



A PERIODICAL OF ANARCHIST THOUGHT, WORK, AND LITERATURE.

VOL. X. NO. 11.

CHICAGO, SUNDAY, MARCH 15, 1903.

WHOLE NO. 405.

### Liberty and the Commune.

White lily, springing in the life of France,  
Freedom, whose roots clasped round the hearts of  
men,

Scarce had'st thou time to richly blossom, when  
Hate of thy beauty rose in dark mischance;  
And looking on thy spotless bloom askance,  
Tyranny made thy garden like a fen  
With streams of human blood to whelm thee; then  
Mockingly laughed and bade thy growth advance.

Midst pools of gore with riven corpses lined,  
Thy pure white petals bruised and dripping red,  
Still did'st thou greet the world that thought thee  
dead;

Yea, even in that clotted flood did'st find  
Food, Freedom; and slow lifting up thy head,  
Art loved today by myriads of mankind.

WILLIAM FRANCIS BARNARD.

### The Paris Commune.

Certain epochs and events have such a wide influence and make such a deep impression on the minds of future generations that they are as beacon lights on the pages of history, and to which we turn back to find hope and inspiration for the future.

One of these events, which has become an inspiration among the workers of the whole earth, is the Paris Commune. It is hardly necessary to recall the details of that revolt: how the French nation was dragged into an almost impossible war; how after a victorious campaign on French soil, the German army was at last before the gates of Paris, and the government at Versailles making shameful terms with Bismarck and at the same time preparing to shackle France itself with a reactionary régime. The people of Paris declared the Commune, revolting against the political power at Versailles, and, what is of more moment, the workers proclaimed their emancipation from industrial slavery.

The "enemies" at Versailles experienced a quick change of sentiment. So long as the workers of two nations were willing to spill their blood in fighting against each other, the rulers of France and Germany were "enemies" at the game of international chess, but so soon as the people revolted against them, they showed their solidarity quickly enough. Bismarck placed at the disposal of the French government his armed hosts, and quickly returned the prisoners of war. Now a defeated and humiliated soldiery, who had been fuming for months in desperate rage at the incompetency of their generalship, were turned against their own

kin. The people of Paris fought valiantly, and for weeks held their own against the as yet timid soldiers of the reaction; but the latter became more and more numerous, and at last, when the Commune was at its final gasp, the army, designedly crazed by drink, was turned loose to vent its enraged spirit on the workers of Paris. The streets ran with the blood of proletarians, who gave it freely in defense of their cause and threw away their lives recklessly when hope no longer animated them.

The terrible vengeance which the classes visited on the defeated rebels is a horrifying memory in the breasts of the proletaires, which will some time steel their hearts against a weakness that has often been fatal to their hopes and aspirations in the past. Whenever a monarch has been in the power of the people it was with lying promises and cunning deception that the workers have been again deluded into slavery. In the future the last days of the Commune, and other experiences as well, will teach them the real ways of the rulers when they have regained their power and mastery.

I cannot lament the blood which flowed in the streets of Paris at the end of the Commune, or the lives which have been given in the great cause by the people of all lands. For ages and ages the proletarians have sacrificed their lives in grinding slavery, and in forging chains on each other. Why should they not then bring their lives and give them in a supreme effort for the emancipation of theirs and their kind? At least the dust of their bones does not cry out in shame and humiliation for their submissiveness and servility, but has a grand tale to tell.

Nothing is ever lost to the Revolution. It knows no defeat. Drowned in the blood of rebellious workers, hanged on the gallows, banished to fever-infested islands of the sea, it raises its head in calm serenity, and must be heard. The bones of unknown men and women, great in the supreme heroism of their lives, scattered over the wilds of Siberia, will nourish the seeds of liberty and revolt that will be blown by the four winds over the land until the Russian despotism will be a thing of the past; the social heretics who languish in European prisons live in the hearts of men, and encourage them in the struggle for freedom; the slaughtered in the

streets of Milan and Barcelona and Lattimer and Homestead are remembered by their brothers, and will one day exact a righteous reparation; the rebels who dangle from the end of the ropes have their words re-echoed far and wide, and find a response among the people; the heroes of Paris and New Caledonia are an example for the oppressed. Some day they will rise and do likewise; but victory will crown their efforts, as it has the lives of all who perished before.

ABE ISAAK JR.

### Socialism and Politics.

Our friends who want us to join a political party, to capture the powers of government, are working on the principle that government is a machine that will grind out whatever the management desires. The management having always been capitalistic, the grist was for the "class conscious" capitalists. But under Socialist management the grist is promised to the laborer who constitutes the largest class, and so the predicate: "the greatest good to the greatest number" would obtain. Not only this, but as capitalism would disappear and the capitalist be forced to go to work, all would be laborers, and the grist would go to all.

Just exactly the nature of this grist the average Socialist avoids. Once in a while a Bellamy or a Gronlund outlines a scheme, but these are repudiated by later advocates.

Policy, which prevails among Socialists as well as capitalists, would, it seems, prefer to include a desire for Socialism by setting forth the superiority of Socialism over Capitalism without going too much into details.

"Fellowship" reflects *The Socialist Spirit*, strives to incorporate lofty and pure ideals as the bases of their party. Mr. Wentworth in the November number says:

We must keep the Socialist movement clean and united, and above all reproach to do this mighty work. Our thoughts must be high; our hearts must be pure; our lives as open as the day."

And so Mr. Wentworth would take the movement into politics, a nice place to keep it pure and clean! Politics, whose whole history has been one long corruption. The very word politics, Emerson says, "signifies cunning, intimating the State to be a trick." Yet Socialism is to purify the pool.

Another writer in the *Spirit* for December, speaking of election frauds and the indifference of the old parties, says:

"Behind every vote of the Socialist party there is a

man, and there is something in manhood which terrifies the scoundrel and keeps him from his instinctive indulgences.

Socialism has a patent on manhood. "The wonderful power of Jesus' name" can't hold a candle to it." This argument (?) reminds me of the one a woman's suffragist put forth: "Let women vote and every desirable reform will be inaugurated."

Mr. Wentworth, in his speech in Chicago, said:

In the hovels and huts of the poor, you will find today the writings of Marx and Engels, of Tolstoy and Kropotkin. The peasant begins to think; the man with the hoe is lifting up his head; he hears the voices of tomorrow, and a thinking peasant makes a quaking throne.

Is there a prophecy in this? The "thinking peasant" studying Marx and Engels and finishing with Tolstoy and Kropotkin? State Socialism and then Anarchism?

Mr. Wentworth's highest ideals are Anarchistic, does he think to advertise these by political action? Will the "thinking peasant" adopt these views the readier by entering politics to capture the powers of government? Marshaled under such papers as the *Appeal to Passion*, whose every endeavor seems to be to goad the "thinking peasant" to retaliate. When the government power has surrendered to the "thinking peasant"; it is the man on horseback rather than Mr. Winthrop who will be called to the command, says Wm. T. Brown of the *Fellowship*:

If the majority of the people vote to socialize the means of production and distribution and inaugurate the cooperative commonwealth it will be done.

What makes the gentleman so positive? has he noticed that "if the majority of the people vote" for something they always get it? It they do it is generally "in the neck", and it would be so with the "cooperative commonwealth".

"The political rottenness", says the writer before mentioned, "which has been cleaned by military dictatorship, may at this stage be cleaned by Socialism, a higher kind of social organism."

What makes it a higher kind? Do we gather figs from thistles? Is not the rottenness the result of politics and power? Will the Socialist "organism" inaugurated by the same means be different? Are Socialists a higher order of humanity that cannot be corrupted by power and privilege? This writer assumes that the ballot has not been properly followed, he says:

In the Socialist movement alone resides today the dynamic which is to preserve the ballot to the American people.

What is the nature of the dynamic? It is those thoughts of purity and honesty of purpose utterly unavailable in politics? All new parties advocate it, and the leaders in the reform are no doubt honest and sincere. But fairly launched in politics, thoughts give way to action; arguments to actual war, then intrigue for place and power. Why not? the ends justify the means: are they not the saviors of society?

What is the ballot that it should be preserved? It is as much a factor of war as the bullet. This writer says: "Here and there, there is creeping into the press and contemporary literature the suggestion coming from persons in high places, that the ballot is sacred." Why? because he wants

to use it to get into power and place. And why should a Socialist politician be more trustworthy than any other?

This writer in closing his article says:

Out of the heart of the proletariat is blazing the Promethean fire which is to purge away the rottenness. . . . And build the city of the pure, glad, common life.

I would move to strike out the words "to purge away the rottenness." Let the Promethean fire engage in something more worthy its cleansing abilities, politics befalls the cleaner. Let it clean the proletariat. Let it purge away the desire for dominion over his fellows. Let it cleanse his will of the greed of gain and the desire to force his comrades to adopt his standards. Let the "Promethean fires" warm the manly independence. Let it shine forth absolute liberty, equality and fraternity.

I admire, respect, and love these eloquent men of the "fellowship"—their hearts are in the right place, but I cannot help but think that they are wasting valuable time advocating political action. Politics can never help the poor. Let them teach the proletaires to help themselves. How to inaugurate a true cooperation, how to subsist without the aid of charity, how to apply their labor to their own advantage, how to exchange their products with profit to both parties.

Let them teach the poor the facilities—science has made possible, and then:

Once more the anvil rings thruout the land;  
Once more set up the spindle and the loom;  
Once more hand labor is in good demand  
But never more shall priest or kin consume  
The fruits of Labor's toil. A social hand,  
Cooperation forms with ever widening room;  
When in production, is carried on to serve  
The wants of all the members without reserve.

A. LEROY LOUBAL.

— o —

#### Compulsory Arbitration.

The greatest danger which threatens the trade union movement today is compulsory arbitration. The marvelous growth of the trade unions and their extended use of the strike as a weapon of defense against the encroachments of the capitalists upon their scanty wages are dangers which these latter gentlemen are beginning to appreciate; dangers to their positions as masters of the economic and political systems of society, which, if not soon checked, may get beyond control and upset the whole scheme of things as they are.

The isolated strike has never been a great danger to the capitalists. When the workers in one or a few factories of a given trade strike the orders of these factories are generally filled by other manufacturers in the same line, whose men are at work. This the manufacturers are glad to do for each other, not so much for the profit alone, but because they are intelligent enough to know that they have a common cause against the union, and that a victory won by one manufacturer is a victory for all manufacturers. In this way strikes are often lost; and the worst feature of it is that in many cases the trade unions help to defeat themselves. That is, the members who are at work unknowingly do the work of the striking factories, enabling the latter to fill their orders and retain their customers. On the other hand, when a whole industry is tied up by a

general strike or even one trade, things assume a vastly different aspect, and the wily capitalists are not unmindful that in such movements lurks a danger which menaces the very foundation principle of the capitalistic system.

The force of necessity compels the many, who have no property, to sell themselves to the few who own all the wealth of the country, including the country itself. The many, without prosperity, without organization and without knowledge of their natural rights and powers, are the helpless slaves of the few who hold the forged parchments of ownership to the wealth of nations. That is the basis of the present system of society, and its maintenance depends upon the continued ignorance of the many as to their rights and powers. The growth of the trade unions and the consequent increase in the power of the strike is gradually leading the workers to a realization of the great injustice of society, and awakening them to a knowledge of their own great strength. Once let them feel the extent of their own power and learn how to organize and utilize it, and the whole regime of exploitation and injustice will very soon meet its Waterloo; and the parasites will be forced to get off the backs of the laborers, who now toil and sweat under the cruel lash of necessity, that the rich may become richer and have palaces on land and sea in which to revel in their ill-gotten gain. Make the workers aware of the fact that they hold the key to their own emancipation, that the whole fabric of society rests upon their shoulders, and that so soon as they refuse longer to carry the load of capitalism, the whole system, with its ponderous commercial machinery, will topple to the ground. Herein lies the danger to capitalism, and every possible effort must be made to prevent the workers from obtaining this knowledge.

But how is the strike to be throttled? They cannot outlaw it directly. They cannot pass a law making it a crime for workmen to quit work. That would never do. They cannot enact, directly the medieval code. The workers would not stand for it. It would force a revolution. There is another way however, by which the trick may be accomplished. A law may be passed for the "benefit" of workmen, forcing the employers to submit to arbitration, and incidentally, of course, the the workmen themselves. Then a board of arbitration selected perhaps by the state, will decide what the standard of living for a workman shall be. If a set of workmen have a \$10.00 a week standard, and they feel themselves justly entitled to a \$2.00 raise, they must consult the board of arbitration. If the boss thinks the \$10.00 too high a standard, and wishes to reduce it, it will be much easier for him to convince the board of arbitration than the poor workmen. Besides, a board of arbitration, like a legislature or a court, can easily be bought. Who is to tell whether a decision has been influenced by the conscience of the board, provided, of course, it has one, or by the master's gold? By what rule can a man, who perhaps does not belong to my class, decide how much of the product of my labor I shall retain for the comfort of myself and family, and how much I shall give to a man who has done nothing for me except to boss me? The



board decides how much my family shall eat, what we shall wear, and where we shall live, for my wages regulate all these. From the board's decisions I have no appeal. I must not strike, for it is now a crime to strike, since the board has decided my case, and if I refuse to accept its decision, I am clapped into jail as a common criminal, to reap the glorious benefits of compulsory arbitration.

The right to strike being lost, what becomes of the union? The strike is the life of the union. Without the strike the union would become impotent. No union ever got the slightest concession except thru a strike or the fear of a strike. The union is based upon the strike. Kill the latter and the union become a rudderless ship, drifts about for a while on the sea of economic strife, and finally goes to pieces on the rock of uselessness.

The pressure now being brought to bear upon legislators to pass compulsory arbitration laws is very high. The New York State Board of Arbitration, a voluntary body that has been in existence for years, in its reports last year, asked that it be given the power to compel parties to strikes to submit their grievances to it. Says the report: "It is unjust and often criminal to cause unnecessary strikes." And this board, in its benevolence, volunteers to take upon itself the burden of preventing crime in the way of strikes, and the further obligation of settling every dispute between capital and labor in the great State New York. Such unselfishness commends itself, no doubt, to a majority of capitalists in this State, who would find it so much easier to do business with the board than with the trade unions. At all events a bill is now being pushed before the legislature having for its purpose compulsory arbitration. The legislation committee of the State Federation of Labor is fighting the bill. Similar bills are being pushed in other States and countries. There seems to be a universal conspiracy to throttle the trade union movement in the silken hands of arbitration boards.

The right to quit work, whenever it pleases them to do so, is a right which has been conquered by the workers only after a desperate struggle and the loss of much of the best blood in their ranks; and the idea that they will now surrender it into the hands of political spoilsmen is preposterous, to use the mildest form of expression. The one point of difference between chattel slavery and the present form, lies in this: That the masters permit the workers to leave their employment at will in exchange for being relieved of the responsibility of feeding them when there is no work to do, or when they are sick and old. Compulsory arbitration would abridge this right to quit, and if let it slip thru our hands in obedience to the wish of arrogant, power-loving politicians, we may as well abandon all hope of emancipation and settle down to a period of retrogression that will land us in a depth of slavery more degrading and tyrannical than any the race has yet experienced.

Emerson has said that society is a conspiracy against every one of its members, and that the law is a trick. Compulsory arbitration law is a conspiracy to trick the workers out of their only weapon of self-de-

fense, the strike. The privileged few fear the strike. Not so much for what it is today, as what it may be tomorrow. They hear rumblings of a great strike, a general strike, that will hit their title deeds a stunning blow, and knock the stuffing out of our sham civilization. It is that which the exploiters fear, and stimulates the efforts to pass compulsory arbitration laws.

We must never abandon our right to quit work whenever we please; and when we do quit, the fact itself must be considered evidence of cause. We will never recognize the authority of outsiders to say what shall constitute cause. Politicians may make it "criminal" for us to strike without their consent. We will disregard their laws. Already they have woven a network of laws about us that obstruct our freedom of action on every hand, and we have submitted, reluctantly. But there is a limit to the endurance of even a workingman, and we warn them lest their arbitration laws may not be the straw which will break the camel's back.

Every worker must rise to the occasion and expose the fraud of compulsory arbitration. Many men, more or less prominent in the labor movement, honestly, no doubt, striving to escape the hardships that often arise from strikes, and whose judgment is obscured by the fetich of law as an all-healing remedy for social ills, look favorably upon compulsory arbitration. These men must be taught the error of their way, must be brought to understand that we of the rank and file will not tolerate any compromise of our right to strike. Never were the incompetent or dishonest men in the offices of the trade unions so dangerous to the well being of labor as today. For the politicians need but the endorsement of a few laborers for their proposed law; they will pass it, quoting labor in its approval. Keep on the picket line, brothers. Watch the leaders as well as the politicians, and the pitfall of compulsory arbitration will be avoided.—Jay Fox in *The International Woodworker*.

— o —

#### Mary and Lou.

Mary and Lou were on a suburban train. Mary had a large bouquet of golden-rod and a newspaper on her lap; Lou sat upright, holding with both hands a chatelaine in a somewhat nervous grasp.

When the conductor approached to punch tickets Mary handed him a small, choice branch of the golden-rod, and said frankly, "Put this in your buttonhole." The conductor smiled his thanks and appreciation as he accepted the favor and passed on.

Lou spoke quickly, "Did you know that he was married?"

"It never occurred to me whether he was a married man or not."

"Do you believe in giving flowers to married men?"

"Why yes; don't they like them?"

"But I don't think it is just the thing to do."

"Does a man lose his sense of beauty after he is married?"

"No, that isn't it," said Lou impatiently.

"What will his wife think when he goes home with that flower?"

"If she likes golden-rod," replied Mary, "she will probably say, 'The pretty golden-rod: the first I have seen! Where did you

get it?' or something of the like."

"Will he tell her where he got it?"

"I don't know, why not?"

"Oh, men are queer things," Lou went on. "To pay any attention to one of them makes him senseless. You create trouble easy that way. The next time you are on the train that conductor will not look at you in the same way as before."

"Well, what of it?" said Mary, taking up her newspaper to read. She perused the pages in a cursory way, as one only can on a vibrating train. While the paper was being turned and rustled over this way and that, Mary had several thoughts about the principles of freedom and natural purity, and Lou reflected upon morality of the severe type and how one might best save the human race from vice.

"That conductor," Lou reflected, "will think more in the next few days of her and the golden-rod than of anything else. He will wonder about her motive, how he would better construe it; 'was it just a friendly act; does she like me particularly? How shall I look at her the next time; and what shall I say?' He will think of this thing the last before going to sleep and the first in the morning, and have nothing before his eyes perhaps but her and her bouquet, for who knows how long? when he is thinking of all that stuff, his mind will not be with wife and home, where it belongs. There is the evil of it!" Becoming warmer, she thought, "a wreck could grow out of it." and in Lou's vehemence she looked hard at Mary; who still at intervals flapped her paper over this way and that.

"A divorce has come out of such things" thought Lou; and she gave Mary another hard, penetrating look.

The one must have felt the other's thought. We are told that thoughts and feelings are substantial entities, and can penetrate like sound, light, and other subtle forces. Anyhow, Mary grew conscious of some disturbing radiations from the region of Lou's person, and turned from the paper to her companion's face.

"What are you thinking about?" Lou asked.

"Nothing," was the reply.

"I don't believe in too much liberty," said Lou vehemently.

"There isn't any," replied the other, sentimentally.

"Lou looked surprised to hear her companion say that the thing to be most feared for her, did not exist.

"I have all I want," she said; and that instant her eyes fell upon the golden-rod in the buttonhole of the passing conductor, who came along the aisle as her station was called. She looked hard at the flower which had grown to be malignant, clutched her chatelaine tighter, and left the train, saying a stiff "good bye" to Mary without looking at her.

She walked along the street muttering inaudibly things about women with views, and reaching the office where she was employed, she gave a rigid "good morning" to her married fellow-workers of the opposite sex.

Mary left the train at the next and last station, hugging her golden-rod to her bosom lest she lose any; and upon arriving at her destination in a down-town business block, she divided her flowers among her daily associates, joyously tossing the blossoms upon their desks regardless of whether they were married or not.

OLGA ARNOLD.

# FREE SOCIETY

Formerly THE FIREBRAND.

Published Weekly by..... A. ISAAK.

ONE DOLLAR A YEAR.

Address all Communications and make all Money Orders payable to FREE SOCIETY, 331 WALNUT ST., Chicago, Ill.

Entered at the Chicago post office as second-class matter, October 29, 1901.

The publishers as such are not necessarily in agreement with any opinions expressed by the contributors.

ANARCHY—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal, absolute individual liberty.—Century Dictionary.

CHICAGO, SUNDAY, MARCH 15 1903.

405

If these figures correspond with the number printed on the wrapper of your FREE SOCIETY, your subscription expires with this number.

## Attention!

Comrade John Turner, of London, Eng., has consented to make a lecturing tour in this country if sufficient money can be raised for that purpose. Communicate with E. Brady, 178 E. 78th St., New York, N. Y.

The entertainment and ball, given by the Progressive Club, for the benefit of FREE SOCIETY, takes place March 28, 7:30 p. m., at Libuse Hall, 936 Twelfth St. Miss Fuers-tenberg will give a few Russian songs.

Tickets in advance, 15 cents; at the door, 25 cents.

## Notes.

**Erratum.**—On page 3, column 2, line 16, read "a term I do remember using" instead of "a term I do not remember using."

To anyone sending us \$2 we will send FREE SOCIETY one year and Dr. Greer's "A Physician in the House" or his new work "The Wholesome Woman." Also to anyone sending us one new subscriber and \$2 we will send the same. This applies to renewals as well as new subscriptions.

## Outpost Echoes.

Peace in liberty!  
The glad are strong.  
The ideal is practical.  
Government is conquest.  
Wisdom needs not duties.  
Aspirations are not crimes.  
Equal liberty is equal slavery.  
Industry is mocked by capitalism.  
Violence only creates more violence.  
Gods are prototypes of human tyrants.  
The anti-Anarchy bill is dead—or sleeping.  
The final argument of government is an army.  
It is said that Chief Injustice Fuller will resign.  
Have no enemies, then you need not "love your enemies."  
The riches of the few do not make a wealthy nation.

The worship of authority has long since superseded the worship of God.

In our false patriotism, love of country means the hatred of other countries.

Smoot has won the right to be a tyrant by giving up the right to be a polygamist.

The size of a nation does not determine its greatness: a hog is larger than a nightingale.

Submit a false idea to vote, and you can make the false the true. The majority rules the truth.

Darrow is in the Illinois legislature very much as the mouse is in the claws of the cat. May he escape!

The logic of capitalism is that, if labor had not been at first robbed there would be no one now to employ it.

Anarchism is an evil because it teaches men to find the basis of happiness, and after they have found it, to act on it.

Minneapolis and St. Louis gave us their municipal scandals, and now comes Fort Wayne. Power is corruption and corruption alone.

Anti-Negro sentiment is in process of growth, at the north as well as in the south, and yet, Abraham Lincoln abolished chattel slavery!

That injunction against strikes reminds one of the words of King Canute commanding the ocean tides to cease. He got his feet wet for his pains.

Peace in the Philippines is disturbed now and then by a struggle or a groan from a pinioned people; but we shall wear the natives down into Americans at last.

Sir Thomas Lipton sells food products at retail, and races yachts. He has been convicted of using false weights, but it is not necessary to win the American cup?

It is fashionable now to quote Tolstoy, as it was once fashionable to quote Jesus; but would Tolstoy fare any better than Jesus did if the rich made a cult in his name?

The Public is an able and interesting journal, but it is pertinent to warn its editor that at his present pace he is likely to walk into Anarchism without clearly realizing the transition.

The fifty-seventh Congress has adjourned, after the usual farce of working hard at doing nothing (except steal), and the American people may rest easy in the thought that soon there will be another one. We are safe.

Leading men are everywhere demanding that the franchise be taken away from the "ignorant." The libertarian goes a step further, and says, let the franchise also be taken away from the corrupt and the crafty.

Farm laborers in Illinois have formed a union. When the most conservative class of workers begins to thus look to its interests the signs of the times should surely seem portentous to all of our newer Cæsars of capital.

Amidst all the efforts to suppress libertarian thought, by false information, by persecution, by imprisonment, the nemesis of government, feeding upon what opposes it, arises from its cradle, the suffering of the people, and walks,

If the world could be made better by treating it as a naughty child, by coercion and punishment (government), where are the adult human beings? And how can they incontestably establish the fact that they are such, and can be trusted by children?

The noblest poetry, as the grandest prose, is devoted to the ideals of a humanity to which liberty is as the bread of life. Let but the advocates of authority and submission produce their literary masterpieces! The fustian and bathos would be seen at a glance.

Alfred Russell Wallace has expressed the belief that the solar system is the center of the universe. The earth must be the center as far as man is concerned; his life and its environment being matters of supreme interest.

Theodore is living the strenuous life in spite of himself just now. What with his attitude on the Negro question, and the criticism of his coquetting with the trusts, he is leading an existence that would make the famous Kilkenny cats emulous. Is the president getting into training for war?

A Chicago woman who has been a servant in one family for fifty-eight years says that servants have trouble because they "want to be the equals of those who employ them." This is true; and the remedy is obvious according to your attitude. To some minds it would be a good thing if all servants insisted that they were human.

Anarchism does not advocate violence: its whole teaching is against violence, including the violence expressed in government. What it does advocate is the free life and the fraternal life. Authority causes the revolution; Anarchism teaches that the revolution will come, explains its causes, and points to liberty as the means to the ideal life.

AMERICUS.

## By the Wayside.

Another champion of "equal liberty" has appeared on the horizon. But this time the metaphysician happens to come from the Anarchist Communist ranks. Says Comrade MacQueen:

There are two kinds of liberty, but only one is true, and that is equal liberty.

There is only one kind of liberty that is true, and that is *liberty*. If freedom must be qualified, it will remain the do-as-I-want-you-to-do liberty, which fraud an Anarchist rejects.

"To be free, men must respect one another, that's equality," argues Comrade MacQueen. Black is white and white is black. A chief of police once told me that I had won his respect, and judging from his behavior I think he meant what he said. Yet I was not impressed with the idea that there was much equality between us, when I looked at the hosts of armed policemen surrounding him.

"Anyone who can discover another nation," says the Chicago *Arbeiter Zeitung* very appropriately, "in which, as in the United States, the people have so much lying flattery and praise about their sovereignty, intelligence, and character dined into their



ears, and where at the same time this people have their hands bound in the most brutal manner, their mouths muzzled, and are skinned in the most brazen way,—anyone who can discover another nation such as this, can indeed boast that he has achieved the impossible.”

INTERLOPER.

#### At the Chicago Philosophical Society.

On Sunday March 8th W. F. Barnard addressed a good sized audience on the relation in Anarchism, of thought to action.

The revolutions of the past, he declared, had been of comparatively little importance because they had not sufficient thought behind them to insure essential ends. They had resulted from the discontent of an outraged people, who merely destroyed authority to replace it with other authority; not realizing that authority itself was the prime evil from which they were suffering.

Anarchism had been the result of applying thought in the sphere of revolution, and had developed the cosmic conception of man as a basis of action in the endeavor to ameliorate the conditions of human life. This concept might be expressed as being the thought that while man was an individual and must develop as such, and not as a mere factor in society, still his life and conduct were results not of free choice and undetermined initiative, but of social environment, the existing conditions of being and activity. Therefore, hatred of individuals, and violent acts, however inevitable as results of other previous violence, were not things advocated by Anarchism, whose whole protest was against violence as such; liberty involving the disappearance of violence in human relations.

This cosmic concept had influenced the means of Anarchistic propaganda; and while there had been no change in Anarchistic principles, there had developed the idea of passive resistance and the schemes involved in the general strike, resistance to taxation and military service; types of resistance more effective, it was thought, than armed resistance, which always had resulted in armed suppression; violence begetting violence.

Violence, the speaker contended, stirred up the minds of the people at large in such a way that fear reacting on their sympathies would make them offer submission anew to a State which promised to actively oppose insurrection, while negative resistance tended to rather conciliate, and reassure the minds of the people and make of them allies of revolt. Anarchism recognized this.

The opposition to this attitude within the lines of Anarchism itself, proceeded, the speaker contended, from misapprehension principally. It was not denied that there would be violent action incidental to progress; violence begets violence, and the violence of the State caused the violence of resistance in every case; but it was also not to be denied that the means which Anarchism consistently advocated as revolutionary tactics were those of types of resistance negative rather than positive in their nature and not involving the use of arms or an appeal to war.

Capitalism was bringing on the final throes of revolution by its unbridled ra-

pacify; the work of Anarchistic propaganda today was to convert as many men to Anarchism as was possible, that the Anarchistic idea might permeate revolutionary activity at large.

The lecturer's ideas were both upheld and opposed in the discussion which followed.

Next Sunday it is expected that either Elbert Hubbard or Clarence Darrow will address the Society.

REPORTER.

#### The Latest Injunction.

The firemen and trainmen of the Wabash railroad have asked for an increase of wages, informing the president of the Wabash that in case the demand is not granted by 5 p. m., March 3, all men would be ordered on strike. Three hours before said time, Federal Judge Adams issued an injunction restraining the officers of the railroad men's union from ordering, persuading or inducing Wabash employees to go on strike. The injunction is based on the interstate commerce law. The interpretation of this law accepted by Wells H. Blodgett, vice-president and general counsel of the Wabash, is that it is made the duty of the railroad companies to receive and transport all kinds interstate traffic and to interchange such traffic with each other at connecting points, and that any conspiracy on the part of any number of persons to defeat that act or the provisions of any other federal act renders the parties liable criminally and civilly. The clock struck 5: the Wabash neither granted the demand of the union, nor did the men go on strike. The injunction bluffed the officers of the union.

Arbitration is now suggested.

This case as well as the following show that large strikes are a terror to capitalists. F. Schwedmann, president of the St. Louis Metal Trades Association, association of the bosses, has suggested the appointment of a board of arbitration to prevent strikes during the World's Fair. The plan has the endorsement of the Manufacturers' Association, which at a recent meeting decided to approve the plan.

A general strike for eight hours in all trades, increase of wages, etc., etc., beginning with the opening of the World's Fair in 1904, would be just the proper move for the workmen in their game of checkers with the capitalists. However, it is but a dream, for the present trade union movement has no leaders who possess the courage and backbone for such a move.

CARL NOLD.

#### Concessions of the Enemy.

Chiefs of police are the last men to whom Anarchists would go for testimonies to character, and it will surprise many readers of the following to learn that it purports to come from Francis O'Neill, chief of Chicago's police. Of course it is full of ridiculous error; the convention mentioned having no existence actual or prospective, and the character attributed to Anarchism in former years fitting it as well as it would fit Christianity; but barring these, the statement that Anarchists are ashamed of the name, and the rather patronising tone of the interview, it makes interesting reading; and most important of all, concedes certain

things that Anarchists have all along been contending for. The interview appeared in the *Chicago American*, and while the well-known reputation of that sheet predisposes one to look every morning for a denial of that which has been said the night before, as the chief of police has not repudiated the interview it is offered for what it is worth. It appeared the day after the latest Anarchist scare, and no doubt proved a soporific to thousands of Archists who otherwise would have been afraid of being suddenly sent heavenward from their beds unless all Anarchists were safely locked up for a few hours.

A wave of Anarchy is extending around the earth. It is pronounced. The Anarchists, however, are giving no occasion for alarm. In fact, the reverse is true. The old-time "reds" are of the past. They exist now only in the extremists and their acts of violence are not countenanced by the Anarchist societies of this day.

France would have no occasion to fear an Anarchist convention in Paris.

It is true, I believe, that such a convention has been planned. Delegates were to meet there from all sections of Europe and America, but I do not believe that there has been any plotting against the crowned heads.

Anarchists are attempting to accomplish today thru speech and logic what they at one time attempted by the use of the bomb. They are as a class no longer dangerous. Extremists are always dangerous and, of course, they exist in the Anarchistic societies as they do in other organizations.

I have heard of the plans for the Paris convention. It has been talked about in Chicago, but so far as I could see there is no occasion for alarm. I cannot say that the delegates have been chosen in this city, altho they may have been.

There is a great wave of Anarchistic sentiment everywhere, but the Anarchists are not of the old-time bloodthirsty sort. I have had many of them in my office, and I find them to be reasonable men.

They even are endeavoring to escape from the odium that is attached to the name "Anarchy" and are calling themselves "advanced thinkers" and "philosophers." They have regularly appointed speakers to advance their cause and these speakers travel from city to city. Some left Chicago during the past week. Early next month some of the eastern Anarchists are expected here to lecture. They are going before various organizations, including the labor societies, to scatter the "propaganda."

The Anarchists of this city are not bad men. Others may conclude that their logic is invalid, but there is none who can show that there is malice in their hearts.

I have made it a point since I have been chief of police of Chicago to study and watch the organizations to which the name "Anarchist" was attached. I have found nothing to alarm people.

When Prince Henry was Chicago's guest it became necessary to take additional precautions. The most ominous sign that was observed at that time was a report that an Anarchist on the west side had been indulging in target practise with a revolver. We watched that man constantly, but he gave no indication that he had a desire to kill the prince.

It is more the odium of the name than the malice of the men who bear it that causes the people to shudder when the Anarchists are mentioned.

The police will lose their places it is to be feared if they can no longer hunt down "murderous Anarchists" every few days. But woe unto us if we are flattered by their praise and patronage.

AMERICUS.

The State must go. That will be a revolution which will find me on its side. Undermine the idea of the State, set up in its place spontaneous action, and the idea that spiritual relationship is the only thing that makes for unity, and you will start the elements of liberty that will be something worth possessing.—Ibsen.



## -A Vindication of Anarchism.

## IV (continued.)

That the subjection of women depresses civilization is a truth generally recognized to this extent, that most people can see it to be true of subjection more debasing than that to which they are accustomed. Thus, the stagnation of the Oriental civilizations is commonly attributed to polygamy; I am inclined to think beyond what facts will warrant; for the typical female slavery of the seraglio by no means represents the general condition of women in Asia,\* and there are other causes which contribute to the obvious result. Still, that whatever degrades woman must depress civilization is pretty evident. The feminine intellect is either similar to the masculine or it is different. If it be similar, even tho inferior, then the world loses a portion of its possible instructors when women are hindered by custom from writing, cultivating any art, taking part in general conversation, and almost from speaking at all, which has frequently been the case. But if there be such a radical unlikeness in the minds of the two sexes as some people think, the evil is far greater; for in that case whatever prevents women from expressing their minds deprives culture of a most important original element. Besides, women in every social state, exercise great influence over men. They are everywhere the first teachers of boys, the chief objects of desire to youths, the companions of maturity, and the second mothers of second childhood. Their emotional characters are energetically stamped upon their offspring. In innumerable cases it is well known that a man's career has been determined by his mother; and very frequently this has been done by his wife. It does not therefore require proof that the more ignorant, servile, superstitious, and otherwise degraded, women are, the worse will be a very important social tendency. Nor, even if the sexes could be separated more effectually than this has ever been done, could it be considered otherwise than a serious discount on the culture of any community that half its members were doomed to factitious inferiority without any compensatory advantage to the other. Lust, (for to nothing else can the subjection of women now be attributed,) has a great deal to answer for. A crowning sin has been reserved. Female slavery makes redundant population; and that is what enslaves men. To consider the matter inductively, as usual—where the social state is lowest, there too the condition of women is universally allowed to be most enslaved and miserable. No doubt this is rather effect than cause. But the system of Mutterrecht, elsewhere referred to, considerably elevates men by elevating women. The long catalogs of heroines in Homer and Hesiod indicate that it prevailed at their stage of civ-

\* It is evident that polygamy can be practised by only a small part of any tolerably pacific community. The divorce laws of Arabia and also its literature show that women are nearly as free there as anywhere. In Turkey, as in medieval Europe, women, except a few heroines, are considered inferior creatures. But I have read that an ordinary Turk will take all manner of abuse and even blows from his wife, which an Englishman will not; because, the Turk says, she knows no better. Polygamy, as commonly figured to western imagination, is seen only in the harems of princes, who keep great numbers of slave concubines: and these are not of their own race or religion.

ilization, which is also the stage at which literature, romance, poetry, and art, very largely associated with the relations of the sexes, begin. How the practises of dowry and jointure operate to raise the condition of women, we have already seen. The first belongs to a higher social state than Mutterrecht, being only just mentioned in Homer. Its origin was barbarous enough, being apparently quite unconnected with the woman's good, and intended only to tempt bridegrooms of higher rank than the brides'. But the legal provisions by which the dowry was guaranteed to the use of the woman do indicate improvement produced by the practise in men. A similar advance effected by the jointure appears during recovery from the medieval relapse into barbarism, when the wife's right of equity to a third was recognized by the courts. That the Romans made great advances in civilization between the Second Punic War and the age of those usurpers who foreboded the Empire will be disputed by no one who knows much about them. This was the period which witnessed the almost complete emancipation of women, an indigenous improvement, one of the few points in which Romans were not copying Greek manners. The cause undoubtedly was that the old authority of the *paterfamilias*, which made his wife and children slaves, opposed at a hundred points the temper of a progressing civilization and became exceedingly unpopular. As to the effects, Lecky argues, with point not to be expected from a writer so often unsettled in his views, that Roman female virtue never reached a higher pitch or more general esteem than in the age of Arria. There was also, indeed, an inundation of Greek and Asiatic vices; but the emancipation of women in no way caused it; nor would their continued enslavement have checked but rather aggravated the evil. In some respects the influence of Christianity was at first very favorable to women. Prostitution, we have seen, is no mere vice but an institution. It was part of the primitive woman's hard lot; and, after marriage encroached upon it, was still required from a class by custom having all the effect of law. Against this infamous institution the Church has always made vigorous, tho not always very judicious war. She never sanctions, tho she cannot prevent, the wretched hypocrisy of pretending to condemn and punish those so justly described as unfortunate women, while practically compelling them to do that for which they are thus treated. She lays the blame on the right shoulders. She has made it possible, tho it is still very difficult, for a courtesan to change her trade.\* Had orthodoxy but been a little more tolerant to *mala prohibita*, this great *malum in se* might have been extinguished. The institution of convents and the system of philanthropic work connected with them, which can be traced to the earliest period of Christianity,† was also beyond question at first a refuge

\* That Jesus converted harlots is an important statement in his canonical biographies. From his time this was reckoned a chief duty of his followers, and gave rise to many very remarkable legends. Justinian, whose grand passion for his wife, the former courtesan, Theodora, is among his most amiable traits, removed the prohibition against a "fallen woman's" marrying even a Roman senator; and it has never been renewed.

† I. Tim. V., 3-16.

to multitudes of women from the old alternative of marriage or prostitution. Something moreover was probably done to raise the tone of domestic life by that vehemence with which the Church insisted on the duty of masculine chastity, and by the innumerable legends of popular female saints, many among whom were matrons. It is also asserted by very competent authorities that clerical influence brought about the most important change in favor of women which the Middle Ages witnessed, by securing the right of dower.\* The Justinian code is certainly very favorable to women in this, and other respects. (The canon law, however, is not.) Under the older pagan rule women could not be guardians even of their own children. On the other hand, Christianity, from the very first, shared with Neo Platonism and other quasi Asiatic systems of the period, an ascetic view of love which was necessarily unfavorable to women. There were many causes which for centuries conspired to increase the evil. During the great persecution of Diocletian, the banner of the Church was upheld principally by the monks, nuns, and hermits, of the most desperately fanatical type.† Emerging, covered with glory, from this deadly struggle, they gave law to victorious Christianity. The marriage of ecclesiastics was prohibited; and that ineffably comical literature began in which love is constantly denounced as the sin of Adam, the original guilt of his posterity, the fatal gift of woman, for which she should ever hold herself humble and ashamed. The conflict grew hotter when the feudal system, to which the clergy were always hostile, threatened Europe with the curse of an aristocratic hereditary priesthood.‡ A series of eminent prelates appealed to the superstition of the multitude; and after a strife which lasted for centuries and almost amounted to revolution, they succeeded in getting the canon of clerical celibacy enforced.§ During the same eventful period, the regulation of marriage and divorce was wrested from the civil power. The priests' reasons for wishing to control matters of such importance are obvious; and the nature of their legislation might be guessed. As they took a strictly ascetic view of morality, they would not allow divorce and remarriage. But corporations, like the Church, are

\* Maine, "Ancient Law", p. 224; Troplong, "Influence du Christianisme sur le Droit," p. 308-310; Lecky, "Position of Women," in his "History of Morals." But Maine's admissions in regard to the canon law, p. 158, conflict gravely with this view.

† Compare the dates in Lecky's "Morals" and Gibbon's "Decline and Fall."

‡ Lecky, "Position of Women" cit. Most important sees, those of Cologne for example, and Milan, one of the places where clerical celibacy was enforced last and with most difficulty, continued to be apprentices for younger sons of some powerful house. See Lea's, "History of Sacerdotal Celibacy," pp. 149, 150, 266, 292, 299, 339, 422.

§ The canon was proposed at Nicea; but rejected by the prudent advice of Paphnutius, himself an ardent advocate of clerical celibacy. (Lea, p. 36). Lecky says it was established before the end of the fourth century. It was, however, openly defied by ecclesiastics as eminent as Synesius and Saint Gregory of Tours; while energetically supported by a long series of great churchmen,—Cyril, Boniface, Gregory the Great, Damiani, Dunstan, Anselm, and Hildebrand. The last named incited the populace to drive married priests from their charges; and by this vigorous measure the work was mainly effected; but it was not complete in England or in some other countries for half a century later.



governed by corporate interest, not conscience. It was very convenient to promote divorce and remarriage under other names, sometimes. Accordingly, so many ways of nullifying matrimony were invented that the clergy were never without an excuse for sanctioning in fact what they condemned in form. Whether they would do it or not was, of course, a question of which suited the Church's interest. A well-deserved Nemesis came at last. From the days of Lothaire to those of Phillip Augustus, royal marriages and divorces are the most important episodes in ecclesiastical history. The greatest victory of the Church was compelling the ablest founder of the French monarchy to put away a beloved wife on pretense of a previous contract. The heaviest blow the Church ever sustained was provoked by her refusal at the behest of Spain, to nullify the unquestionably illegal marriage of an English king. Meanwhile, the feudal system, sprung from the coarsest instincts of fighters in an age of extreme violence, had completed the degradation of women. They were excluded from the principal inheritances. In defiance of ecclesiastical law, they were compelled, as under the oldest Greek and Roman systems, to marry at their guardian's discretion. The convent was perverted into a prison for inconvenient girls. The general prevalence of brigandage and piracy revived the slave trade, principally in female captives. Thruout extensive parts of Europe, this is admitted to have been the darkest period since that of Homeric Greece. The terrific inroads of barbarians, at once from south, west, and north; the gross ignorance and superstition of the clergy; the still grosser delusions of the masses;\* the fearful perils which made it necessary to leave power in the hands of upstart nobles, whose one virtue was that they could fight; are causes which lie on the surface. But the condition of women was a factor, tho a minor one. Improvement begins with chivalry. Intimately associated with both feudalism and superstition, this institution was in essential spirit opposed to both. It seems to have begun in societies organized by such persons as the ambitious younger sons of nobles ostensibly for the protection of the people,† which function, the baron, secure in his castle, was neglecting. These popular orders had a way of getting even with him. Tho a baron, he was not a knight till some of their members chose to club him,‡ They especially professed the protection of women. The knight was a lover, who had no sympathy with the ascetic ideal. If he were a gross and "discourteous" lover, as, of course, often happened, he was not a good knight. But any amount of laxity might be excused to valor, politeness and zeal for the cause of those who needed a defender,§ while appreciation of female charms was an indispensable part of the character; so that even those orders, as St. John's and

\* It is a mistake to suppose the extravagant legendery of the Middle Ages began with the clergy. Its origin was popular, and they were opposed to it. Many pastorals of the period warn the faithful not to believe the apocryphal stories which make sacred persons and things ridiculous.

† G. P. R. James, "History of Chivalry".

‡ Thus, Francis I, solicited and received the *acolade* from Bayard on the field of battle.

§ That the literature of the Troubadours was most licentious is well known. They and their ladies clab-

the Templars, whose peculiar situation caused a reversion to ascetic models, found their ideal of Christianity in the mystic wedlock about which the apostles had vaguely spoken. That romantic conception of love on which almost all modern literature is founded, arose during the crusades, when the spirit of chivalry was at its height, and when thousands of Christian damsels were waiting for lovers little likely to return. That it made no immediate improvement in the laws, the Assize of Jerusalem is witness. But men are always better than their laws. It raised the position of women, by custom having the force of law,—and it synchronizes with the great revival of intelligence which occurred in the eleventh century. By giving a new birth to the arts, it potently assisted the improvement; but this is not quite all. The spirit of an age embodies itself in an institution. The eleventh century was an age of revolt against superstition. The year 1,000 had passed without the expected end of the world. The dreadful beliefs in judgment, Satan, and hell, which nearly made the end come with a vengeance, by starving the people, were at once assailed. The Troubadours bore a leading part in this good work.\* Their literature poured a flood of ridicule upon the very doctrines which, if we believe them, are the most appalling. The devil and hell were at once associated with comedy, and have never since been able to get rid of this ill-omened alliance. In the miracle plays, moralities, and mysteries, Satan was introduced as the clown, whose appearance excited shrieks of laughter, and whose character allowed him to be the mouthpiece of all the world's quiet scepticism. Churches were adorned with such groups of sculpture as a fox preaching to geese. The Feast of Fools and Feast of Asses foreboded the days when a ballet girl should be enthroned as Goddess of Reason on the high altar of Notre Dame. Heresies sprang up everywhere, and the frightened Church was fain to provide herself with new spiritual and secular arms; which, however, never recovered the ground she had lately lost. All effects of Protestantism upon the status of women were not good. Lecky is probably right in thinking that entire abolition of the conventual system was not. The dullness and mediocrity which long characterized several of the most Protestant countries may fairly be attributed to that total loss of chivalry in which it was remembered only as a popish folly. On the other hand, asceticism fell. The marriage of all ranks among the clergy removed the stigma from love. A combination of circumstances—the home keeping habits of those nations which principally adopted Protestantism; the form of romance which had become stereotyped; the progress of rationalism, which became marked in the time of Hobbes; produced, among them, an entirely new type of domestic life and love to which only faint and partial parallels can be found in any literature either of anti-

orated the famous jurisprudence of Love, that is of intrigue. It is now, Lecky says, doubtless correctly, that the habitual seducer first becomes a character of interest, and plays a part in fiction.

\* Lecky, "History of Rationalism." A most vivid picture of superstition and its horrors in the tenth century and of the reaction in the eleventh, may be found in Michelet's "History of France."

quity or earlier Christianity. The great forward movement, however, is, of course, contemporary. In a previous section we have traced its origin to the peculiarities of modern civilization. But its effects in promoting civilization are no less marked. Almost all the conventional reflections on the female sex have been disproved by the experience of the last fifty years. That genius, properly so called, is rarer among women than men may perhaps be true. But it can scarcely be questioned that there are female writers—Mrs. Stowe, for example,—whose originality is of the most fundamental kind, and certainly she may be cited as an emphatic refutation of the *petitio principii* "women of genius—are men." With "George Eliot" and Mary Somerville before us, it is no longer possible to say that women are incapable of severe or protracted intellectual efforts. The predictions about how women would act if they voted, have been fully disproved by the short experience of those States in which they do. The feminine vote is already known for a most uncertain element. Only one thing about it can be foretold with tolerable confidence—that a great majority of the women will vote one way. This is no mark of high intelligence to be sure; but it is not a foible of sex. It is common to all recently enfranchised classes. Moreover certain excuses may be made for it. The first thing a newly enfranchised class naturally seeks to do is make its power felt. When it can command offices, the principles of human nature, quite independent of sex, give every assurance that it will divide. In talent, stopping short of genius, women, during the last fifty years, have proved themselves fully equal to men. They have not superceded the steam engine, nor found a way of visiting other planets, but their minor inventions are very numerous; and only those who adequately realize that progress in knowledge determines all progress but is itself dependent on experimental induction, can properly infer from this the importance of that great social revolution thru which we ourselves are passing. For in truth that revolution is by no means at end. In no modern State is the legal personal enfranchisement of women as complete as it was under the Roman Empire. This shameful fact must be offset by the creditable one that while Roman law applied only to the citizen class, this has come now to include all the people. Still, it is a great shame, and a great evil.

C. L. JAMES.

(To be continued.)

#### Here and There.

ITALY.—Tolstoy's "A Soldier's Note-Book," which was published in Italian at Genoa, has been suppressed by the censor as exciting to class hatreds.

The Socialists of Veroni are giving their representative, Todeschini, a taste of majority rule. He had called the party organ, *La Verona del Popolo*, a dirty sheet which he would not read, and the party organization decided that Todeschini must read the paper in the presence of a committee, or else resign his seat in the Chamber of Deputies. The "honorable" deputy succumbed, and is now piously reading the party organ.

## AGENTS FOR FREE SOCIETY.

The following named persons will receive and receipt for subscriptions to FREE SOCIETY.

ALLEGHENY Pa.—H. Bauer 73 Spring-garden Ave.  
ATLANTIC CITY, N. J.—M. Kisluck, 1108 Baltic Ave.  
BOSTON—K. A. Snellenberg, 31 Beech Glen St., Roxbury.  
BROOKLYN.—M. Metzko, 174 Ralph St.  
CHICAGO—T. Appel, 1228 Milwaukee Av.  
CLEVELAND—E. Schilling, 55 Yeakel St.  
COLUMBUS, Ohio—H. M. Lyndall, 416 E. Mound St.  
LONDON, Eng.—T. Cantwell, 127 Ossulton St., N. W.  
NEW YORK—A. Lopatiner, 180 Forsyth  
PHILADELPHIA—Natasha Notkin, 242 N. Second St.

## RECEIPTS.

Aurora Group, Pa., \$2. Appel, Sachs, Mitchell, Herlinger, Goodman, Starcke, Brinkman, Kent, Bradford, Rich, Pool, Gordon, Schwamberger, Inter. Pub. Co., each \$1. Albrecht, Schuloff, Leibowitz, Kaiser, each 50c.

## FOR CHICAGO.

The Progressive Club gives an entertainment and ball for the benefit of FREE SOCIETY, March 28, 7:30 p. m., at Libuse Hall, 936 Twelfth St.

Tickets, in advance, 15 cents; at the door 25 cents.

When law meets love and would rule it, then nature either weeps or laughs over the folly of law.—*Ironicus.*

## MEETINGS.

BOSTON.—The Social Science Club meets every Sunday, 5 p. m., at 724 Washington St., room 9. Free Forum for all sociological topics. Anarchist literature for sale.

BROOKLYN.—The Social Science Club meets every Friday evening at Central Hall, 410 Stone Ave. Free discussion.

CHICAGO.—The Chicago Philosophical Society meets every Sun lay evening at 72 Adams St., 8 p. m. sharp. Free admission. All strangers are invited to take part in the discussions. March 15, the society will be addressed either by Clarence S. Darrow or Elbert Hubbard from East Aurora, N. Y.

The Workmen's Educational Club meets at 278 Blue Island Ave., 8 p. m.  
CLEVELAND.—Liberty Association meets every Sunday at 2:30 p. m., in Forest-er's Hall, 223 Champlain St. Free discussion.

NEW YORK.—The Radical Reading Room, 180 Forsyth St. Meeting every Sunday at 3 p. m. Lectures and free discussions. March 15, Chas. B. Cooper speaks on "Religion and Evolution." March 22, "The Soul." C. B. Cooper. March 29, "The Union." Jay Fox.

SEATTLE, WASH.—The Progressive Club meets on Saturday evening, 8 o'clock, at the Theosophist Hall, 1118 Third Ave. Lectures on all pertinent social questions. Free discussion.

The Chicago Martyrs: The Famous Speeches of the Eight Anarchists in Judge Gary's Court; and Altgeld's Reasons for Pardoning Fielden, Neebe, and Schwab..... 25

## BOOK LIST.

## ALL ORDERS FOR THE FOLLOWING BOOKS

## RECEIVED AT THIS OFFICE.

Essays on the Social Problem.....	05
.....H. Addis	05
The New Hedonism.....Grant Allen	05
Plain Words on the Woman	
Question....." "	05
God and the State.....Bakunin	05
The Same. London edition.....	10
Whitman's Ideal Democracy and	
Other Writings.....Helena Born	1.00
Love's Coming-of-Age. Edward	
Carpenter.....	1.00
Prodigal Daughter: or, The Price	
of Virtue.....Rachel Campbell	25
The Worm Turns.....V. de Cleyre	10
The Emancipation of Society from	
Government.....Dallan Doyle	05
Roosevelt, Czolgosz, and Anarch-	
ism.....Jay Fox	03
Crime and Criminals.....C. Darrow	10
Realism in Literature and Art.....	05
Hilda's Home. Cloth \$1.....	50
.....Rosa Graul	
Moribund Society and Anarchy.	
Cloth 60c.....Jean Grave	25
Motherhood in Freedom.....Harman	05
Origin of Anarchism.....C. L. James	05
Government Analyzed.....Kelso	50
Anarchism: Its Philosophy and	
Ideal.....Peter Kropotkin	05
Anarchist Communism: Its Ba-	
sis and Principles....." "	05
An Appeal to the Young....." "	05
Anarchist Morality....." "	05
Expropriation....." "	05
Field, Factory and Workshop.....	45
Law and Authority....." "	05
Memoirs of a Revolutionist....." "	2.00
Mutual Aid, a Factor in Evolu-	
tion....." "	2.00
Organized Vengeance....." "	03
Paris Commune....." "	05
The State: Its Historic Role....." "	10
The Wage System. Revolution-	
ary Government....." "	05
Resist Not Evil. Cloth. Clar-	
ence S. Darrow.....	75
Social Democracy in Germany.....	
.....Gustave Landauer	02
History of the Commune. Cloth.....	
.....Lissagaray	75
Conduct and Profession.....Darrow	10
Wind-Harp Songs.....J. Wm. Lloyd	1.00
The Economics of Anarchy.....	
.....Dyer D. Lum	25
Anarchy. (Is It All a Dream?	
Jas. F. Morton, Jr.).....Malatesta	10
A Talk about Anarchist Commu-	
nism between two Workers... " "	05
A Chambermaid's Diary.....	
.....Octave Mirbeau	50
God and Government: The Siamese	
Twins of Superstition.....W. Nevill	05
The Deistic Pestilence.....John Most	05
The Pyramid of Tyranny.....	
.....F. Domela Nieuwehuis	05
Mating or Marrying, Which?.....	
.....W. H. Van Ornum	05
Evolution and Revolution.....Reclus	05
Tolstoy.....Clarence S. Darrow	10
Pure Economy.....J. H. Rowell	10
Pages of Socialist History.....	
.....W. Tcherkesoff	30
The Slavery of Our Times. Cloth	
.....Leo Tolstoy	75
Our Worship of Primitive Social	
Guesses.....E. C. Walker	15
Revival of Puritanism....." "	10
Vice: Its Friends and Foes....." "	15
What the Young Need to Know " "	10
The Ballad of Reading Gaol.....	
.....Oscar Wilde	10
Life Without a Master. 336 pp.	
Cloth \$1.50.....J. Wilson	1.00
The New Dispensation. Cloth. " "	1.50
The Coming Woman.....Lillie White	05
Anarchism and Outrage.....	03
Anarchy on Trial.....	05

## History of the French Revolution.

— BY —

C. L. JAMES.

An excellent history of the French Revolution, well written by one thoroly familiar with his subject. Special care has been exercised to give the facts as they are, the author not having made himself the champion of any faction.

*Justice*, Wilmington, Del., says of it:

It is concise; it is accurate; and above all, it deals with essentials; the author has entered into the spirit of the Revolution.

Azariah S. Root, librarian at Oberlin College Library, Oberlin, Ohio, says:

I was much interested in looking over the work. It seems to me to indicate careful study of the sources, and to be the work of one profoundly interested in democracy.

It is neatly printed from large type on good book paper, with a substantial binding. There are 343 pages, with an index and bibliographical epitome.

Price, bound in cloth, \$1 postpaid; paper bound copies, 50 cents, 9 cents extra for postage. Send orders to

ABE ISAAK Jr., 331 Walnut St., Chicago, Ill.

## A PHYSICIAN IN THE HOUSE.

IT IS THE BEST MEDICAL BOOK FOR THE HOME YET PRODUCED.

— BY —

DR. J. H. GREER.

IT HAS 16 COLORED PLATES SHOWING DIFFERENT PARTS OF THE HUMAN BODY

This book is up to date in every particular. It will save you doctor bills. It tells you how to cure yourself by simple and harmless home remedies. The book recommends no poisonous or dangerous drugs. It teaches simple common sense methods in accordance with Nature's laws. It does not endorse dangerous experiments with the surgeon's knife. It teaches how to save health and life by safe methods. It is entirely free from technical rubbish. It teaches prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure.

It teaches how typhoid and other fevers can be both prevented and cured. It gives the best known treatment for La Grippe, diphtheria, catarrh, consumption, appendicitis and every other disease. This book is not an advertisement and has no medicine to sell. It tells you how to live that you may prolong life. It opposes medical fads of all kinds and makes uncompromising war on vaccination and the use of anti-toxine. It has hundreds of excellent recipes for the cure of the various diseases. The chapter on painless midwifery is worth its weight in gold to women. It has a large number of valuable illustrations. The "Care of Children" is something every mother ought to read. It teaches the value of air, sunshine, and water as medicines. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting the book. It is printed in clear type on good book paper, beautifully bound in cloth and gold letters. It has 800 octavo pages.

PRICE \$2.75.

SEND ORDERS TO FREE SOCIETY.

## MORIBUND SOCIETY AND ANARCHY.

Translated from the French of  
JEAN GRAVE

By VOLTARINE DE CLEYRE  
CONTENTS:

The Anarchistic Idea and Its Development.—Individualism and Solidarity.—Too Abstract.—Is Man Evil?—Property.—The Family.—Authority.—The Magistracy.—The Right to Punish and the Savants.—The Influence of Environment.—"The Country."—The Patriotism of the Governing Classes.—Militarism.—Colonization.—There are no Inferior Races.—Why We are Revolutionists.—As to What Means follow from the Principles.—Revolution and Anarchy.—The Efficacy of Reforms.—The Experimental Method.—What Then?—Anarchism and its Practicability.—The Unvarnished Truth.

The book is printed in large type, and consists of 176 pages.

Price, paper cover, 25c; bound 60c.  
Five copies \$1.

Send orders to FREE SOCIETY.

## FIELD, FACTORY AND WORKSHOP.

BY PETER KROPOTKIN.

This interesting work has now been published in a popular edition. No student of social and economical affairs can do without it.

The book contains the following chapters: The Decentralization of Industries.—The Possibilities of Agriculture.—Small Industrial Villages.—Brain Work and Manual Work.—Conclusion.—Appendix Price, paper cover, 40 cents, postpaid 45 cents.

Order from FREE SOCIETY.

## COLLEGE of MEDICINE &amp; SURGERY, Chicago

Four years Graded Course.  
Laboratories fully equipped.  
Abundance of Clinical Material.  
FEES MODERATE.  
Fall term opens in September  
Write today for Catalog to

FLORENCE DRESSLER, M. D., Sec'y  
245-247 Ashland Ave., Chicago, Ill.