



Comments.

The quadrennial farce is again upon us. In no past campaign has the futility of voting been quite so obvious. Not one party in the field even leans toward the fundamental principle of liberty. It is hard to see how even the most gullible can hope for anything thru politics. A brief glance at each of the parties will show that there is no place in any one of them for any worker for a free society.

What of the Republican party? It's cut and dried convention effectually proved the lack of individuality on the part of its followers. As murderer Taylor of Kentucky was its guest of honor four years ago, so the unspeakable monster, Peabody of Colorado, was this year among the prominent delegates. Militarism, imperialism and the general stifling of free speech and American liberty, are practically endorsed by it; and Roosevelt, the incarnation of these vicious principles, is its unanimous choice. The Colorado tyranny is only a sample of what the Republican party is preparing. In the last six years, it has struck more fatal blows against liberty than this country has ever witnessed in an equal period. And all it promises is to keep on in the same way. There is not a word of progress in any direction. The trusts, the banks, the army, and all the great labor-hating and freedom-abhorring influences dominate its every act. No amount of sophistry can disguise the fact that a vote for the Republican party is a vote for the most unblushing tyranny.

Is the Democratic party any better? In its late convention, it presented the humiliating spectacle of an opposition party with literally no coherent policy. Its platform is the weakest and most palpably insincere ever written. On no great issue does it express itself with convincing vigor. For its candidate, it has chosen a tool of Wall St., with no other policy than that of doing well the bidding of his masters. About the only positive stand taken by the party, in which the conservative Cleveland, the radical Bryan, and the fakir Hearst, all agree, is in stooping to the utter vileness of race prejudice. The one thing toward which all true reformers and radicals are striving is the realization of human brotherhood. Hence all such must avoid the Democratic party, which favors the shameful principle of race discrimination—denying human rights to a man, simply because his skin happens to be black. Nor is this crime atoned for by any compensating virtue. No step toward liberty is even suggested by the party, which seeks to creep into power. It is full of criticism and abuse of its rival, but offers nothing better. The lust of power and

motives by which it is swayed. No Liberal has any business in such company.

Coming to the smaller parties, the galvanized Populist corpse is too putrid to allow much lingering. Its superficial toying with appearances, while real issues are allowed to go unheeded, places it entirely out of consideration. As if this were not enough, this pretended reform party has nominated for president Tom Watson, a man who has of late rendered himself particularly conspicuous as an exponent of race prejudice. With the Democrats and Populist both on their knees before the Negro haters and lynching mobs, even the least radical reformers can see that such leadership points backward toward barbarism, not forward toward a higher civilization.

The Prohibitionists are, of course, not to be considered from a libertarian standpoint. With a real desire to do humanity good, they invoke the most dangerous of principles. Dealing with mere effects, they leave the cause altogether untouched. They would overthrow our whole social environment. Of the real dangers which menace our land, they are almost grotesquely ignorant. Their whole tendency is toward the gigantic crime of a union of church and state. For vice-president they have nominated a millionaire monopolist, connected with one of the most criminal trusts in the country. Decidedly, that way is barred to Liberals.

What remains but the Socialists? I have no hostility toward them. In fact, I like and respect the greater number of them. They are earnest and devoted, toiling with heart and soul to bring in a new and better industrial system. But they, too, afford no guarantee to liberty. They exhibit the same propensity to majority tyranny that is seen in other parties. Their success would increase the power of the state, at the expense of individuals; and their mechanical view of society would imply even less flexibility than at present prevails. Good intentions will not make bad methods good. The new wine of industrial freedom cannot be put into the old bottle of governmentalism.

Outside of all this confusion stand the Anarchists, working along the fundamental line of education. Social progress, like every other life manifestation, must develop from within out. We cannot have co-operation without co-operators, nor a free society without free men and women. Prepare the soil, and sow the seed, and the harvest will follow in due time. Only thru the higher development of individuality can social change become an actuality. Political intrigue has its fascination. It is noisy and showy, and does nothing with as much eclat as if it were overturning the world.

But as a really profitable expenditure of energy, it is null and void. Only the working of the heaven can affect the social consciousness, quickly discerned and seized, when sentiment and intelligence are ripe. The thoughtful will leave brass bands and wire-pulling to less advanced minds, and devote themselves to the deeper work of education along lines of freedom.

JAMES F. MORTON, JR.

The Coming of Life.

"But what is he guilty of?" said Pilate. But they only cried the louder: "Crucify him! Crucify him!"

Indeed, what was he guilty of? He belonged to that strange race that have visions at night and dreams by day; whose spirit penetrates higher and whose eyes see further; whose thoughts are grander than those of the rest, and whose language is that of the true poet, and though incomprehensible to the rabble, a prophet he stood there.

What was his crime? He saw and he spoke. From above the stars he was imagining freedom descending to the earth, while from his lips he announced the approach of a happier morrow. "It is dawning!"

The morrow will be the grand day, when at last man will clasp the glad hand of his fellow-man. Fetters will be broken, dead will be the brutishness and the malice in man. The "order of to-day" has been regaled to the rubbish of the passed. On the morrow there will burst forth the flaming Sunrise of love and liberty in all its splendor, while the spectre of darkness, hatred, fear, tyranny, and all that crept and crawled under the black mantle of the lie will perish—smitten by the eternal light of truth at last!

What was the prophet's guilt? Why, he sang the hymns of to-morrow; he practiced the "immorality" of to-morrow; he approved of the sensation of to-morrow; he shed tears of joy in anticipation of the happy morrow. His "guilt" was that he despised the high priests, and hated the Pharisees. The Scribes he opposed with a free will and a free spirit. The soldiers he cursed for their violence. The judges he denounced for their assumed authority over their fellow-beings. The legislators he exhorted to manage themselves, and not the affairs of others. For the exploiters he preached the revolt unceasingly among the exploited, whom he bid to rule themselves instead of being ruled and exploited by others.

And the prophet has not lived in vain. In spite of the cross he was nailed to, he did not die. His spirit lives, tho' deep the crypt and heavy the slab and obscure the sepulchre, he marked out distinctly the ideal to follow and he fixed the goal. The prophet always has his posterity. His race is unextinguishable—they live not for "to-day," but for the morrow. Translated from *L'Ere Nouvelle*, by F. C. E. Armand.

FREE SOCIETY

ONE DOLLAR A YEAR.

Formerly *The Firebrand*.
Issued Weekly by FREE SOCIETY PUBL. ASSOCIATION.
A. ISAAK, Editor.

Address all Communications and make all Money Orders payable to FREE SOCIETY, 230 East Fourth Street, New York, N. Y.

Entered as second class matter March 3, 1904, at the postoffice at New York, N. Y., under the Act of Congress of March 3, 1879.

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

No. 477.

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

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*.

SUNDAY, AUGUST 14, 1904.

ATTENTION.

All delinquent subscribers are earnestly requested to renew their subscriptions if they wish to receive the paper. A blue pencil mark on the wrapper indicates that the subscription expired.

By the Wayside.

According to the *Freiheit*, Comrade McQueen is in a cheerful mood in the New Jersey penitentiary. He has been given a position as a clerk in a manufacturing establishment and has little to do. He is determined to study in order to be prepared for an efficient and vigorous propaganda after his release. Those who would like to loan him books should communicate with H. Gossweiler, 325 E. 75th St., New York. His address is: W. McQueen, State Prison, Trenton, N. J.

It is gratifying, says the *Freiheit*, that the workers in Paterson are finally taking interest in McQueen's case. The *National Labor Standard* recently published a letter of the prisoner, and the editor commented upon it in a very sympathetic spirit. A movement is on foot for the purpose of procuring Comrade McQueen's release, and, judging from appearances, the efforts will not be made in vain. The sentiment regarding McQueen's culpability in causing the strike riots has completely changed in Paterson, and the general opinion is now prevailing that he is innocently suffering imprisonment.

A "divine" of this city has recently discovered that the Anarchists and Socialists are the real culprits of social disturbances, taking advantage of the freedom of speech and press. Altho this is rather a flattering accusation, indicating that the "culprits" are the heralds of progress and freedom, I would nevertheless like to remind this reverend gentleman that there was a time when Jesus, whom he professes to worship, was "the real culprit of social disturbances," if we are to believe the writings of the divines, and was crucified as a political criminal. Besides, even some of the "divines" are sowing the seed of discontent nowadays, as the divine can gather from the dailies. As far as fifty years ago the Reverend Doctor Paley said of our system of robbery: "If one

would see a flock of pigeons working with might and main gathering together a pile of corn and then turning it all over to one pigeon, and that perhaps the poorest and weakest in the lot, reserving nothing for themselves, and then sitting around all winter shivering and starving, while the other was devouring, throwing about and wasting the fruits of their toil; and if one pigeon more hardy than the rest should, when driven by the pangs of hunger, dare to touch a grain, the rest springing upon him and tearing him limb from limb, we would have a fair example of what mankind is doing at the present day."

* * *

"Avarice, our greatest curse will disappear when science shall have made it impossible for any willing man to lack the comforts of life," the *New York Evening Journal* consolingly tells the toiling slaves. A great number of the drudges will certainly accept the inference that they are doomed to suffer because the means of production are still insufficient, but some of them may remember, however, that similar predictions were being made many centuries ago, yet the promised savior (science) had never the ghost of a chance to make the idlers get off the backs of the under-dog. The ancient philosophers predicted the disappearance of slavery when it was discovered that water-power could be substituted for hand-power. Today almost every implement of production is set in motion either by water, steam or electricity, yet we have the poor and drudging slaves still with us. Decades ago Dr. Hertzka figured out that, if every able-bodied man would be put to work, the amount that was consumed by mankind at the time of his writing could be produced by working only twenty-two minutes a day. Since then the invention of machinery has been going on rapidly, and the facilities of production are such that, if it were not for monopoly, mankind could live in comparative luxury and ease. But the institution of property in natural resources and the means of production and distribution, upheld by organized violence — "good government" — have prevented an equitable readjustment of things. Abolish property and government, and there will be plenty for every human being.

* * *

Russia is in mourning. One of its beloved writers, Anton Tschechhoff, is dead. It is not official Russia that bewails his death, but that element in Russia which struggles for the deliverance of mankind. Even the most conservative press in Russia admits that the country has lost in Tschechhoff a man who deeply penetrated the mental make-up (the so-called soul) of man. Coming from the peasantry, and having lived in his early youth among the drudging toilers of the harbor in Taganrog, a desire to ameliorate the conditions of mankind arose in him before he entered the struggle of life. After having graduated as a physician, he devoted himself also to the diseased social body. He vividly portrayed and satirized the Russian bourgeoisie, — a generation without any vigor and aspirations. Like Diogenes, he looked in vain for a man — even among the professors, the teachers of the coming generation. Everywhere he saw only living beings hidden in shells. "We have absolutely nothing", says one of his heroes. "In order to live in the

present, we must first atone for the past — put an end to it." These words contain his program. He did not support any party program or any definite tendencies. He had made it his task to show his countrymen their shallowness and the mire in which they were wallowing, believing that only a general elevation of the people could bring about the desirable liberation. Many of his critics have called him a pessimist, — a man who wasted his talent with the portrayal of every-day man, void of all characteristics. But this was not Tschechhoff's fault. There was hardly any other material in Russia during the last two decades. And if he has here and there expressed pessimistic sentiments, these have never developed into despair and indifference." Behind his scathing sarcasm and ridicule with which he exposes the life of his countrymen", says a German critic, "is hidden deep and tender sadness, and his strokes with the lash are followed by the exhortations of the gentle educator. . . . He was a physician of the soul, a psychologist, an inquirer of the intricate paths of human erratic wanderings and aspirations." Tschechhoff was born in 1860.

* * *

"Property is robbery! That is the war-cry of '93! That is the signal of revolutions!" wrote Proudhon some sixty years ago; and today the exploiters of this country are given the toilers such object lessons in property rights that cannot fail to open the eyes even of the most benighted specimens of drudging humanity. Encouraged by the tyrannical and arbitrary procedure of the "servants of the people" in Colorado against the miners, the mine-owner, Leiter, of Illinois, is endeavoring to prove to the world that Proudhon was correct when he stigmatized the proprietor as "an essentially libidinous animal, without virtue or shame." When the union men refused to work in his mines for lower wages, they were driven from the houses, the town Ziegler was fortified, and only those were permitted to enter the town that had not violated the dictates of his majesty. According to law and court decisions, the street of a city or town are public property, but that does not concern Leiter. There is also a postoffice on the premises of this money-lord, and the union men are not permitted to receive their mail, thus interfering with the United States mail service, which would have been sufficient to bring troops to the scene if the workers had been the culprits. But Uncle Sam is conspicuously lenient with the weak property holders, and it is no wonder that a federal judge, Humphrey, has issued an injunction forbidding the strikers to talk with the strike-breakers. "The united miners could now easily avail themselves of this opportunity", says the German Socialist weekly, *Neues Leben*, "to find out whether property rights, as exercised by Leiter, are also conceded to the workers. They could purchase a strip of land — 3 to 400 feet — around the town Ziegler, erect houses, and incorporate the town Circleville. All communications with Ziegler and its inhabitants should be strictly prohibited, and Mr. Leiter and his friends could remain in their town undisturbed. How long do you think would the 'honorable' authorities of Illinois tolerate such state of affairs before they would find them 'unprecedented and intolerable' and take measures against the 'tyranny of the workers'?"

The Anti-Military Congress.

The international anti-military congress, held in Amsterdam, Holland, at the end of June, was attended by delegates of labor organizations of Holland, France, Belgium, Spain, Portugal, Switzerland, and Bohemia.

F. Domela Nieuwenhuis was the chairman, and the following is the gist of his introductory remarks:

The possessing classes derive advantages from militarism by being protected in their social positions, by the application of force, and by preserving so-called order. But what kind of "order"? The capitalist order which always proves to be the greatest disorder. Anti-militarism wants the reverse. But anti-militarism must be international or else it is of no avail. Confined to a nation it must necessarily remain a nonentity. Our aim is to call into life a new international, — a movement which is to counteract the black International, the prop of reaction, spreading ignorance and obscurantism, hatred and strife; to counteract the International of the financiers, whose patriotism does not shrink from serving those nations that are at war with their own country if thereby they can fill their pockets. We trust in the red International of the workers—one that is for peace. For labor and war are hostile to each other. Labor is a blessing, while war is a curse. War is against the interest of labor and therefore it remains for the toilers to abolish it. The armies must be met with a universal strike. Had the International Socialist congress, held thirteen years ago in Brussels, carried the motion to go on a general strike in case a nation should declare war, and a vigorous propaganda had been made during the last decade, the cause of labor would be in a much better state than is now the case. But better late than never. It is high time that the toilers begin to oppose militarism and expose the hypocritical peace congresses at The Hague. And when we are ridiculed as idealists and utopians, I say: "To be sure, we are idealists. It is better to die for an ideal than to live without any aspirations whatsoever; better to die as a man than to live as a brute."

The following are some of the resolutions passed by the delegates:

1. — The establishment of an International Anti-Military Workingmen's Association. Its motto to be: Neither a man nor a penny for militarism.

2. — The association to consist of national and local groups, which are to be represented by an International Committee, consisting of two members from every nation. The secretary of this temporary committee is F. Domela Nieuwenhuis, Schoonkhaan 12, Hilversum, Holland.

3. — The next congress to take place in Oxford, England, in June, 1905.

4. — The committee is intrusted to issue an appeal to women, explaining to them why they should join hands with those who struggle against the Moloch Militarism.

5. — In order to disseminate the idea of anti-militarism, the committee is instructed to communicate with the trades unions and workingmen's associations, thus trying to make propaganda for the general strike in favor of peace and freedom.

It is to be hoped that next year the congress at Oxford will be attended by delegates from all over the so-called civilized world. In this country the trades unions look already with contempt upon the militia, and it should therefore not be so difficult for the comrades connected with organized labor to awaken interest for the next congress of anti-militarism.

That the Socialist press in Germany has not even taken notice of the congress is only another proof that political action has utterly corrupted their aims and principles of which they boast so much.

Rural Workers in Spain.

The correspondent of the Socialist party organ in Berlin, Germany, the *Vorwärts*, recently informed the readers that at last steps would be taken by the Social Democrats to rouse the farm-workers in Spain. This is evidently intended to dupe the "comrades" in Germany, for in reality a vigorous and successful propaganda has been carried on among the country people for many years. Already in 1891 a congress of rural laborers took place in Cordova, and the fact that they refused to join the Socialist party perhaps explains why the correspondent of the *Vorwärts* is not aware of the movement. At the congress the following manifesto was drawn up, which since has been distributed all over Spain:

"Comrades in Misery, greetings. — After the close of this important convention of farm laborers we think it to be urgent to utter a few words to you. We desire your co-operation in the work of the common cause of freedom which we have begun with ardor and energy.

"We will not be verbose, for writing is not our profession; but we want to be clear and distinct.

"Fellow workers, you know very well that all of us, who receive only a piece of bread for the hard work we perform on the land of the privileged — the land that should be possessed by all mankind — lead a miserable life, full of privations, and are so terribly enslaved that it is hardly possible to endure any longer. We are human beings like the rest of humanity. We provide society with the most important necessities of life, and we are consequently of great importance in the social body. It is therefore base and beneath dignity that we are considered to be the lowest class and treated like beasts of burden, and it is still more degrading and vile that we put up with such tyranny, insult, and contempt.

"On the other hand, the other classes of workers — in factories and mines — are making great efforts to break their chains, and they need our assistance in this irresistible movement, which will make an end of slavery and establish a condition of freedom and fraternity for all human beings.

"There are consequently two reasons why we should join the struggle of deliverance: Misery and our human dignity.

"Our ambition is to be free, and as free men we shall proceed when the circumstances demand it.

"The most important thing to do is to unite ourselves, to form groups. Each individual and each group should be at liberty to work as they please. The main thing is to establish a possibility of understanding, so that we may not stand isolated, which has almost become fratricide. Let us join hands, form little or large associations, the first means to cultivate the spirit of fraternity, in order to prepare ourselves for the struggle against capital and to defend ourselves against the eternally trampling under feet of our interests.

"A simple form of association, in which the individuals as well as the groups retain complete independence, suffices to establish a union of interests.

"If we want to make an end of commercialism, a form of work which only gives advantages to the greediness of the middle class, let us unite.

"If we do not want to endure any longer the competition of hunger and starvation wages, let us unite.

"If we want to improve the conditions for the present, and desire to be treated more decently and respectfully, let us unite.

"If we want to call a halt to economic and political despotism, then all our associations must work jointly.

"If we desire to be free once for all; if we wish that all torture and tyranny disappear; if we want Anarchism — the most beautiful and the most just conception of man — to take root,

it will require the union and mutual understanding of the oppressed.

"If we forever continue to be miserable slaves, then we ourselves are to blame.

"Feeling confident that you do not wish to remain slaves, for none of us wishes his own misfortune, and hoping that you will listen to our voice, we greet you fraternally, wishing for all of you:

"Welfare! the social transformation and Anarchy!"

"THE DELEGATES".

N. K. Mikhaylovsky.

On February 12th St. Petersburg witnessed an unusual sight. The private rooms of a private person, the whole of the staircase leading to them, the whole of the street before the house, were filled with a throng of silent, solemn, and intelligent faces, among which those of students of both sexes predominated. People who witnessed the funerals of Tourguenev and Dostoyevsky say that even they did not call together such an immense crowd of mourners. All these people came to mourn the death of Nikolay Konstantinovich Mikhaylovsky, the acknowledged leader of Russian Progressive and Socialist thought.

St. Petersburg was not alone in its deep, sincere and reverent sorrow. Seventy-five wreaths were put on Mikhaylovsky's grave by different journals, institutions, friends and followers. The monthly edited by the deceased publishes the text of 220 telegrams and letters received, and ends the list with the words "to be continued". The text of these messages speaks of the deepest love, greatest admiration, and truest grief. They come from all parts of Russia and from beyond her borders. Among their authors we find a congress of primary school teachers, law societies, societies for the promotion of education, workmen, groups of Jews, ecclesiastical students, statisticians of the *Zemstvo*, doctors, barristers, women-students, university and other undergraduates, Russian Colonies in Paris, Geneva, Zürich, Leipzig, Berlin, Karlsruhe, Nice, Vienna, Darmstadt, Clarendon, Kharbin (Manchuria), etc. Surely a man who could command sympathies so strong and so widely spread, and that at a moment when a great national calamity has befallen the country, and when an oppressive Government ruthlessly crushes the slightest sign of independence in thought and action — surely such a personality was not an ordinary one.

Mikhaylovsky has left behind him two big legacies — over 10 large volumes of writings, and a numerous following of disciples. From his start in literature (and he began to write very early) he worked on two parallel lines; on the one hand he was a thinker, the creator of a sociological school, a brilliant writer; on the other, he was the leader of a whole movement, never weary of standing up for right and the interests of the people, fearlessly condemning wrong, and giving the necessary watchword at any particular moment. During his life Mikhaylovsky was at the head of three monthlies consecutively: *Otechestvenniya Zapiski* ("The Annals of the Fatherland"), *Severny Vyesnik* ("Northern Messenger"), and *Rousskoye Bogatstvo* ("Russian Wealth"). The two former were, one after the other, suppressed, the third was never allowed to be conducted without preventive censorship. But even with the censor's sword of Damocles above him Mikhaylovsky knew how to make himself understood by his followers.

"Many conditions have combined in Russian life," says another eminent writer of to-day, V. G. Korolenko, "to originate that type of a periodical as it is seen in Russia and that type of a journalist of which N. K. Mikhaylovsky was one of the most characteristic and greatest representatives. There being no Parliamentary or other platforms upon which Russian society could take active part in directing the destinies of our country, a special type of social and

political Press has naturally and logically sprung up which is most characteristically represented by our monthlies. A Russian monthly is not merely a collection of articles; it is not a store of sometimes diametrically opposed opinions; nor is it a review in the French sense of the word. Whatever section it belongs to it endeavors to present a certain homogeneity of ideas which reflect a particular school of thought or view, unified and harmonious. Attacks on this 'doctrinaire narrowness' have become a commonplace in our reactionary press. And yet, such is the force of circumstances, faced quite consciously by the progressive press, that it reflects as an unconscious law on the reactionary press. We remember several attempts to found periodicals without 'tendency' or 'tolerant to all tendencies'. They all ended in miserable failure. From the very beginning they came into conflict with their own professions, and very soon changed their colourless indifference into the gloomiest extreme of reactionary dogmatism."

"Mikhailovsky was a rare combination of abilities," says the same writer: "with a power of purely scientific thought he combined a brilliant journalistic talent, and these features constituted together that bright, original, powerful and fine literary figure which we have seen during forty years on the heights of Russian journalism. . . . Far-reaching ideas based on the very beginning of primary life and embracing its most complicated and highest emanations too the form of semi-philosophical semi-journalistic essays, or of purely militant articles, and a fresh fact of the present day often became an illustration of an abstract philosophical or sociological scheme."

"Yes, it was a beautiful life from beginning to end, fresh, intense and untiring in work; followed by a death which, tho no doubt premature (Mikhailovsky was only 61 years of age) was a fitting end to such a life. He died at his post, and neither illness nor fatigue caused any interruption in his work, nor interfered with the beautiful completeness of this life of fiery thought and of feeling preserving its warmth to the very last."

The January volume of *Russkoye Bogarstvo* appeared with Mikhailovsky's article, in which he warmly defended the memory of two other leaders of Russian progress — Chernishevsky and Elisseev — against a vile calumny of their having been unprincipled men, and the good character of Russian students put under doubt by a recent book. The February number of the same periodical was being compiled under his keen direction, and he intended to insert in it an essay on patriotism, false and true; a question which just now greatly agitates many Russian minds and hearts. But that number had to appear with Mikhailovsky's obituary, instead of a production of his own pen.

He was for many years on the executive of the St. Petersburg Society for Assistance to Necessitous Literary and Scientific Men. On February 8th he attended its usual meeting, and seemed neither ill nor particularly tired. Past midnight he returned home and walked up the staircase without any assistance. On reaching his room he took off his jacket, put it on the chair, prepared the powder he had taken of late for his nerves, and sat down upon the bed to undress. When, after a while, his nephew looked into the apartment, he found Mikhailovsky — white-faced and immovable, but with a peaceful expression — reclining on his bed. A physician was at once sent for, but all that remained for the doctor to do was to establish the fact of death from paralysis of the heart. "So died this worker in the field of the Russian tongue," says V. Korolenko, "immediately after taking part in a meeting of a literary organisation, between the writing of two usual articles and between the issue of two volumes of his periodical, of which he had just concluded one and had already begun the other. . . . Tempered in the fire of persevering work,

his mind glowed brightly and powerfully to the very moment of his death. — *Free Russia.*

A Query.

If "husband and wife", to use the conventional phrase, separate, the woman taking the children and the man magnanimously promising to help her support them, is she not justified in refusing to accept any aid and in breaking off all social intercourse with him if he constantly offends her by his doubts as to whether he is the father of the children? Does she not degrade herself by accepting his money and continuing to meet him for the sake of the children? On the other hand, would it not be unjust to the children if they are prevented from enjoying the company and friendship of their father, even though he abuses their mother? Should the children not be told the truth as to the cause of the strained relations between father and mother?

These questions may not seem to be of great importance to many, but they are of great significance to a suffering mother, and I would be grateful if some of the writers in *FREE SOCIETY* should deem it worth while to answer the above queries. A MOTHER.

The Anarchist Convention.

Since our first call for an Anarchist convention, we have received a large number of letters from all over the globe, encouraging the convention and promising moral and financial support. We have, therefore, decided that the convention shall take place on September 5, lasting about five days. Those wishing that the convention may bring forth practical results, but cannot be present themselves, are requested to send essays and suggestions on the following subjects:

Anarchism, Communism, Individualism, Collectivism, Anarchism and Trades Unionism, The General Strike, Anarchism and Social Democracy, Political Action, Religion, Federation of Groups, A Defense Fund, The Sex Question, Our Literature, The Modern Drama and Anarchism, Ways and Means of Propaganda, and other pertinent questions.

Those intending to attend the convention will please communicate with us in order that the arrangement committee may provide accommodations for them at low rates.

DEBATING CLUB.

1008 N. 17th St., St. Louis, Mo.

Among Ourselves.

S., Philadelphia. — I read your appeal and hope you will not suspend the paper. Enclosed find 25 cents — all I can do at present.

W., Colorado. — You will find enclosed \$5 to give *FREE SOCIETY* a small lift. I hope you will not have to suspend publication of the paper, and if all the subscribers have the cause at heart they will not let *FREE SOCIETY* go down. The delinquent subscribers who are able to pay should not receive the paper.

T. H. K., London, England. — I am very sorry to see that you are only able to print four pages, and can understand the struggle you are having with the paper. You have the best wishes of all the comrades here, and we hope you will soon be able to publish eight pages regularly.

I see in No. 473 of *FREE SOCIETY* that "Mr. Tolstoy", etc. Why "Mr."? What's the matter with *Leo Tolstoy*?

(*Leo* is all right of course, but the printer thought differently. A. I.)

Mrs. —, Richmond, Va. — The enclosed \$3 are for the benefit of the paper. Of the books you sent me I have already loaned several to men residing in the same house with myself, and the books have impressed them greatly. The South is a poor field for radicalism, and it is dangerous for a man to introduce new ideas. But much is forgiven in a woman if she does not cut her hair off, and wear trousers. But a tactful woman ought to be able at least to break a path.

There is no use writing articles for the Richmond newspapers, — they will not publish them. I tried that soon after I arrived, and for my trouble was "roasted" in an editorial half a yard long. They scolded me for the benefit of their readers, and then sent me a letter approving the article; but advising me "not to agitate such things in future", if I did "not want to starve", which was more than they intended doing.

Attention!

As many readers of *FREE SOCIETY* know, I am now in the east, and intend to return west this fall by slow stages, meeting as many comrades as possible, and delivering lectures where desired. As I wish to arrange my tour so as not to disappoint any, I desire to hear at once from comrades east of Chicago, who would like to arrange for lectures or to receive a personal visit. It is my wish to do as much propaganda work as possible; and I desire especially to speak on the subjects of Anarchism, sex reform, free speech, trades unionism and the race question. However, I have a number of other subjects, and will send lists to all requesting the same. In order to help meet expenses, I will accept engagements to speak before conservative literary or educational societies on topics connected with travel, art, literature, science, history or philosophy. Even in small towns, these lectures might be arranged. My address, until further notice, will be Andover, N. H. I must hear immediately from those furthest east, and as soon as possible from others.

JAMES F. MORTON, JR.

Letter-Box.

Readers who have Nos. 265, 295, 296, 297, 298, 306, 439, 445, of *FREE SOCIETY* to spare will kindly send them to our address. They are wanted to complete the files of a public library. Vol. IV., Nos. 12 and 38, and Vol. X, No. 36 are wanted for Comrade Nettlau in London.

M. C., City. — There was a meeting in Brooklyn in which the execution of von Plehve was discussed, and \$35.62 were collected for the benefit of the Russian revolutionary movement, while *FREE SOCIETY* received \$20.90 from the admission fees. Of course it is to be regretted that no meetings were held in this city on the occasion; but why blame "the editor"? Staying home and blaming others for "not doing enough" is an easy task indeed.

J. J., Toronto, Canada. — You are perhaps justified in saying that "if the trade unions continue on the same line they will soon be too tyrannical for Anarchists to stay inside the ranks, supporting politicians and grafters". But things will not be remedied if the Anarchists keep aloof from them. Stay with them, and if you are sincere in your endeavors to promote the welfare of the workers you will soon exercise a greater influence over the rank and file than the politicians and grafters.

Comfort.

Life seems so long to me at times. And again it seems too short. Doubt overshadows me, and despair grins at me. But the golden sun of faith in my fellow-men illumines my way, and leads me out of the night of pessimism. When my soul is overwhelmed with sorrow the bright rays of hope permeate it, and make life worth living.

When misery overtakes me and wretchedness oppresses my soul, I feel the woes that torture mankind. I see that men and women suffer. I see them robbed of their birthright, the right to be happy. How can they be happy if they hate each other? How can happiness live among them if they oppress and are oppressed?

The Sun of Love shines seldom before them. Freedom is only a guest, and even then they clothe her and hide her beauties. O, how my heart bleeds for the sufferings of mankind! I suffer with them. I would busy my heart and brain with the problems of life, and in striving for the good of all, I would forget my own woes. I would throw myself into the struggle for better days. I would knock at every door and speak the word of awakening. I would walk from land to land, from clime to clime and instill the hope of a new order. An order based on love would I proclaim.

O. Leonard.

Leclair College, Edwardsville, Ill.