

"must be stamped out!" Yet a little reflection should suggest how futile, and on the whole how wanting in pertinency and value, such declarations are.

It is not possible to "stamp out" evil. It has never been done, though tried innumerable times. For evil is not a physical, an outward thing, which can be dealt with by physical means. If it were it might be comparatively easy—were men willing to part with it—to gather it together, and at one stroke work its destruction.

Evil, on the contrary, is inward and spiritual. It is something hidden and elusive. It is seen not of itself, but in its manifestations. It must be sought and dealt with by inward means. It is a problem of chemistry, not of mechanics. We must neutralize it with influences as secret in their nature as it is, and in their action more powerful.

The experience of those nations which have adopted the "stamping out" policy most resolutely and persistently does not encourage others to follow in their footsteps. Such nations are well exemplified by Spain with her inquisition, in the past, and by Russia in the present day. Spain did, it is true, stamp out the Moors, the Jews, and nearly all religious independence, but in doing so she inflicted wounds upon herself from which in centuries she has not recovered. Russia places upon her people fetters of restraint under which they struggle and suffer, and on account of which they plot anarchy and conceive nihilism. Russia, as much as any other country, and probably more than any, breeds anarchy by the harsh "stamping out" measures which she adopts to check and destroy it.

And this is perfectly natural. Force, untempered by mercy, relentless and harsh force, is not curative of any disease. Its effect may be to crush, but the fragments remain. It may seem to extinguish the fire, but it scatters the embers.

So far as the human experience goes the only cure for the ills of society is that which removes the cause of illness. This remedy is radical, but not new. Philosophers, statesmen, philanthropists, the wise and the good in all ages, have known better than to expect to make the world righteous by violence. All the body of teaching which has stood the test of time is to the one effect that we must overcome evil with good.

This is the divine chemistry.—Editorial in Friends' Intelligencer of September 28.

#### THE GERMAN LAND REFORM ASSOCIATION.

For The Public.

The German Single Tax club, or as they call themselves, the Land Reform association, met in Berlin in September 21 for the annual Henry George festival, which is the official opening of the season's work. Henry George's birthday, September 2, being a little too early, the celebration is held three weeks later, to be sure of an audience. It takes the form of an informal concert with music, recitations, speeches, etc. This year more than 400 people filled the hall, and the leader of the Land Reform party here, Dr. Adolf Damaschke, in his main speech of the evening, could give the gratifying information that with each successive year the hall engaged proved too small for the gathering, although each year a larger hall was taken. "We began with a gathering of four or five ardent souls in a private room," said Dr. Damaschke, "and our party has grown so rapidly that we are justified in the hope that in a not too distant future the largest hall in Berlin will be none too large for the audience we can gather at our annual public meeting." In sharp clear outlines, Dr. Damaschke gave the narrative of the most important successes of the party during the past year.

Most excellent work has been done by the association in instituting public inquiry into tenement house conditions, rent, etc. In Berlin, Hanover, Frankfurt on Main, Halle, and other prominent cities, the association has aroused the municipal authorities into taking legislative action to restrict speculation in land. Speculative land schemes, which had without doubt proved disastrous to hundreds of share buyers, have been unearthed and made harmless by the energetic work of the association. Old and almost forgotten laws restricting the sale of land to private persons have been dug from the depths of the archives, and their enforcement demanded. The work of the association has been private as yet, but now the Berlin group is just entering upon a vigorous campaign in the Moabit district to secure for one of its members a seat in the city council. Dr. Damaschke named a long list of men of prominence in science and in positions of authority in public life, who were all active members of the

association and ardent disciples of Henry George. After telling his hearers something of what was being done in other countries—and naming as most important the election of Tom L. Johnson as mayor of Cleveland—Dr. Damaschke pointed with pride to the German colony of Kiau-Chau, as the first official governmental experiment in the land tax theory.

Dr. Damaschke's speech was most interesting, and was received with enthusiasm by the large audience, which filled the hall to overflowing.

GRACE ISABEL COLBRON.

#### CONSECRATED ABSURDITIES.

An extract from a sermon with the above title, delivered in the pulpit of the Vine Street Congregational Church in Cincinnati, September 29, by the pastor, Rev. Herbert S. Bigelow.

Of all the consecrated absurdities which have been written in the creeds, this doctrine of the total depravity of human nature, which lies at the core of the old theology, is most remarkable. This doctrine is refuted every time a child is born. There never lived a mother who, when she looked into the eyes of her babe, did not feel and know that it was as spotless as God. People would not cling to those consecrated absurdities if they did not frequently hear the kind of sermons I heard recently. In the presence of the great congregation the preacher denounced doubt as a vampire. To this demon, Doubt, he gave battle with all the fury of a prophet, contending against principalities and powers. He did not tell his hearers that there might be "more faith in honest doubt than in half the creeds." He did not tell them that it is only by doubting the authority of consecrated absurdities, that it is only by losing faith in pious frauds, that it is only by growing skeptical of traditional nonsense, that faith ceases to be a superstition and becomes a virtue.

There is a New York lawyer who is more religious than orthodox whose wife's father is a preacher of the strenuous sort. In discussing the old gentleman's theology with her, he said: "Molly, your father as a man is a good-natured Irishman, but as a theologian, he is a savage."

This is true of a great many men. They are better than their creeds. As theologians, they may be savage enough to believe in the doctrine of total depravity, but as fathers and mothers they repudiate it every night they tarry at the cradle, that inner shrine, that holy of holies of the home, and with a reverent and awful love, drink in that picture of innocence,

and pray for hearts as pure as the hearts of these little children sleeping at the gates of heaven.

Almost unconsciously men have adopted the philosophy of evolution which gives an account of the history of the race altogether different from the one found in the Genesis story of the fall of man. A silent and sweeping revolution has taken place in the thought of the world. Out of this revolution has come a new theology radically different from the old.

The old says: We believe in the paradise of the past. The new says: We believe in the paradise of the present and the future. The old says: We believe in the fall of man. The new says: We believe in the rise of man. The old says: We believe in the depravity of human nature. The new says: We believe in the divinity of human nature. The old damns men for their perversity. The new marvels at their goodness. The old believes in the common sinfulness and ruin of the race. The new believes in the uncommon virtue and glory of the race.

The idea of the sinfulness of man has been overworked. The following passage shows the truer point of view which Dickens had: "Calling up some ghastly child, with stunted form and wicked face, hold forth on its unnatural sinfulness, and lament its being, so early, far away from heaven—but think a little of its having been conceived and born and bred in hell."

#### RESPONSIBILITY FOR PLUTOCRACY.

Mayor Johnson, of Cleveland, O., was recently in New York, and while there was interviewed by a reporter for the Journal on the statement made in that paper that John D. Rockefeller's wealth is estimated by a conservative banker and a close friend of the millionaire at \$1,350,000,000, \$300,000,000 of which has been earned in ten years, at the rate of \$10,000,000 a year. "Do you think, Mr. Johnson," asked the reporter, "that this enormous amount of money could have been earned by one man honestly? Do you believe that laws which permit a man to accumulate this vast amount of capital are just? If not, can they be altered, and how would you go about doing it?" In his reply Mr. Johnson took the ground that those responsible for the concentration of enormous wealth in few hands are the people who permit it and not the beneficiaries. He said:

I believe that laws which permit such a cornering of money are not what they ought to be. But the people who make the laws, not the individual, are responsible for the outrageous organization of

privilege. I am not partisan enough to lay this to any one party, but I will say that legislation that permits this gigantic formation of wealth will destroy any party responsible for it and even trouble the people themselves. Wait until the people's eyes are open, and then that party that does not see through the same spectacles is doomed to destruction. We cannot blame the individual. He but takes advantage of the man-made laws. I say, let the people get after the institutions—the man-made laws—which make these things possible. It is hard for me to believe, however, that Rockefeller is actually worth \$1,000,000,000.

You ask me the effect of this money hoarding? Is it possible that the people do not know what the result will be? We will take particularly the mingling of great railroad capital, which is getting nearer and nearer to one or two man control.

When this shall have occurred—when the railroads of this country are pooled and a trust is formed of these interests, the head of that trust will say to the farmers of the west, the manufacturers of the west, the producers everywhere: "You shall market the amount that we say you shall market, no more and no less!" If the people knew this as I know it, they were made to see the inevitable as men who study such questions see them, there would be some startling revision of the laws governing trusts in this country.

The remedy is: Cure yourself of what we in the west call "plutophobia." Don't rant at the individual. Get after the institution and the individual who can write his check for a billion dollars will disappear.

Rich men are not bad citizens; they are not unpatriotic; they do but take advantage of what the people in their blindness give them in the way of laws. The poor man would like the rich man if he had him for a neighbor. The rich man would not steal his chickens or hoe his potatoes in the night, but what he might do if he slept late o' mornings would be to get the poor man's vote for his franchise or run a railroad by his back fence.

The sooner the people learn that they themselves are responsible for the economic and industrial ills which afflict them and of which they complain the sooner will they get relief. But in addition to the knowledge that they can remedy the evils they must have the courage to remedy them. In 1896, lest bad should become worse, enough of them voted for the plutocratic candidate to continue the very thing responsible for the widespread depression, and which would have continued it but for the extraordinary demand for American breadstuffs caused by foreign crop failures and the unexpected increase of the production of gold. And next year and again in 1904 they will be threatened with panic if they permit their fears instead of their judgment to control their votes. There can be no equality while privileges are conferred and

maintained, and without equality free government is a misnomer. To regain industrial and political independence the people must be prepared to make sacrifices. They must dare to do what their reason and conscience affirm to be right despite the protests of monopoly, and even though a temporary derangement of production should follow as a result of their action. When necessary sacrifice, equally with eternal vigilance, is the price of liberty. The sacrifices involved in a seven years' war were needed to establish the principles embodied in the Declaration of Independence, and whenever occasion requires sacrifice must be made to maintain them. Unless the people are ready to endure temporary suffering that equality of rights and opportunity may be restored they cannot retain liberty and will not deserve it.—Dubuque Telegraph.

#### THE ANARCHIST ARRESTS IN CHICAGO.

At the height of the excitement over President McKinley's assassination, several persons were arrested in Chicago as accessories before the fact, and the press was ablaze with accusations and innuendoes calculated to prejudice their case in public estimation. They were eventually discharged, the Chicago authorities acknowledging in open court that there was not and never had been any evidence in their possession upon which to base a prosecution. The story of the prisoners, written by one of them, Abe Isaak, Jr., has since been printed, under the above title, in "Free Society," the anarchist paper. It has not been reproduced in the general press. To us it seems that as matter of public information, to say nothing of common fairness, this statement ought to reach all intelligent readers. We, therefore, do our part by giving it in full below.

On September 6, on the afternoon of which President McKinley was shot at Buffalo, the Chicago police gave us another example of high-handed methods and their utter contempt for their own laws.

The inmates of the house at 515 Carroll avenue had just come home for the night. It was between 10 and 11 o'clock, and we were on the point of retiring, when Capt. Colleran, chief of detectives, with a number of his men, stepped into the house. Isaak was placed under arrest as soon as he had informed Colleran who he was. Colleran then questioned Havel. When he asked him if he was an anarchist, a shout of "We are all anarchists" went up. We were then all placed under arrest. Those of us taken at this time were A. Isaak, Abe Isaak, Jr., Hippolyte