactirized the propaganda of anarchy, open, public agitation has marked every step in the triumphant march of socialism.

Socialism, unlike all other economic and political movements, have never had any secrets. Intending to benefit every member of society, it has invited investigation, full and fair, and it still invites such investigation. Readers are you afraid to read and think, and to risk your own judgement on those matters which most concern your own welfare and the welfare of those dependent upon you?

If you are afraid to investigate for yourself, then you are a coward and would be of no value to the worldwide movement of socialism.

Socialism is a child of light; anarchy the product of despotism.

The one pursues its aims and objects by legal, enlightened methods; the other gropes in the shadows. The one accepts the fact of advancing civilization; the other ignores such fact and proposes to work out an original, an independent principle of human association.

In form and method, in aims and objects, these two movements are the very opposite and so distinct and marked are the differences that none but the dullest ignoramus need confound them. D. BURGESS.

They are as rich that surfeit with too much as they that starve with nothing: It is no small happiness, therefore, to be seated in the mean.—Merchant of Venice.

EQUALITY COLONY

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this was bought a sawmill with a capacity of 20,000 feet of lumber per day, a planer for finishing lumber and a 35-horse power donkey engine.

During the year 1900 a large number of colonists became discouraged ann left, leaving about 125 men, women and children to carry on the work that had been begun by so many. From time to time machinery of different kinds has been purchased and built until at present we are prepared to furnish lumber rough or finished, shingles, cereal coffee, barrels, bread, graham flour and many other things.

The sad part of our history has been left out so far and I will not dwell upon it, suffice to say that five of our good, able bodied men met death by accident; two in the mill, one by a falling tree, one by a fall from a porch on the apartment house and one was thrown from a wagon; two children were burned to death. Besides these there have been several deaths from natural causes. No epidemics of the kind that usually attack people when changing their climate have visited us.

The first two years of colony life were of continual hardship and privation, but this was cheerfully endured by most of us.

The year 1901 is a prosperous one for Equality; the crops are abundant and prices are good. Our shingles are all sold and orders for lumber are received faster than we can manufacture. About 100 of acres of land are under cultivation, we have 50 head of cattle, 12 horses, several hogs and chickens too numerous to mention.

In regard to our social life, we have entertainments and dancing, a fairly good library and a comfortable reading room.

The government of Equality is democratic, and, although we have an executive council of "seven wise men," all questions of moment are decided by the general assembly (which meets every first and third Friday of each month), or, failing that, by referendum.

Our educational facilities are limited and, although the school is a little ahead of the ordinary country school, we teach neither music nor the higher branches.

We have a fourth class post office with one of our members as postmaster and who is also storekeeper. We have a well stocked store in which everything is sold to members at cost.

One difficulty which hampered our progress for a long time was the need of a good road from Equality to the main county road. After much trouble with the county commissioners a road was finally surveyed and by dint of the expenditure of much cash and hard labor we now have an excellent outlet to the county road. Another thing which will facilitate our business is the construction of a branch of the Great Northern railway through our land to Whatcom, 15 miles away. Our nearest railroad point is now Belfast, six miles away, and it will be a great boon to us to save this six miles of travel over poor roads.

The possibility of the economic success of cooperative colonies has been successfully demonstrated here in Equality. Now comes the social problem, whose solution depends upon our intelligence in self government.

H. W. HALLADAY.

MEDITATIONS

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The parasite, which is justly deemed an odious similitude as applied to the capitalist for his living upon the labor of others, is the correct and honorable relationship of the individual to the state. It is nature's order, repeated, sanctioned and made sacred throughout her vast realms.

Most of us have read about the independent spirit" and "self reliance" and "self help," and some of us have noted the class of society from which this propaganda of a love for freedom and personal independence has proceded. So far as I can remember, the most of them are well fed parasites, and this I say not to their discredit, since every individual is of necessity a parasite. The individual thing cannot live off the back of society. There is as little opening for freedom or independence of life for the individual man as there is for the vermin which your beggar is casting off.

On the city, on society, on his fellows, every individual must live. The only other thing manly (if he must needs have some other sort of manly) for him to do in the premises is to make his mind up, since he must live on society to also live in it. When this step is taken, the mere parasite becomes a partner with the life he feeds upon; he preserves its health and vigor, and identifies his own life with social human life. He is living *in* society, not *on* it alone. He is an associationist.

Is Sancho Panza of Havana to be fed? The way to feed him is to victual the city of Havana. If Sancho Panza is to be fed and Havana not fed, then Sancho Panza is not worth feeding! And he shall not be fed.

Is Sancho Panza's way to the dwelling of his cousin in the suburbs to be lit? Then the city of Havana from his street to that wherein his cousin lives shall have the gas laid on. If not, Sancho Panza must visit his cousin by daylight.

Fellowship

The merging of the individual interest into the collective interest is the first real step toward a moral manhood, as it is towards an intellectual and spiritual manhood, and this is a step which can at least be mentally taken by any man any hour of his life.

In the light of these truths it appears that there can be none but social crimes, and none but a social religion, and no thing can be called good from the benefit of which any one human being is knowingly and wilfully excluded.

I admit the present impossibility of opening a spiritual truth like this to all men alike. But with time and equality of condition all men will see alike, for all the practical; that is all the benevolent purposes of life. And while the objection of the individualist that individuals by heredity and other causes are not equal and are not alike; seems plausibly, it must be remembered that the plausibility of that objection depends upon the point of contention being, equality for contention.

Now the equality that I am considering is not the equality for contention; but an equality for living together agreeable and hopefully, and for this kind of equality the most downtrodden and unfortunate often prove to be most agreeable surprises —all is experiment.

In the log house, by the camp fire, crossing the desert, or on the ice floe, the cultured selfish has found a strong rock and a resting place in the calm endurihg trapper, the plain soldier, the camel driver, the Esquimaux. In the hospital, lazaretto or the prison—a working man.

That men can have, and can choose, their own ideals is a fact. There is that much of a floor, therefore, left in human nature for God to build upon, and I take it that the Divine Power cannot find any dry footing on the floor of a nature that is only conscious of itself.

This philosophy is the philosophy of the contiguous, it is the philosophy of the nearest thing, the nearest man, the present moment; and though to the mind of egoism, which through intellectual blight sees all phenomena perverted, it appears altogether impracticable, it is on the contrary altogether practicable and real, because ego cannot see it.

Since we have the choice of our ideals, what good natured man would not in the end choose that which certainly makes for a better life for all, as well as ultimately and immediately the best for self? That self I mean which is sufficiently enlightened to make choice of its ideal on the basis of good cause shown and good reason given.

I offer no science but the science of known duty. I have discovered no truth but the truth discovered by every babe in its cradle, restfulness and confidence in those about me.

I give you only one thought and say "Make it into a manhood for the world." Of itself it is but a thought; worked out in the warp and woof of even one day's doing, it will speak for itself. That it requires my pen to utter it today, is because of the plague of darkness that falls upon egoism in all ages.

It is not contended here that this one great thought of fellowship is wholly absent from the world. On the contrary, its presence to some extent is essential to the very rudest society No vestige of civilization could manifest itself without. It is the salt of all cities and all states, and in proportion as it is entertained in any nation; it saves that nation, and holds it from anarchy. And as it enters into the life of any individual, that individual is known and felt to be strong and noble. And as it is absent, so dwindles the man.

PETER E. BURROWES.