

gage, and the pauperism of labor, surely the struggling and despoiled masses may be excused for inquiring whether these conditions be necessary and just.

"These conditions constitute the tyranny of capital, so much complained of, and before which labor stands shivering and sullen, in dread and in revolt. Privilege is the creator of capital; it takes the wealth of the world from the body of society where it properly belongs, and concentrates this wealth in the hands of the few, depriving labor of its use, thus setting capital and labor in opposing camps, at war with each other—at war in a contest necessarily, inevitably unequal. Capital owns the world, its machinery, and its material; labor, too, it owns, for it owns the means of labor and of life. And the cry of labor everywhere is that this mastery is too absolute too oppressive, in that it is a power over life and death, dealing death more and more, as capital, selfish and secure, has found a new and more profitable servant in machinery, and can therefore dispense with the commodity, labor, now everywhere tramping and begging for charity, for life."

Our author next considers "The Plea of Privilege." This chapter challenges the attention of all thoughtful people who set truth and justice above prejudice. It very effectively destroys the cardhouse of the apologists for plutocracy, and will probably call down upon the author a torrent of violent invectives add insulting epithets, as this method is usually employed by the sophists of capitalism when the fallacy of their more or less ingenious theories is mercilessly exposed.

Equally important is the scholarly chapter on "The Law of Freedom," in which Mr. Call proves the inconsistency of our social theories and conditions.

Indeed we are absolutely without any consistent political doctrines. Theory opposed to practice, and theory to theory. Confusion and antagonism exist upon every political question—so much so, that it is no exaggeration to say that politics as well as society is in a profoundly anarchical condition.

The chapters dealing with the "Signs of the Times," "The Struggle for Existence," "The Fruits of Privilege," "The Plea of Privilege," and "The Law of Freedom," form the groundwork of this work, after which the author devotes a chapter to a calm, clear, and able discussion of each of the great feeders of plutocracy, viz., "The Institution of Inheritance," "The Monopoly of Land," "The Banking System," "The Transportation System," "The Plunder of Trade," and "The Corporate Abuse." I will not attempt to summarize or outline these chapters. They are so strong, clear, and convincing that, could they be read by the industrial millions of America, I believe the doom of industrial slavery would be assured, and that at an early day.

THE NEW REPUBLIC

Following these thoughtful discussions appears a chapter entitled "The New Republic," in which are discussed the conditions which would prevail if an equality of opportunity was present.

"When the world shall be the property of man and man no longer the subject and servant of property, then will man be at last free, and a new republic will have been ushered in.

"This new republic great and sweeping as must be its benefits, will yet be founded on no other or different principle than that upon which our liberties even now rest. It does not, like nihilism, demand the destruction of all institutions, for it holds that government is necessary to establish and determine the relations of men in society, protect their respective rights, and as a servant to perform services public in their nature. It does not, like military socialism, demand the entire revolution of existing institutions, because it holds these to be a growth as the race itself is, and suited to the ideas and needs of men. Nor does it on the other hand, like so-called individualism, reduce government to a mere police power, for it recognizes government as the whole people acting through their laws, and that the people themselves must first determine their rights before these can be protected. It holds, too, that these rights must be redetermined with every change of conditions that effect them, and with every advance of society to newer and more just standards of conduct. It holds, furthermore, that where (as in present industrial society) the rights of men so require government should be a servant, and the people as a whole perform functions affecting the whole people.

"This New Republic, based upon the principle of self-government, builds upon that principle the completed structure to establish which

that principle has alone ever been contended for. Nor is this structure to be once definitely planned and there remain. It must accommodate society in every condition its progress and environment from time to time require. It is elastic, and extensive, and never to be outgrown because ever to be changed, even as the practical rules of individual conduct, by the conditions of life and development. All that we can say is that justice now requires, from all the circumstances of existing society, that the privileges here named, which give advantage and produce inequality, be abolished. There may be other privileges arise, there may even now be other adjustments required. But this much, at least, must now be achieved if society would rise from out the conditions into which it is sunk. And this much will establish a republic whose object will be to secure human rights and further the advance of human progress."

The volume closes with a succinct review of the issues involved and a brief discussion of how problems can be solved, peaceably and speedily, along the line of justice and freedom. In this chapter Mr. Call observes:

"As long as a man submits to institutions which beggar and enslave him, his supplications and his protests will alike go up to deaf ears, while power and privilege will, as they have ever done, lord it over him. Any attempt to better his condition or obtain his rights will be a struggle and revolt against law, and all society will be organized against him. The strong arm of the law, it is, that everywhere crushes out all attempts of labor and poverty to obtain their own. If we would expect any real or lasting relief, the law must be ranged on the side of labor and not against it; the poor of society must have the benefit of our institutions and not be placed without the pale of their protection. The remedy must be political; nothing short of this will work any permanent or substantial benefit.

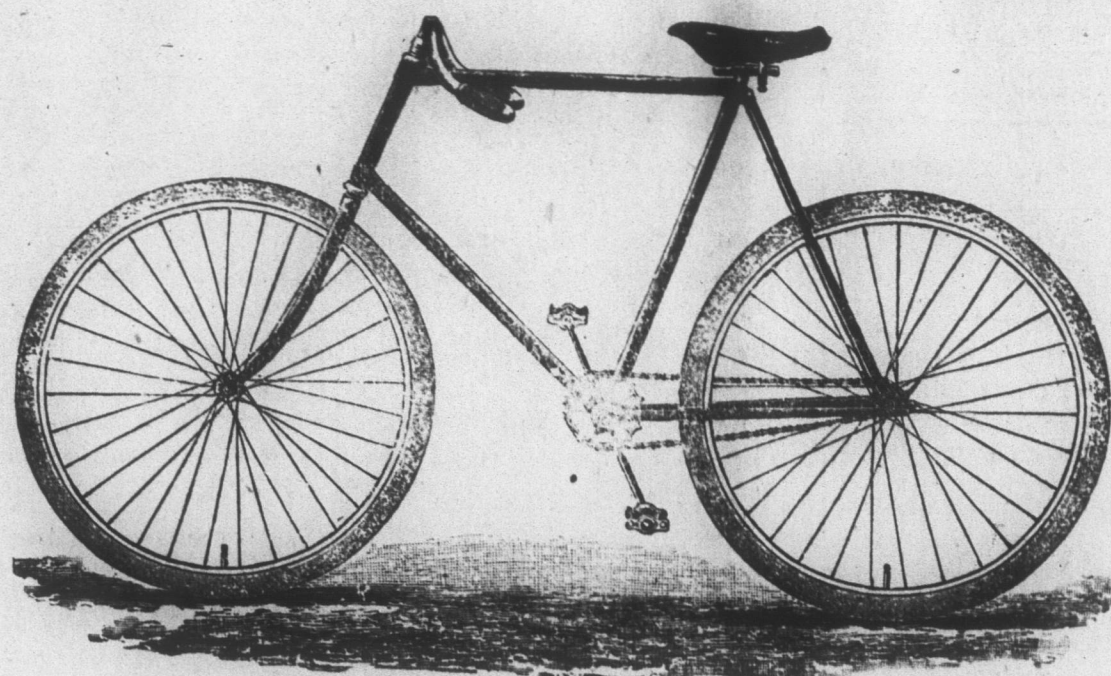
"There is what the moralists call 'a noble discontent,' which, not satisfied with wrong, ever struggles toward higher and better ideals. This spirit it is that gave Greece her glory and Rome her grandeur, and this spirit it is that now centres the hopes of the world upon the Anglo-Saxon race. The absence of that spirit it is that constitutes the dark fatalism of the East, where men regard themselves as the prey of fate, their condition as irremediable and their lot but to endure; the absence of that spirit it is that has blotted Asia and eastern Europe, once the home of civilization, from the pages of progress, and made the names of once glorious nations forgotten memories.

"It is not agitation but passive endurance that is to be feared. But this we have little need to fear. It is in the nature of political agitation once fairly begun to go on. That they who have once sincerely espoused this new religion of humanity should abandon it, is not to be supposed rather say that the ranks of the sincere will be recruited, and that adversity will, as it has always done, but strengthen the onward sweep of reform. Never was there a more opportune time than the present; every condition, every indication points to the beginning of the twentieth century as the opening of a new era in human affairs and hopes. The condition of society compels it; the great popular uprising—the upheaval which now rocks society to its base—has prepared the way for it; and the march of mind, which has already enabled man to subdue nature to his bidding, now promises by the same process to enable him to subdue himself to the laws of the moral world. The last and greatest science, that of society, is but an easy and natural transition from all the other sciences which have gradually and successively rooted themselves in law."

This work ought to become the handbook of the industrial millions in their struggle for their fundamental rights based on justice; it makes the issues so plain that the duller intellect can grasp them; and when once grasped, the wealth producers are not likely to forget the real issues involved, for they carry with them justice for the wage-workers, happiness and prosperity not for the industrial millions alone, but for all high-born souls. Earnest men and women should read and circulate this book in every community throughout the republic. It is a trumpet call to free men, and its appearance at the present crisis in the industrial, economic, and political history of the republic is most fortunate; for in spite of the sneers and scoffing of the Benedict Arnolds of this land, there are thoughtful people who are not bound by prejudice and who are able to rise above the sophistry daily instilled into their minds by the organs of capitalistic anarchism. We are to-day engaged in a struggle with the usurer class of Europe far more momentous to humanity and civilization than was the glorious struggle of the Revolution, and I may add also, far more dangerous, because it is the serpent instead of the lion with which we have to contend.

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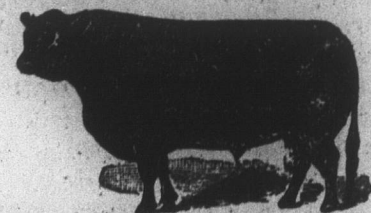
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