Gems from Shelley.

CULLED BY EMILIE EKELAND.

Throes gilded flies
That, lapping in the sunshine of a court,
Patten on what are they?
The drone of the community. They feed on
The mechanic's labor; the starved kind.
For them compels the stubborn glebe to yield its
Unshared harvest; and you equalized form,
Lesser than that wasted
A manless life in the unwholesome mine,
Drags out in labor a protracted death,
To glut their grandoise; many faint with toil,
That few may know the cares and woes of sloth.
Whence then doth kings and parasites arise?
Whence that unnatural hive of vices, who heap
Toil and unavenged penury
On those who build their palaces and bring
Their daily bread? From vice, black, loathsome vice;
From unprincipled, treachery and wrong;
From all the common and général miseries:
From every wrong toild and麵d in every
Revenge and murder.

And when reason's voice,
Loud as the voice of Nature, shall have waked
The nation, and mankind perceive that vice is
decadence, and misery—then virtue
Is peace, and which in peace is the lightest load.
When man's maester's nature shall disdaine
The playthings of its childhood—simply glare
Will lose its power to dazzle; its authority
Will silently pass away; the gorgeous throne
Shall stand unceremonized in its royal gait,
Fast falling to decay; whilst falsehood's trade
Shall be shat and unprofitable.

As that of truth is now.

Kious, priests and statesmen blast the human flower;
Even in its tender but their influence darts,
Like subtle poison through the bloodless veins
Of decaying society.

May seeks for gold in mines that he may weave
A lasting chain for his own slavery,
In fear and restless care that he may live
His toils for others, who must ever be
The joyous thralls of like captivity.
He seeks his bread; whilst in the strait
He builds the altar, that its idol's fee
May be his very blood; he is pescating,
O, blind and willing wretch, his own obscure undoing.

Hence commerce springs, the vulgar interchange
Of all that human heart or nature yield;
Which wealth should purchase not, but want demand
And natural kindness hatchen to supply
From the bowels of the bounding love,
Forever stifled, drained and tainted now.
Commercence beneath whose poison-breathing shade
No solitary virtue dares to spring up;
But poverty and wealth with equal hand
Regularize the heart and soul
The doors of premature and violent death
To plighting families and full-fed disease,
To plighting families and full-fed disease,
To plighting families and full-fed disease.
Which poisoned body and soul, scarce dares the chain
That lengthens as it goes and change behind.

Two men of virtuous soul command not, nor obey:
Power, like a desolating pestilence,
Pollutes what 'tis loaded; and obedience,
Bane of all gentle, virtue, freedom, truth.

Ownership and Equality.

In a discussion with the Age of Thought, the Equitator, a single-tax advocate, criticizing the
Individualists' occupancy and use theory, observes that "men cannot be equally free to contract unless they are equally free in their relation to the earth".
I regard this position as unassailable, hence the Individualists' occupancy and use theory must, as it is also pointed out by the Equitator, lead to, "to the forestaller belongs both the source of production and the product."
Of course the ownership of opportunity carries with it ownership of the product, and vice versa. So that occupancy-and-use means that the first-comer, or the one successful in securing the most favorable opportunity in a community, thereby establishes a superiority over those who must accept the poorer opportunities, and equal freedom in contract is an absurdity. I thus far agree with the Single-taxer: the first-comer is no more entitled to the benefits of the best land than is the latest arrival.

To realize this equality of rights, the Single-taxer would assess and collect the value of the best land and turn it into a common fund; the State Socialist would delegate to the State the direction of all industry and the handling and distribution of the product. Both systems require authoritative administration, to which I object. History does not furnish a precedent on which to base a supposition that such administration would be any better or fairer than the governments of today. Yet the Individualists persist in telling me that if I do not accept their occupancy-and-use theory I do, despite my protests, believe in and advocate administration—some form of the State.

Because I object to authority, I repudiate contract of any and every sort. If contract have not authority—or force, which is the same thing, authority being based upon force—back of it, it is worthless. Objecting to the one, I would be a fool to waste my time with the other. What I do advocate is simply the removal of restrictions—an opportunity for the natural man to live a natural life.

Restrictions deforms man physically, mentally and sympathetically. Codes and creeds have the sympathies of their devotees. I, believe in law, my sympathies are closed to the outlaw; if religious, I am callous toward the infidel; and on my sympathies rests the life that I live—they affect, and more or less prompt, those acts that affect my fellowmen. And since human sympathy to so great an extent directs human action, I want that sympathy unbiased by artificial restrictions.

Governments are simply machines operative according to the sympathies of the administrators. This would be true of Single-tax administration. State Socialism, the Individualists' voluntary police system, and every other form of the State.

There would always exist the power and the opportunity to discriminate against an individual who fails to enlist the sympathies of the administrators, and in favor of the one who was successful.

But it is a patent fact that opportunities are of varying productive value, and that not every individual may occupy the best. It is also certain that the first-comer or the one successful in securing to himself the advantage to interfere, will select the best, and that later arrivals must accept the less and less valuable, if a fight is to be avoided, notwithstanding the equal right of the last with the first. What will happen I do not certainly know. But I don't think anyone will be able or inclined to hold land out of use, and, without some authority to assure him of it, I don't think anyone will hold the idea that he has any special right to any particular area. There being no monopoly the Old-fashioned practically no want—possible, values, weights and measures will disappear, and the farmer, tailor, shoemaker, et al, after satisfying each his own wants in his own special line, will divide his neighbor over to help himself. Common wealth and storage of this surplus would be most economical, simple and convenient, and free men would certainly operate along the line of least resistance.

If voluntary action cannot secure men in the enjoyment of equal rights of opportunity, neither can government, for the reason that the governors are subject to the common failings of the race, and even to greater delinquencies, because of greater opportunities and temptations.

J. H. Morris.

Marriage.

WEBSTER'S DEFINITION OF MARRIAGE.

MARRIAGE is the act of uniting two persons by a vow; by the law; the legal union of a man and woman for life. Marriage is made for the purpose of preventing immorality, and for securing the maintenance and education of children. Therefore, as a practice of a family or establishment, marriage is conducive to peace.

This is accepted as correct and people act accordingly, and in all my studies I have never found a sentence showing the absurdity of such a proceeding as spiritual marriage. I am surprised that none of our Academicians have stumbled over such an ad of any nature, as to expect a young man and a young woman, without any knowledge or experience upon the subject whatever, to contract for life.

Of course the young people engage to live together in mutual affection and fidelity till death shall separate them. Marriage was instituted by God Himself, for the purpose of preventing immorality, and for securing the maintenance and education of children.

The people engage to live together in mutual affection and fidelity till death shall separate them. Marriage was instituted by God Himself, for the purpose of preventing immorality, and for securing the maintenance and education of children.
Mr. Holbeck to the Front.

But, as I understand, one great purpose of providing punishments and enforcing penalties against crime, is to prevent crime, and not merely to punish those who have committed it.

No. 232.

Though it may be true that a man who has committed a crime is to blame, it is also true that a man who has committed a crime is to be blamed.

No. 233.

It is my opinion that the death penalty should be abolished and replaced by life imprisonment without parole.

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written in German, and books printed in German.

Spies had nothing to do with the editing of the Alarm, but articles printed in the Alarm were put in evidence against him in the trial just as against Parsons, his editor. Evidence was given of these speeches made by Parsons at a considerable distance from Chicago, a year or more before the riot, when none of the members of the party were present. Evidence that Louis Lingg made bomb cabinets and sold one of them, while perhaps none of the others knew anything of his work, and it was not proved that any of Lingg's work was incorporated in the bombs seized at the trial. The Government did not try to prove that these speeches were not dangerous, or that Lingg was not an associate of theirs and instigated by them. Indeed no real effort was made to prove that the bomb was thrown, although one did swear that he heard Spies and Schwab talking of a bomb, and holding a conversation on this subject in English. It was offered to show that these men [both Germans] committed no conspiracy in the sense of the conspiracy law, but the judge promptly excluded this. A good deal of argument was made in the case, by the prosecution, in regard to the responsibility of the various parties to a conspiracy for anything done by any of the parties in pursuance of the conspiracy, but no case was ever known before where men were held as accessories without showing any connection whatever with the principal actor. Spies and Schwab were the only ones before the Haymarket meeting and made speeches. Neebe was not at the meeting, nor was Engel, and neither had anything to do with calling the meeting or its proceedings in any way. The prosecution was no better, but with Schwab merely passed that way to see Spies in relation to another meeting in an entirely different place. Lingg spent the evening two miles or more from the meeting, and was charged with knowledge that a murderous outbreak might occur at any moment, took to the Haymarket meeting his wife, his two children, and an intimate lady friend of his wife.

The police had evidence that they could depend upon to stand by them. Some of the witnesses were among those who had been made to stand trial and charged with being connected with the affair, and who were sworn to anything required to clear themselves. One of these was Seelig, a man with whom Lingg had lived. He was let go on his parole. Schwab was under the supervision of the police authorities until the trial was concluded. He swore to Lingg's bomb-making, but he could not swear that any of Lingg's bombs were used at the Haymarket, or anywhere else. The case was given to the jury late in the afternoon of August 26th, and it took them less than three hours to consider the sixty-five indicts, and to examine the testimony to which they had been listening for over a month. Indeed most of the three hours was consumed in determining the facts against Neebe who were identical with those against Seelig, and the witness against whom there was no evidence whatever. They did their duty, as they were expected to, finding all guilty of the murder of Degan, and fixing the penalty of death in every case, except that of Engel, who was sentenced to fifteen years in prison. The case was heard in the Supreme Court of Illinois in the fall of 1887, and that court held all the proceedings in the trial to have been fair and just. Strong appeals were made to the Governor of Illinois by friends of the anarchists supported by thousands of citizens of all classes, for pardon or clemency, and some of the men asked for a remission of the penalty which they deemed excessive. One of the defendants, Engel and Fischer were hung, November 11, 1887.

Fielden, Schwab, and Neebe remained in the state prison at Joliet, Illinois, until June 26, 1893, when they were released by the Governor of Illinois, Dr. F. P. Altgeld. (To be continued.)

The world affords no law to make it true.

This bear no poor, but break it and take this.

[Shakespeare]

...also art made tongue-tied by authority.

Clibbins and Comment

Congress will never pass the bill introduced a few days ago by representative Shaffroth, but its mere introduction was valuable as showing the members that there existed not one in a million to vote for official extravagance.

The measure provides that when the expenses of the government exceed the receipts the entire government salaries and expenses of $200 per month shall be reduced 25 per cent and all expenses of over $200 per month shall be reduced 10 cent. This reduction is to be repeated until the receipts equal the expenditures.

The good points of this bill are apparent. There is no getting away from the fact that those who have the appropriating of public money are very apt to be of the opinion that unless they can be paid by extravagance they are bound to suffer by the extravagance. Nor is there any disputing the fact that extravagance would be checked by a knowledge of the part of the congestion that a deficiency in a large manner be made up from their own salaries.

If the Shaffroth bill had fewer good points it would have greater promise of success. ...Evening Telegram.

Thus the Evening Telegram anoints the Anarchist position on the question of official economy. Little has been heard recently about any approach to what is an Anarchist position.The New Anarchist in Lucifer of July 27th says:

"He confesses Individualism, a purely economic doctrine, with Anarchism which is a doctrine of no government, أن anarchist is a citizen of a free government,—opposed to monarchism, democracy, etc.

In an Individualist, I define Individualism as the doctrine that, under the same privileges and opportunities, each person seeking his own personal welfare is most likely to be successful and make the greatest contributions to the commonwealth and state socialism. One can be an Individualist and at the same time be a moral and patriotic, and voluntary, is perfectly consistent with Anarchism also. Everyone but Mr. James can see this. He is not certain that individualism has any rights. He is not certain of anything. I know where I stand. I am and have been for many years an Individualist. I am for the rights of men, I would desire not the invader of the "rights of man" would be an Anarchist also, as it is people still idle, I am in favor of some kind of restraint. I do not deny that the present social environment, human rights can be exercise without some restraint. I quite agree with an eliminator. I work for the gradual elimination of the social environment, recognizing that I must be a product of evolutionary change. I cannot see the坏 times in one's being a thousand years ahead of his time.

Now if Mattaps could comprehend that there can be no Communism except it is voluntary, he would not oppose the anarcho socialism.***

FORMERLY when great fortunes were only made in war, war was a business, but now when great fortunes are only the ploddest business the force was the result.

ARISTOCRACY has three successive ages: the age of superiorities, the age of privileges, and the age of vanities; having passed out of the 1st, it degenerates in the 2nd, and dies away in the 3rd. (Chateauneuf.)

Propaganda Tour.

COMRADE EDWARD GOLDMANN will leave New York about Sept. 2 or for an extended tour in the interest of the cause in general and the liberation of Berkman in particular. She proposes to visit the New World, study the sentiments of the people, and meet the 15th. She announces herself ready to speak on the following subjects, or any others chosen by the corresponding committee for the following meetings for her:

Must we become an Anarchist? Anarchist Society.

The Art of Anarchist Community.

Anarchist in Love.

Free Love.

Religion, War, Socialism, Anarchism.

Berkman's English Speech.

The Anarchist's Life.

The Book of Anarchist Speeches.

Addressing herself.

Wishing to arrange meetings should correspond at once with Comrade Goldmann at her New York address, No. 60 First Street. The expense to the various groups or cities will be very light, as she who submits the application for her several addresses is willing to pay.

[Shakespeare]