

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