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A PERIODICAL OF ANARCHIST WORK, THOUGHT, AND LITERATURE.

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CHICAGO, SUNDAY, JANUARY 26, 1902.

WHOLE NO. 346.

To Any Natural Child.

Sweet babe, when the ignoble scorn and blame
Thee for thy birth, and cry: "Thou hast no name;
Thou art the child of passion and of shame,"

Ignore them, walking on the world's highway
Full of great purpose; or, if thou shouldst stay
To answer such poor Custom's hirelings, say:

"A name is but a sound to mark a thing
Conveniently for thought; can it make sing
The silent snake or give the worm a wing?

"The only name of worth is that I make
By my own kindly deeds for my soul's sake;
Illustrious men have walked the path I take.

"Who reads the verses of Boccaccio
And then reviles him as a babe of wo,
Or taunts him as a bastard base and low?

"Who looks at Filippo Lippi's saint
With grateful heart forgets that it is paint
Wrought by a hand men say had a birth taint.

"And who are these, children of sires unwed,
Born of delirious Love the world wished dead,
About whose foreheads fame her light has shed?

"Catherine the First, De Castro, and Cardan,
James Berwick and John Burgoyne, Athelstan,
And Archelaus the Macedonian,

"Almagro, and too many men of fire
And force for me to name, since I desire
Neither your foolish favor nor mad ire."

—MIRIAM DANIELL.

Radical Reflections.

Life and love and death are the three great facts of human existence. From whence man comes and whither he goes is the great problem of all ages. Creeds and faiths that offer a solution, each after its own manner, to this problem, have waxed and waned; and religions founded upon these solutions have come and gone, and the world is no wiser upon this subject today than when the untutored savage stood awe-struck in the presence of this profound mystery. Of the beginning of life we know nothing, and of what lies beyond the mysterious portal of the grave we are as yet in doubt. Science has flooded the material world with light; but not one ray has fallen upon this great issue. Until some departed spirit shall recross the boundaries of death to answer this interrogation, frail humanity will grope in the dark with only the faint and flickering light of reason for its guide.

If death be a preface or an appendix we shall not say; but this we know, that a noble life is not lived in vain, that the work and worth of a great and loving soul will survive the Nirvana of death, and that just and righteous deeds will vanquish the power of the grave. If man himself is not immortal, his deeds are; for the evil and the good that men do live after them.

If there be an immortal part to life it is love. Life is born of love. It is love that puts the rainbows of hope and joy above the cradle; fills life with sunshine and song, and

writes death's only promises across the portal of the tomb. It was the inspiration of love that whispered first to man the hope of immortality, and in the clime of love the sun of this strong and radiant hope shines forever upon the equinox of the grave. We love, and parting with our loved ones here, love whispers that upon some tearless shore, we shall meet again, where life eternal is our own and parting pangs are not.

Passing from the consideration of life's origin and ultimate destiny, the question arises, is life worth the living? The man or woman who is born to poverty, and condemned by the high court of circumstance to a life of ceaseless toil, denied the pleasure of travel and recreation, living a life of barren existence, robbed, it may be even of childhood's joys, and denied all access to the world of social enjoyment—to these life is not worth living. Poverty, the prison-house of hope, the tomb of aspiration, throws its sable shadows across millions of lives; and builds in the midst of Nature's paradise a hell as awful in reality as the Inferno of Dante's imagination. Poverty is the supreme curse of all ages. It has robbed childhood of joy, made manhood a manacled slave, and filled old age with hopeless despair. Over the cradle it breathes a prophecy of wo, and upon the canvas of the future it paints the phantom forms of fear and famine. It steals from life its morning and makes existence's eve-tide a night of rayless gloom. Into the windowless dungeon of poverty no ray of the sunshine of Hope ever penetrates to warm the flowers of love, or give life to the unborn aspirations of mind and soul. A few great minds, heroic souls with lion-hearted courage, and endowed with the resistless spirit of the omnipotent gods, have thrown down the walls and broken asunder the bars of poverty's environments; but their number is pitifully small. To the great, unnumbered mass, for whom poverty was midwife, there comes no call, till the great and silent messenger summons them to eternal sleep.

I hate poverty. Its miserable clutch has crushed and is crushing the hearts of millions of the world's noblest and best. Its boney finger has furied the brows and seamed the hearts of noble men and loving women thru countless ages. Its dirty hand has held the throat of humanity too long. It should have no place in this life, in this world of sunshine and joy and plenty. It has no right to be here at all. Nature has provided an abundance for all her sons and daughters, and not one need lack a full share of her bounty. Nature is not at fault. It is man himself, with his blundering attempts at civilization, building his artificial systems of social order that is crushing the life and hope and happiness of the many for the

pleasure and profit of the few. That is why the voice of protest is uttered by Socialism and Anarchy. As long as gorged indolence and famished industry are the two extremes of the social life, the world will be a battle field, and human brotherhood an impossible dream.

Life without opportunity is not worth the living. Every man and woman is the rightful heir to all that nature has and to all that humanity has achieved. Man is neither a vegetable nor a beast. Something besides air, soil, and sunshine are necessary for his happiness, to make his life worth possessing. Life is worthless without liberty—liberty to pursue one's happiness in one's own way. The denial of liberty is the basic cause of all social unhappiness. The liberty to labor and the liberty to enjoy the fruits of one's labor is life's first immutable right. The child that is born into this world without even a tax-title to one foot of its soil is a slave, and for such liberty is as unattainable as water to Dives in hell. The man who holds the right to monopolize one foot of land more than is necessary for his individual needs is a tyrant and a criminal. The rent-taker is a legal bandit whose moral justification is no greater than that of the masked highwayman.

I suppose this all sounds very strange to some of you, but it is exactly what I think. I do not believe that life will ever be a success so long as there is so much social unrest and its cause, individual unhappiness. And I know that the race as a whole will never be happy until the causes of poverty are eliminated. I do not advocate an equal division of the world's wealth; but I want a general distribution of the world's opportunities to create wealth.

In every life, the great main-spring of individual action is the desire for happiness. If all the efforts of all the people are directed to the achievement of happiness, how does it happen that there is so much unhappiness? Why has such an unanimous concentration of human effort resulted in such stupendous failure? It is because such efforts have been misdirected. No one ever does anything because he expects to be made unhappy by it, but to the exact contrary. A very little while ago people were foolish enough to think that social happiness could be promoted by compelling everybody to think alike on matters of religion. In accordance with this false idea the Inquisition was established, and thousands of men and women were tortured and slain by fire and sword; and the world was made miserable by savage persecutions for conscience sake. But after a while the race became a little more enlightened; and it was discovered

that happiness did not consist in unity of belief, but could be best promoted by allowing everyone to think as he pleased. Experience has proved that liberty of thought is better for human happiness than an enforced unity of thought, and this fact, established by human experience, is generally accepted by everybody except a certain aged gentleman residing in Rome and some of his followers.

But mankind has always been afraid of liberty, and freedom of thought and conscience was only achieved after centuries of struggle and effort, waged by a few brave and enlightened thinkers. Even today in many countries men and women are punished for speaking and printing ideas not accepted by the majority.

But the intellectual world today is grasping a new philosophy of life—the philosophy of individual worth and dignity, the philosophy of liberty, of Anarchy. And so the advance thought, the new conscience, is proclaiming the grand truth, that the right to life does not mean right to bare existence, but the right of every individual to all that the world contains—its sunshine, its joy, the wealth of its material and mental store.

There is no reason why every individual in the world should not have free admittance not only to the storehouse of Nature, but to the accumulated wealth of all human achievement. What use has man for weights and measures, circulating mediums, and standards of price and of value? If you open the doors of the world's wealth and opportunities to all, do you think mankind will lose its incentive, and stop all endeavor? That men will consume without producing? I tell you, impossible! True, there are a few who will not work—we have them now. But when men are freed from fear of want—then will their noblest and best endeavors be freely given to the service of all mankind. "Utopian dream!" you exclaim. Perhaps. The dreamers of the past were considered no less utopian; we of today mention them as seers and sages.

Life and love and death. There are three facts and three mysteries. How little we really know of life, of love, of death. But each individual must live his life, must seek for love and happiness, and in the end must meet the Nirvana of death in his own way. And to the extent that we are free—in so far as restrictions do not bind—to that extent are we able to make the highest use of life. Therefore, my demand is for liberty—liberty unrestricted and unhampered by law and creed—liberty for each to live and love and labor for that which to him seems best.

ROSS WINN.

The General Strike.

Prior to giving a definite explanation of a General Strike, it may be useful to state the reasons that lead us to circulate the idea. To begin with, it seems to us unnecessary to include within this report any profound criticism of society as it is, in order to show either what are or from whence

arise the moral and physical sufferings of countless humble producers on the one side, while on the other are seen so many not only favored by fortune but in a position to abandon themselves entirely to the joys and pleasures of existence, things which all should share in, and which all may have a chance of doing in the future society where every man will feel a member of one family. For long years our proletarian fathers, imbued more or less with generous and humane ideas, never hesitated to take up the sword to obtain what there might be of justice, equality, and legality. We recognize and deeply deplore the blood shed in 1792; we are averse to massacre, but despite this repugnance we are obliged to declare that in order to bring about the collapse of the present social condition, a collapse inevitable owing to its disintegration, events may lead us to surpass the acts even of our predecessors.

The year 1792, by its grim violence, produced remarkable effects throughout Europe, startled every sovereign were he weak or powerful, yet failed to found a society durably just, or wherein all should find prosperity or well being. Again, we know the results of the revolutions of 1830, 1848, and 1871. It seems therefore the duty of each of us to examine patiently into the economic and political situation of the country as it appeared before and after each rising and to ascertain how these manifested themselves; then comparing the past with the present, we shall learn how necessary it is for the proletariat to seek a new base of action before endeavoring to plant the seed of a great, not merely national but international rebellion. For this is the end to which we expect to put the General Strike, in these days recognizing it as the only method by which to advance our cause. At the same time, we wish our adversaries to understand that we have no intention to disseminate the idea dogmatically—that is, as an irrefutable argument—alas, no! But at least before renouncing a propaganda that we deem efficient, we expect our opponents to offer some comprehensive, workable scheme in its place, and not a secret one claimed by our comrades of the Parti Ouvrier Français.

We consider also that every man claiming belief in revolutionary Socialism should accept any and every method, general strike or not, that may lead us to our end, abstaining not only from criticizing principles, but doing his best to help the promoters in the spread of such ideas; otherwise these captious revolutionists are little more than talkers, fallacious reasoners, from whom we should keep as far as possible.

Other comrades may say: Instead of circulating such revolutionary ideas, why not pledge the people to send representatives to their executive and administrative bodies capable of carrying thru the popular demands? Alas! what are we to expect from a regime where all is founded upon personal ambition? Is not the existence of parliaments the actual cause of the great apathy among the proletarians, owing to its keeping alive the hope of future prosperity thru methods known to the enemies of ambition, to all enlightened men, as futile? In any case, does not the past lie before us to prove that hu-

manity in its march to emancipation has no halting-place unstained by blood, and it is this very past which urges us to say to all: If you desire what is essential to your welfare, take it!

We will now examine into the possibilities of this great movement and explain the real meaning of the phrase General Strike.

We do not believe in encouraging partial strikes; we think them of little use even when appreciable results are obtained, because these results are never commensurate with the sacrifices entailed and are powerless to permanently improve the social position. Who, indeed, could undertake to prove that partial strikes have so far been a means of relieving the proletariat? Do we not still remember the famous strike of English engineers, of an organization numbering thousands, which in spite of international encouragement ended pitifully, little, it must be confessed, to our surprise, since it is an undeniable truth that meagre earnings of a stated number of workers are hardly likely to win in a struggle against the colossal sums owned by the masters. It is, therefore, useless for the worker to enter into a struggle against finance. Looking then at the situation from this standpoint, and taking into consideration the support the employers receive from the administration which places at their disposal all the organized social forces, such as the magistracy, the police, and the troops, many intelligent workers have fully grasped the futility of partial strikes and believe that perhaps more can be done thru the organization of unions and groups when attending decisive action in the future.

We do not think a general strike can be decreed in advance; it is impossible to predict the moment when it should break out, but what we do believe possible is the preparation for that moment; and it is with this end in view that we urge the federation of groups and unions everywhere and the union of all such federations into a confederation, empowered not only to spread the idea but to watch over economic and political events, any one of which might prove capable of precipitating a declaration of the movement; by means of its organization this confederation would be able to communicate instantly with all the federated bodies and so secure combined action. At the close of 1899, there were both preparation and declaration, but they failed. The chief cause of this failure was due to the then government, which confiscated all correspondence addressed to the unions. In view of this, we suggest as a practical method not the utilization of the mails alone as in the past, but the despatch of a body of delegates charged with the custody of a duplicate circular to the various organizations.

We shall not cease to preach organization upon this subject; for it is certain that in the past many revolutionary movements which might have had a chance of success have been started, and if the people were unable to derive any benefit from them it was simply owing to lack sufficient preparation. We also consider that the general strike, if it is to bear fruit, should not be merely provincial or national, but international in the widest sense; for the annals of history prove that the reason most of such

revolts have hitherto failed is due to the movement having been enclosed in too narrow a circle; this it was that really killed the Commune of 1871. At the present moment we are forced to admit that the word Revolution no longer terrifies our class opponents, because they are prepared to parry every phase of an insurgent movement; whereas a general strike on the contrary, is to them an absolutely unknown quantity, since its strength has never been measured. But it is needless to dwell on the fears of the bourgeoisie with regard to this matter; barely had the workingmen's congress voted upon it when parliament broached several laws destined to cancel the right to strike of certain classes of workers, nor would the famous Merlin-Trairieux scheme have been voted upon but for the threats of a general strike then rife. Also, was it not the commencement of a general strike proclaimed in Belgium in 1893 that advanced the cause, even if only partially, of universal suffrage in that country? We think that these incidents are too significant for the efficacy of the principle we advocate to be ignored.

And if, comparatively speaking, the proletariat is so capable of maneuvering a partial strike, how easy it might be to start a general one.

Partial strike: the chief question at stake a rise in wages, and no possibility of carrying the struggle thru without a certain amount of money for individual or collective distribution, the financial position always determining our success or failure.

General strike: here, on the contrary, if we wish that it end promptly and according to our requirements, as little money as possible, even none would be best, each man satisfying his own special needs where he can, with the one aim in view of acquiring the fullest emancipation possible.

We conclude by inviting all who are anxious as to their future, not only to accept this principle, but to assist us in the task of propaganda.—Report to the Paris Anarchist Conference by the Revolutionary Socialist Party, Paris, France.

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Liberty, License, Freedom.

License is the abused word of the three. Enemies towards Anarchy and liberty use that word with the idea of heaping opprobrium upon the movement for greater purity and freedom among the lower classes. Our pen is mightier than our sword. With its strange power we will endeavor to expose the deep ignorance of our backward enemies. Mr. Enemy you profess that Anarchy should be stamped out since it means license. If this message was delivered by graphophone you might hear a laugh coming out at this point. Ha! Ha! What impurities the idea of license conjures up! The saloon fills your mind as the most conspicuous thing on earth that has a license. I'm not stopping at a saloon just now, so I will go on to say that everybody else nowadays must get out a license to do business. Anarchists will agree with you that license is a very obnoxious thing. If you desire to stamp out licences Anarchists are willing to assist in that laudable enterprise.

Let us suppose (pardon the doubts) you

are a devout specimen and attend divine worship. It appears that all clergymen in good or bad standing must take out a license to preach their doctrines. Anarchists don't take out any licenses. It must be that professional jealousy lies concealed in the rose like a rosebug. Prohibitionists have worked up a tremendous Carrie Nation-like fit of anger against saloon keepers, altho they have their license to do business at the old stand. Abhorrence to license is based on the antipathy towards beer stations. What if you fall madly in love with the rubious lips and lustrous eyes of a voluptuous Venus? You must look before you leap. The statutes say you must take out Cupid's yoke and a license before you and she twain become one flesh. Yes, license is a horrible thing, simply detestable.

Phrenologists say our heads are full of bumps, not wheels. It is owing to the different sizes of bumps that people choose their profession when at liberty to make a choice. Some are terribly combative, and for their indulgence we keep up a horribly expensive army and navy all over the world. Are you in love with the soldier because he has taken out his license to commit cold blooded murder? It is just as vile, mean, cowardly and contemptible for our American boys (tho under orders) to assassinate Filipino ladies and gents as for a man without a license to drive a bullet into the heart of an idolized gentleman, a man who had the misfortune to be filling out the obsolete custom of controlling the minds and destinies of millions of people. Then followed the judicial murder for which they had a license. All murders look alike to the Anarchist, but Mr. Enemy how about license? Do you like it as much as ever? Anarchists are not libertines like the saintly Mormons, altho they do occasionally attempt to gratify normal appetites and desires without a license. This licensing business is the merest balderdash, a tax on honesty and a premium for dishonesty. To gain their purpose obsequious persons take out a license. It is one of these invisible methods of taxing labor which labor would have discovered and discarded long ago if you Mr. Enemy had not had such a spleen against Anarchy, calling it license. You are mad because it doesn't take out a license to preach its doctrines. Those who endorse man governments are as hard to convince as those who don't believe in high or low license.

MARY HOUSTON.

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Freedom.

The intellectual activity that is born of freedom made Greece glorious; made Rome great; made some medieval European cities famous; has given England her power in the world and has placed America at the front of modern civilization. It is this intellectual activity drawing its inspiration from freedom that has spanned the continents with railroads, that has narrowed the Atlantic to a week's journey, that has brought the different parts of the earth together, that has built cities and given its progress to the world.

We discover that the commercial momentum has carried us to a point where commercialism in itself has become an object

and man is made incidental; material development has become an object instead of a means to an end, and the human hands that are to make it are looked upon merely as so many machines, so many means to an end. We discover that commercialism has no soul; and it has no sentiment, it cannot understand high ideals, it does not know of any high standards, it can see nothing but a dollar mark. It does not look towards the heavens, it is constantly looking towards the earth. We find that instead of its building character, making broad, strong, noble men and women with high standards, high ideals and an appreciation of the rights of their fellow men, commercialism tends to make men narrow. It dries up the more tender and more noble qualities of the soul and makes men fierce money getters.

We all admire the captains of industry, great railroad men, great manufacturers and great merchants. They stand in place of the generals of the past. But they have no right to strangle free institutions. They did not make this continent. They did not make the fertile soil. They made neither the climate nor the sunshine. These great captains sat down by the wayside of commerce and waxed rich and many of them used the government to exploit the people. But it was the labor of the men and the women that were building houses, cultivating fields, slaving in factories, operating railroads, teaching school and doing the country's work that made it possible for these captains of industry to amass their gigantic fortunes. I believe that the men and the women who in tears and in sorrow have worked and have waited, have planted and have watered, have sown and have watched, and were not permitted to reap, will sit nearer the head of the table at the great banquet of destiny than will the men who simply gathered the harvests.

The world is not going backward. Viewed from headland to headland the march of the human race is upward. True, every forward movement seems to be followed by a short reactionary step. The waves of the rising tide of civilization roll far up the bank, and they roll back again, but the next wave that comes will roll further up than the last, and I believe that the world is on the threshold of a new development, of a new industrial, economic and social existence based upon justice.

As religious freedom gave the world a new birth—as political freedom gave it a new development—so industrial freedom and social justice will lead mankind to the highest plane of human felicity. But if we would be harbingers of the new time we must not pull down our altars. We must protect the rights of the citizen, we must maintain American standards, we must uphold the right of assembly, and we must preserve free speech and a free press. We are not ready to admit that the fathers were wrong—we are not ready to apologize for their immortal work—and we will not consent to hide their graves. All of our greatness was born of liberty, even our commercialism was rocked in the cradle of democracy, and we cannot strangle the mother without destroying her children.—John P. Altgeld, in his speech at the University of Michigan, Dec. 14, 1901.

FREE SOCIETY.

(Formerly The Firebrand.)

An Exponent of Anarchist Communism: Holding that Equality of Opportunity alone Constitutes Freedom; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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CHICAGO, SUNDAY, JANUARY 26, 1902.

Current Comment.

It is perfectly unnecessary to advise the Socialists to "get together." Whenever they do so, it generally requires three platoons of police to separate them.

Chicago is pretty well supplied with gods, however short it may be on other things. We have with us both Koresh and Dowie, each of whom claims to be the only god there is. But a stranger who might happen to stumble into this quiet country village would scarcely mistake the place for heaven, even tho it be the abode of the gods. More likely he'd imagine that he had hit the other place. What we need, by way of variety, is a good, active devil; and we have no lack of material for that article, either.

Egotism is not a characteristic of the editor of *Why?*, a Single Tax monthly that drifted in the other day. He says: "The February issue of *Why?* will contain an article by Robert Cummin on 'Anarchism,' in which is shown how equitable taxation will eliminate that element from society." If congress can only be induced to grab hold of itself and wait for "the February issue of *Why?*" it will be saved a vast deal of effort and worry in "eliminating" Anarchism from "society." When Mr. Cummin introduces his "equitable taxation" to general notice, I will undertake to go him one better with a red-hot icicle in a glass case.

Prince Henry, of Prussia, is about to honor us with a visit. By "us" I do not refer to the office force of FREE SOCIETY, nor to the American people. The latter may, perchance, be permitted to feast their gaze upon a real live prince, but we do not expect Henry will really have the time to drop around at this office to renew his subscription to FREE SOCIETY. His visit will be largely an official affair, and his entertainers will be for the most part members of the snobbery of America—the crownless aristocracy of politics and plutocracy, who are imbued with a profound admiration for the titled flummery of European royalty, and who will doubtless experience a series of ec-

static thrills at this opportunity to lick the boots of this worthless Prussian parasite.

Professor Charles W. Pearson, of the Methodist Northwestern University, has gotten himself into hot water by declaring that he does not believe the Bible to be inspired, and that most of its miracles are myths. The Methodist Church seems to be in a bad way. With infidelity in its pews, higher criticism rampant in its pulpits, and now rank skepticism holding forth from its university chairs, it is about time for the faithful to take their bearings and find out just where "they are at." The faculty of the Northwestern University had best get a Chicago hustle on them, and go after an injunction to stop this progressive professor's thinker, and do it p. d. q., or first thing they know he will blossom out as a full-fledged disciple of Robert Ingersoll—sans god, ghost, or devil.

A lot of reportorial pin-heads employed as news gatherers by Chicago's daily press, have been trying pretty hard to work up an "Anarchist scare," in connection with the proposed visit of Prince Henry to this city. These sensational reports deserve considerable more attention than respect. These pencil-shovers are past-masters in the art of lying. The habit has so grown upon them that they are almost incapable of telling the truth. They can't even write a three-line description of a dog fight without misrepresenting the facts. If one of the Chicago newspaper fraternity were ever employed to revise the Old Testament, he would report Adam as eating five apples instead of one, make Jonah swallow the whale; put a Corliss engine in Noah's ark, and add a five column personal interview with the devil to the Apocrypha. A certain literary magazine once offered a prize for the most unreasonable lie. The editor received one that began: "Once there was a truthful reporter who worked for a Chicago daily—" He read no further, but closed the contest and awarded the prize to the author, saying that was a lie that could never be beat. All this tommyrot about the kaiser's brother is nauseating. Anarchists have not the slightest interest in his movements. Let him come, and let the empty-pated snobbery of Chicago mingle their slobber with limburger and sauerkraut, and bathe him in the scented waters of their adulation to their heart's content; let them fawn their full over this royal bum, who, were he shorn of his empty title, would perchance find it difficult to get a job as a hotel menial; let them feast him at some fashionable lake front hashery, where, under other circumstances, his real talents might be displayed in the capacity of chambermaid, or deodorizer of the vessels of dishonor. Chicago Anarchists are occupied with weightier matters.

ROSS WINN.

La Protesta Umana, is the title of a new monthly Anarchist review which is shortly to appear in Chicago. It will be in the Italian language, and its publishers are G. Ciancabilla, formerly of *L'Aurora*, and E. Travaglio. Subscription, \$1.00 a year. Published at 515 Carroll Ave., Chicago.

Danger.

I am not an alarmist. And while I see no occasion for Anarchists to be nervous over the threatened anti-Anarchist legislation by congress, I do see some grounds for apprehension upon the part of all believers in free speech and press—not on account of what is being done and said by the national legislature at this time, but rather on account of what is *not* said. The present silence of congress on the subject of Anarchy to me is ominous. It is possible that the subject is to be ignored, until the public has forgotten it; and then, at the last day's session, an eleventh-hour measure will be rushed thru without debate, without consideration and without publicity. A law, thus smuggled thru, might contain such a blow at free speech as would not only throttle the educational propaganda of Anarchism, but include other forces of protest and criticism directed against the ruling power; and this dragnet of repression would undoubtedly secure the signature of President Roosevelt, whose sentiments are well known. This is what we have to fear, and this alone.

We desire publicity. If congress is to enact laws effecting the propaganda of certain ideas, the general public should demand a full and open discussion of all measures that may be proposed. Free speech and free press is involved. Democrats, Socialists, Single Taxers, and Trades Unionists, are all concerned by this matter. Let them speak. Anarchists especially desire a full investigation by congress of their aims, principles and methods. If Anarchism cannot stand the light of publicity, we do not deserve indulgence, and will not ask it. But since we deny that we are criminals, and insist that the propaganda of our ideas and ideals is not calculated to inspire deeds of crime, we believe that we have a right to demand of the law-makers a full investigation of the subject before they act.

If our opponents are honest they will not hesitate to deal with us in a public manner. But those members of congress who are really interested in the proposed legislation are not honest. They have no intention of dealing with this matter fairly. They are shrewd enough to know that any drag-net legislation aimed at the suppression of ideas and opinions, however unpopular, would be blown to fragments by the storm of public protest, if submitted to general inspection and criticism.

For this reason I suspect that the foes of speech and press in congress are playing a waiting game, with the intention of rushing this legislation thru at the last moment, when the public is off its guard, and half of the congressmen are celebrating adjournment with the usual debauch. Anarchism has everything to gain by public discussion. Now is the time for us to demand a hearing. Let us train our batteries upon congress, and demand publicity and investigation.

But whatever legislation congress may enact, it will not stay the growth of Anarchist thought and influence. The human brain cannot be chained by law. The history of mankind proves the futility of clubs and bars to stay the rising tide of intellectual advance. Truth ever triumphs. Nothing can stay the "irresistible outbreak of day."

ROSS WINN.

Here and There.

Ever since Friday morning a baby born to Mrs. John Schultz, 6154 Sangamon St., has been lying dead in a little cot, while its father has been tramping the streets in search of work that would enable him to give it a burial. Three blocks away at the home of Richard Hines, 6211 Ada St., another infant has lain dead since its birth yesterday morning, its parents being too poor to call for the services of an undertaker.—Chicago Chronicle, January 20.

This is civilization's proclamation of universal prosperity.

During an agrarian riot in the village of Alsóicslez, Transylvania, Austro-Hungary, the peasants attacked the government officials and the gendarmes were compelled to fire on them. Ten of the men were killed and thirteen severely wounded.

A fierce insurrection has broken out in southern Formosa, with the prospect of embracing the entire island. The insurgents are trying to overthrow Japan's authority.

The police of this city have attempted to organize a union of their own, but they got a dose of what they have been, for years, helping to give labor. The chief ordered them to disband, and they disbanded. The labor union leaders took up the cudgels for their "brothers," and invited the police to join with organized labor. The policemen very sensibly declined, as follows:

It has been proposed to us by labor organizations that we join with them. This question has been debated and we have come to the conclusion that an organization of policemen cannot join with others, but must stand by itself. In times of strikes we might be compelled to fight against the men who would be affiliated with us.

The strike situation at Barcelona, Spain, is said to be so alarming that large reinforcements of troops have been concentrated about the city. The strikers now number 20,000.

In Germany the industrial depression is assuming alarming proportions. The suffering among the poor is intense. Street riots have occurred in Frankfurt-on-the-Maine. Meanwhile the Reichstag discusses the high tariff.

The Polish writer, Henry Sienkiewicz has been arrested in Posen for *lese majeste*. He protested against the barbarous method adopted by the German government of forcing the German language on Polish children. William's honor is very sensitive.

A new Russian monthly publication, *The Free Word*, has appeared. The publisher is A. Tchertkoff, Christchurch, Hants, England. Price \$2 a year.

The Congo Free State government—perhaps we should say its agents—is showing what Christians are capable of in their dealings with the black "heathen" of Africa. Captain Guy Burrows, who has lately completed six years' service on the Upper Congo, has been interviewed by a Reuter representative. He says he has "sworn testimonies to cruelties of the most horrible kind" and "photographic evidence of atrocities" cannot be denied. "I have in my dispatch-box," he says, "sworn evidence of a Belgian handing over natives to the cannibal tribe for the express purpose of being eaten, and of paying their workpeople with corpses of murdered natives." It would be hard to beat that.—London *Freethinker*.

Chicago Meetings

The Reporter owes Mrs. Springer, president of the Daughters of Revolution, a correction. She did not say "economics is the basis of all thought," as reported, but "activity is the basis of all thought."

Sunday, January 19, H. H. Hardinge addressed the Philosophical Society on "How to Raise Wages." He traced the cause of low wages to land monopoly. He defended competition and denied that free competition had any existence at the present time. The man out of work was the spectre that menaced labor with low wages. To abolish the unemployed, land must be made free, and the Single Tax, the speaker thought, was the most practicable method of accomplishing this result.

A. Isaak said that monopoly was the creation of government, and that under Anarchy there could be no special privilege, consequently, all forms of monopoly would cease. He said that wage slavery did not result from the amount of wages received by the worker, but from the fact that he did not receive the full product of his labor, which would abolish the wage system.

A. B. Sweeney said that the Single Tax was only a reform; that what Socialists wanted was a complete revolution that would abolish the wage system altogether.

Several other speeches were made by people whose names the reporter failed to get.

At the Chicago Commons, January 21, President Perkins, of the Cigarmakers' International Union, and Secretary Thompson of the Federation of Labor, were the chief speakers. Their remarks were largely confined to the trades union aspect of the economic question. Mr. Perkins claimed that the trades unions, in holding up wages, benefited society generally; and contended that the higher wages are paid by the employer and not by the consumers of labor products.

A. Schneider disputed this, and asserted that the price of labor and labor products always fluctuate together. He thought that, since Gompers and Mark Hanna had embraced, labor organizations would have no further occasion for strikes, as these great and good men would hereafter settle all difficulties and differences between labor and capital.

The usual discussion followed the addresses of the evening, in which all sides were given a chance to present their ideas.

Geo. W. Whipple addressed the Anthropological Society Sunday, January 19, on "Law as a Social Institution." He defined law as "a rule for external action, enforced by a supreme political authority." He said that law is the guarantee of social protection. The Anglo-Teutons, of whom we are descendants, instituted thralldom, wherein the subordinate wore an iron ring around their necks, and were sold with the soil. Power has always treated the weak as slaves. The speaker thought that property rights should be abolished, and that all property should be held by a political unit. No person needed a million dollars, or even \$100,000. He contended that fortunes should be sealed

down by legislation.

In the discussion which followed the lecture, Dr. Chas. J. Lewis said that the State was a legal community and imposed duties upon its citizens to safe-guard its officials. These duties are accepted by the people to please the politicians. The theory was, that the end—party success—justifies the means. Political leaders formulate the law, the enforcement of which brings the social order into a fixidity, which greatly retards social progress. That law tends to social inertness is exemplified by the fact that all legal institutions are governed by precedents, some of which belong to a barbaric age. In every nation, the majority allow themselves to be dragged along more or less like an inert mass. Emerson probably had this in view when he said that genius should be marked: "Good for this trip only."

Several other speakers expressed various dissenting opinions, and the Society adjourned.

REPORTER.

An Enquiry.

A stranger, a student at Earlham College, Richmond, Indiana, wrote to me; without giving his name I send you my reply.

San Francisco, January 18, 1902.

Dear Sir,—Yours of January 2 to hand, in which you ask if congress has the power to legislate against Anarchy. It is pleasing to know that some young men are really thinking. Yes, congress can do anything the majority wish; and the majority of the exceedingly small minority of the government—a majority of one of the supreme court—can quash it. Could anything more childish, or rather idiotic, ever be conceived? I think not. Majority rule means that one fool and a half fool can compel one wise, noble man to do their bidding, or suffer any penalty the fool and half a fool please to inflict. All mis-representatives of the people do exactly as they please, after they obtain office—I do not say elected; the "sovereign people" have not as much power over their actions as a flea. This is patent to every reasoning mind. But still it is allowed to continue. The Declaration of Independence has faded from the parchment on which it was written. It had faded from practice in the United States long before the fading of the ink.

The ballot is simply a childish bauble, invented to deceive fools. Those who vote admit they want to be governed. Lincoln thought no man good enough to govern another man, without his consent.

Huxley said: "Anarchy as a term of political philosophy must be taken only in its proper sense, which has nothing to do with disorder or crime, but denotes a state of society in which the rule of each individual by himself is the only government the legitimacy of which is recognized. In this sense, strict Anarchy may be the highest conceivable grade of perfection of social existence."

I send copies of *FREE SOCIETY* and *Discontent*, which I think will interest you, and will consider it a favor to have a few lines from you after you have looked them over.

I would have written earlier, but have to work very hard for two landlords, the federal and civic vampires, before the law al-

lows me to work for my wife and family of ten. I have, much against my will, to help murder Filipinos. Yours faithfully,

J. A. KINGHORN-JONES.

36 Geary St.

The Social Organism Myth.

If I were asked to prescribe an effectual and drastic remedy for a person suffering from an acute mental attack of "social organism" I should advise the afflicted individual to consult Dr. Schäffle's "Bau und Leben des Sozialen Körpers" or "Build and Life of the Social Body." This ponderous and pretentious work in four close-packed volumes undertakes to analyze and dissect the hypothetical "social organism" as if it were in reality a veritable, pulsating, conscious, living structure of bone and tissue, blood and sinew, rather than a mere abstraction of the individual mind. The subtitle of this Teutonic performance when translated reads "An encyclopedic plan of a real anatomy, physiology, and psychology of human society with special regard to political economy as social metabolism." Its method is one of interminable classification, division, sub-division, and re-sub-division, down to the minutest and most inconsequent detail of the unfortunate organism of society to the utter bewilderment of the patient reader.

Tho many Socialists have accepted this self-appointed social surgeon general as a sociological authority, I venture to say that no intelligent and impartial student could examine this weary treatise without coming to the conclusion that, whatever justification in the first instance might have existed for drawing this dubious analogy, it had now by Schäffle's fact of unmitigated dullness been deprived of even the shadow of validity and usefulness, and at last reduced to irredeemable absurdity.

The original idea of the analogy seems to have come from Comte, tho it was Spencer who gave it vogue by accepting it in his "Principles of Sociology," not however without due reservation and limiting qualifications, which later exponents of the fascinating simile have invariably ignored. We may be sure that Spencer never dreamt that his convenient similitude, intended to illustrate certain general resemblances between society as a product of evolution and the living individual organism, would have been erected into a kind of fetish, having all the attributes of immutable law, by every paternalist and authoritarian who knows beyond peradventure what is best for his neighbors infinitely better than they know themselves.

In a recent article on "The American Woman" (*International Monthly*, June, 1901) Prof. Hugo Muensterberg of Harvard and Germany unwittingly displays the mental aberration induced by accepting this "social organism" hypothesis too seriously. Evidently this spurious, socio-physiological analogy strikes a responsive chord in the Teutonic intellect and character. Says Muensterberg: "To the American mind the community is a multitude of individuals, to the German mind it is above all a unity. The American sees in the State an accumulation of elements of which each ought to be as per-

fect as possible; the German sees in it an organism in which each element ideally fulfils its role, only in so far as it adjusts itself to the welfare and perfection of the whole. It is the atomistic idea of community as against the organic one; the naturalistic attitude as against historical; the State as a sand-hill when every grain is independent of every other, against the State as a living being when every all is in the internal connection with every other." I have italicized the clause that shows unmistakably the tendency of this social organism dogma to subordinate individuals, in short to suppress liberty. Our Harvard professor brings this out distinctly in a later paragraph. The natural corollary of this "organic" view he puts thus "... we have the right to demand from the community that the woman be taught to consider as the really best for her what is in the highest interests of the whole of society, even if it be second best for the individual."

As the "social organism" is nothing more than a convenient abstraction, without scientific validity, and therefore carrying no obligation for its acceptance, we observe therefore that belief in it is a matter of bias and temperament, rather than of logical necessity. Some eight or nine years ago I had occasion to treat this question with special reference to the assumptions of the English Fabian Socialists. The argument I imagine is as apt for the purpose of exposing a respectable fallacy today as when first penned, and I therefore offer the following extracts:

"Society is an organism, they say; therefore the perfect development of each individual is not necessarily the highest cultivation of his own personality, but the filling of his humble function in the great social machine. Hence the coordination of functions thru government regulation is a progressive step in the evolution of the organism, society."

"So we find Socialists of this type pointing with admiration to the governmental absorption of a multitude of enterprises of general utility. Writing on 'The Historic Basis of Socialism,' Sidney Webb, for example, draws a glowing picture of the rapid growth in recent times of State inspection, regulation, and organization of labor, showing the extension of authoritarian activity into a bewildering variety of fields; from letter carrying at a low charge to the gratuitous provision of light literature, midwifery, and medicine; from the maintenance of penitentiaries, art galleries, slaughter houses, and courts of justice, to the licensing and inspection of brothels, dancing rooms, doctors, dogs, and lawyers. The citizen, we are told, is now furnished, *willy nilly*, with free schooling, gratis weather predictions, to say nothing of the blessings of compulsory vaccination."

"If we treat society as an organism, we should determine wherein healthy growth consists, and how far the analogy with the individual organism holds good. ... The Fabian Socialists profess to be diametrically opposed to the sociological views of Herbert Spencer, while at the same time borrowing from him whatever substratum of truth there is in their conception of the social organism. Sidney Webb declares 'that society is something more than an aggregate of so many individual units,—that

it possesses existence distinguishable from those of any of its components. ... The community must necessarily aim, consciously or not, at its continuance as a community: its life transcends that of any of its members; and the interests of the individual must often clash with those of the whole. ... Without the continuance and sound health of the social organism no man can now live or thrive; and its persistence is accordingly his paramount end.' (Fabian Essay, pp. 56, 57.)

"This is manifestly Spencerian, except the last clause. Webb goes on to say: 'We must take more care to improve the social organism of which we form part, than to perfect our own individual development. Or rather the perfect and fitting development of each individual is not necessarily the utmost and highest cultivation of his own personality, but the filling in the best possible way of his humble function in the great social machine. We must abandon the self-conceit of imagining that we are independent units, and bend our jealous minds, absorbed in their own cultivation, to this subjection to the higher end, the commonweal.' (p. 58 *ib.*)

"The above is utterly at variance with any sound theory of organic growth and development, and overlooks the fundamental distinction between the hypothetical social organism and the actual organization of the living animal. ...

"One of the first principles of biological science is that organic evolution consists of a differentiation of functions. The lowest forms of life are almost homogeneous, there is no separation of parts for the purpose of life-sustaining acts. Complexity denotes advancement. In evolving heart, lungs, brains, and so forth, it is attaining a higher form of life. And the highest of all manifestations of sentient existence yet evolved, a civilized man, shows the greatest specialization, the most complete separation of the functions which combine their work in the life of the perfect organism. Mark: the development of a living organism is characterized by the separation of each part, by its specialization for the performance of certain functions, each organ doing its own work, and in normal state confining itself to the work it is fitted to perform. The greater the degree to which this physiological division of labor has attained the more perfect is the animal. True, this implies a combination, an organization, which, however, arises naturally, without outside or even conscious arrangement. Yet life was of a lower form before it reached this greater differentiation and specialization; it is the separation and consequent heterogeneity, in distinction to the combined homogeneity that denotes progress."

"What is biologically true of individual life in this respect is observed to hold good in the life of society. Not only is the degree of sociological differentiation a measure of human development, but it is equally so in other gregarious creatures. Yet we are asked to believe that a process the reverse of this, the return from differentiated functions exercised by highly specialized parts of society, individuals and groups spontaneously combined, to the homogeneous structure in which all social, economic, and regulative functions converge towards one point,

collective authority, is the tendency of social evolution: we are to accept this passing phase of a transitory stage as the highest aim of civilized society. . . .

"We have seen how the commonweal is set up to be the paramount end of individual action, and how it is required of each to subordinate his interests and conduct to society. But this argument ignores the vital distinction between the social and individual organism. As Spencer says: 'Society exists for the benefit of its members, not its members for the benefit of society. It is ever to be remembered that, great as may be the efforts made for the prosperity of the body politic, yet the claims of the body politic are nothing in themselves, and become something only in so far as they embody the claims of its component individuals.' ('Sociology,' vol. I, third ed. p. 450)

"Another distinction, equally important is lost sight of, by advocates of social organism: I refer to the difference between the needs of the military form of social organization and the industrial type. Say between the Russian and American. The military type demands a highly centralized, regulating system, and great subordination of the individual members, and the degree to which this is carried is the measure of its success. Judged by temporary requirements, as Prussia in Frederick the Great's time, it becomes the highest form of social organization. It survives because adapted to the conditions at the time existing. But the industrial type which represents a higher ideal of society evolved more recently, requires quite the opposite conditions. The industrial regulating system evolves as a separate and independent function from central or political authority. This form of society is to be judged by the degree of voluntary interdependence and the freedom from all authority and enforced regulation which its members both individually and collectively attain. Again to use Spencer's words, 'relatively to their ultimate requirements societies become high in proportion to the evolution of their industrial systems, and not in proportion to the evolution of their centralized regulating systems fitting them for carrying on war.' (589, *ib.*)

"Looking at the social organism, therefore, from the scientific and evolutionary point of view we are impelled to reject the "organic" theory which Fabians and other Socialists (not to mention Harvard professor) so industriously endeavor to weave into social evolution. WAT TYLER.

It Was Ever Thus.

B. C. about 50,000 laborers employed on the pyramids of Cheops are said to have complained of the food furnished them, and refused to work. Several thousand were cut to pieces by the troops. The rest were driven back to work.

B. C. 610. Over 30,000 laborers employed by the emperor of China on the embankment of the Yellow river demanded higher pay and ceased work: 1,700 were beheaded and the rest resumed work.

B. C. 29. Workmen employed by Herod to rebuild the temple and palaces of Jerusalem revolted on account of poor food and insufficient pay. They were surrounded and

butchered by the Parthian cavalry in Herod's pay.

A. D. 64. The masons employed by Nero to rebuild Rome after the fire, objected to the wages offered them and struck. They were surrounded in the streets by the Praetorian guards and several hundred killed. The rest surrendered, seventeen were crucified, and the rest went to work.

72. The Jews ordered to build the triumphal arch of Titus refused to work and were slain by hundreds by the city garrison of Rome.

342. Masons employed by contractors to build a church in Constantinople struck for higher pay. The contractor appealed to Constantine who ordered a half dozen of the ring-leaders to be hanged before the church.

804. Some workmen employed by Charlemagne on a palace of Aix La Chapelle refused to continue unless their wages were increased. Twenty-two were hanged and eighty were sent to Spain to be placed in the galleys.

1039. Strike among the laborers employed by William the Conqueror to build Hasting Castle. A number were beheaded and a number sent to France as slaves.

1215. The rights of laborers and mechanics recognized by Magna Charta. The farm laborer not to be deprived of his furniture or spades, the tools of the latter to be exempt from seizure for debt.

1271. Riots caused by striking farm laborers at Norwich, England. The cathedral and many houses burned. The king went to Norwich and witnessed the hanging of many of the rioters.

1381. Tremendous insurrection of farm laborers and mechanics under Wat Tyler. Suppressed with great cruelty.

1495. Strike among the tailors and turban makers of Constantinople. The sultan was appealed to and twenty-six of the strikers were hanged, the rest drafted into the army.

1539. Workmen employed to pull down one of the suppressed monasteries in England revolted for better pay. Several were put to death and the others were imprisoned.

1568. Masons employed on the Escorial Palace, Spain, refused to work unless better paid. Seven were put to the galleys and the rest were exiled to America.

1625. Strike among the tea pickers of the Central Chinese province for the higher pay. They were hanged by dozens at the command of the noblemen entrusted with the trust.

1705. The ship builders and sailmakers employed by Peter the Great at St. Petersburg struck for the shorter hours. Seven were hanged, 127 went to Siberia, and 952 were drafted into the army.

1775-1800. Many trade unions were formed in England, France and Germany.

1799. Laws passed in England prohibiting labor unions.

1831. Many strikes and much rioting in Wales among the iron workers. Troops sent, the mob was fired on and many were killed.

1836. London weavers strike against Irish workmen. Terrible riots and many lives lost.

1863. Great riot at Staleybridge, England, caused by the imperfect distribution

of relief to the striking cotton operatives. Put down by the military after much loss of life.

1799. Serious riots in Wales caused by miners' hatred of unpopular superintendents; suppressed by dragoons.

1872. General strike of journeymen bakers in London. Great suffering for want of bread.

1872. Lockout of agricultural laborers belonging to the British Labor Union. Much suffering among men.

1873. The panic year, attended by a very serious falling off in the membership of most of the unions.

1876. Strike among the bakers of Berlin. Soldiers were permitted to work for the master bakers and the strike was a failure.

1877. General railroad and other strikes in the United States, beginning on the Baltimore and Ohio railroad. Riots in Pittsburg and Chicago. Over \$3,000,000 worth of property destroyed in Pittsburg. Rioters fired on with cannon and many killed. In Chicago fifteen were killed and over hundred wounded. General Sheridan with troops sent to Pittsburg.

1892. Great strike at Homestead caused by the Carnegie company declining to sign the scale proposed by the Amalgamated Iron Workers. Battle between Pinkertons and the strikers. The militia ordered out and order restored. The strike was declared off.—*Appeal to Reason*.

— o — Voices.

While some of our labor unions are raising funds for a McKinley monument, and others "collecting" for the pope's silver jubilee, why may not others raise money to buy Hanna a jewelled pot, out of gratitude for his work in the "peace conference?"—*People's Press*.

Judging from the number of bills already introduced in congress, the Anarchists do mighty little voting, and never contribute to the campaign fund.—*Detroit Free Press*.

Anthony Comstock is a happy man. He knows all about the forbidden, and is untiring in his endeavors to find some more of it. He tests all things before he attacks them, and he attends all shows to find out whether or not there is any chance for him to get in his work. Anthony has had so much experience that he must be a past master in questionable matters.—*Weekly People*.

Old Diogenes came up the street rubbing his hands and shaking his head.

"Hello, Di," we called out, "how do you find Chicago?"

"Don't tell me about Chicago," mumbled the ancient philosopher. "While I was searching for an honest man some one came up and stole my lantern."—*Chicago Daily News*.

I knew th' time wud come, Hinnissy. 'Tis th' on'y way. Ye may talk about it as much as ye want, but government, me boy, is a case iv me makin' ye do what I want, an' if I can't do it with a song, I'll do it with a shovel. Th' ir'n hand in th' velvet glove, th' horseshoe in th' boxin' mit, th' quick right, an' th' heavy boot, that was th' way we r-run pollyticks whin I was captain iv me precinct."—Mr. Dooley.

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Pertinent questions are discussed in the following meetings, of which the comrades can avail themselves to disseminate our ideas.

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Jan. 26—"The Victory of Failure." Franklin H. Wentworth.

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Feb. 9—"New York Conference Between Capital and Labor: Its Significance." G. A. Shilling.

Feb. 16—"Competition." T. J. Morgan.

Feb. 23—"The Heritage of Humanity." W. F. Barnard.

Mar. 2—"Economic Question." Walter L. Sinton.

Mar. 9—"Abolition of Wage Slavery." Ross Winn.

Mar. 16—"Single Tax." J. R. Gimmings.

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The Chicago Anthropological Society meets every Sunday 3 p. m., at the Masonic Temple, Hall 913. Subject for January 26: "Bible Prophets."

Chicago Commons, Cor. Morgan St. and Grand Ave., every Tuesday night.

Daughters of Revolution, 203 Michigan Ave., meet every second and fourth Friday night of the month. Subjects:

Feb. 14—The Blight of the Army, by M. C. Wentworth.

Feb. 29—The Newer Ideals of Peace, by Jane Addams.

Mar. 14—Man and Machine, by Lloyd Wright.

Mar. 29—The Coming Society, by Prof. Albion Small.

Apr. 11—Charity or Justice, Which? by Prof. Emil G. Hirsch.

Apr. 25—The Future Militarism, by Prof. Edmund J. James.

Freisinnige Gemeinde, (German), Schoenhofer's Hall, Cor. Ashland and Milwaukee Aves., meets every second and fourth Saturday night.

Debatir Club No. 1, (German), meets every 1st and 3rd Wednesday nights at Freyman's Hall, Halsted, Cor. North Ave.

The Letter-Box.

Letter.—Miriam Daniell is dead. The poems appearing from her pen in FREE SOCIETY have been kindly prepared for us by a friend.

"Ambition."—What you write is in no sense poetry. The study of some standard poet would show your illusion; but try prose in expressing yourself.

New Conscience.—New ideas certainly do give great satisfaction to the free man; how much more "profit" do slave thoughts bring? A goodly number of Socialists are quite liberally endowed with the "know it all" faculty; perhaps due to the fact that they view the world from the knot-hole of "economic determinism." The illustrious names you mention come within the same category.

G. R., Jefferson City, Mo.—Tucker's Liberty is dead. For Josiah Warren's books write to E. C. Walker, 244 W. 143d St., New York City.—We think time is too valuable to study "Christian Science."

RECEIPTS.

Kisluck, \$1.75. Milburn, \$1.25. Buchi (sale) \$3.50. Wichman, Nastoupil, Tracy, Seline, Boffino, Laffargo, Guidici, Trentini, Markert, Rappoport, Feldman, Sechtem, Torker, Nervin, each \$1. Hehman, Bockenkamp, Snellenberg, Club, Saltenberger, Goheral, Quinn, Eisenberg, Moore, Movitt, Rowland, each 50c. Allen, 25c.

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