



### "Anarchism".

'Tis not when I am here,  
In these homeless homes,  
Where sin and shame and disease  
And foul death comes;

'Tis not when heart and brain  
Would be still and forget  
Men and women and children  
Dragged down to the pit.

But when I hear them declaiming  
Of "liberty," "order" and "law,"  
The husk-hearted gentleman  
And the mud-hearted bourgeois,

That a sombre, hateful desire  
Burns up slow in my breast,  
To wreck the great, guilty temple,  
And give us rest.

—Francis W. L. Adams.

### By the Wayside.

While the poor in Germany are evicted from the houses on account of their inability to satisfy the avarice of landlords, the Prussian diet appropriated \$1,273,300 for the erection of a palace for the emperor, who has never earned a penny in his life. But such is the protection governments accord the weak against the strong.

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Writing on the subject of the army canteen in the *New York Journal*, a soldier points out that the abolition of the canteen has had just the opposite effect from what was expected. Instead of lessening drunkenness it has increased the drinking habit. It demoralized the soldiers in general. The editor coincides with the soldier's statements, frankly admitting that restraint does not restrain, that habits cannot be cured by force. Thus, the editors of capitalistic papers are unconsciously drifting into the Anarchist position—helping our cause along.

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"Detectives who were following his every footstep were surprised," says a Chicago daily in speaking of John Turner. "Instead of hearing the advocacy of bomb-throwing, they were treated to one of the most profound philosophical lectures they had ever listened to." But the *Chronicle*, the professional blackguard of labor, was not at all pleased by Turner's profundness. The paper had him interviewed as to his opinion on murder, the occasional killing of a scab, and the reply put the editor into a fit of madness. "I do not know what you mean by murder," said Turner. "If you mean the killing of another man, why, that is only doing on a small scale what your government does on a large scale. Your government murders foreigners by thousands in war. You are taught this is justifiable, even noble. It is perfectly

natural, therefore, that you should go forth and do in little what your established government does so largely and so thoroughly. Would Anarchists have punished Louis Pesant? No; certainly not. You say he murdered a woman for money. He was but the victim of those social conditions against which we are arrayed. If there had been no laws pandering the rich and grinding the poor, Pesant would not have been found killing a woman for money. Government murdered him at last, and so set the example, projected a new lesson in killing for the individual. It is certainly deplorable when workingmen kill each other in the fight for bread, but it is only the doing in miniature, as I said before, what your government does on a large scale every day."

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Well-meaning and liberal-minded Socialists often charge us with unfairness and misrepresentation when we claim that they are authoritarians, believing in government *per se*. "We only intend to capture the government," they tell us, "for the purpose of overthrowing capitalism, after which there is no need for government." Poor, deluded souls! Read your own party organ, *The Worker*, and you may be set right. In commenting upon a pamphlet entitled "Political Presidents and Socialists," by Celia B. Whitehead, who contends that "the presidential office is incompatible with and antagonistic to democracy," the editor says, among other things: "With the Jeffersonian idea of government—the idea of decentralization and reduction of the authority of public officials to the minimum, which is based on the idea that government is a 'necessary evil' and a source of danger to liberty—we have no sympathy." He frankly concedes, as the author of the pamphlet has pointed out, that the president of the United States has a far greater power than the British king, a power which, if ill used, "can do great harm," and he desires that this power be curtailed in several directions by a Socialist congress, but in no wise would he favor a "reduction of the authority of public officials to the minimum"—a democracy which has "long since become antiquated and reactionary." Contemplate a Socialist republic, the government controlling all the means of production and distribution, officialdom in full blast, and see whether you would find courage to oppose corrupted and tyrannical officials in power.

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The editor of the *Brewer's Journal* seems to have been in a trance for the last twenty years or so. He tells his readers of the significance of the first of May, the only labor day which has not been "bestowed by the good graces of

the powers that be, but a day conquered after severe skirmishes, a day which the proletarians celebrate, if the day does not fall on a Sunday, by laying down their tools, by creating a holiday for labor's hosts, which they defend against all attacks and aggressions from the master class." In two long columns the workers are made to believe that the May Labor Day stands out as an accomplished achievement and is universally celebrated by the toilers as "a feast at which the luminous aims of the working class movement, the toiler's hopes and aspirations, their longing for a better earth, and their determination to accomplish their aims, are manifested in sounds of joy, of enthusiasm, of merry hopes." And the uninitiated reader is lead to believe that such merry-making and revolutionary attitude was inspired and kept aflame by the Socialists, alias ballot box Socialist parties.

I am not given to look on everybody with suspicion because he disagrees with my views, nor do I assume that the Socialists are all dishonest merely because they cannot see that their methods of propaganda and tactics involve the doom of the labor movement. But the above distortion of the history of the "First of May Day" is a deliberate misrepresentation of facts, the audacity and effrontery of which are worthy of a professional politician only.

The idea of conquering the first of May as an international labor day, a day on which the workers of the so-called civilized world were to lay down their tools, emanated from this country. In 1880 the International Socialist and Trade Union Congress in Paris, France, passed a resolution demanding the eight-hour workday, and also decided that the first of May should be celebrated in all countries as a demonstration for the revolutionary demands of the workers. The idea spread like wildfire all over Europe, and the workers enthusiastically got ready for their holiday, encouraged more or less by the Socialist press, which saw in this movement a splendid field for propaganda.

And when the first of May came it was indeed an imposing affair—a demonstration which made tyranny tremble, and awakened the dormant slaves all over Europe. In London almost half a million toilers gathered in Hyde Park, all full of enthusiasm and hopes. On the continent the government concentrated the troops in the manufacturing places of any importance, ready to massacre the workers. In Germany even the reserves were called out, and the railway workers and other government employees were notified that they would jeopardize their employment if they participated in a public demonstration. In Austria and Italy there



was bloodshed, and in Spain all labor leaders were arrested prior to the first of May. In Vienna and Paris the troops had been concentrated in the principal streets and parks. In short, both tyrants and exploiters thought the day of reckoning was approaching and acted accordingly. But in spite of these military preparations and prohibitions of assemblage the demonstrations were more or less successful, inspiring the workers with new hopes and courage.

But not only the ruling classes had been terrified by such universal awakening of the proletarians. First and foremost it were the leaders of Social Democracy in Germany who had become alarmed by the formidable strength exhibited by the workers and saw their scheme of "economical development" frustrated, or feared the revolution which they so boastfully had predicted for years; and the sound of retreat came forth from the party press. First timidly and blushing, preparing the workers' minds for such sudden change of their attitude, but as time went on they became bolder and bolder, until they had succeeded in convincing the toiler that it was not "expedient" to provoke the powers that be by laying down their tools on a working day, for that would ensue a loss of wages and cause trouble, and for these reasons the first of May should be celebrated on Sundays, altho they failed to make it clear what there was to be celebrated; and today the "workers' holiday" has been cast into oblivion as far as the Socialist parties are concerned.

"The enthusiasm of the first demonstration in Hyde Park on May 1, 1890," says Kropotkin, in speaking of the eight-hour movement, "must be fresh in the minds of many, and by this time we surely would have been in a fair way towards the realization of that demand, were it not for the political Socialists . . . who did their best to nip the movement in the bud.

"The attitude of the German Socialist politicians was most typical. They were in mortal fear lest the eight-hours' movement should become a labor movement, over which they would have no control; they hated the very idea of a general strike for the purpose of reducing the hours of labor, and they hammered into the workers' heads, 'Legal eight hours! legal eight hours!' They said, 'Only vote for us, and for those whom we shall command to you! Discipline! And then you will see. In 1891 you will have the eleven hours' day, in such a year ten hours' day, then a nine hours' day, and in 1903 you will have the eight hours' day without having all the troubles and sufferings of the strikes. This is what Engels and Liebknecht promised them and printed plainly in their paper."

Yet, in spite of these facts, the Socialists of this country shamelessly continue to pose as the initiators and promulgators of the First of May demonstration.

INTERLOPER.

War is the harvest to governments, however ruinous it may be to a nation. It serves to keep up deceitful expectations, which prevent people from looking into the abuses and defects of governments. It is that which amuses and cheats the multitude.—Thomas Paine.

### Anarchism.

Anarchism aims to establish an ideal state of society based on the "golden rule," in which all distinctions of castes and privileges are abolished, and in which each individual is expected to labor spontaneously for the welfare of himself and the community. Mutual interests and due respect for each other are the only forces deemed necessary in their social relationship, *i. e.*, each will be a law unto himself.

Admitting that such a society could not be inaugurated under the present state of affairs, its advocates are endeavoring to awaken the people to the fact that government creates disorder, and that freedom is the remedy, in which humanitarian work they are greatly handicapped by the misrepresentations of a mercenary press.

Yet, despite its defamations, the scales are gradually falling off the eyes of the intelligent people, who are beginning to recognize the merits of a society which has only the welfare of mankind at heart; and it is only a question of time when the multitude will "evolute" into the full light of reason and justice.

In property as such, Anarchism sees the greatest source of evil, strife and corruption. All governments protect individuals and corporations in the unlimited accumulation of property at the expense of the mass of the toilers, thus fostering greed and avarice and arousing ambitions which lead to wars for personal and national aggrandizement, regardless of the misery it entails upon the people. Recognizing the evil of unrestrained accumulation and monopolization of wealth, as exemplified in the constantly increasing demoralization of society as at present instituted, Anarchism repudiates property in land and natural resources, as well as ownership of the means of production, *i. e.*, such as are not required for the needs and comforts of the individual. In this sense, Proudhon, the founder of Anarchism, declared that "property is robbery."

A person can occupy only one house, can sleep only in one bed, etc., etc., hence in a free society there is no incentive to accumulate things and withhold them from others. And with the incentive gone, temptation disappears, and with it nine-tenths of all the crimes now perpetrated in civilized countries.

By holding more than any one requires for his own necessities, he robs others of what they may be in need of.

The most essential transformation, then, which society will have to undergo before the ideal state is attained, is the abolishment of all legalized property, society recognizing the right of such property as one requires for his own use. In short, monopoly must cease, and the individual be free to produce and consume as he sees fit, each performing such labor as he or she is best adapted for.

Education is the means thru which this ideal state is to be attained. Once property and its prop—government—are abolished, the temptation for wrongdoing, such as stealing, exploiting each other, etc., etc., will cease and the necessity for government terminates.

There is nothing visionary or utopian in such an ideal state of society. It is due to the fatal mistake of our forefathers, who sanctioned the unlimited accumulation of lands and chattels, and protected the holders in their possession, that strife and warfare has been the lot of man. But for this almost irretrievable

error, the very aims and objects sought for by Anarchism would have been established long ere this and be in vogue now.

There will always be different factions in the fields of science and philosophy unless some ground is discovered "upon which all branches may converge as from their common root," to paraphrase one of Herbert Spencer's *bon mots*. Yet a failure to discover such converging point would by no means be an obstacle to an ideal state of society. Science and philosophy have never alienated brothers; have never shed a drop of blood, and will give zest to life when man is free to act as he was by nature designed to do.

Philosophy, however, should not be confounded with religion, its ally in some respects. While religion in itself is generally a harmless self-deception, it has become in the hands of ambitious and unprincipled men a mighty engine of persecution and oppression. "Dressed in the livery of Heaven" it has vied with the State in drenching the earth with human gore. With sanctimonious mien it has perverted true morality until every walk of life is reeking with corruption. A comparison with heathen countries will bear me out in this. Worshipping Mammon more than God or man, religion wears its priestly robe "to serve the devil in."

A compatible alliance with the different socialistic factions would be difficult to conceive: for so long as the incentive to strife and corruption remains in the form of money and property, so long will brother be pitted against brother and faction against faction. Self-seeking will ever be the order of the day under a so-called co-operative socialistic system. Nothing but the total abolishment of governmental systems and the substitution of principles based on the precept "each for all and all for each" will establish an equilibrium of social forces that will forever insure "peace and good will to man on earth."

Socialism and Communism are regarded by some as the "stepping stones" to an ideal state, as a "half way station" between despotic and self-government. But how could Socialism, as understood now, which asks for more government, and imposes greater restrictions upon the individual in some respects, be a "half way station?" Even if it were, why stop there, seeing that it is full of snares and pitfalls of all kinds? Why not "make" for the final haven of mankind at once, not tarry on the way?

While Anarchists consider themselves subject to existing laws and customs, they would, nevertheless, consider themselves false to their principles and derelict to their duties if they relaxed their efforts to bring about the changes needed to insure a state of society based on right and justice to all, and thus terminate the carnival of crime now rampant everywhere.

Slowly but surely has been the progress of Anarchism. Its true aims and objects are beginning to illumine the mind of man. Its advance may be likened to the early dawn before the break of day. Ere long the sun of righteousness will arise in all its glory and shed its lustrous rays over the face of "mother earth," dispelling the mists of ignorance and superstition, and the noxious vapors of avarice and oppression under which humanity is suffering. Man's innate love of freedom will assert itself; the goddess of liberty will break the chain the Church and State have forged around him, and he will walk forth a free man. The comprehension by the masses of the principles of Anarchism would be synchronous with its recognition as the real savior of mankind.

H. W.



### Woman Suffragists.

A lively discussion is going on in the libertarian press in Paris between the "Women's Rightists" (called Feminists in France) and the libertarians. The former are represented mainly by Mesdames Cleyre Evelyn and Nelly Roussel, while Henry Duchmann deserves the palm on the side of the libertarians. Unfortunately the "Feminists," instead of offering a distinct and complete program of their aims and their tactics, seem to be exclusively anti-masculine in a general way. Mr. Duchmann calls this aptly "La grève des ventres," adding that such is often a favorite pastime for women at any age that precludes gallant enterprises from the opposite sex. The Feminists deplore such facts of the present regime as prostitution, women's and children's employment in factories, etc., tho without offering a remedy. They firmly believe that it is only the denied right of suffrage to women that is responsible for all woman's wrongs or shortcomings. For them there are no politically or socially outraged men.

In regard to prostitution, a libertarian sister asks them: "How in the name of common sense can one assert that the 200,000 prostitutes of Paris can find work in shops, etc., when all female occupations are so overcrowded that thousands are idle all the time in all callings?" In fact, it is from these that the prostitutes are recruited. Even if the prostitutes could all find work, would not the first tendency be, then, that all wages, including men's, would be reduced again? Evidently such common sense reasoning never troubles the minds of the average "woman suffragist." Like most "reformers," their aim is phraseology and exclamatory art. Logical thinking is not their forte nor desire, as a rule. They will reiterate about "the dignity of labor," when Duchmann brings home to them the cool fact that the occupation of a prostitute is only too often a dignified one when compared with the indignities shop and factory girls are constantly exposed to, and from more than one source. The prostitute can at least take man's "insults" without having at the same time to perform hard and repugnant labor for him to keep him in ease, etc., a double source of profit to the exploiter and the debaucher. And the ridiculousness of our fashionable "women suffragists," therefore, not to want females employed in factories when that, or prostitution, is their only and meagre chance of self-support in an industrial state such as our "Feminists" of to-day defend. "Feminism," therefore, is nothing but a middle class social fad.

In this country they make wonder of their so-called "Social Settlements" in the big cities. Outside of satisfying faddism, whom has it satisfied or elevated? In Chicago their fine lecture halls remain idle, as far as any public interest is concerned. The average tired out toiler finds more solid entertainment in his home, tho it be dirty and "unkempt"; or, may be, in a neighboring saloon, where he is freer to express his views or get his information in his own way.

As to the "idler," the very class that "Social Settlements" were founded for in the main, he has no more use for its "atmosphere" than for that of the average "doxology shops." The professionals (teachers, etc.), of course, try and defend all kinds of useless faddism. A few dirty youngsters are sent or taken occasionally to these "entertainments," but even these, if left to their choice, would prefer the street, lot or alley to play in. The children are Anarchists anyhow, rich or poor, hating any and all kind of "supervision." This is a natural trait, and I presume it is where the advocates of Anarchism get their "cue" from.

Duchmann even goes so far as to proclaim that "Feminism" represents simply the negation of the social question; for it ignores the people's fundamental rights as a whole, and it is deaf to the real social misery—that of man's exploitation by man, while the regime of capitalism as effectually closed the doors against all pacific claims for social betterment to-day.

Another libertarian sister advises the "Fem-

inists" to summon strength enough among themselves first to overcome the seemingly in-born "religiousness" (superstition) of woman, so that her mind will be free for proper humanitarian impressions.

The Feminists' gist of argument is, that only because men have always ruled the world, woman has been degraded and oppressed. How about, then, we might ask, such mighty female rulers as Cleopatra, the Catherines of Medicis and of Russia, Marie Aeresia of Austria, the two Isabellas of Spain, the "great" Elizabeth, Ann and Victoria "the good" of Great Britain, to say nothing of "Ons Wilhelminje" and others? They certainly all had the power, but why didn't they, then, emancipate their "so much oppressed" sex? Besides, are not women said to be the real rulers of the world, including the wives of rulers, ministers, etc.? Did not Eugenie of France insist on "ma petite guerre?" and didn't she get it, too? What woman, especially a spouse, did not always get what she wanted in spite of "brutal man's rule?" Isn't she the real power in all human affairs? "Cherchez la femme!" (look for the woman in this case), always cried a celebrated French judge whenever he had an important case before him. He knew human beings.

Wherever women obtained the right of suffrage in America and elsewhere hitherto, it has proved always like the case of a new toy with the child. Craving for it at first, and discarding it soon after possession.

The cardinal trouble with mankind at large has been that it did not know how to, or was too negligent in guarding its own rights. By allowing undisputed sway to man's inborn aggressive individualism, some—a coterie—of just such "individualists," knew how to take advantage of the situation and secure for themselves and their kin—by a monopoly of "individualism" (which constituted their "individualism") of all power, and therefore of all the good things of this terrestrial vermin-hatchery called the world. Try and digest that, you advocates of "unrestricted individualism," alias unrestricted exploitation! If such individualism is your "order," then chaos is order.

As to woman's sphere in society, it was and is clearly marked out for her by nature; man's assistant in everything. In the emancipation of the race her place is beside him; not separately or against him will she reach her goal. The sooner our separatists, the "Feminists," will comprehend this, the better for all concerned.

F. CAMBENSY.

### COMMENT.

Our Socialist friend is badly confused in his conception of "unrestricted individualism" or freedom of the individual, and it would be well to cure himself of indigestion by a little study. That freedom, or "unrestricted individualism," to use his terms, is not the cause of monopoly and exploitation ought to be apparent even to a Socialist; for where it takes hordes of policemen and soldiers to protect the property of the modern pirates—landlords and other equally pernicious "lords," there is neither freedom nor "unrestricted individualism" to be found. On the contrary, all the evils our friend complains of are the direct result of the recognition of monopoly in land, the belief in the necessity of government, *i. e.*, restraint. In fact, exploitation and the monopolization of the necessities of life are inconceivable without a restraining power.

Even if we admit that man is a ferocious and rapacious animal, it is nevertheless true that such qualities are only dangerous to the welfare of society when they have organized force—government—and a deluded people behind them, hence chaos and disorder. A. I.

"It is almost as difficult for a rich man to stay in the American jail as it is for him to enter Heaven.—*Montreal Star.*"

### Actions Change Conditions.

That is a fine article by "Interloper" in No. 16 of FREE SOCIETY about living up to our ideals. It is certainly unadulterated "tommyrot," this talk about waiting for a change of conditions to live up to our ideals. And of all plans where freedom seems to be forgotten, it is in the home. How on earth any one can separate the conditions in the home from the social conditions is beyond my poor comprehension.

Who is to change the conditions? Is it to come from some outside "Almighty Being," who in his benevolence will send new social conditions down to us by way of the wind or the sunshine? Does the social condition exist in the air or grow up with the flowers? Or is it possible that the conditions are made by those who compose society? And if it is made by its components—by individual man's attitude to individual man, then how may conditions be changed excepting by changing the attitude?

And to whom are we most seriously related if not to our children? Supposing we say to our children, "You must believe in freedom and grow up to be free men and women," and then in the next breath, or any other breath, force them to do something that is distasteful to them or force them to do anything at all? Since we learn the meaning of words from the actions that follow or go with them, naturally the children must learn from such actions that freedom means something that is doled out by the strong to the weak, and so they are always hoping that they will soon be "grewed up" so that they will have a chance to take freedom for themselves and dole it out to others weaker than they.

It is not merely Anarchists that need reforming along this line, but all kinds of radicals and social reformers. It is so easy to talk about reforming the world and not take a single step toward doing it, by beginning at home.

When a man drags his wife around by the hair he certainly is doing a great social wrong, for, aside from other considerations, he is perpetuating the idea that one individual has a right to own another, and do with that other as he sees fit.

Of course, many so-called radicals are not radicals at all, but are in the ranks simply because they have no standing in conventional society. By their acts and attitude they are merely hanging on to the fringe of it.

As I have heard some say, they are neither one extreme nor the other; they are in the middle ground. It is like the pendulum of the clock—when it stops in the middle you know there is something wrong with the timekeeper—some of the wheels are probably out of gear.

When people are in the middle ground all growth stops. They then stagnate, and are useful as fertilizer only. A. C. FERM.

How American sympathy went out to the evicted Irish some years ago, when as many as 3,000 families were turned out of their houses for non-payment of rent! But 60,463 families were evicted in the city of New York, Manhattan Borough, during the year 1903, without exciting special wonder. Yet where is the difference? Apparently the only difference is in the fact that New York evictions last year were about twenty times as many as in the worst year of Irish evictions. In proportion to population the depravity is much greater. Whereas the Irish evictions of the heaviest year numbered about 1 to every 1,300 of population, those of New York numbered about 1 to every 35 of population.—*The Public.*



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**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.

## NOTICE.

Ice Cream Party and Dance given by the Free Society Group on Friday, May 13, 8 p. m., at Apollo Hall, 126 Clinton St. All kinds of refreshments. Tickets, 15 cts.

Comrades, help the German propaganda by attending the performance of "The Weavers," next Saturday night, May 7, at Amsterdam Opera House, 332 W. 44th St. After the performance you can enjoy dancing.

## FOR CHICAGO.

The next entertainment of Liberty Group takes place on Saturday, May 14, 8 p. m. at Stangel's Hall, 235 Western Ave., near Van Buren St. Admission, 10 cents: Come and have a good time.

## From the Watch Tower.

Liberty is opportunity.

A free heart never despairs.

Truth is like a perpetual sunrise.

Charity is the foster mother of beggars.

What ruler would like to be ruled, I wonder.

If solidarity is a dream, happy are the sleepers.

Carnegie appreciates "heroes," being a great hero himself.

The good man needs no law, the bad man needs no law.

Anti-rent propaganda may be made Anarchist propaganda.

Beware of the man who guards his good name carefully.

If you look for the worst of men find the most suspicious man.

When two politicians denounce each other believe both of them.

## FREE SOCIETY

John Mitchell condemns violence. What, the violence of the State?

Where wealth is the measure of worth man is indeed poverty-stricken.

The voter is a man who builds paper walls to safeguard his supposed rights.

General Bell, of Colorado, is showing the world practically what law and order are.

Much that we cherish and strive to perpetuate has nothing else to recommend it but its age.

Only a king or some other fool would try to solve the social problem by shooting down the discontented.

Mayor Harrison, of Chicago, has repudiated municipal ownership. Before his election he pledged himself to the plan.

Every private effort is a protest against direction and regimentation; and voluntary collective effort is the end of the State.

Attorney General Knox claims that he rather than Hearst brought the Coal Trust up short; and demands the glory. The Coal Trust silently smiles.

Benevolent despotism, however it may originate, develops toward a maximum of despotism and a minimum of benevolence. Slaves naturally inspire contempt.

In the West there is a town of a thousand inhabitants wherein the only officer is the sheriff. Disinterested witnesses declare that there is order there. Terrible Anarchy?

The Fifty-eighth Congress has adjourned after having spent nearly a billion dollars of the money of the people for things which would be largely superfluous if we were free. Great is the State!

Social progress has in every instance resulted from the denial of authority in some form or other; therefore no one need doubt his ideals merely because they are opposed to what is established and fixed.

The worse officials are and the more imbecile and pointless legislation is, the better for the cause of liberty; therefore when "bad government" does its worst it is for Anarchists to take hope that the eyes of the people will open.

Edward of England and his Queen recently visited Ireland, and the newspapers told of the enthusiasm of the people who saw them. Did it occur to the informant that enthusiasm can be bought and paid for? The Irish have memories.

Council Bluffs, Iowa, has had a sensation. The mayor, despairing of the laws and police, took his revolver in hand recently and personally raided gambling houses. The moral of the story is: Laws and ordinances are nothing; men accomplish, and are everything.

The pinchbeck luxury of the present day rich is not what the ideals of a William Morris, for example, would give to all. Fewer the better works of art, fewer the better household utensils, simpler but more beautiful houses, tho not so elaborate; these for the future.

German government officials are bending every energy just now in the apprehension and deportation of Russian students and others who, as Socialists or what not, are actively agitating against autocracy in German soil. And meanwhile the czar's government is shooting Poles down. Oh, blood-bathed noble State!

"All industry would come to an end if men were free to work or not to work!" exclaims the startled son of precedent and custom as he listens to the arguments for liberty. And when he is shown that the eternal incentive to work, now or in the future, is not law or authority, but the desire to live, he stares, or looks foolish.

Alderman William Johnson, of Chicago, the first Socialist to sit in the city council, has been expelled from the Socialist party. The reasons given were to the effect that the alderman was acting like an ordinary politician. What do our Socialist friends expect? Politics is politics, and the old story is ever repeated.

Thomas W. Lawson, the copper and oil magnate, is preparing to fight Rockefeller, and has withdrawn from the firm which identified him with the oily John. He states that the Rockefeller gang has stolen \$92,000,000 of late and that he proposes to see the money refunded. Power to his hand; and while he is doing the work let him repent and restore, too.

There is a widespread and developing opinion abroad that the encroachments of capital, with and without the aid of government, portend a cataclysm in the near future; that is, a great struggle between capital and labor. At present the exploiting class is busy in an effort to prove that organized labor is the cause of what is impending. But the great people at large do not believe this. They know.

It is announced that Roosevelt and his friends will now make a full and fair investigation of all the charges made against post-office officials, and that the guilty will be punished without regard to place or station. Of course this could not have been done before; the President was too busy; but now, when vigorous action will help his presidential boom, Roosevelt means to do a lot. Verily, politics is an art.

AMERICUS.

## From Far and Near.

**COLORADO.**—Despotism still triumphs in the mining regions, and infamy is heaped upon infamy, yet the "free Americans" cannot be stirred from their sleep of the righteous. When Charles H. Moyer, president of the Western Federation of Labor, was brought to Denver, accompanied by a military guard, Secretary Haywood stepped into the car and shook hands with Moyer. Captain Wells immediately made a move toward Haywood to strike him. Haywood resented the unwarranted attack and knocked Wells down, whereupon Haywood was bayoneted and clubbed with muskets until he was insensible. Haywood was then arrested, charging him with "desecrating the flag," which in reality was desecrated by the military brutes, if a rag can be "desecrated."

**GERMANY.**—The organs of "law and order" declare that the rebellious Hereros in Africa must be given a lesson, and henceforth "held in outward manifestations of awe." The papers admit that the insurrection of the natives has been provoked by German military officials, who flogged them with rhinoceros whips until they swooned from loss of blood, outraged the women, and wantonly killed the natives for trifling offences; but "German supremacy must ultimately be established." What a pity that there is no "Almighty" who would exterminate these Christian brutes with fire and pitch!



AUSTRALIA.—The American consul at Sydney, New South Wales, writes to the Department of Labor: "Hardly a boat arrives here from the United States without bringing some victims of the writer who has pictured New South Wales and New Zealand as the paradise of the workingman. Thousands can find no work, or very little to do at any price." We may add here that many of the dupes of the *Appeal to Reason* have already returned after they lost their savings by going to the paradise so beautifully portrayed by the above mentioned paper.

AUSTRIA.—The backbone of the gigantic strike of the railway workers was broken by a trick of the government. Most of the strikers belonged to the military reserves, who were called into active service, and thus compelled to go to work on the railroads. But the world moves in spite of militarism and despotism, as the appearance of a new Anarchist periodical, *Volny Swiet*, in the Polish language, shows. The paper was immediately put under the ban of both the government and the Socialist leaders, and it is perhaps for this reason that the address of the publishers is not made known in the paper. Yet the periodical as well as pamphlets in the Polish language can be obtained from V. Fack, 543 Sixth street, New York.

RUSSIA.—The death sentence of the revolutionists Gershuni and Melnikoff has been commuted to life imprisonment, according to reports. After Gershuni had been condemned to death he wrote his friends the following letter:

"Dear Friends and Comrades.—How I wish to convey to you my last greetings and feelings of infinite love and attachment! You understand how painful it is to be torn away from the battlefield in such a hot and stormy period. But I felt at ease and bore well the inactivity forced upon me; for I believed, and still believe, that the cause for which we struggle stands firm, and that the places of the fallen ones will not remain unoccupied. Still, to my lot have fallen blows which I have neither expected nor deserved. You know that the outcome of the trial, as far as I was concerned, was clear to me even before my arrest, and all doubts vanished when I was chained and handcuffed in Kieff. Yet in spite of it all I felt wonderfully well. I was going to St. Petersburg as if it were a holiday journey. I fancied I would be tried with all the others in a great trial, which would have roused and awakened all the slumbering people. But I was isolated from my friends with whom I carried on the work, and was placed together with traitors, even worse—calumniators. The gendarmes, who could not discover any facts concerning our battling organization, made up Grigorieff's calumny and broke down and deceived Kachur, and upon their testimonies the whole trial was conducted. Thus I was obliged to foil calumny and insinuation instead of standing on the ground of principles. What a pain and torture to speak before these indifferent and ignorant people, in a hall filled up with gendarmes!

"During the whole trial one thing became evident: The government is willing to reconcile itself temporarily with all the other movements in the field, but it is determined to direct all the blows against the Socialist-Revolutionists, in order to crush the party. Both the indictment and the prosecutor demanded capital punishment for the mere fact of belonging to the party.

"You will have to face heavy losses and a stubborn struggle, but, of course, the fear of punishment will not deter the Russian revolutionists. It was this faith which made it possible for me to listen calmly to my death sentence. I confess, I did not believe that it was so easy to die.

"We suffered a great deal during our imprisonment, owing to the fact that gendarmes are now availing themselves of an entirely new weapon—the dissensions in our own party. Witnessing their joy and delight, it becomes painfully evident how immeasurably harmful

internal strife is. Our common plea to you is: Devote all your strength to the taking away of this weapon from the gendarmery, and do not let the ranks of the revolutionists be broken up in this important moment—not even those of our opponents.

"I have been feeling well and vigorous. Much have I thought of you, dear friends, and I cannot help telling you now that your warm and dear friendship and your confidence have given me many happy moments. Do not reproach me for not submitting to the decision to go abroad, which X. transmitted to me; I could not act otherwise. You know that I was always against the flight of our youth from Russia. My departure would have been a bad example for others.

"I am aware that my execution will be a hard blow to you, yet I think it will help our cause. It was hard to die for the revolutionists of the seventies and eighties—they stood alone. But we have the proletarians and the peasants with us, and it is easier to die nowadays. I may be mistaken, but somehow I have a profound belief that our victory is near, and that freedom and the cause of the working people will soon triumph. Great deeds of truth and justice will these people achieve. And considering these great achievements of the future, does it behoove us to say that a human life is too great a sacrifice? At least I think my life has been a happy one, and I have no reproaches against my fate.

"To all my revolutionary comrades my warmest greeting and best wishes for success. I embrace my friends most heartily. I have love for you all, I love you boundlessly. I drew much strength from you when I was in your midst, and find much strength now in remembering you. With all my soul I am with our work and with you. GRIGORIEFF."

"P. S.—Must I tell you that the testimonies of Grigorieff or Kachur were false, and had been extorted by the gendarmes? Urge the comrades thru the press to withhold all testimony in case of arrest, for experience has convinced me of its great importance."

### Anti-Military Congress.

We have the pleasure to invite all radical groups, trade unions, and other societies and also all sympathizing persons to attend the *International Anti-Military Congress*, to be held at Amsterdam, Holland, on June 26, 27 and 28.

There has been a time that wars were considered as a necessity to dissolve disputes between the nations. But that time has gone by and all sound-thinking people agree with us that bloody encounters are a rudiment of the middle ages, antagonistic to reason and the welfare of mankind. Everybody who has his heart in the right place will abhor war in the name of humanity.

But then the preparations for warfare should also be abhorred to vindicate the old proverb "in times of peace prepare for war."

Each year millions and millions are thrown into the mouth of the monster militarism, and in spite of all peace-conferences, peace-emperors, and peace-declarations the evil is growing from bad to worse. Each year the war-budgets grow larger and it seems that the nations are drawn into a whirlpool out of which there is no escape possible. The so-called armed peace is undoubtedly the most foolish system we know of. And there is not a nation courageous enough to initiate a gradual disarmament. The one does not trust the other, in spite of all amicable declarations and friendly visits of the rulers toward each other.

Militarism is the stronghold of capitalism. Do not the rulers, whether they govern an empire, a kingdom or a republic, call upon the soldiers whenever a strike breaks out among the workmen? Do they not command the soldiers to replace the strikers to perform scab work?

Therefore, militarism should be fought by the people, because their masters, those who

are in power, are depending upon it, in their efforts to crush labor.

Our aim is to abolish the evil, not to patch it up. A loud, serious, international protest of the people should be raised, that those in power may shake upon their thrones. We should make them understand that the people no longer want to be led to the battlefields like beasts to the slaughter-house, or be drilled for wholesale murder.

The only condition we have made for joining the congress is that the delegates confess to the principle: *No man and no penny for militarism.*

We expect the support and sympathy of all true friends of peace, in the first place of the laborers, because labor and war are irreconcilable enemies.

We invite you to discuss this proposition, to give us your sympathy, and last, but not least, to send your delegates. Whereas the peace-conference of the rulers was held in Holland, but was succeeded by the South African war—which illustrated its hypocritical character—the industrial laborers should regard it an honor that their peace-conference also is to take place in the same country.

We beg you not to disappoint us, but to attend this congress in great numbers from East and West, from South and North, and to deliberate the means which may bring about the downfall of militarism.

Everybody who professes to be an anti-militarist should demonstrate his feeling by joining the congress in some way.

We ought to show the world our attitude toward militarism.

Put aside all your differences and help us to make the congress a success. If you agree with us that militarism should be undermined, then consistency demands of you to accept the means also.

Therefore, men and women, join the congress of peace of the workers under the devise: *Down with militarism!*

Send questions you want to have discussed to the secretary of the committee, before May 8, 1904. F. DOMELA NIEUWENHUIS.

Address: Schoonklaan 12, Hilversum, Holland.

(The original is signed by forty trade union and thirty-six libertarian societies.—A. I.)

### From Philadelphia.

The meeting that was to be held in Philadelphia on April 17, and which was stopped by the police because Emma Goldman was to speak, was successfully held on Sunday, April 24, at the same hall. The hall was crowded to its utmost, about 1,500 being present, and hundreds were turned away because of lack of room.

There is no doubt that many of those who came to the hall did so with the expectation of seeing somebody like the terrible Turk bite a nail in pieces with his eyes shut. But when they saw a little woman back of two huge bouquets of roses, that was their finish.

I heard one man say, who had come thru curiosity, and had been disappointed, "d' idea of makin' a fuss ober dat." One policeman, whose better nature had so far got the best of him as to cause him to contribute twenty-five cents, expressed his disappointment at "nutin' more excitin' for my money!" The fact was that Emma Goldman delivered the lecture which she intended to deliver on the evening that the meeting was prevented, "The Tragedy of Woman's Emancipation."

So little of this great world do newspapers know that after their representatives had sat over an hour listening to Emma Goldman they reported her conclusion was, "that a woman to be emancipated must marry some man." Whereas, Emma Goldman's conclusion was, "that a woman to be really emancipated must be so subjectively as well as objectively." Now, if neither the police nor the newspapers can understand such thoughts as these, is it not



## FREE SOCIETY

### John Turner in Chicago.

presumptuous and foolish for them to assume the role of ordering what we shall say, when we shall say it, and how we shall say it; when, if we did say it, they would not understand it? Would anyone consider it rational for a man who only understood music far enough to be able to play upon a harmonica to tell the Meyers, the Mendelssohns, and the Wagners when, where and how they should express themselves in music? Happily, some men and women are already too sane to submit to such judgment; thus we have some who are even now not snorting and rooting in an intellectual pug.

Revolt from stereotyped form always increases human interest and activity. Yet nature may have up her sleeve a joke at our expense, for perhaps convention and revolt from convention are the essential poles of all human endeavor; altho it appears to some of us at least that we could dispense entirely with the causes which impel us to revolt; for we do believe that we are even now sane enough, once finding ourselves free, not to abuse that freedom, but to take advantage of it in doing great constructive work.

I am confident that even now there are many men and women in the world who pretty well understand themselves both subjectively and objectively; at least far enough to control themselves in freedom. I am aware also that there is another numerous group in society who, altho they have learned how to control themselves, still find their highest pleasure in subjecting others to their power. Of course, this ability does not refer either to the police or the politicians, but rather to that other and keener class whose interests are looked after by the police and politicians.

One could only be well pleased with the behavior of the crowd that listened to Emma Goldman on Sunday two weeks ago, and it did seem that the police for once did as little as possible to mar the meeting. I do not know why this was so, but on meeting a man on the street while leaving the hall he told me that the head of the police force had a dream the night before, in which he had a vision of a city all white and gold, whose laws were alone those of love and friendship, and he saw himself in their midst being acclaimed by children and old men as the best of men because, altho he himself always ate, drank and made merry at his pleasure, he was willing that everyone else should do the same.

WILLIAM J. BARDSLEY.

Philadelphia, Pa.

### Bolton Hall Replies.

Alice Sterling has vigorous ideas, or at least expresses them as vigorously as her natural kindness will permit. However, wrong as my views may be, it is hardly fair to charge them up against the taxation of land values, and put me down as a "single taxer who believes in the triumvirate of rent, interest and profit," and must therefore believe in subjection of men to women. (By the way, Triumvirate means rather three men than three things.)

I do, alas, "believe" in rent, and in murder, and in a great many other things that I can't help. But I don't believe that under free conditions any one, even the unspeakable "State," would care to exact rent from any one who did not want to pay it.

I think any kind of economic freedom (Now don't—I admit that there is only one kind possible, and that it is your kind) would abolish interest. I believe also that "profit" consists of economic rent, interest, insurance, wages, and the exactions of monopoly.

I am a mere man.

BOLTON HALL.

The arrival of John Turner in Chicago on Saturday, April 16, was the signal for quite an awakening among the local comrades; and Harry Gordon, secretary of Liberty Group, who only knew a few hours previously of Turner's determination to come, hurried about and secured halls for the speaker, and saw to it that all the newspapers had information to their hearts' content. The comrades in general did not know of Turner's arrival till Sunday morning, when the local press blazed with the information that the English Anarchist was in our midst. A hastily called meeting at Liberty Group headquarters in the evening saw nine or ten comrades gathered together, and money was immediately raised to pay the rent of Ulich's Hall for a meeting on Sunday.

Reporters were invited to visit the headquarters on Saturday evening, and the comrades who were present passed an amusing half hour while one of these "gentlemen of the press" tried to quiz Turner and get him to commit himself to a "program" for Anarchism. But our comrade was too astute for him, and he went away without anything "dreadful" for "copy" except the information that the State was the father of assassins. At midnight Comrade Turner retired to prepare for the next day—an arduous one.

On Sunday morning he addressed the Federation of Labor, after an attempt had been made by some one interested to dismiss the meeting, and received the cordial attention of a large number of delegates. This was not a meeting called for Turner, but was a regular meeting of the Federation. Hence the misunderstanding and the slight hitch. He discussed trades unionism here, of course; and many present recalled his former visit, that of a few years ago, when he spoke to many unions throught the city.

Comrade Turner spoke in the evening of Sunday at Ulich's Hall, on Clark street, the meeting having been arranged by Liberty Group. A large audience was in attendance, and it listened with interest to a lecture on "The Signs of the Times," a lecture in which the speaker argued that the trend of things was toward Anarchism rather than toward Socialism. There were several critics, but they were answered with the directness and wit which characterizes all that Turner says when on the platform.

A series of less important meetings followed; the Retail Grocery Clerks listening to Turner on Monday evening, the Woodworkers' Union, No. 17, hearing him on Tuesday, and the Painters' Union listening to him in the evening.

Wednesday evening Comrade Turner was entertained at the house of Chas. Turner Brown, and a number of friends and comrades gathered there to meet him. Music and conversation filled up the hours till midnight.

Thursday evening the Single Tax Association had Turner with them at a banquet, and afterward he participated in the discussion at one of their lectures.

On Friday evening the Workingmen's Educational Club introduced Turner to a large audience in Workingmen's Hall, Waller and Twelfth streets, where he spoke on "The Labor Problem" creating great interest by his lucid and simple treatment of the theme. A discussion followed, and Turner was in his usual good form.

On Saturday evening he addressed the machinists on "Trades Unionism." Sunday morning Comrade Turner spoke for the Brewers' Union at Wosta's Hall.

Sunday afternoon Liberty Group held a second meeting at Ulich's Hall, and Turner then spoke on "Trades Unionism and the General Strike," a subject which all should remember because of its associations with his detention on Ellis Island.

After a pleasant evening with friends, our English comrade departed for Buffalo.

Chicago's reception of Turner was on the whole courteous, and almost cordial. There was some abuse in the newspapers, but several

of the daily prints devoted much space to portraits, sketches and verbatim reports of the lectures, as well as announcements. He left behind him with the comrades an impression that he was a firm, intelligent and straightforward exponent of Anarchism, and quite the right sort of man to introduce Anarchism among the trades unions.

Now we wait with the rest of the country for the decision of the Supreme Court at Washington.

REPORTER.

### Comrade Louise Michel.

Paris, April 7.—Louise Michel lies low with pneumonia at Toulon, in the south of France. She may be dead before these lines are printed. Then will have passed away she who was the pale-faced heroine of the Paris Commune; "the Woman in Black," whose mere presence could electrify the populace of French cities; she who was called "The Petroleuse," "The Red Virgin," and "The Hystérique," but who now is called "Good Louise" in her old age. Her going to Toulon on this unfortunate trip furnishes an example of the impulsiveness, energy, and devotion to an idea that made up her life. She is an old woman, in delicate health, living in voluntary exile in London for years past, in the French colony of expelled Communists, Anarchists, and nondescripts; but along came Citizen Girault, like herself devoted to the idea of the poor and suffering.

Citizen Girault talked to Louise Michel about the poor of French cities, about the cold winter, the chilly spring, the lack of work and the scarcity of bread. Louise Michel talked to Citizen Girault on the same subjects. Then off they started on the impulse to give lectures and distribute to the poor the proceeds. Giving lectures, she was stricken with pneumonia at Toulon.

There is not a man or child among the rich or poor of Paris who doubts for a moment that Louise Michel was lecturing to benefit the poor with single-mindedness and blind love. No one in all Paris would dream of accusing her of seeking to make a quiet living by the way. By this time they know her well, the rich and poor alike. And this is why they call her "Good Louise" in her old age.

The anecdote of the scabby dog who sat on her candle amounts to the same thing. Every one in Paris knows it. It has been cited a thousand times to illustrate her character. It was a hateful little mongrel that Louise had picked up in the gutter. He was greedy, snappy, peevish, nervous, noisy, ill to look at, worse to smell, and he insisted on sitting on her work table and interrupting conversations. One day, after upsetting her ink bottle, he capped the climax by backing up against her single candle, sitting on it and putting it out at the same moment he burned his tail.

"How can you tolerate the little wretch?" asked her visitor.

And Louise Michel replied with delicious charity:

"Yes, it is true that he is disagreeable. But if I put him out, who else will take him?"

I remember her, several years ago, when she came to Paris on such another trip as this one to Toulon. An immense crowd of the Paris populace had assembled at the railway station to do her honor; and while waiting for the train to come I heard two workingmen dispute passionately as to whether she ought to be called "The Red Virgin" or "The Black Virgin," red being the color of the Commune and Communism, while black is that of the "Internationale."

She has not changed since then. She is a virgin truly, never having married and being so phenomenally ugly that, as she has herself said, no idea of romance ever entered her head even as a girl. Then, as last week and to-day, she covered a skinny, bony wisp of a body, worn out with terribly ceaseless energy, with a nondescript gown of rusty black. Her old black hat always was crooked on her head, and from it always floated a long, rusty, black veil, like the black flag of the Internationale, indeed!



But, all the same, when this strange old virgin, as fleshless as the famine and as thrilling as revolt, let herself be borne from the railway station to the lecture hall on the shoulders of the howling crowd, the working folk of Paris shivered to their marrow. They trembled with emotion, sympathy, gratitude, confidence. They did not idolize her. They did not even look up to her. She was one of them. The people saw itself in her as in a mirror; and it recognized its own image.

Louise Michel has been called a "reversed Sister of Charity," that is to say, perhaps a Sister of Charity calling revolt instead of resignation. Her father died when she was a mere youth; and, starting out at once on her career, she fitted herself to become a primary school teacher. This gave her a handle for her boundless sympathy and activity. That her pupils should have food and clothes seemed more important to her than learning. She had great power of speech. And from that day on she never ceased to wrest bread, clothes, money and medicines from those who had them—never mind who—to hand them over to those who needed them—no matter who.

This begging and giving has been her real life work. The more picturesque of her acts, such as getting herself condemned to life transportation after the Commune and getting sent to Clairvaux Penitentiary for leading the bread riots of 1883, are mere episodes. And begging francs and sous at a time instead of large sums like a swell philanthropist, she has nevertheless, in the long run, distributed more millions than the greatest of them.

How far she would go in her mania for "distributing" will be shown by a couple of anecdotes. One evening Alphonse Montégut and Georges Meuzy, two newspaper men, met her on the street, shivering in midwinter in a worn black cotton gown so wretchedly thin that they dragged her, resisting, to one of the hand-me-down shops of the Rue Montmartre and fitted her out in good woolen garments, shoes and gloves.

Louise let them fit her out. She only asked that the storekeeper send her old clothes to her address.

"To give away, doubtless," said Montégut to Meuzy.

But they were not to give away, as they found out the next day, because they found her again shivering in the old thin cotton dress, without her new coat, hat, shoes or gloves. Louise had given the new things away.

Another time—it was shortly after the Anarchist Lucas had fired at and wounded her—Montégut went to see her at Levallois, where she lived in a little frame shanty, amid stray dogs and cats that she had brought home out of pity. There he found her, but not alone. A slouchy man with a red beard was cooking a dish of onions and potatoes at her fire. He was very much at home in his shirt-sleeves and stocking feet.

"Who is he?" whispered Montégut.

"Really, I don't know," replied Louise candidly. "He was outside in the cold; doubtless without a home. He saw my door half open; he came in. And here he is. Oh, he is not troublesome! He cooks his soup and eats it and goes to sleep in the corner without addressing a word to me."

"But I want to speak to you about a matter of importance. Send him out for a quarter of an hour."

"I wouldn't like to do that," hesitated Louise. "It might hurt his feelings. Let us go out. I ought not to derange him any more than he deranges me."

When the war of 1870 came along it found Louise at her already old work of feeding and teaching poor children, aiding the pauper sick, and now and again breaking out in wild indignation against the general injustice of things. She could never understand why every one should not give away their new clothes and share their rooms with those who had none. During the siege of Paris she devoted herself with ferocious energy to the wounded and

starving. The Commune found her right where she lived. Its principles were hers already. Divide up! She helped to divide up, and when the time of retribution came she found herself on trial for her life with many another less wrong-headedly honest than herself. She has been called "Larme-à-l'œil" ("Tear-in-the-Eye") for her ready sympathy for men and beasts. Once when she started a co-operative laundry she was accused of hanging the handkerchiefs to dry on the limbs of a little weeping willow tree by preference. But the day she stood before her judges of the court-martial, charged with taking part in the Commune, there were no tears in her eyes.

They sent her to the transportation convict prison colony of New Caledonia, along with Henri Rochefort and many another.

When, after the bread riots of 1883, Louise Michel was brought before the jury of the Seine, accused of "pillage at the head of an armed band," Rochefort was called to testify in favor of her general character.

"The accusation surprises me," said Rochefort to the judge and jury. "At New Caledonia her hut was just in front of mine. During the sea voyage over Louise never ceased to devote herself to her sick and wounded comrades. She gave them her clothes, her food. At Ducos she continued. She went without shoes, lived on nothing, and transformed her hut into a hospital for the miserable. She gave away everything she had."

While Rochefort was testifying, Louise interrupted him again and again, begging him to stop; it was not worth while; she was not here for that.

But when it came to testifying herself for others she could be even more chivalrous than Rochefort. One Lucas, an "exalted" nondescript, had fired on her while she was going thru the streets of Havre to deliver a lecture. He hit her, and came near killing her. Well, her one great preoccupation right away was to get Lucas acquitted. She began with the reporters as soon as her head was tied up:

"You understand, my dears," she said to the newspaper men, "he has a wife and children, that man Lucas! What will the judges do with him if you fall on him? And what will the mother and kids do if the judges send him to jail?"

She ran from newspaper offices to the committing magistrate, from the committing magistrate to the prefecture of police.

"Enfin quoi!" she argued, feverishly. "It's me he wanted to kill, not you. It's my affair. It concerns me and me only. Especially since he only winged me and I've got nothing against him, why should you folks mix up in it?"

Her testimony before the jury was a speech to acquit her would-be assassin. In the memory of the law it was without precedent. And she won her cause. The judges, completely upset by the harangues of this strange victim, condemned Lucas to a few months' imprisonment in a lunatic asylum, whence he was shortly released at the repeated demands of Louise Michel.

For twenty years past Henri Rochefort has paid Louise Michel a comfortable yearly pension, enough to keep a modest person like herself in ease. Yet Louise Michel has never been known to live in decent comfort, buy herself a decent meal, or walk with decent clothes on her back.—Sterling Heilig, in the *New York Press*.

### Here and There.

On April 2 Comrade Nieuwenhuis, in Holland, published a jubilee number of *De Frije Socialist* (The Free Socialist), a semi-weekly, celebrating his twenty-fifth anniversary of his revolutionary activity as an agitator, writer and publisher. Twenty-five years ago F. D. Nieuwenhuis became a Socialist, and, having been a Christian minister, he thought it possible to combat government, the domination of priest-

craft, and the money bag, by legal means. The workers sent him to parliament, and the government compensated him for his sincerity and honesty with imprisonment. But intimidation and persecution had not the desired effect; he neither compromised nor did he become more "practical," as so many of his Socialist contemporaries. He went ahead steadily, and today he is an outspoken Anarchist, and one of the most influential men in the labor movement in Holland.

A number of his old friends sent him congratulatory articles, conspicuous among which are those by Kropotkin, Most, Grave, Dare, Coltof, Hunter, Watts, Van Beek, and others. Kropotkin writes:

"It is with all my heart that I join those who, no doubt from all over the world, will hasten to congratulate you on the twenty-fifth anniversary of your *Recht voor Allen* (Justice for All). Is it not singular that in the same year of 1879, while Most founded his *Freiheit* in January, Dumartheray, Herzog and I on February 22 founded *Le Revolte*, and you followed suit with *Recht voor Allen* on March 1, and all three of these papers fought bravely and are still in the breach for humanity.

"Great is Anarchism, because it inspires the whole world! Therefore you, comrade, and those who helped you in maintaining your paper for the last quarter of a century, have the satisfaction to know that you have done your share in sowing the seeds of revolutionary Socialism and Anarchism.

"It is my sincere hope that, as long as you live, you will continue your noble work as before.

"Heartily for you and for the Social Revolution!"

\* \* \*

Suicide is, clearly on the increase as a result of our high-strung "civilization." Nor is such increase gradual, as might be supposed. It is advancing by leaps and bounds. During the last thirteen years no less than 77,617 cases have been reported in the newspapers of the United States, according to *The Independent*. In 1891 there were 3,531 suicides. In 1896, 6,530. In 1901 there were 7,245, and last year, 8,597. Considering that a number of cases never get into the Associated Press dispatches, the increase in the American death rate from this cause is appalling. Certainly it is a startling reflection on our boasted civilization. In Germany and France the ratio is now 22.4, as against 15.7 per 100,000 twenty-five years ago, while in Catholic Austria and Hungary it is only 3.9 and 2.7 respectively, and in Russia there has been no increase. Who will deny that ignorance is not "bliss," a "happy" state, that brings the number of suicides, as in Ireland, for instance, lower than in any other country? Who says religious bigotry does not bring happiness, I mean of the average Irish brand? Yes, superstition, in religion, as tradition in government, does bring "contentedness" to the ignorant. So take your choice: Be a happy dunce, or else well informed and miserable. "To be weak is the true misery," says Carlyle, tho. Not only in suicide, but in murder, rape, arson, lynchings, general corruption, and "cussedness for the love of it," in every sort of wrongdoing, from social scandals and graft to far reaching embezzlements, public and private, do we "lead" in the United States. And we are "exhorted to respect" all this, and if we don't we are jailed, fined or clubbed, and even hanged occasionally, into it. Glorious twentieth century—social progress! Did ancient Rome offer anything worse to the individual? I read of no "accidental" Roman emperors who were "rough riders," and always advertised themselves as such and were proud of it, and the masses applauding it. At present "rough riding" over the people's rights seems to be at a premium in the United States.

F. CAMBENSY.



SUBSCRIPTIONS for FREE SOCIETY can be paid at the following addresses:

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PHILADELPHIA.—Natasha Notkin, 1332 S. Sixth St.

#### ATTENTION.

For the Benefit of *Freiheit* "The Weavers" will be performed at the Amsterdam Opera House, 332 West 44th St., Saturday, May 7, at 8 p. m. All seats, excluding the balcony, 25 cents.

#### FOR NEW YORK.

The Manhattan Liberal Club meets every Friday, 8 p. m., in the German Masonic Temple, 220 E. 15th St.

Subjects:  
May 13—"The Tragedy of Woman's Emancipation." Emma Goldman.

The Slavic Group meets on the first and third Tuesday of the month, 8 p. m., at 543 East Sixth St. Free discussions. All are invited.

The Radical Club, devoted to free discussion of political and social questions. Meetings open to the public every Wednesday evening at 8 o'clock, ETRIS HALL, 168 West 23rd St., cor. 7th Ave.  
May 11—John Z. White "The Single Tax."

May 18—A. Isaak on "The Sex Question."  
May 25—Emma Goldman on "The Unpleasant Side of George Bernard Shaw."

The Freeland League meets during April, every Monday; after April every Thursday, 8 p. m., sharp, at Etris Hall, 168 W. 23d St. Lectures and free discussions.

FREE SOCIETY Group meets every Tuesday evening at the Radical Reading Room, 37 Attorney St. All comrades interested in the English propaganda are cordially invited.

#### FOR PHILADELPHIA.

The following meetings will be held at Odd Fellow's Temple:

Sunday, May 8, 8 p. m., Hugh O. Pentecost on "The Struggle for Free Speech and Thought."

Sunday, May 15, 8 p. m., Bolton Hall on "Does Reform Pay the Reformer?"

Sunday, May 22, 8 p. m., Emma Goldman on "Anarchism and the Modern Drama."

#### FOR CLEVELAND.

Free Society Group meets every Sunday, 3:30 p. m., at 223 Columbus St. Lectures and free discussion.

#### FOR CHICAGO.

Liberty Group meets every Saturday, 8 p. m., at Stangel's Hall, 235 Western Ave., near Van Buren St., for propaganda purposes and discussion. The club rooms at 427 Park Ave. are open as usual.

### Book-List.

"Essays on the Social Problem"....	H. Addis	05
"The New Hedonism"....	Grant Allen	05
"God and the State"....	Bakunin	05
The Same. London edition.....		10
"Whitman's Ideal Democracy and Other Writings"....	Helena Born	1.00
"Prodigal Daughter; or, The Price of Virtue".....	Rachel Campbell	25
"Love's Coming of Age".....	Edward Carpenter	1.00
"Evolution of the Family".....	Jonathan Mayo Crane	05
"Conduct and Profession".....	Clarence S. Darrow	10
"Crimes and Criminals".....		10
"Realism in Literature and Art".....		05
"Resist Not Evil." Cloth.....		75
"Tolstoy".....		10
"Crime and Punishment".....	Voltairine de Cleyre	10
"The Worm Turns".....		10
"The Emancipation of Society from Government".....	Dallan Doyle	05
"Roosevelt, Czolgosz, and Anarchism".....	Jay Fox	03
"Moribund Society and Anarchy." Cloth, 60c.....	Jean Grave	25
"Origin of Anarchism".....	C. L. James	05
"Anarchism: Its Philosophy and Ideal".....	Peter Kropotkin	05
"Anarchist Communism: Its Basis 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 of Evolution".....		2.00
"Organized Vengeance".....		03
"Paris Commune".....		05
"The State: Its Historic Role".....		10
"The Wage System. Revolutionary Government".....		05
"Socialism and Politics".....		05
"Government Analyzed".....	Kelso	50
"The Economics of Anarchy".....	Dyer D. Lum	25
"Anarchy." (Is it All a Dream? Jas. F. Morton, Jr.)... Malatesta		10
"A Talk About Anarchist Communism Between Two Workers".....		05
"A Chambermaid's Diary".....	Octave Mirbeau	50
"Do You Want Free Speech?".....	James F. Morton, Jr.	10
"The Deistic Pestilence".....	John Most	05
"God and Government: The Siamese Twins of Superstition".....	W. Nevill	05
"The Pyramid of Tyranny".....	F. Domela Nieuwehuus	05
"A Cityless and Countryless World: An Outline of Practical Co-operative Individualism." Cloth \$1.10.....	Henry Orliech	50
"Mating or Marrying, Which?".....	W. H. Van Ornum	05
"Sine Qua Non; or, The Core of Religion".....	Dr. Geo. Pyburn	10
"Evolution and Revolution".....	Reclus	05
"Pure Economy".....	J. H. Rowell	10
"Pages of Socialist History".....	W. Teherkesoff	30
"The Slavery of Our Times." Cloth.....	Leo Tolstoy	75
"Our Worship of Primitive Social Guesses".....	E. C. Walker	15
"Vice: Its Friends and Foes".....		15
"What the Young Need to Know".....		10
"Life Without a Master." 336 pp. Cloth \$1.50.....	J. Wilson	1.00
"The New Dispensation." Cloth.....		1.50

"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  
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