



A PERIODICAL OF ANARCHIST THOUGHT, WORK, AND LITERATURE.

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WHOLE NO. 402.

### The Boast of the Brook.

Wandered thru the meadows green,  
Its surface bright with silvery sheen,  
A brook in whose dimpled bosom lay  
A hidden story.  
It leaped and carolled and sang along  
An innocent, sweet, enticing song.  
Sparkling and gleaming in sunbeam's ray,  
A summer glory.

With sweet content and childish glee,  
It had no thought of the ebbing sea.  
The world was naught but a vision fair;  
Oh happy dreamer!  
"Slowly and softly I gaily glide,  
I smile on the flowers that deck my side.  
There is none on earth so free from care,  
No soul sorer.

Little of pain did the brooklet dream,  
Nor knew that a rock could turn a stream.  
No thought had she of a distant goal,  
No taste of sorrow.  
She came at last to a damming stone  
Which had kept its place thru ages gone.  
Madly around it her wavelets roll  
New strength to borrow.

Calmly and cold did the boulder lie,  
Unmoved by the brooklet's cry.  
And the once clear stream with clouded wave  
Seaward was turning.  
And the life that boasts of a calm so rare,  
Of a nature free from pain and care  
Will meet with the rock—no power can save  
Nor helpless yearning.

MYRA PEPPER.

### Place of Anarchism in Socialistic Evolution.

#### PART III

Now let me pass to the third part of my subject—the most important with respect to the future.

There is no more room for doubting that religions are going; the nineteenth century has given them their death blow. But religions—all religions—have a double composition. They contain in the first place a primitive cosmogony, a rude attempt at explaining nature, and they furthermore contain a statement of the public morality born and developed within the mass of the people. But when we throw religions overboard or store them among our public records as historical curiosities, shall we also relegate to museums the moral principles which they contain? This has sometimes been done, and we have seen people declare that as they no longer believed in the various religions so they despised morality, and calmly proclaimed the maxim of bourgeois selfishness, "Every-one for himself." But a society human or animal, cannot exist without certain rules and moral habits springing up within it; re-

ligion may go, morality remains. If we were to come to consider that a man did well in lying, deceiving his neighbors, or plundering them when possible (this is the middle class morality), we should come to such a pass that we could no longer live together. You might assure me of your friendship, but perhaps you might only do so in order to rob me more easily; you might promise to do a certain thing for me, only to deceive me; you might promise to forward a letter for me; and you might steal it just like an ordinary governor of a jail. Under such conditions society would become impossible, and this is so generally understood that the repudiation of religions in no way prevents public morality from being maintained, developed, and raised to a higher and ever higher standard. This fact is so striking that philosophers seek to explain it by the principles of utilitarianism, and H. Spencer sought to base the morality which exists among us upon physiological causes and the needs connected with the preservation of the race.

Let me give you an example in order to explain to you what we think on the matter.

A child is drowning, and four men who stand upon the bank see it struggling in the water. One of them does not stir, he is a partisan of "Each one for himself," the maxim of the commercial middle-class; this one is a brute and we need not speak of him further. The next one reasons thus: "If I save the child, a good report will be made of my action to the ruler of heaven, and the Creator will reward me by increasing my flocks and my serfs," and thereupon he plunges into the water. Is he therefore a moral man? Clearly not! He is a shrewd calculator, that is all. The third, who is an utilitarian, reflects thus (or at least utilitarian philosophers represent him as so reasoning): "Pleasures can be classed in two categories, inferior pleasures and higher ones. To save the life of anyone is a superior pleasure, infinitely more intense and more durable than others; therefore I will save the child." Admitting that any man ever reasoned thus, would he not be a terrible egotist? and, moreover, could we ever be sure that his sophistical brain would not at some given moment cause his will to incline toward an inferior pleasure, that is to say, towards refraining from troubling himself? There remains the fourth individual. This man has been brought up from his childhood

to feel himself *one* with the rest of humanity: from his childhood he has always regarded men as possessing interests in common; he has accustomed himself to suffer when his neighbors suffer, and to feel happy when everyone around him is happy. Directly he hears the heart-rending cry of the mother, he leaps into the water, not thru reflection but by instinct, and when she thanks him for saving her child, he says, "What have I done to deserve thanks, my good woman? I am happy to see you happy; I have acted from natural impulse and could not do otherwise!"

You recognize in this case the truly moral man, and feel that others are only egotists in comparison with him. The whole Anarchist morality is represented in this example. It is the morality of a people which does not look for the sun at midnight—a morality without compulsion or authority, a morality of habit. Let us create circumstances in which man shall not be led to deceive nor exploit others, and then by the very force of things the moral level of humanity will rise to a height hitherto unknown. Men are certainly not to be moralized by teaching them a moral catechism: tribunals and prison do not diminish vice; they pour it over society in floods. Men are to be moralized only by placing them in a position which shall contribute to develop in them those habits which are social, and to weaken those which are not so. A morality which has become instinctive is the true morality, the only morality which endures while religions and systems of philosophy pass away.

Let us now combine the three preceding elements, and we shall have Anarchy and its place in Socialistic evolution.

Emancipation of the producer from the yoke of capital; production in common, and free consumption of all products of the common labor.

Emancipation from the governmental yoke; free development of individuals in groups and federations; free organization ascending from the simple to the complex, according to mutual needs and tendencies.

Emancipation from religious morality; free morality, without compulsion or authority; developing itself from social life and becoming habitual.

The above is no dream of students, it is a conclusion which results from an analysis

of the tendencies of modern society: Anarchist Communism is the union of the two fundamental tendencies of our society—a tendency towards economic equality, and a tendency towards political liberty. So long as Communism presented itself under an authoritarian form, which necessarily implies government, armed with much greater power than that which it possesses today, inasmuch as it implies economic in addition to political power—so long as this was the case, Communism met with no sufficient response. Before 1848 it could, indeed, sometimes excite for a moment the enthusiasm of the worker who was prepared to submit to any all-powerful government, provided it would release him from the terrible situation in which he was placed, but it left the true friends of liberty indifferent.

Anarchist Communism maintains that most valuable of all conquests—individual liberty—and moreover extends it and gives it a solid basis—economic liberty—without which political liberty is delusive; it does not ask the individual who has rejected god, the universal tyrant, god the king, and god the parliament, to give unto himself a god more terrible than any of the preceding—god the Community, or to abdicate upon its altar his independence, his will, his tastes, and to renew the vow of asceticism which he formerly made before the crucified god. It says to him, on the contrary, "No society is free so long as the individual is not so! Do not seek to modify society by imposing upon it an authority which shall make everything right; if you do, you will fail as popes and emperors have failed. Modify society so that your fellows may not be any longer your enemies by the force of circumstances; abolish the conditions which allow some to monopolize the fruit of the labor of others; and instead of attempting to construct society from top to bottom, or from the centre to the circumference, let it develop freely from the simple to the composite, by the free union of free groups. This course, which is so much obstructed at present, is the true forward march of society: do not seek to hinder it, do not turn your back on progress, but march along with it! Then the sentiment of sociability which is common to human beings, as it is to all animals living in society, will be able to develop itself freely, because our fellows will no longer be our enemies, and we shall thus arrive at a state of things in which each individual will be able to give free rein to his inclinations, and even to his passions, without any other restraint than the love and respect of those who surround him."

This is our ideal, and it is the ideal which lies deep in the hearts of peoples—of all peoples. We know full well that this ideal will not be attained without violent shocks; the future has a formidable revolution in store for us: whether it begins in France, Germany, Spain, or Russia, it will be an European one, and spreading with the same rapidity as that of our fathers, the heroes of 1848, it will set all Europe in a blaze. This coming Revolution will not aim at a mere change

of government, but will have a social character; the work of expropriation will commence, and exploiters will be driven out. Whether we like it or not, this will be done independently of the will of individuals, and when hands are laid on private property we shall arrive at Communism, because we shall be forced to do so. Communism, however, cannot be either authoritarian or parliamentary, it must either be Anarchist or non-existent; the mass of the people does not desire to trust itself again to any savior, but will seek to organize itself by itself.

We do not advocate Communism and Anarchy because we imagine men to be better than they really are; if we had angels among us we might be tempted to entrust to them the task of organizing us, tho doubtless even they would show the cloven hoof very soon. But it is just because we take men as they are that we say: "Do not entrust them with the governing of you. This or that despicable minister might have been an excellent man if power had not been given to him. The only way of arriving at harmony of interests is by a society without exploiters and without rulers." It is precisely because men are not angels that we say, "Let us arrange matters so that each man may see his interest bound up with the interests of others, then you will no longer have to fear his evil passions."

Anarchist Communism being the inevitable result of existing tendencies, it is towards this ideal that we must direct our steps, instead of saying, "Yes, Anarchy is an excellent ideal," and then turning our backs upon it. Should the approaching revolution not succeed in realizing the whole of this ideal, still all that shall have been effected in the direction of it will remain; but all that shall have been done in a contrary direction will be doomed to disappear. It is a general rule that a popular revolution may be vanquished, but that, nevertheless, it furnishes a motto for the evolution of the succeeding generation. France expired under the heel of the allies in 1815, and yet the action of France had rendered serfdom impossible of continuance, all over Europe, and representative government inevitable; universal suffrage was drowned in blood, and yet universal suffrage was the watchword of the century. In 1871 the Commune expired under volleys of grapeshot, and yet the watchword in France today is "the free Commune." And if Anarchist Communism is vanquished in the coming revolution, after having asserted itself in the light of day, not only will it leave behind it the abolition of private property, not only will the workingmen have learned his true place in society, not only will the landed and mercantile aristocracy have received a mortal blow, but Communist Anarchism will be the goal of the evolution of the twentieth century.

Anarchist Communism sums up all that is most beautiful and most durable in the progress of humanity; the sentiment of justice, the sentiment of liberty, and solidarity or community of interest. It guarantees the free evolution, both of the individual and of so-

ciety. Therefore it will triumph.—*Peter Kropotkin.*

#### — o — Divorce: War or Arbitration?

"What fools these mortals be," says Puck: "Mostly fools," says Calryle. True, apparently. *Apropos:* Here are two people,—one a confessed Anarchist,—both doubtless far above the average in culture and intelligence, some time since drawn together in marriage, presumably by a mutual love; they have lived together for a number of years, and have brought up a family to maturity or thereabouts. Now, thru circumstances and for reasons which, it is not our business to inquire into, they have ceased to love. Natural enough, as anyone of experience knows! No particular folly in this; but an occurrence quite common. Why not separate quietly, and if it be thought requisite, procure a legal divorcement from a (presumably) legal marriage with the least public scandal? Questions of an equitable division of the goods of the pair, if they could not be settled between themselves, might easily be adjusted and settled by disinterested friends—one to be chosen by each of the parties, and a third act as umpire, to be chosen by the first. But no! The courts must be appealed to, by one party in the role of complainant alleging misdemeanor—perhaps crime,—while the other party is put upon the defense to deny or justify. And what is the reason at the bottom of this? Property!

Of course the outcome of this strife is heartburning, *lite pendente*; and enmity afterwards. For all this there is neither necessity nor reasonable excuse; and the chances of a just award on what we may suppose to be conflicting claims, are greatly in favor of friendly arbitration. But this is not all. With such a settlement of property and financial claims, enmity in the future is almost necessarily barred: mutual indifference can at worst be the result of such a separation. A legal divorcement can easily be obtained by the wife abandoning her husband for the statutory period; and her enforcement of her claims, as determined by the arbitrators can be secured by a trust-deed to the required amount made to the umpire, or other trustworthy friend. *Ad interim* allowances can be secured in the same manner. It is true that some legal acumen might, under these circumstances, be required to avoid the charge of collusion: but all things are possible with the lawyers!

GEO. PYBURN.

#### — o — Four Men.

There was a politician. He was a surpassing knave and an excellent scoundrel. He was the chosen leader of men. In return for his baseness the people paid him gold. Loathing him they heaped honors upon him. In the course of time his reign drew to a close. The State was grateful for his superior service; the city bowed low. Then the politician laughed gleefully, rubbing his hands. They were very dirty. But his pockets were full.

There was an editor. His service was born of courage. His work was sturdy and true. The public feted him. The public



hated him. There were times when the strong man threw himself upon the ground and the earth grew moist with his tears; for there was not one who could understand. His friends cursed him and with threats sought to remove the pen from his hand. But the courageous man said grimly: "The public is a mole, blind from eternal digging in the musty alleys of the earth deafened by the clamor of self-glorification." The editor turned once more to his desk, smiling with strange tenderness, and again took up his soul's travail.

There was a reformer whom the people scoffed and spat upon. Breathing their scorn he died. Multitude stood about his gaunt frame. Sneeringly they said: "He would have destroyed our property and our wealth; he would have abolished law and religion. He came to rob us of our liberty, perverting our children with shameful doctrines." With shrill jibes the vast crowds turned away. In a later day the multitudes again assembled. They reared a massive monument to the memory of the reformer, treading gently about the desolate grave. With voices heavy with love they called the despised one Messiah.

A poet came to earth. One night he walked with two rich comrades thru the city's slums. Slowly, with bowed head, he led them on thru grime and filth and squalor. His friends drew their garments carefully about them. Their brows were heavy with disgust and horror. They fled. In the thickest of the misery, the poet raised his face, illumined as by a vision. Intense pity and great love swept over him. He wrote strange, grand songs, such as the world had never heard. The powerful refused to listen. They drove him from their midst. But the populace gave him welcome; the street laborer blessed him; the lowly woman prayed for him. The poet's heart gladdened.—Polly Dawson, in *The Whim*.

#### Comments.

At a recent reception given his excellency the president of the United States, the newspapers inform us it was rumored that "the Chicago Anarchists" were going to blow up the hall. His excellency, accordingly, appeared under an unusually strong guard of police. We are used by this time, to having the police and newspapers lie about us; and since September, 1901, we have concluded that it does us no particular harm. But they really hadn't order frighten Mr. Roosevelt. The well-known delicacy of his nerves appeals to our humanity.

Consequently, it is injudicious to say that "the greater number of assassins will come from among Anarchists." Our name should not be used to agitate so harmless a windbag as Terrified Ted. Send him the papers about Voltairine de Cleyre; and let the poor critter have one fear the less.

All Anarchists must rejoice at the recovery of our beloved comrade. I should suppose there are very few who do not admire her attempts to protect her assailant. The newspapers have been forced to do justice

to the spirit of Anarchism in this case, of which the whole country has heard. The time is an auspicious one for general endorsement of her position by Anarchists; who should be able to give it very consistently. The fellow has been sent to prison for seven years. His punishment is almost as foolish as his crime. The latter was evidently one of those actions classed by criminalogists as Impulsive. The Impulsive murderer never does more than one act of the kind. A person who is not in the same category never does the same sort of thing. One who is, cannot be prevented from his crime, or cured of thinking if justifiable "under the peculiar circumstances." Nothing, therefore, is gained by locking him up.

But there are other morals of the event, which have not been noticed. At the beginning of the very tedious vivisection controversy, Comrade de Cleyre told me that she would rather see a murderer come into her room than an operating vivisector. Every surgeon at least has been an operating vivisector. If he is a foggy, it may be pleaded that perhaps he has not vivisected since he was a boy. But the surgeon who came frequently into Voltairine de Cleyre's room during December and January last, does not seem to have been a foggy. She was shot, with three bullets, in the body, above the diaphragm, on Dec. 19. The wounds were, at first, reported mortal. This means that under foggy practice her recovery would hardly have been possible. By nothing short of a miracle, which Dowie may believe but not I, could three such wounds have healed in less than many months. During the last week in January, she was about as usual. This means antiseptic practise. Antiseptic practise was introduced by Lister in 1875. It was discovered, in the only way it could be, by trying its effects on living animals, some of which were purposely inoculated with septic germs, a form of vivisection more than unusually cruel, since it involves causing painful disease of too long duration to be made painless. Apparently Comrade de Cleyre has reconsidered her opinion on the comparative merits of vivisectors and murderers. At any rate, there can be no doubt she had reason to do so.

Comrade de Cleyre was at one time (I do not say recently, but she has published no retraction) in the habit of denouncing variety. The man who shot her was described in the papers as "a rejected suitor." She had cautioned the public not to believe "all the foolish love talk"; and I don't believe it—all. But she has not gone so far as to deny that there was something in it. Now the fundamental objections to variety is jealousy. So far as a man is jealous, he is no varietist. The nature of jealousy is turning love to hate. Varietists, accordingly, never prosecute love-suits with revolvers. I have sometimes been accused of disregard for formal logic, and confess to thinking its powers limited, since it can only convince a man of the consequences of premises which he already admits, not furnish him with new information, like induction. Yet I know too much about it to say, with a critic who used to pick at mine, that an

*ignoratio eleuchi* is a piece of agricultural machinery. I conceive the above syllogisms to be logical. Calling variety prostitution, as Comrade de Cleyre did, is only rhetorical. It cannot even show anyone that something follows from his premises, but at best, only stimulate him to do—with revolvers or otherwise—what he admits he should. It is "a piece of agricultural machinery"—like everything else rhetorical. C. L. JAMES.

#### A Letter.

JOHN SPARGO, editor of *The Comrade*.

Dear Sir,—I have just received a little pamphlet bearing the imprint of The Comrade Publishing Co. Upon page eight I find an article, "The Toiler's Alphabet," commencing thus:

A for the Anarchists, Morgan their chief.

Now I feel that to be a misrepresentation of both Mr. Morgan and the Anarchist; and therefore, at the risk of being dubbed an intruder, take the liberty of calling your attention to the fact. I cannot believe it to be other than a typographical error. For surely *The Comrade* is better informed upon the subject of economics than to make the gross blunder of identifying Anarchism with the person of J. P. Morgan. I cannot believe you to be so densely ignorant of the principles and philosophy taught by the Anarchists, as knowingly to call the chief of modern commercial piracy, their chief. And how am I to think you such a wilful prevaricator of truth as to knowingly and deliberately misrepresent the Anarchists by such a shameful misrepresentation? I cannot do it. I have too lofty an opinion of *The Comrade's* high regard for truth and justice and of the honesty of its purpose to entertain for a moment the thought that its editor would knowingly write or sanction the publication of an implication so vile.

But it is there, Mr. Editor; and I am one that regrets very much its publication. For surely, such misrepresentation only belittles the cause of Socialism in the eyes of fair, broad-minded people, and is countenanced only by narrow, bigoted fanatics, whose unthinking zeal leads them into flagrant violations of every principle of progress and truth.

What impression do you think the reading of that line will make upon such men as Tolstoy, Carpenter, J. Wm. Lloyd, Ernest Crosby, et al., whose writings keep *The Comrade* in the front rank of radical journals, and who believe so implicitly in truth and freedom, and to whom Anarchism represents the highest ideal of mankind. Place beside these the names of such valiant lovers of their kind as Louise Michel, Reclus, Kropotkin, Parsons, Spies, Malatesta, et al., and ask yourself if it is fair, honest, or anything short of knavery or wanton ignorance to call Morgan their chief? I shudder at the thought, and am dumbfounded to see *The Comrade* author of such a blunder. But surely it must be a mistake; and I hope that steps will be taken at once to remove the stain it has made upon the sparkling pages of *The Comrade*, and the reflections it casts upon the fair name of its editor.

JAY FOX.

[No notice, not even an acknowledgement of this letter was made by Mr. Spargo. The reasons are obvious. J. F.]

# FREE SOCIETY

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

## Notes.

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.

He who thinks revolts.  
Civilization means a battle.  
Slaves do not work, they toil.  
Woman does not live by sex alone.  
Strikes are not crimes; but defense.  
Darrow has finished roasting Baer.  
Free love is as reasonable as free labor.  
Handiwork is the work of a whole man.  
Truth can explode a bomb every morning.  
Ideals are like cats; they have nine lives.  
Many who call for peace have killed peace.  
Love is the blossom of life, freedom is the root.

Washington has been dead thousands of years.

The best of governments is but benevolent murder.

Lincoln's birthday sees Lincoln's ideals forgotten.

The measure of a man's greatness is his individuality.

Watered stock dampens the mad hopes of the workers.

Rockefeller is guarded by detectives. Where's his God?

Anarchism is the science of minding solely your own business.

A cause is not to be judged by the frailties of its advocates.

Those who are unwilling to trust freedom cannot be trusted.

The world was not made for man; but man is remaking the world.

Those who begin by hating everything will end by hating themselves.

## FREE SOCIETY

The "get-rich-quick" men are being arrested; that is the poorer ones.

The double standard of morals proves that there is no standard at all.

Ethical culture is only another name for the worship of fashion in conduct.

The strike commission has not struck anything, nor even committed itself.

A full dinner pail does not make a full life any more than a full water pail does.

Philosophy is the tribute that understanding pays to mere word juggling and shifting.

Rockefeller has protested against trust legislation; his protest failing, he will pay for protection.

The civil war in Morocco seems a very uncivil affair, but of course war is not assassination at all, you know.

Several capitalists are Baptists. This perhaps accounts for the extensive watering of the stocks which they possess.

The strike in Holland is at an end, but not the discontent, or the growing knowledge which results at last in freedom.

Mark Hanna introduced a bill in the Senate providing for the pensioning of ex-slaves; only Negro slaves were referred to.

When, as in Spain lately, men must riot in order to prove that they need bread, nothing but a formidable show of arms will keep the "peace."

The pessimism of Russian Literature seems an inexplicable matter to many literary critics. An escaped Siberian exile might enlighten them.

The greatest of wisdom is first to learn how humanity was enslaved and then to learn how its chains may be most quickly and thoroughly broken.

It is on record now that Spain finally conceded every demand of the American government, and that McKinley suppressed the facts to declare war. Noble McKinley.

Another Chinese uprising is feared. What, with all the good German, English, French and American Christians among them, the Chinese still doubt civilization?

It is openly and generally charged that the anti-trust laws passed in this session of Congress are mere subterfuges to delude the people. Other laws delude without subterfuge.

State Socialism is a Socialism with a robber, the State, at the head of affairs; a people that can only be social under the shadow of the club of government has its Socialism yet to learn.

Education today is very much in the nature of a sick man's efforts to make his fellow beings well and hearty. Sweating under the heavy burden of exploitation, man is instructed in the poor-arts of life.

The ideals of Anarchism have met every criticism but this; that they are too high, too noble for men today. This admission that government is low and ignoble is more than we could have hoped for from our masters.

The fact that a man cherishes an ideal,

the fact that even he will die for that ideal, furnishes no proof that he lives for it or will live for it; nor is it a wonder that those who have been educated as slaves find their minds outrunning their feet in escaping from slavery.

AMERICUS.

## By the Wayside.

"Right or wrong, we will stick to the theory of economic determinism," said the editor of *The International Socialist Review*, recently, and now the editor of *The Comrade*, another "scientist," retorts: "We do not believe in the old fatalistic cry that Socialism is inevitable as a result of economic development." Thus one "scientific" proposition after another tumbles down, and the faith in State Socialism takes its place.

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Comrade John Most, having read Zöllner's book against "Vivisection," retorts: "The man seems to be a friend of animals, and pictures with a heart-rending pen the professorial cruelties displayed with animals in their very often superfluous 'studies.' But what is the matter with the vivisection perpetuated upon men! Here I do not think of the operations which were sometime ago proposed for 'traitors' by the *Kreuzzeitung*, and which are actually practised in China; no! I have only those procedures before my vision thru which innumerable men and children, confined alive in the mines, factories, etc., etc., are slowly tortured to death, in order that the trusts may swell until they—well, until they *burst*. To say nothing of the doings of the black dung-beetles, who vivisection the brains until nothing but religious pap is left and the 'Lord of all Creation' is transformed into a monster."

\* \* \*

Because the workers had elected the mayor in San Francisco over a year ago, one from their own ranks, some journals of organized labor fell into hysterical spasms of joy, predicting that the millenium would be inaugurated at the metropolis of the Pacific coast. But power corrupts, and all their hopes have been frustrated. The office transformed "the honest musician" into a cunning politician, an "expensive luxury," who "has used the labor movement and his office primarily to bring an era of unexampled prosperity for all the masculine Schmitz's who are in town," as *The Star* of San Francisco laments. Try another one, boys, until you learn that not corrupt officials but government and the wage system must be removed.

INTERLOPER.

— o —

## At the Chicago Philosophical Society.

In spite of the snow-storm quite an audience had gathered last Sunday to hear Comrade Lucy E. Parsons' discourse on "The Struggle for Liberty." The savage was a free man, according to the speaker, who had only to contend with nature; but with his mental development he began to fear destructive natural phenomena, and not being able to understand the forces of nature, gods were created in his mind. Thus authority was established, and the man of today had to struggle against tyranny and superstition. Millions and millions of men were slaughtered in every century, not for the purpose of uplifting mankind, but for



the sake of conquest or to impose a superstitious belief upon people. Christianity had given the slaves some hope for a better life—after death, yet Christianity had but little mitigated the condition of slavery. The reformation was a step toward religious freedom, the French Revolution a step toward political liberty, and since political liberty had been proven a failure even in a republic, the present struggle was to achieve economic freedom by abolishing government. But the reform movement needed a revival, as the present reform movement was not revolutionary, but consisted of kid-glove Anarchists and philosophers, who had, so to say, killed the revolutionary spirit.

The reflection upon the present Anarchist movement gave those present an ample opportunity for criticism. It was admitted that a revival was necessary in the movement, for many of the so-called revolutionists had still to learn that Anarchism also meant a reformation of the individual and not only of conditions. The latter change could not be achieved unless the individual was ready to defy governmental and religious tyranny and to apply the ideal of freedom in his home and among associates. On the surface it would appear that the movement was not as fervid as in the past, but the ideas had broadened and permeated current literature to such an extent that any book of merit freely expounds the Anarchist ideal. If it was so that of the thousands of revolutionary Anarchists only a few philosophers had remained in the movement it was casting reflections upon the "revolutionists," showing that only the "philosophers" had remained active. And why, it was asked a critic, that the revolutionary element unfolds so little activity as not being able even to counteract the activity of a few "philosophers"?

In conclusion Comrade Parsons first repeated that she believed the philosophers had killed the revolutionary spirit in the movement, but after a few moments she contradicted her belief by stating "that the revolutionary Anarchists had crawled into their holes since 1887."

Sunday, Feb. 22, Mrs. Warren Springer will speak on "The New Way," and it will certainly be interesting to hear what a rich woman has to say on the social question.

#### A Query.

Can there ever be a revolution without leaders? In other words, will there ever be a time when the masses shall become intelligent enough to understand the philosophy of Anarchism and act accordingly without leaders? I, with my poor judgment, think that the answer will always be leaders; but at the same time I recognize that leaders, as such, always influence their fellow men, which usually results in directorship and authority.

S. S. RICH.

#### REPLY.

At all depends what is meant by revolution, and leaders. In the conflict between the British and Americans Geo. Washington was the leader of the war; but the turn of the revolution was influenced by such men as Thomas Paine and others. The same can be observed in the history of the French Revolution, during which the progressive element pushed the populace forward by speech and pen, while the chosen leaders vested with power always tried to check the demands of the revolutionists. The failure of the Paris Commune dates from the day

when the people chose a body of men to conduct the affairs of the Commune.

The same phenomena can also be observed in all political parties and labor organizations. The leaders will always oppose the progressive element, fearing that the radical demands will jeopardize both their positions and the movement. Consequently leaders become a stumbling-block to progress only when they are given executive power and the affairs of the people are entrusted to them. When the intelligent people realize this, leaders and governors are doomed.

What turn the coming conflict is going to take nobody can foretell. But the more we succeed in spreading our ideas, the more successful the revolution will be.

A. I.

#### Here and There.

Comrade G. Severino writes from Federal, Pa.: "On the 13th of January our friend, Peter Costelli, was killed in a mine accident. The cause of the accident was neglect of the safety of the workers. There was an inquest the next day to establish the responsibility for the accident, but the coroner's jury and the mine inspector showed themselves very blind. Well, we must come to the conclusion that some gold dust has been flying in the air, and obscured their vision. The dead man leaves behind old parents who are without support. The case has been placed before a lawyer, but he says that he can do nothing in behalf of the parents. Such is the protection granted to laborers by law."

Comrade F. Domela Nieuwenhuis, editor of the *Free Socialist*, writes us that the Anarchist movement in Holland is very lively. There are now three weeklies and one semi-weekly periodical in that little country, and some others which sympathize with the Anarchist ideal. Comrade Nieuwenhuis is of the opinion that the Anarchist movement at present is most active in Holland and Spain.

In England the number of the unemployed is growing daily. In London thousands are parading the streets begging for work or bread, and the government is absolutely indifferent to the sufferings of these unfortunate, emusculated human beings. But nothing else can be expected so long as the workers patiently endure starvation.

#### Literature.

THE NATURAL MAN. By J. W. Lloyd. Benedict Prieth, Newark, N. J. Cloth, price, \$1.

A story, a philosophy of life; a theory of diet, and a religion in one—such is the contents of this interesting book. Its author, who is imbued with Anarchistic ideals, has an enthusiasm for the natural life, and creates a character which interests us by its daring, freshness, and manner of existence.

A man who is neither rich nor poor makes himself a home among the rocks and trees of a wilderness near a town, and there, half naked, lives with birds, dogs, snakes, cattle, and his horse; engaging himself in primitive industries, and gaining his living partly from gathering fruits and nuts, and partly by killing small game with bow and arrows.

He is a poet too: in fact he seems to care more for poetry than for many things which the world deems of first importance in the economy of life.

Our hero is visited by an editor for whom he occasionally writes, and two young women accompany that worthy; to be delighted of course by the primitive menage, with its neatness and touches of barbaric splendor. Nor are they at all shocked by the brown nakedness of the wild poet, who goes about stripped to the waist; but are wholly charmed. All listen intently as he gives an account of the impulse which possesses him and lays before them his objections to vegetarianism, the principle of his refined pantheism, and a conception of the uses of life. All are edified, if not convinced; and indeed anyone properly constituted, that is with a love of individuality and a passion for liberty, would be edified by following it all in the book.

I, however, do not find Mr. Lloyd altogether convincing in his thoughts about diet; and what he tells the reader about his new pantheism seems to me to stand sadly in need of justification. Pantheism, in any of its many forms seems to lack just the juice necessary to give anyone an appetite for it; that is, it seems to lack the principle of recognizing differences in things—differences with respect to truth and error, good and bad, etc., and furnishes no basis for a life of energy, ideals, resistance, or even love. Pantheism, as Bruno and Spinoza left it, seems the aridist and most lacking in color of all faiths.

But our author does not insist either that we shall eat meat, or accept his religion, "but only that you should fearlessly and gladly live your own life"; the life of freedom.

When a man takes an attitude like this we can all grasp his hand and then listen to his tale: and so it may be said at the end that this pretty book with its illuminated title page, deckle edges, containing an interesting tale, and a tender and serious message, is well worth reading.

W. F. B.

#### LETTER-BOX.

S. T. B.—Thanks for copies of Tucker's *Liberty*. It is now on our exchange list.

W. D., City.—When the "editor" is manager, compositor, etc., etc., there is very little time left for him to "write more extensively on current events."

B. W. R., New York.—The paper is mailed regularly on Thursday or Friday, and it ought to reach you on Monday or Tuesday. Remonstrate at your post office.

H. C. R. Bennington, Kan.—We are not aware of any arrangements being made for a conference of comrades at the St. Louis Exposition; but it is an idea worth considering.

J. P. M., Columbus, O.—Your article contains some interesting suggestions in support of Comrade James' theory; but we think enough has been said regarding the Czolgosz controversy.

Jack Oliver. It is pertinent to tell you that you have abandoned the discussion of free love and are raising an entirely new issue, viz., that of invasion. One thing at a time. Free love has been vindicated.

International Propaganda Group, New York.—We are always pleased to publish meeting announcements; but your letter came too late for insertion last week. Bear in mind that our forms are sent to the press on Wednesday morning, and all matters intended for publication should reach here Tuesday at the latest.

Leroy Berrier.—You have wholly missed the point of the review, which was that, true or false, your ideas ought to have been presented with amplitude of demonstration (your work is a text book) instead of with so much ipse dixitism. In matters of so great importance, and about which there is so much controversy, dogma should be avoided. The moon may be made of green cheese, but only evidence can make us believe it.



## A Vindication of Anarchism.

## IV (continued.)

A certain difficulty about tracing the depression of civilization by serfdom arises from common prepossession that at the dissolution of the Western Roman Empire in the fifth century, civilization was already as much depressed as it could be. This, however, was by no means the case. The great Roman cities were still in a tolerably flourishing condition. The great Roman estates still preserved the magnificence and hospitality of Roman aristocratic life in the country. (See the pictures given by Sidonius in Hodgkin's "Italy and her Invaders.") The Church still possessed a fair share of ancient learning; and, as proved by the writings of Boetius, this was not confined to ecclesiastics. The poor class of rustic freemen had not all sunk into serfdom. This institution enormously increased during the eighth and ninth centuries, when Europe was ravaged from all sides by the Saracens, the Scandinavians, and the Hungarians; and when the feudal system, sown by the emperors, sprang full blown from the weakness of general or royal, as compared with that of local aristocratic government. (Hallam's "Middle Ages" traces the process.) Knowledge, except among the Culdees, appears to have reached its lowest point in the seventh century. (Ib.) Allodial land was mostly made feudal about the time of Charles Martel, in the eighth. The barons fortified themselves and attained the acme of their independent tyranny in the ninth. Thogiving exact dates to great changes is impossible, it must have been about then that the serf system reached its highest development. The darkest year in European history was, beyond all question 1000 A. D., when universal expectation of the Last Day had caused even agriculture to be neglected, so that famine and pestilence closed the scene. For most lurid pictures of these horrors, as well as ample corroboration of the above statements, consult Michelet's "History of France." From the beginning of the eleventh century, when citizen life began encroaching on serfdom, improvement, fitfully seen before among the Culdees and at the court of the Frankish emperors who patronized them, becomes reasonably steady; and after the Black Death it is rapid. Maitland, in his book on the Dark Ages, has shown that they possessed more civilization than has been commonly supposed. But the great intellectual advance is well known to have followed the general discontinuance of serf tenures in the fourteenth century. Between this period and the Reformation, it is Hallam's opinion that the real wages of labor, the chief measure of proletarian welfare, were higher than they have commonly been since. The same view is cautiously hinted by Froude in his "History of England," and maintained by Cobbett, in his so-called history of the Reformation, with absurd exaggeration, but not without very considerable statistical grounds. The improvement from country to country keeps very even pace with the decline of serfdom. Till after the Reformation, it was always most pronounced in Spain, where a general permanent crusade made every peasant a warrior too bold to be oppressed. Later, but in a very striking manner, it appears among the Flemings, the

Italians, and the Germans of those States where, as in Flanders and Italy, the nobles had been humbled by the cities. In England there is little sign of it before the Black Death; and France, where despite ineffectual decrees, the institution lingered longer, was still more backward. In one respect alone (the arts connected with religion) do we everywhere find a sensible progress before serfdom began to decline; and that progress was mainly in the cities, where serfdom did not exist. Altho medieval serfdom furnishes much the largest and most important example, similar systems have, as previously stated, prevailed in various countries; and what we know about them, tho it may hardly afford sufficient basis for a general induction, gives very similar impressions. The helots were serfs; and Sparta, whose institutions alone were based on helotage, was the most backward State in ancient Greece. See all the accounts of it in Grote's great work; and Macaulay's review of Mitford may also be consulted.

Unlike chattel slavery, the caste system is compatible with great longevity in a civilization founded on it.\* But its effects are terribly depressing. Caste prepared the way for slavery in Egypt, and it appears to be doing the same in India.† The manners in which it operates to impede the normal advance of mankind are not very difficult subjects for the student. The natural division of labor, so highly praised by economists, springs from, and in turn reacts upon, the instinct of saving labor. "Men seek to satisfy their desires with the least exertion," is the fundamental economic maxim; and it is a manifest truth, because it only translates into subjective phraseology the mechanical law that motion follows the line of least resistance. Corn is grown in our Middle States and champagne is made in France, because these products can be obtained each from its own country with less labor than can another. Yet attempts might be made at producing champagne in America or growing corn to export in France, but that experience teaches it is more profitable to import what does not suit the climate and other conditions than to raise it.‡ A dis-

\* Slavery continued to be the curse of Egypt long after her old institutions were gone; but the new ones founded on it have proved equally perishable.

† It is among the open secrets that the African slave trade is increasing. Tho it began in the demand for slaves made by the American colonies, the domestic branch, as with most other trades, is much larger than the foreign. On this, abolition has had no effect. The slaves, captured in the interior by parties of Arab adventurers from Egypt, Zanzibar, and other countries on the coasts, are first employed in carrying thither ivory, which the same Arabs obtain by shooting elephants. A large number perishes en route. Many more are easily sold to farmers in the coast countries, where slavery exists tho the trade in slaves is ineffectually prohibited. The surplus are shipped, with more or less risk from the patrol, across those narrow seas which separate Africa from Arabia and Madagascar. The home market in Arabia has long been overstocked, and accordingly a great many Negro slaves are sold from thence to further eastern countries, principally Persia. Now, however, Persia has more than she needs, and has begun sending them on into India, to the embarrassment of the English, who never took measures to procure the abolition of slavery in that country, where it existed only on a small scale.

‡ This was recognized by thinkers as long ago as Virgil's time

Nonne vides, croceos ut Tmolus odores,  
India mittit ebur, molles sua thura Sabæi;

torted acquaintance with these truths underlies the fallacy of protection—because something can possibly be raised at home, therefore, the protectionist reasons, we save expenses by producing it ourselves, and if the troublesome fact is that we may import cheaper, then the advantage of home production must be secured—by imposing a tax on foreign goods! In somewhat similar fashion the legislators of caste had no doubt a dim perception that division of labor pays; which benefit they sought to secure by dividing employments artificially. But like other artificial parodies of those things which come naturally, if good at all, the system produces effects widely different from those on whose account it might seem to be commendable. Because no Hindoo will do work which is not included in his hereditary trade, the difficulty of getting anything considerable done is enormous. While this entails a loss upon the employer, it puts nothing into the pockets of the proletaires. New industries are impracticable; old are overstocked. Wages are actually reduced to the minimum not only at which laborers will live and reproduce but at which they can. A few branches of technical skill reach, indeed, marvelous perfection; but it is a stereotyped perfection, achieved long ago; and there is no general improvement.

Usury, according to a previous generalization, attains its devouring maximum amidst universal stagnation. At the same time, the lowness of wages allows free scope to exactions by the owners of land, which, as before shown, are widely different from economic ("farmer's") rent. The extreme poverty of the people puts rebellion out of their power; for to cease working is to perish. Worst of all, the system, wherever it appears, is bound up with superstition. The real aim of caste legislation in India was very evidently to restrict amalgamation of races; and this was probably also the case in Egypt. But the prejudices of the lower race as well as the upper, favor such restraints, which readily work into one texture with the ritual of race religion. A recent very intelligent traveler (Julian Hawthorne, in the *Cosmopolitan*) lays the last great Indian famine, which it was the purpose of his journey to see, upon the high usury of India; and the leech-like bite of usury he attributes to the expenses of caste. Earlier writers, familiar with Indian affairs, so far sustain this remarkable view as to say that it is chiefly financial famines which desolate the very country whither, since the days of the Roman Empire, money has been constantly flowing from Europe, but whence it never returns. Certainly the famines should not be attributed to a peculiarity of the agricultural method, as by Macaulay, (essay on Lord Clive's biography\*); for the first great

At Chalybes nudiferum, viroaque Pontus  
Castorea, Eliadum palmas Epirus equarum?  
Continuo has leges, aeternaque foedera, certis  
Imposit natura locis, quo tempore primum  
Denecal vacuum lapides jactavit in orbem,  
Unde homines nati, durum genus.

\* "Georgica," I, 56-63.

The cause he assigns is that every family lives directly on the produce of its own garden patch, so that a common failure of the principal crop means starvation. But why have the Hindoos so little exchange? Want of currency partly explains this. Want of currency in that very country which always imports and never exports money, must be due to hoarding. Hoard-



ne recorded was in the reign of Aurungzebe, at which time India had possessed its present civilization for three thousand years; not upon a peculiarity of English rule; for the English had no power in India until after the death of Aurungzebe. But as a last result of Indian usury kept up by caste, "financial famine" is at least conceivable. And here we seem to reach the gate beyond which there is no hope—the caste system continues to oppress India because the people of India like caste.\* Against this beetling crag in the way of human progress, Buddhism, Mahometanism, Parseism, Christianity, and Secularism, have hurled themselves, perhaps not without some visible effect, but certainly as yet without success. The subject possesses a peculiarly serious interest for us, because in an important part of our own country, conditions very similar to those which produced the caste systems of India and Egypt, appear to be creating something by no means unlike it. Because the whites, and to a less extent the Negros, have a prejudice against miscegenation, the two races, inhabiting the same country, must be separated by artificial barriers. Unlimited association, even to the point of concubinage, may, it should be observed, be practised with little or no censure, provided the pride of the white is gratified by ability to regard the Negro with whom he is so very familiar as a servant, while that of the Negro is not mortified by exaltation of his fellow servant into something socially more distinguished. But association suggesting equality (it is difficult in the chief seat of amalgamation to consider such things with perfect gravity) must be barred by positive law or stringent etiquette. There must be separate schools, conveyances, churches! cemeteries! taverns, drinking shops; and occupations suitable for the white must be held unfit for the Negro. The ridiculous vanity which underlies all this, goes further; and the simple distinction of white and black ramifies into finer lines between mulatto and quadroon, nay between "free nigger" or descendent of "free nigger" and freedman or descendent of slaves. It was necessary to enlarge on this for the purpose of showing that caste, tho a curse imposed on a nation by its own folly, has the nature of a system established

ing was practised by the native princes as a political and military resort; but it is certainly encouraged by high usury, and high usury by the expenses which religious usages, bound up with the caste system, impose upon a very poor population. Of course, Indian usury is not at all "legitimate business." It is not expected that liens will be paid off but that they will become permanent. Thus the bulk of the people are reduced to a sort of peonage, as in Mexico.

\* Numerous misapprehensions about the castes are common here. The code of Menu only recognizes four of these social ranks and two of them are practically extinct. Thus the system which makes every trade a caste, is modern. It has grown out of the instincts of the people. Neither is there, as commonly supposed, any absolute prohibition against intermarriage between castes or change of occupation: on the contrary, the laws provide for both; and mixed castes are numerous; but all such processes are hampered by ceremonies and costs. That the people are attached to the system is proved, not merely by the fact that only a minority ever adopted Mahometanism or Christianity; but that caste manages in a great degree to perpetuate itself even among natives professing other creeds than the Brahminical. Consult for very full and concise details, Monier Williams, "Hinduism," also Encyclopedia Britannica, article "Caste."

by authority; and is in no way connected with any aversion which the races as individuals may feel for one another; nor dependent on how rare or common such aversion actually is.

The authority exercised over the minds of posterity by a venerated individual has its great example in China. As even adopting Mahometanism, Christianity or agnosticism, scarcely avails to liberate a Hindoo from the fetters of caste; so, tho the majority of Chinese are Buddhists and a considerable minority Taoists, religions despised by the true disciples of Confucius; tho a foreign dynasty occupies the throne, and a sanguinary tyranny most alien to the mild philosophy of the native sage has been introduced by the Tartar conquerors into almost every part of their administration; yet the Chinese etiquette, ceremonial, worship, education, jurisprudence, established by Confucius, are objects of universal regard; and travelers tell us that the existing civilization must be torn up by the roots before his people come to think that there can be any real improvement on his models.\* The effect of this personal idolatry in depressing Chinese intelligence has been remarked by every writer. The Chinese were once a most original people; for they have anticipated almost all our inventions. But they perfect nothing; and for centuries they have invented nothing. It is difficult to teach a Chinaman a new art, because he never asks the purpose of anything; but nothing is easier for him than to copy a new model, because copying with docile accuracy is what he has always been used to do. The result of this dependence upon other people's brains is that the Chinese, having long since outgrown the capacities of their ancient arts, are in a state of true decline. They are growing poorer, large portions of the country are relapsing into wilderness, defense against foreign invasion appears no longer practicable; but bad as all this is, their situation might be worse; for the one hope that Chinese civilization may escape the fate of Egyptian or Roman is in Chinamen's being cured of that inordinate national conceit which makes them regard even those foreign arts to whose value they cannot be quite insensible, as the mere lucky hits of barbarians who were never taught fundamental principles. On a smaller scale and to a lesser extent, it would be easy to find endless examples of a like sequence in causes and effects. Aristotle, during a great part of the Middle Ages, was almost the Confucius of Europe; and the progress of Europe since then measures the extent to which his influence has declined, altho he was perhaps the greatest, surely, to adopt a favorite anachronism of Grote's, the most Baconian among all the ancient sages. What Aristotle was to philosophy, Galen was to medicine, till the advance of inductive science affected this most valuable of all the arts. That these and other great men have had the ill-luck to be immortalized very largely by their mistakes, is a circumstance often described as remarkable, but in fact perfectly natural. A great man's authority is not needed to

\* For concise views of Confucius' influence, see the Encyclopedia Britannica, article "China, and the volume "Confucianism and Taoism," in "Non-Christian Religion" series.

perpetuate his discoveries. They stand on their own footing, for after ages as they did for him. It is only his errors which those who submit to the authority must cite him for; and accordingly such worshippers are the worst tributaries to his memory. It is evident, merely civic Anarchy cannot correct evils like these. I refer to them because the capital impediment with which Anarchism has to contend is the disposition of mankind to go by authority; and because their effects are witnesses that authority is a malign influence, which never hinders man from going wrong and always hinders him from going right.

It is quite a commonplace that religious authority is unfavorable to original thinking in general, but particularly to physical researches, and therefore to progress, which has been conditioned principally by increase in knowledge of natural law. The reasons usually given—as that religion is founded on faith, while the first step towards attaining knowledge is doubt—are, however, almost too off-hand and *a priori* to be satisfactory. Faith has reference chiefly if not wholly to matters admitted outside the sphere within which knowledge can be attained. Why, then, should it quarrel with doubt in another sphere? The State religion of Rome under the pagan emperors was a political institution having very little to do with faith. Yet it persecuted the original thought of that time (Christianity) with cruelty which, tho usually exaggerated, has never been actually surpassed except by Christian bigots; and times were then very unfavorable to physical curiosity,—nowhere more so than among the Christians. Against some religions are clearly less averse to science than others; and those which answer this description, as Buddhism and Taoism are by no means always the least dogmatical or superstitious.

C. L. JAMES.

(To be continued.)

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#### Clippings.

No woman can be "ruined" by a man; public opinion does the ruining.

Many of the greatest man of history were born out of wedlock. Are we then to conclude that nature is an Anarchist?—*Ironicus, in Lucifer.*

There seems to me to be a painful inability in our city churches to deal with the problem of churching the toiling masses. The Christian church, however, has the power and authority to secure legislation, and we should have such laws upon our statute books as would compel the laboring men and their women to attend God's services on Sunday. Without a compulsory attendance law our churches will continue to dwindle in membership, and therefore I ask, if it not be high time our Christian soldiers acted.—*Rev. Eugene B. Willard, of Boston.*

Good. Let us have legislation of this kind by all means. But do not let us be surprised if the saloon-keepers (who are also quite influential with legislatures) come along and demand a law which makes it imperative for laboring men and their wives to attend Bacchus services once a week. And then a few more such laws and no further legislation will be required to send the entire laboring class to lunatic asylums and jails, which are already comfortably filled, thanks to the deluge of fool laws with which this country is blessed.—*The Whim.*

### 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.  
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CHICAGO—T. Appel, 1228 Milwaukee Av.  
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COLUMBUS, Ohio—H. M. Lyndall, 416 E. Mound St.  
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NEW YORK—A. Lopatiner, 135 Monroe St.  
PHILADELPHIA—Natasha Notkin, 242 N. Second St.

### RECEIPTS.

"Bohemians," \$6. Dinowitz, \$1.50.  
Johannsen, \$1.25. Kessler, I. M. L. P. Club, Milburn, Broadbent, Engley, Fehlberg Merxergaard, Clark, each \$1.  
Carra, Gabler, Dolincy, Dvorak, Codesh, each, 50c.

### FOR PHILADELPHIA.

The Sixth Annual Russian Tea Party, with concert and ball, will take place Thursday, March 5, 7:30, at Pennsylvania Hall, 8th and Christian Sts. Mrs. Kovitch, Miss McGuckin, and other talents will participate in entertaining the audience. Dancing till 3 a. m. Tickets, 25 cents.

### 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.

### 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 Sunday evening at 74 Adams St., 8 p. m. sharp. Free admission. All strangers are invited to take part in the discussions. Feb. 22, Mrs. M. Warren Springer will speak on "The New Way."

The Progressive Club meets every Friday evening at 331 Walnut St., for the purpose of promoting the propaganda and good fellowship.

The Workmen's Educational Club meets at 278 Blue Island Ave., 8 p. m. Saturday, Feb. 21, M. Kaplan speaks on "State Socialism."

CLEVELAND.—Liberty Association meets every Sunday, excepting the first Sunday of the month, in Forester's Hall, 237 Champlain St. at 2:30 p. m. Free discussion.

NEW YORK.—The Radical Reading Room, 180 Forsyth St. Meeting every Sunday at 3 p. m. Lectures and free discussions. Every Thursday evening L. Rosenzweig gives lessons in "Physics." Feb. 22, C. Cooper speaks on "God." March 1, Chas. B. Cooper speaks on "Egoism and Altruism."

Feb. 27, Friday evening, the Bauern Ball of the Radical Reading Room will take place at Lenox's Assembly Rooms, 252 Second St. Tickets, including hat checks, 25 cents.

### BOOK LIST.

#### ALL ORDERS FOR THE FOLLOWING BOOKS

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— BY —

C. L. JAMES.

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