



Why We Hate.

We hate you—not because of cruel deeds
Staining a glorious effort. They who live
Learn in this earth to give and to forgive,
Where heart and soul are noble and fate's needs
Imperious: No, nor yet that cruel seeds
Of power and wrong you've sown alternative,
We hate you, we, your sons who yet believe
That truth and justice are not empty creeds!
No, but because of greed and golden pay,
Wages of sin and death: because you smother
Your conscience, making curse'd all the day,
Bible in one hand, bludgeon in the other,
Cain-like you come upon and slay your brother,
And, kneeling down, thank God for it, and pray!

—Francis W. Adams.

A History of Government.

The history of the government is very well known and very simple. The indications are that the first government the world knew anything about was the government of the woman in her family. Many people do not know it, but I think there is no doubt that in the early period of the development of the human family—I mean the group of the father, mother and children—the mother was the important personage, the controlling personage. She used to govern, she was the high priestess who worshiped a god that was a woman, and she was the ruler of her husband or mate, and her children. By and by, for some reason the ascendancy of the woman was overcome by the force of the man, and then the father in the family became the government. That is all there was to it, the government of one little group of people by the head man. When the woman went down in authority the sex of the god changed and the god became a man.

By and by, when two or more families came together in some sort of relationship they formed a group or tribe, then government extended itself a little, and the head man of that tribe, the most distinguished man, or perhaps the man who was the grandfather or great-grandfather of a large progeny, say like Abraham, became the ruler, and government extended itself thruout that kinship. Then when a number of these kinships or clans found association together the tribe was established. In such a tribe the most influential man, usually the family ruler, was the one who became the head, and he called to his assistance in administering government his friends and trusted associates.

Finally, when the tribes found reason to ally themselves there sprang up what is called the nation. The early history of France and England is a fair illustration of tribes or clans associating themselves together into nations, and those who are familiar with the history

of those two countries know what wars there were between them over matters about succession to the thrones. Whoever became king had to make concessions with nobles all about him.

In that way government grew until it became a national affair and so it has remained up to this time, and it has taken on various forms such as monarchies, oligarchies, etc. In these later days, and in Greece in early times, were what are called representative forms of government, not democracy, which have appeared to take the place of older types of government.

You will notice that one phase of government is this: It is really a two-handed or two armed institution; has a secular arm and a sacred arm. In the Middle Ages the church was well defined as the dominant power, that is, it was more powerful than all the governments of Europe put together. This is well shown by the humiliation of Henry IV., king of Germany, by Hildebrand, called Gregory the Great, or Pope Gregory the Seventh, in 1077. Now, at that time the church was the government and the State was what is called the secular arm. Whenever the church wanted anybody killed, it always turned such person over to the secular arm to do the deed, for the church has always boasted that she has no blood on her skirts; she always poured the blood onto some other skirts. So the church and government are parts of the same institution.

I have said that when the mother was the government she was the priestess, and when the father became the government he then became the priest; or, as in the case of Abraham, there was a priest that stood alongside of him. And you know that Moses could not win a battle unless Aaron, the priest, held his hands up. From that time all the way down to this no government on earth has been able to get along without a church, because it was necessary to keep the people in subjection to the established authorities. No government has existed without allying itself with the superstitions of some form of religion, and belief in government is as much a superstition as belief in a god. They are both of the same quality of superstition, and nobody is free from superstition who is not free from reverence for government the same as he is free from the reverence for gods, either for one or many. In order to maintain that reverence for government, which reverence is called patriotism, the government has always had to have the support of the Church. We say in this country that the church and the State are separate and distinct, but that is not true. There is no es-

tablished church in this country, but there is a bargaining and understanding between the State and Church the same as in all other countries. What is the explanation of the earnestness of the police power to keep sacred the Sunday but to please the Church? What is the explanation of exempting all Church property from taxation? There is no reason why churches should not be taxed the same as all other property, but there is a tacit understanding between the government and the Church that the government will enforce statute laws pertaining to the Church as much as possible, and that it will relieve church property from taxation, providing the Church will give the government its moral and spiritual support; that is, that the Church must teach the people to be patriotic and if the government wants the people to go out and be killed, in some strife, they must go out and be killed, and that the people must in all cases pay their taxes unless they happen to be rich. There is that tacit agreement between the State and Church thruout the world. The probabilities are that a government could not exist without a church, and we know very well that a church could not exist without a government. If any Church thinks it can maintain itself without the support of government, let it voluntarily begin to pay taxes in support of government, and see how long it would last if it had to pay taxes like other people.

Now, no matter what the form of government is, it may be defined to be this: A social arrangement by which the few are benefited at the expense of the many. It is a tacit arrangement not altogether understood either by the influential persons in the government nor by the common people, but nevertheless it is true that it is an arrangement by which the great mass of people are robbed, impoverished, and enslaved for the benefit of the comparatively few persons. That is what government is wherever it is found, and the form of government does not change the fact. This government under which we live is just an arrangement for the benefit of the few at the expense of the many, like all other governments. To the governing classes it makes no particular difference what the form of government is, so long as they can maintain, that which it is essential for them to maintain, namely, monopoly, and monopoly depends upon government for its maintenance. When I say monopoly, I mean some advantage which a certain class of people have over some other class by force of legislation. Take for example the monopoly of land, which is a world-wide arrangement by which land is owned. It does not matter whether owned

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in a private way or owned by the public, if there is any way that the people can be excluded from the use of it, there is a land monopoly. That is the first monopoly upon which the oppression of the human race is built, and that monopoly is maintained by the government, which maintenance is one of the principal functions of government.

By reason of the land monopoly rent comes about, and rent is an ingenious device by which the productions of the laboring man are taken away from him. It comes about by the fact that the supply of land is limited by process of law. The moment you limit the supply of any article you increase its value, its selling price, and the selling price of land is gauged by its rental value. Every dollar a rent collector puts into his pocket comes out of the product of laborers. That is one of the ways the laboring man is robbed without his being knocked down for that purpose. In ages gone by it was discovered that knocking down a man and killing him was a clumsy way of taking from him, and that it could be done just as well by establishing the system of ownership of land.

When the exchange of commodities became complex there had to be some medium of exchange, and the principle of money was devised. This invention is also an engine of oppression. By limiting the supply of money the interest system came into existence. Rent and interest are the two great means by which the laboring man is obliged to give up that which he earns. And the collection of taxes by the government has the effect of keeping up the rate of interest and rent. Tribute is levied on your houses, and then there is a sneaking way of taking from you—that is by a tax on your tobacco and what you eat and drink. Government says, I must be maintained for the purpose of allowing my friends to get rent and interest out of the common people, and therefore the common people must pay my expenses.

And then profits arise from an arrangement in business which depends largely upon monopoly. In the early stages of men's experiences there was no such thing as profit. If I owned a horse and you a cow, and I wanted a cow and you a horse, we exchanged, and that was all there was to it. That would not do, however, because if that arrangement stood everybody would have to work and nobody could live off of others. So when merchandise was sold the merchant said that he should have something to pay him for his trouble, and it was explained that he was entitled to profit. These profits might be much, as in the case of the steel or sugar corporations. Profits from the sugar business have been so enormous that the managers were ashamed to let the public know how much the profits were. Then the scheme of watering stock was devised, that is, an increase in the amount of stock issued to the stockholders, while the rate of dividend remained the same.

If you add together rent, interest, profit, and taxes you have the precise amount that the laboring man is compelled to give up out of his labor by reason of the existence of government. When any of you have time figure that out, and will see what government does for you. Take your weekly wages and figure up how much goes to rent, how much to interest, how much to taxes, how much you spend in profits, then you will see what the blessings of government are and what is being taken from you by monopoly; and that monopoly is sustained by government.

Now, let us inquire into what government is. Government is not the president, congress, the legislature, courts, chief of police, or policemen. Government does not consist of those who wear uniforms, make laws, and hand down decisions. Government is an expression of the intelligence and the desires of the people who make up a community which acts as a political unit. When I say people, I mean the enormous majority of the people.

So you will find the reason why rent exists is because an enormous majority of the people think it is the will of God that most people should pay rent and interest to a few, and that we should pay taxes and profits. That is the reason why these things exist. They do not exist because a few rulers are forcing us to do these things. They exist because the great mass of the community have been educated to believe those things are right and proper. The only times when the people kick against paying rent is when the landlord raises the rent to more than they are willing to pay. On the populous East side of this island now there is contention because the landlords have raised the rents to more than the tenants are willing to pay. They are willing to pay a reasonable rent, for they are hoping for sufficient prosperity so they can own houses and compel others to pay them rent. Rents are paid, not because there is anybody holding the people by the throat, but because there is accord between the priest and the politician in teaching the people to believe it is right for the landlord to hold property and for you to pay him rent.

Henry George, who got rid of the land superstition entirely, never got rid of the interest superstition to the day of his death. He did not think it was the will of God that the people should pay rent, but that it was the will of God that interest should be paid.

These things exist not because anybody is tyrannizing over you, but because you yourselves, the people of France, Germany, England, and all countries, are made to believe that it is right and proper that they should exist, and that society could not get along on any other basis. So government is something that does not reside in the lawmakers in Albany, in Washington, or in the chief of police down in Mulberry street, but it exists in the brains of the people who make up the population where the government is. That is why I say government is as much a myth as Santa Claus, and Mr. Horr wanted to know if I would think government a myth if a policeman should hit me over the head with a club. Neither the policeman nor the club is the government, and the policeman would not exist were it not for the fact that in most minds there is the myth that a man wearing a blue coat and brass buttons is a different kind of man from other men. The policeman in uniform is thought of as a different kind of human being, and it takes a long time before you can get over the idea that a man with a blue coat and brass buttons is not a different kind of man from yourself.

I once saw a policeman in a shoe store making a purchase. He was sitting in his woollen socks, and it seemed strange to me that he should wear ordinary woollen socks, the same as other people wear. That uniform superstition is most persistent. The power of the government is not in the policeman's club at all, it is the idea in the minds of the people that makes them submissive to the will of the policeman. You know under our laws it is a greater crime to strike a policeman than to strike a poet, an artist, or a business man. One is a third degree offense, and the other a second degree offense, and there is a difference of four years in the term of imprisonment.

Because government is a superstition in the sense that it is something that exists in people's brains alone, it is something that cannot be overthrown by force. There are many who know that truth cannot be overthrown by force. They say, "Look at the history of the world; you cannot down truth. You can burn its apostles at the stake, you can put them in prison, but you cannot down the truth by force." There is nothing truer than that. But it is just as true that you cannot down an error by force. So the idea that government will ever be overthrown by force is as mistaken as to suppose that Anarchism can be overthrown by force.

In France you know they overthrew a government by force, and that is all they did. That is an illustration that government does not abide in the throne, but in the minds of the people. They killed the king, and very soon they put him back again, for Napoleon was not unlike the king whom he succeeded.

I will say that any person who imagines that by any possibility, no matter what the force to be brought too bear—say a thousand to one—government (not a government) can be overthrown by force is under a delusion which is a superstition, because government exists in thoughts, and the only way to get rid of a thought which is popularly held is to substitute some other thought. The only way to bring about a condition that will abolish government is to prepare the people's minds to live without a government; that is to say, it must be done by education.

Some forms of government have passed away forever. I think Napoleon did a great work in bringing to an end the monarchial form of government, although monarchial governments still exist in Europe. Since Napoleon went through Europe and compelled kings to abide his pleasure or put them off thrones entirely, I do not think it will ever be so easy again to make people believe that government is the will of God. Such events make the will of God look like thirty cents, and what changes the people's reverence for the government is not so much argument as the facts of daily experience.

Is it possible for people to live without a government? Do you know why we do not live without a government now? Look into your own breast, and see if there is anybody you have the slightest desire to rule. If you have children, do you think they ought to obey you? Do you think they ought to reverence their mother and dad? Do you think they owe you duty? If you think they should obey you, that is the reason why government exists on earth.

If you have not reached the point where you have not the slightest desire to rule anybody, or to take from anybody without a just equivalent, except as a gracious gift, anything that he has produced; if there is any of that in you at all, you do not need to seek further why government exists; that is why it exists. —HUGH O. PENTECOST, in *Truth Seeker*.

Anarchism Without an Adjective.

"In its literal sense Anarchism signifies the freedom of one who stands on his own feet and has rid himself of all oppressive authority," writes F. Tarrida del Marmol, in one of our Spanish contemporaries. "Anarchism is not a scientific proposition hatched out in a study, but is the natural sequel of human impulses which clamor for freedom and happiness. Consequently anyone who claims to be an Anarchist cannot be contented merely because he is free from political and religious dogmas. He must also free himself from the domination of economical dogmas.

"The form of association of the voluntary trade unions of the future in every country and locality will largely depend upon a great number of very different circumstances. The way and means that will be employed to conduct production, distribution and exchange will be the result of absolutely spontaneous agreements, differing according to conditions and situations—agreements which are always subject to alteration, and from which any member can recede at will.

"It is certainly appropriate to study and portray the ideal economical arrangements which promise to secure the maximum freedom for the individual. Proudhon has demonstrated that Individualism is compatible with Anarchy, and we are grateful to him; Peter Kropotkin has demonstrated the same for Communism, and we are grateful to him; Ricardo Mella has proven the same for Collectivism, and we

are thankful also to him. But all these propositions are only acceptable, and only compatible with the idea of freedom, when they are not imposed upon us something absolute—when they spring from the voluntary agreements of individuals or groups, and which can be altered at any moment.

"For these reasons, I think it would be well if the Anarchists of all countries would follow the example of their Spanish comrades, who have agreed to omit all adjectives in their advocacy of Anarchism. Prior to 1880 nearly all of them, *i.e.*, the Spanish Anarchists, called themselves "Collectivist Anarchists," only a small faction used the name "Communist Anarchist." Starting from the viewpoint, that man's actions are determined by free will, the former considered Communism to be unjust, declining to treat the worker and idler alike, fearing that such freedom would make a new form of exploitation possible. The Communists, on the other hand, looked upon the action of man as the almost mechanical result of the constitution of his muscles and brain, and feared that it would be unjust, should the strong and intelligent receive any advantage as a compensation for particularly useful work.

"But after endless discussions they concluded that neither of them were positively right, for they had forgotten that they could not get out of their skins; but today neither could determine what freepeople would do under different circumstances; that freedom could not be the child of any kind of a social system artificially created, but that, on the contrary, the new institutions could only be the children of freedom.

"Thus both parties finally realized either form of society was compatible with the idea of complete freedom, and that it was folly to combat each other, and to be divided in their struggle for freedom, merely because of the difference in name. For neither of them intended to impose a particular economic arrangement upon the other, much less upon the spontaneous federation of the future, which without question would arrange matters according to the particular circumstances they would find themselves in. Thus they perceived that the adjectives were not only meaningless, but also almost a contradiction of the noun—Anarchism—and that it would be presumption to attack them to a term signifying the abolition of all dogmas, and which in themselves would be dogmas expressing economical doctrines.

"This is why the Spanish comrades call themselves simply Anarchists (without any adjectives). First, and foremost, because it responds to logic, and, secondly, because it removes much misunderstanding that has prevailed among the heralds of freedom."

* * *

The foregoing iconoclastic view will cause quite a consternation among those Anarchists who for years have enjoyed the comforting idea that it is folly to think of practising social freedom in any measure, until the "day of judgement," which is supposed to establish economic freedom in a moment, after which they immediately will transform into consistent Anarchists, and leave all conventional habits and customs behind. And now Comrade Marmol demolishes all their petty illusions, and insists that social institutions must necessarily be the creation of people who have freed themselves from external authority and internal dogmas.

I am inclined to think, however, that Marmol's position is not altogether unassailable. Some of us will continue to hug the idea that social and economic development must go hand in hand, and that time-keeping, measuring, and weighing must cease in the field of production and consumption before the fettered

soul can enjoy untrammelled life. But it is equally true that such development can only be brought about by men and women who are free from conventional morality and other prejudices incompatible with freedom, for the essential factors in the evolution of society are the aspirations and actions of man. Conditions are not a gift of an "unseen power." So long as the members of society comply with the habits and conventional customs a change is not apt to occur. The strong and defiant are the moulders of society. So long as children are governed and punished, and their individuality stunted and thwarted by obedience, they will lack the elements in their mature years, which break the cruel bar of tyranny. The man and woman to whom conventional morality is sacred "under the present system," are not ready to live a free life in any other system. It takes people of integrity and strength, people whose souls yearn for expression and unbridled life, and to whom the longings of their individuality are more potent than the conventions and habits of the multitudes, that will purify society from the stench of corrupted morals and barbaric customs.

The Hussites imagined that they were approaching the millennium when they abolished private property in the year of 1417. But they had reckoned without their hosts—authority and marriage. The absence of poverty did not prevent them from being tyrannical in administering the affairs of the communities, nor from persecuting and lynching the Adamites who repudiated monogamy and exclusiveness of the family life. The intolerance exercised against the heretical Adamites created dissension and weakened the communities, and the family had left the incentive to accumulate things for "wife and children." In short, the family proved to be incompatible with communal property, something that the Catholic Church had discovered centuries before the Hussites came into existence, and hence the celibacy among the priests. But the Hussites would not learn the lesson. They attributed the failure to the wickedness of their members, and in 1753 the communities, the members of which numbered many thousands, passed into oblivion.

The Dangerous Class.

We are continually hearing about the dangerous class. When pressed for an explanation as to who constitute this class, how and why they are so dangerous, I am told that the Anarchists are especially dangerous—that just common poor people are not dangerous, as they are pretty well satisfied as things go, as is evinced by their voice in all political affairs. Examples of men from their ranks have been chosen as rulers of State and city in former times, even of the whole United States, and that there is a possibility for them to be elected to some small office which would give them a chance to use their power for the good of themselves and friends. This hope is held out to them by the robber class when wire-pulling season begins, and hope seems to be the well spring of life which keeps the heart from despairing entirely, or withdrawing from all political corruption, thereby giving no support to the really dangerous class. But the

Anarchist is an entirely different proposition; they are possessed of ideas far in advance of all governmentalists—ideas which stand for their very lives, as has been tested in many ages, and it is with this class, they are beginning to realize, that they have to deal. They are finding them the most difficult of all classes to deal with, as Anarchism stands for complete individual sovereignty. No pilots of any description to assist in giving them their rightful inheritance, or in any way to interfere with its fullest achievement and blessing.

With nearly, or quite every other class there are golden opportunities to compromise, but with Anarchists never—they stand for every inch of ground belonging to them, and are not willing to take one iota less, and want no more. They are not satisfied to be *permitted* to take anything,—it is theirs by every right on earth, and no man or number of men should have the power to allow them such and such of so-called privileges. Every Anarchist rebels against having their selfhood so outraged and abused, and I claim that every person, myself included, does himself an injustice to allow the least infringement or abridgement of these rights. If rebellion against every infraction of these rights is not inherent in the breast, such works as Kropotkin's, Tolstoy's, Jean Grave's, *et al.*, would prove good fertilizers for such barren soil. When once man and womanhood are aroused, nothing short of freedom will satisfy, or be worth living for.

All of these base bamboozling schemes are gotten up with the express purpose of hypnotizing the toilers, whose brains are so stupefied by being over-worked and under-fed that they are in prime condition for conventional lies and oily platitudes. If their royal majesties—slave drivers—would allow their cattle breathing space, they might develop energy sufficient to behold themselves as they really are—mere tools and dupes for the only dangerous class. Persons who are producing all the wealth and magnificence on earth surely cannot justly be termed the dangerous class, as our masters so feelingly (?) express themselves. They dip the brush of hypocrisy in human blood to point to the savage beasts, as they term the poor class, and the blood has held out remarkably well. The workers have furnished their very life blood, only to be used against them in their own downfall and moral degradation. If the sun ever shone on a race of slaves it shines on them from one end of our continent to the other. The most deplorable thing about it is, it is destroying every particle of individual independence and manhood. These conditions account for more lost manhood than any other thing. No quack medicine can restore it. Nothing short of absolute freedom will cure the evil, which remedy has never been submitted to the morally diseased wretches, and never will be as long as inequality, injustice, greed and ignorance occupy the throne. The voice from every slave should rise in the sublime sentiment: "Give me liberty or give me death," and then proceed to take it.

GERTIE VOSE.

Did the mass of men know the actual selfishness and injustice of their rulers, not a government would stand a year; the world would ferment with Revolution.—Theodore Parker.

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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.

ATTENTION.

All delinquent subscribers are earnestly requested to renew their subscriptions if they wish to receive the paper.

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The Third Annual Afternoon and Evening Picnic and Games of the Radical Reading Room take place Saturday, June 4, at Liberty Park, Cooper Ave., Glendale, L. I. Music by an Union orchestra. Come and enjoy yourself. Admission, 15 cents.

From Brooklyn Bridge take Myrtle or Gates Ave cars; Broadway Ferry, Bushwick Ave. Cars; Houston St. Ferry, South 4th St. cars; 10th St. Ferry, Union Ave. cars. Transfer at Ridgewood for Cypress Ave. and get off at Cooper Ave.

By the Wayside.

The "captains of industry" are sadly disappointed with the Filipinos, for "they will not work." But one of the shiftless, Sixto Lopez, says, in the *Springfield Republican*, that "the sentence is not complete; it should read: 'The Filipinos will not work for foreigners. That is to say, they will not work for the vampire and the wolf whose sole intent is to amass wealth by the labor of others.'" Another great deficiency in the character of the Filipinos is their aversion to whiskey. They think the Americans should drink the beverage themselves. In short, there is no money to be made in the process of civilizing the Filipinos, hence the disappointment.

* * *

"The fee system is responsible for the frequent imposition of jail sentences upon the petty misdemeanants in many States," says the *Brooklyn Eagle*, "and the close connection between county sheriffs, the fee system, and county politics makes an interesting chain of circumstances operative against reform in many States," which reminds me of what an ex-convict once said to me, when I asked him why the prison authorities would not let the convicts work at their trade. "Why, they want you to forget your trade," he said, "in order that you may fail to hold a job after your release and be induced to steal and come back to prison. The sheriff gets so and so much for a meal, and the more boarders there are in prison, the more money he makes."

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No wonder the officials are so eager to "reform" the "criminals" in jails and prisons.

* * *

The *New York Sun*, which so jealously defends the present régime of "law and order," has finally come to realize that this country is ruled by "Pitch, Thistles and Company," whose the "Black Horse Cavalry" is engaged in "the looting of a State," under the command of "Lieut.-Gen. Graft," and the editor fears that the voters who are not directly benefited by the looting business will not "complacently wheel in behind the Looting Swashbucklers." He hears murmurs in "the cross-roads, towns, and hamlets," and apprehends that "that those murmurs may be the rumbles which precede a revolution." And there are other signs which generally precede an upheaval, Mr. Editor, namely, the suppression of free press and speech.

* * *

The editor of the *New York Times* has let the cat out of the bag, and shamelessly tells his readers why religion and the sentiment of patriotism are so very necessary among the masses. He criticizes General Miles for his "unconsidered remark," that "on the battlefield it is the fighting and not the praying that wins." The editor thinks he ought to concede at least the utility of religion; for "if a man can persuade himself that being killed in battle is simply the shortest and surest road to paradise, that man is sure to fight desperately and recklessly." That's why we have chaplains and other representatives of God: to kill each other desperately and recklessly" men must have religion!

* * *

The *Chicago Tribune* admonishes the employers not to be too aggressive in their efforts to combat trade unions, lest they shall "take up a still more dangerous weapon" than they have so far employed. By inference the editor suggests that the workers can be easily duped and controlled if they are made to believe that they can secure reforms through political action. It is a pity that the toilers are thus eternally deluded by the tools of capitalism—the politicians, the press, and the pulpit; but there is only one efficient method to frustrate the schemes of these parasites, and that is, "to help in the evolution of brains as the surest means of working for revolution," as Jean Grave expresses it.

* * *

An extraordinary strike has recently occurred in Bialystok, Russia. Several months ago a number of weavers asked for higher wages. Their demand was refused and they quit work.

While holding a peaceful meeting the strikers were attacked and clubbed by the police. A hundred and fifty strikers were thrown in jail.

Instead of breaking the strike, this brutality of the police stirred up all the workers in the city. A general strike was at once proposed, and every working man in the city stopped work.

There are over 60,000 people in the city, yet not one wage worker remained in the shops or factories. Business was completely stopped, and in a few days the employers yielded, the imprisoned strikers were set free and unionism had won a complete victory.

The above appeared in the *New York Journal* under the heading, "How the Russians Strike," indicating the methods to be pursued in order to make a strike successful. But what a pity that the American workers must learn the lesson of fraternity and combined effort

from their Russian brethren, who are looked upon as inferior human beings in comparison with the workers of this country. The fact is, however, that the Russian workers have not yet been deluded into the belief that their grievances will find an echo in the hearts of lawmakers and the satellites of government and capitalism. They have realized that they must help themselves, that "an injury to one, is an injury to all," and hence the spirit of fraternity and of unison in their struggle against the common enemy. Had all the workers of Colorado quit work when the military and civil authorities began to display the sentiment of barbarity, the strikers would have won a decisive victory in a few days.

* * *

When Comrade John Turner bid farewell to his friends and comrades, he cherished the hope that he could have the pleasure of being the guest of the American workers in a year or so. He could not believe that America would make itself ridiculous before the whole world in its attempt to crush thought and ideas. He could not comprehend how the highest tribunal of the land could uphold an act of Congress which places the "freest country in the world" beneath the most tyrannical monarchies of Europe. He could not believe that this country could go so far in its stupidity as to exclude a man from its shores who is endorsed even in Russia—Leo Tolstoy, the herald of peace and brotherhood. He could not believe all these things simply because he was not familiar with the arrogance and shamelessness of American upstarts and "rough-riders" who are "running" this country. Comrade Turner had evidently not studied the imperialistic tendency now dominating American plutocracy. Ernest Crosby describes this government as one which "assassinates one sister-republic in the Philippines and vivisects another in South America, which bombards defenseless villages in Samoa, killing women and children, in a cause afterwards pronounced by an impartial tribunal to be absolutely unjust." Such a government certainly cannot tolerate men and women who declare for peace and brotherhood among men. Not that I am astonished at the coarse stupidity of American plutocracy in its pursuance of acquiring wealth and power. Those who have not been blinded by patriotism are well aware that the upholders of "law and order" have never been overburdened with decency and a degree of intelligence. Money is king, and anything that threatens to interfere with the money-making occupation is mercilessly crushed, no matter whether the obstacles prove to be the traditional beliefs in liberty or the growth of intelligence among the workers. Anarchism declares war against wholesale and retail murder, against exploitation and drudgery, against the poverty and misery of the masses, against the tyranny of government; it promulgates the idea that mankind can live in plenty and peace if the "evil"—government—be abolished, and it is for this reason that the Anarchists are persecuted. But we expected nothing else, and are not at all disappointed. On the contrary, if we were tolerated and praised by the powers and teachings. Jesus was crucified because he preached peace and the brotherhood of man;

and the saddest thing is not that we are persecuted and prosecuted by the Herods and Pilates, but that after two thousand years we find the same oppressed and unthinking mob repeating the howl: "Crucify, crucify Him!"

INTERLOPER.

The Turner Case.

The newspapers have reported the fact that the Supreme Court of the United States has upheld the constitutionality of the law under which John Turner was arrested and ordered to be deported by the immigration officers at the Port of New York. The reasons are not given fully, being merely briefly summarized, so that an extended comment involving the legal points in the case is not possible at present; but this is not necessary.

The decision does not affect Comrade Turner personally in the slightest degree. He did not come here with the intention of remaining, but simply for a brief lecture tour, and as he had ample time to deliver his lectures while out on bail, the original purpose of his visit has been fulfilled. He returned to England before the decision of the court was made, and is interested in it only in an impersonal way. It was decidedly a question of American policy and law—Turner remained here longer than at first intended, only at the solicitation of friends who desired to make a test case.

The law under which Turner was deported was a section of the Immigration Act, and prohibited "disbelievers in all organized government" from entering this country, and empowering the Secretary of the Treasury to deport any such person within a period of three years after they come here, "under such regulations as the Secretary shall prescribe."

Turner was arrested under the statute while making an address in New York on "The General Strike," on a warrant drawn by the Secretary of Commerce and Labor several days before Turner's arrival here. A secret board of inquiry next day ordered Turner's deportation on the ground that he was an Anarchist, a "disbeliever in all organized government."

Friends of Turner applied for a writ of habeas corpus in the Circuit Court. The writ was denied on the ground that constitutional guarantees do not apply to aliens, but only to citizens. The case was taken up by the Free Speech League, and went to the Supreme Court.

Here the issue was squarely met. Counsel attacked the constitutionality of the law under which Turner was ordered deported on the ground that it was inconsistent with the provisions guaranteeing free speech and the free exercise of religion; and also for the reason that the law places extraordinary judicial powers in the hands of executive officers, thus creating secret star-chamber methods, and abridging the right of public trial before condemnation. The government's counsel, on the other hand, maintained that Congress had power to order the exclusion of aliens on any ground that it was inconsistent with the guarantees do not apply to them. This contention is sustained by the court; Turner has no constitutional rights, it holds, not being a citizen of the United States and an illegal resident here; nor is he denied the right of

free speech here, it says further, that being merely an incident to the fact that he is excluded by authority of Congress. The power and the manner in which Congress exercised that power, are affirmed as constitutional and not open to objection on that ground.

Thus those who took up this fight on constitutional grounds are completely defeated. There is little occasion for regret, for, as a matter of fact, the decision of the court, so far as our propaganda is concerned, is not worth the paper it is written on. It is merely one of those controversies on the niceties of legal distinctions in governmental powers that do not interest us in the least. Even the agitation in connection with the case is of interest only to those adherents of "Jeffersonian Democracy," who still harbor the exploded idea that "free" and "good" governments are a possibility. Otherwise the decision is of no interest whatever.

The law in itself, as a manifestation of a national tendency, may be a matter for regret, but there is not much cause for apprehension. A law against a state of mind is one of the ineffective statutes, as has been proven numberless times in history; and our propaganda will go on, the Supreme Court and the law to the contrary notwithstanding. Let the law, then, again prove its impotence.

It may be added, as an interesting fact, that since the passage of this Immigration Act, a number of comrades have come to America from abroad, are living here undisturbed and are doing good work. ABE ISAAK, JR.

Woman's Emancipation.

I have noted with much pleasure that some of my sex are willing to appear in print as advocates of freedom. True, for many years there have been a few who have bravely kept to the front, and we have learned to know and admire them; but it is of the new names that greet us now and then, the new comrades who have but recently "broken bread" at our board, of whom I would speak.

One sister was emphatic in her belief that woman, having grown into a knowledge of Anarchism, should renounce all allegiance to old customs irrespective of family or friends. I do not remember her words, but I believe this was her argument, for another, in a letter following, voiced the sentiment of a great many women who are earnestly striving to throw off the burden of inherited and acquired fetters, and she claimed that we should respect the feelings of our relatives and friends who disagree with us. It seems to me there is much to be said on both sides.

In theory nothing is so beautiful as the sacrificing of everything for the sake of principle; and if Anarchism was a thing—a creed—instead of a life, one could imagine the mind so wrought in the contemplation of it, that to become a martyr would be a joy. We are so constituted, that the preservation of life is natural. It is but lately that women have so far individualized themselves as to become bread-winners, and there are many thousands of them inexperienced as yet in that direction. Unfortunately there is nothing in a belief, even a belief in freedom, that will at once create economic independence—ability to live. There are many women who long to be free, yet have not the courage to face starvation or

semi-starvation. I am sure that all true views aid in making individual independence realizable.

Women's repugnance to large and unwelcome families tends that way, but it does not appear that ideas are automatically and immediately or directly realized in individual ability to sustain life in the transitive stage that is coming on. I have talked with a great many women on this subject, and the consensus of opinion is, that were they financially able to live, even in modern comfort, they would be glad to be known as believers in individual liberty.

The teacher says, "I dare not say what I think or I lose my position and will be black-listed from every avenue of employment." The same with every public worker, while the wife, mother and sister who are home-keepers for those they love or may not love, as the case stands, declare that they would be thrown on the world without resources were they to advocate our views.

So you see, my friends, "it is not a theory, but a condition that confronts us." What are we to do? A home or place of meeting for radical women voiced a good idea, providing such a place could be kept free from any sort of authority. We don't know each other. Lamentable as the fact is, women do not trust each other. There is a reason for this based on the conditions imposed by generations of rulers and ruled. Time will teach us better. I hope we may hear from others along these lines.

Americus says, "As we grow greater we dare to stand alone." I am glad whenever I see slavery becoming unbearable to the slave, but something of sympathy in me will not allow me to urge another to have privations for an idea or a sentiment; hence I have no unkind thought for those who confers themselves not brave enough to live their ideal at its cost to themselves.

MYRA PEPPER.

Miami, Ind Ter.

Letter-Box.

Sabelinsky, City.—Received \$10.00, i.e., half of the proceeds from the meeting held in protest against the Colorado outrages.

F. G., City.—No, the radical plays to be produced -old kq psmojed qd illa mja the in the projected theater will be performed by professional actors and not by amateurs. Mr. Hopp informs us that he has received very encouraging letters from prominent American actors, who are showing great interest in the undertaking. In my opinion all radicals should assist Mr. Hopp in every possible way.

M. C., Scranton, Pa.—If you can spare \$1.50 write for "The History of the Cripple Creek Strike," by Emma F. Langdon, 330 South Fifth street, Victor, Colo. The book gives a vivid description of the strike and the outrages perpetrated upon the miners by the military and civil authorities; and Mrs. Langdon vouches for every fact given in the book.

A man who cannot be acquainted with me, taxes me, ordains that part of my labor shall go to this or that whimsical end; not as I, but as he, happens to fancy. Behold the consequences! Of all debts, men are least willing to pay the taxes. What a satire is that on government. . . . Every State is corrupt.

. . . Good men must not obey the laws too well.—Emerson.

A War Episode.

Varvara Afanasievna had just received her diploma as doctor of medicine at the Medical Academy of St. Petersburg, when the Russo-Turkish War broke out. Being studious and sympathetic by nature, she forthwith joined the great Russian Ambulance Corps at Sistomo. It was her ardent desire to be at the front in order to be of the greatest possible assistance to the sufferers. The hardships of a campaign she willingly accepted, after just having passed thru years of hardship and privations as a poor student at the academies. In fact, she had been a proletarian child. Full of confidence in herself and things she energetically took up her self-imposed task at the front of the seat of war, and worked heroically to lessen sufferings wherever she could.

But soon a change took place—her convictions, pertaining not only to war, but to mankind and things in general. She found herself asking questions of her inner-self about the phenomena surrounding her, and which began to press heavily on her feelings and mind.

From Sistomo she wrote: "My confidence in man and things of yore has received a severe shock since I have been here. It begins to dawn upon me what a dreadful and stupid thing war is. What appeared to me at first as a grand human sacrifice for something exalted, is in reality a brutal man-butcher. I am convinced that war brings out the worst there is in mankind. Egotism and brutality reigns unchecked. The wolves of our steppes fight for their sustenance while man fights for their possession and exploitation of his fellow man, apparently. The one is natural, the other abnormal. I had always imagined in my simplicity that here, on the field of patriotism and honor, at least social distinctions were less marked, while the fact is that nowhere are they more distinct and offensive to the observer. Here the lowly are cynically and systematically sacrificed to the ambition of those in authority, great or small, while secret intrigues and rivalry play their hideous part in the very presence of death.

"Our soldiers display wonderful deeds of heroism—but to what good such useless heroism that is against the dictates of common reasoning? To me it only causes a feeling of horror, such as the butcheries of a blinded madman, armed to the teeth, would produce.

"Thousands of men confront each other almost daily to exterminate one another, tho they never saw each other before. The purpose of these 'tactics,' as the officers call it, does not seem apparent to any one, but the result is the long row of vehicles laden with the wounded and the dying, that each evening slowly winds its way into our field hospitals.

"Thus my daily surroundings are torture, agony, the wail of the wounded, and death. Gasping, horrible wounds, fever-distorted features, heaps of mutilated dead, and hearts throbbing with anguish and pain. I stand aghast sometimes with the words: 'why all this?' on my lips."

* * * * *

PLEVNA, December 25.

"Christmas! Month after month of this war horror, it threatens to crush me. Will it ever end? Our brave men advance one day, only to be driven back the next. There

seems to be no progress at the front. At intervals the commanders are changed. There are even rumors of failure concerning this war, after all these extraordinary efforts and untold sacrifices. I am beginning to despair of the thought that reason and science can lastingly improve the world. More than ever, it seems to me, are we exposed to the accident of brute spiritual tendencies towards emancipation of the races. I compare sometimes involuntarily my soul with a field of battle. Nothing remains but dead bodies on the one, and dead ideals on the other.

"This Plevna represents a big charnal house. Indescribable misery and suffering all around, and as if that was not enough a grim and merciless winter is upon us. Out of doors it is insufferably cold, while indoors the atmosphere is simply pest-laden. I try to bear up, but the unceasing horrors and strain is telling upon me, and there are periods of utter spiritual dejection and moral disgust that I cannot escape. The fighters in the front at least have temporary excitement, while my occupation is unceasing drudgery. Mornings, when the cry of the wounded awakes me abruptly from a troubled sleep, it seems to me as if life was some great iron wheel slowly but surely trying to crush me under it . . . it makes me dizzy.

"If one thing has been more impressed upon me since my sojourn than another, it is the utter cheapness, yea, insignificance of human life, the worthlessness of existence itself.

"The other day I talked on this very subject with a young doctor here. We came both to the conclusion that in the case of an individual not finding any more psychological encouragement to life as it appears to him or her, that then there comes a period in which his or her state of mind is necessarily such that he or she can find solace or relief in some physical art of destruction—either of self or of something else in the universe; in other words, we agreed the the last resort of *worldly impotence is to destroy something*. Only in one particular did we differ. While I claimed that in such a case the first tendency would be toward self-destruction, he maintained that self-preservation would seek an alien victim first. At most, I thought this mainly a question of temperament. But he pointed to the great excess in number of homicides as compared with suicides, and also the apparent willingness of most soldiers to kill in war, as a proof of his contention, and it seems as if his contention is true.

"He was a brave soul, this young and bright doctor. The only one in all my surroundings that I could talk a sensible word with. He, too, is gone now, for in the pursuance of his duties he contracted the fever and soon succumbed to it. But I must close, for the cry of a wounded calls my attention . . ."

Before Plevna fell, Varvara Afanasievna had succumbed also. The war horrors had turned her mind—she laid hands on herself.

Thus this war had extinguished the lives of two exceptionally bright and at one time hopeful children of the masses.—Translated by F. CAMBENSY.

Society can overlook murder, adultery or swindling; it never forgives the preaching of a new gospel.—Frederick Harrison.

A Vision of Today.

I passed the plate in church. There was a little silver, but the crisp bank notes heaped themselves up high before me.

And ever as the pile grew, the plate became warmer and warmer, until it fairly burned my fingers, and a smell of scorching flesh rose from it, and I perceived that some of the notes were beginning to smoulder and curl, half-browned at the edges.

And then I saw through the smoke into the very substance of the money, and I beheld what it really was.

I saw the stolen earnings of the poor, the wide margin of wages pared down to starvation.

I saw the underpaid factory girl eking out her living on the street, and the overworked child, and the suicide of the discharged miner.

I saw poisonous gases from great manufacturing spreading disease and death.

I saw despair and drudgery filling the dram shop.

I saw rents screwed out from brother men for permission to live on God's land.

I saw men shut out from the bosom of the earth and begging for the poor privilege to work in vain, and becoming tramps and paupers and drunkards and lunatics, and crowding into almshouse, insane asylums and prisons.

I saw ignorance and vice and crime growing rank in stifling, filthy slums.

I saw usury spring from usury, itself again born of unjust monopoly and purchased laws and legalized violence.

I saw shoddy cloth and adulterated food and lying goods of all kinds, cheapening men and women, and vulgarizing the world.

I saw hideousness extending itself from coal mine and foundry over forest and river and field.

I saw money grabbed from fellow grabbers, and swindled from fellow swindlers, and underneath them the workman forever spinning it out of his vitals.

I saw all the laboring world, thin and pale, and bent and careworn and driven, pouring out this tribute from its toil and sweat into the laps of the richly dressed men and women in the pews, who only glanced at them to shrink from them in disgust.

I saw these gifts of the wealthy and well-to-do given grudgingly from hoards so great that it could not be missed, as a bribe from superstition to a dishonest judge in the expectation of escaping hell.

I saw all this, and the plate burned my fingers so that I had to hold it first in one hand and then in the other; and I was glad when the person in his white robes took the smoking pile from me on the chancel steps and, turning about, lifted it up and laid it on the altar.

It was an old-time altar indeed, for it bore a burnt offering of flesh and blood—a sweet savor unto the Moloch whom these people worship with their daily round of human sacrifices.

The shambles are in the temples as of yore, and the tables of the money changers waiting to be overturned.—ERNEST CROSBY, in *The Vanguard*.

Echoes.

One class of publications I am positively opposed to; they are those which seek to revive the superstitions and vagaries of ancient Egypt and India. Anything ancient is mostly false, and if it be paraded as "mystery," we may rely on its being pure "fake." In this latter class I place the "Health Clubs" and "Success Clubs," which promise us the benefit of the wisdom of the howling Dervishes of Abyssinia, and of the adepts of the hidden mysteries Egyptian and Indian mythology. No more mischievous humbug has, to my mind, ever been invented. Striped of its mystery it is simply the Christian God, the independent existence of the soul, and the absolute inertia of all matter. In other words, the all-mightiness of that of which we know absolutely nothing, and the infinite nothingness of everything which actually exists. Perhaps it is not a mystery after all. Let us call it a mischievous lie. There is no mystery in that. —A. Warren.

* * *

It often occurred on the ships of slave-dealers that during big storms, or when the vessels were otherwise in danger, the traders appealed to the black men for help, who were chained in the dark holds of the ship. They were released from their chains and they were solemnly promised their freedom if they would aid in saving the ship. The blacks were jubilant, jumped on deck, hurrahed and ran to the pumps, worked with might and main, and helped wherever they could; they jumped and climbed and reeled and dismasted the ship, and worked until the danger was overcome. Then they were, as a matter of course, again driven back into the dark holds, again they were chained, and in their misery and darkness they mediated about the demagogic promises of slave-dealers, whose only ambition was, after the danger had passed, to rake in some more of these "goods" at a "bargain."

This picture fits exactly the modern ship of the slave-dealer—government. The masses can still be lured by promises to fight the battles of the exploiters. They are still wondering why nothing is changed after they have done their master's bidding at the risk of their own lives. After they have again been fettered they groan and lament, shaking the clattering chains in a rage of utter helplessness. —Chicago Arbeiter Zeitung.

* * *

"You will find willing slaves and hypocrites in every organization. They who dare to make hell on earth a reality. Oh, you who wish to help bring peace on earth, dare to think for yourselves; then do your duty by word and deed; show the poor people that the way to real freedom lies in having a will of their own and making good use of it. When the truth is taught to the young, poverty and all hell conditions will be done away with, and heaven will be found right here. False teaching is what keeps us in hell here, and no one knows where such teaching will land us."

The above paragraph came from the brain of that famous and eminent man, James Russell Lowell, and there is a world of truth in every sentence, but the man with millions can afford to make an investment in churches and universities, and his money will find ministers

and professors who will willingly strangle the truth for the remuneration that capitalism pays for falsehood. There are hundreds and thousands of ministers of the gospel who will teach a false philosophy for the coin that enables a Rockefeller to be the monarch of the commercial domain. There are millions of people who are willing to speak of a Carnegie as a philanthropist, for library donations—profits that have been wrung from the misery and the destitution of human beings. Preachers and professors uphold the present civilization that is loaded with the moans and wails of a world in the expectation that treason to humanity commands a higher price than loyalty. Every nation upon the face of the globe can hear the groans of the distressed, and the wails of discontent are growing louder as each succeeding year leaves its mark upon the clock of time. The murmurs of discontent will eventually resolve into intelligent action; and a day will dawn when TRUTH will refuse to be murdered by purchased assassins. —Miners' Magazine.

It has been a matter of wonder to those who have watched the outrageous treatment of the union men in Colorado that the striking miners should tamely submit to the abuse and violence to which they have been subjected, but a gentlemen recently returned from the strike field informs us that the mine owners are pursuing a course specifically designed to so exasperate the strikers that they will make armed resistance to the State authorities. If they can drive the strikers to open revolution, the mine owners figure that they can massacre them. It is a diabolical purpose, and under ordinary circumstances would be beyond belief, but the outrages already perpetrated and the cynical disregard of the strikers' rights is abundant evidence that the capitalists and their allies in Colorado will hesitate at nothing to gain their ends. The strikers' officials are well aware of the plan to provoke them to armed resistance, and recognize that a revolt of this sort would mean extermination, and are neglecting no opportunity to warn the miners against any and all acts calculated to give the capitalists an excuse for putting their infamous plan into operation. —Wilshire's Magazine.

A negro was "done to death" this week at Hamburg, Ohio, to gratify the "spirit of fun" of some "intelligent" whites. He was a harmless old man, beloved by his neighbors, and earned a precarious living for himself and wife by washing windows and doing odd chores. The "joke" was as fiendish as if the actual crime of burning him at the stake had been perpetrated. The facts are these: Goodlow was accused of some imaginary crime, and the jokers proceeded to mete out to him the punishment which they pretended he so richly deserved. After tying him with ropes and nailing his feet to a board, he was covered with wood and shavings and a kerosene rag placed near his nose, so that he would get the smell. A bucket of water, which the victim was informed was coal oil, was thrown upon him and preparations were being made to apply the torch when the old man ceased his outcries.

Then the jesting ceased. The jokers realized that their fun had been carried too far. They removed the debris and began to untie the

negro. When it was discovered he was dead he was carried quietly away and dumped into a corn crib, where the body was found the next day.

It is not stated that the "practical jokers" have been arrested, or that any effort will be made to prosecute them for the murder. Their victim was only a "d—n nigger." —The Star.

* * *

In fact, in all civilized societies which have preceded our own, the absolute supremacy of the unrestrained and selfish right of private property has been the forerunner of decadence, the main cause of ruin. A more enlightened humanity having at last succeeded in creating sociological science, may, we would believe, avoid the rock whereon Athens and Rome were shipwrecked. —Professor Letourneau.

The Incubus.

The Incubus sat on the Workingman's shoulders.

"Get up," said the Incubus, as he struck in his spurs, "this is a question as to whether we or the miners are to run our business."

"But I cannot keep on carrying you unless I get more to eat," said the Workingman.

"You have a full dinner pail," said the Incubus, as he ordered a bottle and a bird; "as for me—altho God in his infinite wisdom has given me control of the property of this country—I get no more than board and clothes."

"But," objected the Workingman, "I often do not get that."

"I will give you a library to carry on your back," said the Incubus.

"How could the like of me get a chance to read?"

"Be content," said the Incubus, "in that station of life to which it shall please me and God to call you."

"But you grow heavier all the time," said the Workingman.

"Every man has a chance to ride," said the Incubus, "Why didn't you get up here? There's plenty of room at the top."

"I think," said the Workingman, "it was intended that both of us should walk."

"That," said the Incubus, "is blasphemy. If I should get off your back it would shake the foundations of Society." —Life.

Everywhere the strong have made the laws and oppressed the weak, and, if they have sometimes consulted the interests of society, they have always forgotten those of humanity. —Turgot.

* * *

There is no government, however restricted in its powers, that may not, by abuse, under the pretext of exercise of its constitutional authority, drive its unhappy subjects to desperation. —John Randolph.

* * *

Whenever you have met a dozen earnest men pledged to a new idea—wherever you have met them, you have met the beginning of a revolution. . . . Revolution is as natural a growth as an oak—it comes out of the past. . . . Every line in our history, every interest of civilization, bids us rejoice when the tyrant grows pale and the slaves rebellious. —Wendell Phillips.

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

ALLEGHENY, Pa.—H. Bauer, 73 Spring-

garden Ave.

ATLANTIC CITY, N. J.—M. Kisluck, 1108 Baltic Ave.

BOSTON.—K. A. Snellenberg, 127 Center St., Roxbury.

CHICAGO.—T. Appel, 790 Girard Ave.

H. Gordon, 427 Park Ave.

BROOKLYN.—M. Metzkw, 174 Ralph St.

CLEVELAND.—E. Schilling, 34 Elwell St.

LONDON, Eng.—T. Cantwell, 127 Ossulton St., N. W.

NEW YORK.—M. Maisel, 194 E. B'way.

Alfred Schneider, 230 E. Fourth St.

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

FOR NEW YORK.

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

* * *

The Freeland League meets every Thursday, 8 p. m., sharp, at Etris Hall, 168 W. 23rd St. Lectures and free discussions as follows:

On Thursday, June 2nd—Edwin C. Walker, "Marriage."

On Thursday, June 9th—J. G. Phelps Stokes, "Stray Thoughts on Land and Other Things."

On Thursday, June 16th—Sadakichi Hartmann, "Ibsen."

* * *

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.

* * *

LIBERAL ART SOCIETY meets every Wednesday at 815 p. m. sharp, at Terrace Lyceum, 206 E Broadway. Free discussions.

Wednesday, June 1st—Lecture by Alexander Horr on "Will Socialism guarantee Individual Freedom?"

Wednesday, June 8th—Lecture by Kengo Moriya, Editor of "Chinese Herald," on "The Russian-Japanese War and its Causes."

Wednesday, June 15th—Lecture by Emma Goldman on "The Unpleasant Side of Bernard Shaw."

Monday, June 20th—Lecture by Dr. Gertrude Kelly on "The Social Ethics of Herbert Spencer."

* * *

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.

TO RENT

One or two light rooms. Address: Helene Müller, 71-73 E. 100th St. Call in the forenoon or evenings.

FOR ST. LOUIS.

The Debating Clubrooms, at 1008 N. 17th St., are open every evening. Lectures and discussions every Saturday evening. Everybody is welcome.

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 Thursday, 8 p. m., at 427 Park Avenue, 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	05
"Crime and Criminals"....		10
"Realism in Literature and Art"....		05
"Resist Not Evil." Cloth....		75
"Tolstoy"....		05
"Tolstoy"....		10
"Crime and Punishment"....		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
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