



### By the Wayside.

"An alarming state of affairs" is being revealed by the navy department. More than a thousand men are lacking the number necessary to man the new warships, which indicates that not only in Russia but also in America the young men are not eager to be slaughtered for the benefit of tyranny and greed.

The *Coast Seamen's Journal* now rather encourages the workers to go into politics. "If they learn by observation but half as much as the trade-unionists of San Francisco have learned by actual experience," the editor says, "the result may prove to be not so bad, after all, since it is likely to put an effective kibosh on the labor-in-politics fetish for some time to come."

"There are fifty men in the city of New York," says Senator Depew, "who can in twenty-four hours stop every wheel on all the railways, close every door of all our manufactories, and shut down every coal and iron mine in the United States." In short, a few men can starve millions of people in this country if they so choose, as is actually done on a smaller scale by our "captains of industry," which raises the question, What are the workers to do in such cases if they abstain from using violence? Will those who claim "that violence is always tyranny" answer? Is it tyranny to defend myself against the highwayman who threatens to choke me, or who by means of property rights and "organized violence" can deprive his fellow-men of the necessities of life?

"Social Democracy," says a Bohemian periodical, "may fulminate its anathemas against the idea of a general strike, and continue to canonize palliatives, but we shall continue to prove that the success in political action does not make up for the loss of energy, for the sacrificed pennies of the workers, and for the now corrupted intelligent workers in the Socialist movement. Disappointed hopes, the loss of self-confidence, the betrayal of revolutionary principles, a deluded people, and finally the lamentable tumble of the labor movement over the pebble 'government' — such must be the inevitable result of the tactics as adhered to by the Social Democrats. Keep away, brothers, from the vain-glorious 'great,' who will be very little when the storms of revolution will sweep over the earth. Confide only in yourselves and your power. The workers must free themselves. In the decisive moment the politicians will act exactly as Luther did — turning against his disciples." The Chicago *Arbeiter Zeitung*, from which the above is quoted, adds: "The voices against the overbearing and ambitious leaders of Social Democracy increase rapidly in the different countries. The reason is plain. Not only those who are hostile to political action from conviction, but all who with open eyes have followed the development of Social Democracy are bound to rebel against its leaders — bound to combat these slave-drivers of the future."

The International Socialist Congress at Am-

sterdam adopted a resolution condemning opportunism and upholding the tactics of uncompromising class-consciousness. "Social Democracy," one clause reads, "in accordance with the Kautsky resolutions adopted by the International Socialist Congress of Paris in 1900, cannot take part in bourgeois government." And such farce and fraud is perpetrated in the face of facts which belie the resolution at every step. In all national and municipal elections the Socialists nominate candidates — even for the office of a sheriff, whose business it is to evict the poor from their foul dwellings and to hang the victims of greed and ignorance — to "take part in bourgeois government," and still the dupes — the voters — do not see the farce of such resolutions, the object of which is to throw dust in their eyes. Only a few weeks ago Grousier, an ex-member of the chamber of deputies, said in a convention of the "Parti Socialiste de France": "There is only one voice in the parliament: that the Socialist deputies are the worst opportunists. From treachery to treachery they have sunk deeper than the bourgeois parties. Where are the social reforms that they have promised to bring about? Where is the beneficial influence upon the government, when they have not even succeeded to check arbitrary police rule? They have not even been able to secure the right of assemblage on the public places for the workers. We are also for reforms, but such must be forced upon our opponents." And this voice comes from their own ranks — not from an Anarchist. Kautsky and Bebel may write and resolve against opportunism, but the fact remains that the opportunists gain adherents day by day in spite of the resolutions adopted at the different congresses.

In the *Revue* (France) George Cheretich publishes a number of letters from the renowned Russian painter Wereshstshagin, who was killed at Port Arthur in the explosion of the flagship "Petropavlovsk." The correspondence extends over a period of almost thirty years. March 17, 1880, Wereshstshagin writes from St. Petersburg: "I beg you to publish the following little picture of Russian conditions. The censorship of Moscow has found half of my paintings 'inflammatory' and so prohibited their reproduction. Do you remember my painting 'The Spy'? Only after great efforts have I succeeded in securing for it the right of reproduction. The censor found that the 'Spy' looked as tho he did not care a pin for military authority and the punishment he was to meet!" In another letter he says: "It is especially the imperial court that is dissatisfied with my works. The Prussian general von Werder, a friend of the emperor (Alexander III.), has advised him to purchase all my pictures and to burn them forthwith. The crown-prince and other 'high-messes' are in a rage. Lack of patriotism, almost treason — that is of which I am accused; but the public as a whole holds a different opinion altogether." Wereshstshagin tried to instill the people with abhorrence for or the wanton slaughter of human beings and hence the wrath of those whose idle and pernicious existence depends upon the cannon and

rifle. But not only in Russia is art — art which threatens to undermine the present social 'order' — looked upon with displeasure and resentment. Only recently Mr. Shaw, secretary of the United States treasury, told a representative of the New York *Tribune* that the modern cartoon is the spur to "Anarchy." "The firebrand will follow its teachings," he said, "if something is not done soon to control the artists. I believe in the freedom of the press as firmly as any one," he continued, "but I do not think the cartoonist ought to be allowed to go as far as they do. For instance, those pictures showing the trusts with their heels on the neck of the common people ought not to be allowed in any newspaper. If they continue to appear without any bridle put on the untamed artist's imagination it is only a question of time when a good many people will begin to believe these pictures portray the truth." Thus we see that the Russian censor and Mr. Shaw practically hold one and the same opinion, namely, that freedom of press and art endanger the stability of the system of legalized robbery. The people might learn, altho slowly, that governments exist solely for the purpose of carrying out the will of those who prey upon labor, and hence the anxiety to put a bridle on genius. INTERLOPER.

### 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.

The people finally legalized property. God forgive them for they knew not what they did. . . . But how came the people, whose voice, they tell us, is the voice of God, and whose conscience is infallible — how came the people to err? How happens it that, when seeking liberty, they fell back into privilege and slavery? Always thru copying the ancient regime: — P. J. PROUDHON.

"Do you suppose grafting will ever be stopped?" — "I don't know," answered Senator Sorghum. "Somehow we don't get started to investigating a graft until it is a played out proposition. And in the meantime something else has developed. We are always on the trail, but we can't catch up."

# FREE SOCIETY

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

**ONE DOLLAR A YEAR.**

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.



SUNDAY, SEPTEMBER 4, 1904.

480.

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*.

*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.*

## Human Nature and Anarchism.

Some time since there appeared in FREE SOCIETY an article by Parish B. Ladd, entitled, "Government a Necessary Evil," in which several pertinent questions were asked relative to establishing anarchistic conditions, the general trend of the article going to show that Anarchism is but a beautiful and illusory dream, and must ever remain so; that government of some kind is necessary, and that all radicals should unite in a peaceful endeavor to establish the best government it is possible to secure. The same issue of the paper contained a reply by comrade C. L. James, which while it may have been perfectly satisfactory to Judge Ladd, did not in my opinion sufficiently cover the ground suggested by the questions, hence I am moved to add a few thoughts to the discussion.

Dealing first with the conclusion arrived at by Judge Ladd, viz., that the only practical remedy for the present intolerable state of affairs is for us to join our forces "and establish the best government we can secure," I would like to suggest what seems to be a self-evident fact; that governments at any given time are always the best that it is possible at that time and under the conditions then prevailing to secure. While the judge's severe arraignment of government is perfectly just, ours is nevertheless a government fitted in every way to the present status of the people. With conditions as they are (and by "conditions" I mean the present social, educational, political, and industrial status of the people), we could not have a better government, however completely we might unite our forces, any more than we could do without government at all. I believe it is true that the character of government is always determined by the economic form, and that the political, judicial, and social conditions are but reflexes of the economic. This being true leads me to consider the

judge's twelfth question: "How are you to change human nature?" which I consider the crucial one, for I presume it will readily be admitted that if what the questioner regards as "human nature" could be changed to such an extent as to admit of Anarchy in practice, every one of the objections raised against it would melt away like fog before the sun.

Let us here consider this thing called "human nature," and see whether it is such a block in the way of human progress as to need a change. In the absence of dictionary definitions I would say that human nature is an attribute or number of attributes natural to the whole human family. Thus, it is human nature to eat when hungry, to drink when thirsty, to express joy by laughter and grief by tears and lamentations; to propagate the species, to resist invasion, to court admiration, to practice emulation, etc. It always will be necessary for us to do these things, hence I call them fixed attributes. Now the free exercise of these attributes, or functions would be beneficial to the human race, and no one can truthfully say that the present capitalistic system is the result of their exercise. If it is contended that it is human nature for one class to deny to another class the free exercise of these attributes, I shall question the assertion unless it can be shown that such denial is a universal practice among men, and I am sure this cannot be proven. We are in a low condition because of man's imperfect development, not because human nature needs to be changed. People are deceitful, dishonest, tyrannical, debased not because it is human nature to be so, but because the evolution of the race has not yet progressed far enough for them to adopt customs, and institutions fostering virtue, honesty and civility. Customs, habits, opinions, and institutions change with ever changing environment. We all know that some things which are very proper in some parts of the world are regarded as grievous offenses and crimes in other places. We know also that conduct that is deemed right and proper in one age is looked upon as abhorrent in the next. Thus, it was considered justice and good law in Blackstone's time to impose the death penalty for petty thieving, while today it would be regarded as monstrous and impossible. People almost universally believed in witches and fairies during the eighteenth century; today such beliefs would be considered childish and idiotic. And it can be demonstrated that the opinions of men change very quickly. At the breaking out of the civil war, my father, an ardent Abolitionist, was mobbed and nearly hung in the court house square at Chicago for expressing too freely his abolitionist views. A month after Lincoln issued his emancipation proclamation a man publicly voicing his pro-slavery views would probably have met with a harsh treatment.

Thus we see that while customs, institutions, and opinions change constantly, human nature never changes. The difficulty with Judge Ladd and a great many others is that they have mistaken the fleeting, changeable propensities and opinions of men for natural attributes and immutable laws. The propensity of self-esteem is perverted to such an extent as to cause worldwide misery and destitution, but when we have progressed far enough to do without governments and invasive laws it will be seen that en-

lightened self-interest is a noble and necessary attribute, of inestimable benefit to man.

I presume that Judge Ladd will not deny the fact of evolution, or that we are gradually drawing nearer the goal of human solidarity, despite the great amount of evidence to the contrary. Previous to the age of steam and electricity progress seemed slow, but during the past hundred years what wonderful changes have taken place in economic conditions, and these changes have been quickly followed by others in the social and political world. "Events educate," as our esteemed comrade, Dyer D. Lum used to say, and it is not necessary to depend upon verbal or book education to make Anarchists, for we see the people everywhere in this rapid age easily adapting themselves to constant changes of environment. Anarchism will not be brought about by vain efforts to "put brains in empty skulls," but by the never-ceasing forces of evolution, which are continually at work shaping human destiny. A few years ago a well known scientific writer, in a magazine article predicted that in twenty-five years scientific discoveries and labor-saving appliances will force upon the world systems of human activity more radical than the wildest dreams of the Socialist or Anarchist, and when we come to think of it this does not seem like a "rambling talk," but a sober prediction based upon commonplace, everyday facts, just as the telegraph, the telephone, the linotype, and a thousand other more or less common devices are every-day facts. In this connection it is interesting to read the following extract from an article just published by Professor Edgar L. Larkin:

To keep up with modern, scientific progress, an article ought to be written at least once every three hours. At this writing the most intense activity prevails in the laboratories of the world. The sciences that are in the forefront just now are electricity, radiation, psychology, electro-chemistry, and astronomy. The advances in electricity now made daily seem to prefigure, and forecast the fact that the habits, customs, mode of living and the civilization of mankind will all be changed by the common use of electricity. Perhaps it is not wild to say that three-fourths of the work of the world will be done by electricity. The writer believes in nine-tenths, but will say three-quarters.

On every hand we see abundant evidence of changing conditions. The radical student is accustomed to look deep for signs of coming change, but one need hardly look below the surface to discover them now. In a short article like this it is impossible to enumerate many examples or illustrations of this simple fact, but two or three will suffice to show the general drift. One of the most significant signs to the Anarchist is the steady growth of the principle of voluntarism. Most if not all of our great labor organizations are based upon this principle. So also are vast combinations of capital, which in the line of manufacture are teaching us how remarkably cheap raw material can be turned into finished goods. The growth of voluntary co-operation in Great Britain, on the continent of Europe and in the United States is very remarkable. In Colorado co-operative stores are springing up in all the large cities and towns. The co-operative store in Pueblo, started only a few months since, last month (July) did a business amounting to over \$10,000, and the stores now in operation at Denver, Trinidad, Salida and other places are equally successful. People generally have a hazy idea that the de-

portations and other official outrages in Colorado are the result of radical labor agitation and the presence of Socialists in the mining camps. This is but a superficial view: they are something more than that. Co-operative stores in Telluride and the Cripple Creek district were so well patronized that the very existence of private commercial enterprise in those places was threatened. The most malignant and persistent persecutors of the union workers have been and are the retail merchants and their friends. Twice have the co-operative stores at Victor and Cripple Creek been looted by the "respectable" business element and their sympathizers. Managers and employes of these stores have been run out of town under threats of assassination if they return.

Now what does all this mean? Is it reasonable to suppose that these co-operative enterprises, which as yet are only in their infancy, will shortly fail and be abandoned, or that persecution will lessen their number or influence? Not for a moment can we harbor such an idea. On the contrary, their number is increasing rapidly, and while thus far they have dealt only in groceries and provisions, steps are already being taken to widen their scope and activity, and the result will be that shortly large department stores run on a co-operative basis will spring up in all our large towns. From buying and selling to manufacturing is but a step, especially when inducements are offered to customers and patrons in the shape of pure goods and a handsome rebate, which is the principal cause of the success of these stores up to the present time.

I think I hear Judge Ladd, or some other well intentioned critic, exclaim: "Well, if the forces of evolution are bringing about radical changes, and we are to have Anarchism whether we will or not, what is the use of further agitation; better take life easy, do nothing and simply wait for the millennial change." So it might have been said of the abolition of chattel slavery during the days of Garrison and Lovejoy. But while the agitation of the early abolitionists did not directly abolish slavery, it did prepare the minds of the people for the inevitable change; and that is the true work of the Anarchists today. It is necessary to keep on teaching Anarchy, to show that governments exist solely to carry out the will of a very small capitalistic minority (as exemplified in the Colorado outrages), and to prepare the minds of the people for vast economic changes which are a direct result of the ripening of evolutionary forces. "We are the birds of the coming storm!" cried August Spies to the Congregational ministers in Chicago, and in this exclamation lies the reason for anarchistic agitation. WM. HOLMES.

### Experience Talks.

What a boon it would be for the labor movement if those who constantly prate about the tyranny of organized labor would be put into the shoes of the wage-slaves for a while, we can learn from a book, entitled "As a Workingman in America," by the German Councillor of State Alfred Kolb, of Wiesbaden. In the preface of his book the author frankly admits that he had no sympathy for the laboring class before he came to America for the purpose of studying social problems from personal observations. He leaned towards the employer and entertained the idea that the demands of organized toilers were "unjust and unreasonable." After he had been in this country over two months, he was

suddenly seized with the desire to study the conditions of labor from practical experiences. He discarded the dress of a "gentleman" and put on the overalls of the workingman. After a six weeks' search for work he secured employment as a common laborer in a brewery. He did not prove to be satisfactory, however, and after a month was discharged. Then he worked for three months in a bicycle factory in Illinois, after which he lived for four weeks in a lodging house in San Francisco. "I did not work here," he candidly confesses, *for my energy was exhausted.*

"I went to America," Councillor Kolb writes, "with the intention of gathering material for a book in which I had hoped to prove the injustice of the demands of the working class, but my practical experience entirely changed my view of the labor question. I found problems of whose existence I had no idea, and I cannot deny that my sympathies are no longer with the employers, and must admit that most of the demands made by the unions are just and fair."

Having disguised himself and being in a position to receive the sneers and snubs of affluence, he applied to the German Aid Society of Chicago for work. He was treated kindly, but could not help feeling how painful a certain kind of kindness is to the modern workingman. "Here I heard for the first time in my life that condescending tone of pity and contempt, which turns gratefulness into shame, and which rendered it comprehensive to me why the modern toilers with such stubborn energy demand certain social services as a just claim, and refuse to accept them as charitable gifts."

For six weeks he vainly looked for work. "How often had I asked with indignation: 'Why does the wretch not work?'" Kolb continues. "Now I knew it." Finally he found work and with it also new misery. At the breakfast table in the lodging house sat a young man with soiled and untidy clothes, which aroused Kolb's anger. "But wrongly. It took only a short time and I was on the way to become one like him. To work ten hours day after day is not a mere trifle, and often we had to work overtime, making it fourteen and fifteen hours a day. Then we were too tired to think about the laundry and the patching of clothes. I have often groaned under the hours of overtime, and there is no question of the social problems that I have become so clear on as on this. I can condense my opinion into one sentence: that I unreservedly stand for shorter hours very extensively, the possibility of which reaches much farther than humdrum and fixed ideas dream of. And in this opinion I have been supported by superintendents of large establishments, and also by—which is of still greater weight—large manufacturers friendly to labor."

### Notes from France.

Those who think that society can be revolutionized without violence, or that legislation will accomplish the task, can learn a lesson from the late occurrences in France.

At Cluses and its neighboring towns more than 20,000 men support themselves by working in clock and watch factories. The maximum wages for men are 80 francs (\$16) and for women 30 francs (\$6) a month. Some time ago these workers were organized, which greatly displeased the employers; and when the workers sustained the Socialist candidates in the municipal election, the employers threatened vengeance. (It may not be amiss here to tell the American readers that a "Socialist candidate" is nothing more than a liberal Republican.) After the election seven of the "agitators" were discharged in Cretic's factory—the largest employer in Cluses—with the result that all the workers went on a strike. For two long months no results were obtained, for Cretic was determined to starve his employees into submission. Then (July 12) a general strike was declared involving all the clock factories, and immediately the very administration that the workers had elected called for troops to protect the

employers, altho the situation was calm, only a few window-panes having been broken in one of the factories.

On Monday, July 18, the strikers decided to parade the streets in a body, having first obtained a permission from the mayor. The strikers marched peacefully thru the streets until they reached Cretic's residence, where they were met by a volley of rifle-shots, fired by Cretic's four sons and his foreman, whereby five strikers were killed outright and one hundred and five wounded.

Being exasperated by this unexpected and outrageous attack, the strikers violently entered the house in spite of the troops, and not finding the perpetrators, they burned the factory, preventing the soldiers and the fire department from extinguishing the fire. Only late at night the authorities gained entrance to the place where the sons of the manufacturer were found in a cellar under the ruins, the foreman having made his escape during the turmoil. The shooters were placed under arrest, thus being protected against the wrath of the strikers.

Three days after this occurrence the employers conceded the demands of the strikers. But the authorities attempted to arrest those who had been instrumental in the burning down of the factory, but the workers sent an ultimatum that a general strike would again be declared if a single man should be arrested, and thus averted prosecution.

But the irritation among the toilers has not yet subsided. Protest meetings are being held all over the country, the Bourse du Travail (Workers' Exchange Building) in Paris hoisted the red flag draped in black, and several papers have opened subscriptions for the families of the murdered strikers, amounting already to several thousand francs.

\* \* \*

Our valiant comrade, Louise Michel, who has completely recovered from her sickness in spite of her old age, has addressed a series of meetings thruout France. This winter she hopes to go to Algeria, Africa.

\* \* \*

The Bourse du Travail has recently installed its new officers, all of whom are members of the revolutionists, which is quite a blow to the reformers—Socialists included—in the labor movement.

\* \* \*

The waiters of Bordeaux are on strike, one of their claims being the right to wear mustaches. What an irony that hundred and fifteen years after the taking of the Bastille people are not even free to wear mustaches.

J. GROSS.

172, Rue Boileau, Lyon, France.

### Attention!

COMRADES:—It is my intention to visit the east the coming fall on a tour of propaganda and especially to try to put in circulation the "Life of Albert R. Parsons," as I believe this book is one of the greatest sources of educational work along anarchistic lines extant. It is the one desire of my life to get it among the masses.

I will be in the east about the first of September, and will remain for four or five weeks, intending to address commemoration meetings of the 11th of November. And if groups desire me to do so, I will also address trades unions. My subjects will be "Trades Unions and the Open Shop," "The Struggle for Liberty," and "Anarchist and the World-wide Propaganda."

Comrades will please bring this matter before trades unions and groups, and communicate with me regarding the result as soon as possible, so I can arrange my affairs here accordingly.

LUCY E. PARSONS.

1777 North Troy St., Chicago, Ill.

### The St. Louis Congress and Anti-Militarism

Comrades of FREE SOCIETY:—We are surprised at your silence regarding the Anarchist Congress to be held in St. Louis. We are aware of its deficiencies, still we think it is better to help the comrades in St. Louis, who are trying to accomplish something, than doing nothing. Everything aiming to promote the propaganda should be interesting to all, especially in America, where militant Anarchists are so rare.

More attention should also be paid to the International Anti-Military Association, the members of which are to meet in Oxford, England, next year. There is a great deal of work to be done in this respect. Militarism is spreading its evils in every country, and in America the spirit of militarism is growing rapidly, where it is the aim of the capitalists to have the most powerful navy in the world. Already the federal troops and the militia are often used against strikers, and it is wrong to say that there is no military question in this country. The fact is that the idea of a strong army and navy is becoming more and more popular among the masses.

The "International" intends to extend the anti-military movement all over the world. Branches have already been organized in England, Holland, Spain, Portugal, Austria, Switzerland, France, Belgium and Denmark, and we hope the congress at Oxford will also be represented by this and other countries.

We have already taken steps to form anti-military groups in this country, and we hope the English-speaking comrades, who have a greater opportunity to make their influence felt than we have, will understand the importance of this movement and aid us in weakening the weapon against the proletarian rebellion.

The motto of the International Anti-Military Association is: "Neither a man nor a cent for militarism." GROUP PROTESTA HUMANA. GROUP GERMINAL.

P. O. Box 2648, San Francisco, Cal.

#### COMMENT.

There is perhaps no one more eager to promote the Anarchist propaganda than I am, and no one more desirous to meet comrades from everywhere with whom I could exchange views and ideas relating to Anarchism and its realization. But being in "the swim" and observing the apathy prevailing among the Anarchists in this country, to most of whom "success in business" and personal comforts are of much greater importance than their ideal, and being aware of the great difficulties with which the Anarchist press in this country has to struggle in order to keep above water, I did not feel justified in encouraging the raising of funds for the expenditure of the St. Louis congress. The appeal of the St. Louis comrades appeared twice in FREE SOCIETY, and I was confident that those who intended to visit the Fair and had the movement at heart would select the date for their visit set for the congress. But I am not so confident as to the beneficialness of the "congress." I do not think those assembling there can enjoin a greater love, enthusiasm, and activity for the propaganda that there is at present. These are qualities that cannot be commanded or even recommended with any effectiveness. A vigorous activity in our movement can come about only from a deep conviction of our ideal, an intense love and craving for freedom, the desire to live one's ideal, and unity of sentiments. But so long as our literature is lying idle on the shelves, and no arrangements made to have speakers going from city to city, conventions and congresses will be of little avail.

I am likewise in favor of an anti-military propaganda, but I cannot see why it should be separated from the general Anarchist movement,

which is anti-military in itself. To make militarism a special issue is, to my mind, doomed to failure in a country where military service is voluntary. The danger that militarism offers in the United States can be averted effectively only by the dissemination of radical ideas among the toiling masses and the literary people. To accomplish this the Anarchists must display a greater activity in the trades unions than has heretofore been the case, and our literary comrades come before the public.

And will our anti-military propaganda not lack force as long as even well-meaning Anarchists do not hesitate to work in navy-yards, gun and ammunition factories in order to earn big wages? A. I.

### "Peaceful Anarchists."

Under the above heading and the subheading, "They Live in Paris and Seem to Be Happy," the New York Tribune Illustrated Supplement publishes the following correspondence from Paris, France:

"Paris, August 1.

"About twenty years ago a movement was set on foot in Paris to bring increased educational facilities within reach of the working classes. In two years, however, the movement died out from general debility. In 1891 another effort was made to reach the minds of the masses and a cabinetmaker of Montreuil gathered together a few of his friends and started a course of 'evenings for workmen.' M. Deherme obtained for their delectation the co-operation of some of the leading lecturers of the capital. The 'People's University,' as the members ambitiously called themselves, was soon forced to move into larger premises, and in that long street of teeming life, the Faubourg St. Antoine, was started in May, 1898, the 'Co-operation des Idees,' which has during the last few weeks held its first congress.

"When a provincial convert, a wealthy manufacturer, presented the members with the freehold of a charming villa in the heart of the Bois de Boulogne, formerly the property of the Automobile Club, anarchic principles were put in practice, and the 'Chateau du Peuple' (the People's Castle) was thrown open to members, with neither laws nor by-laws, neither managers nor directors. Each member is responsible to all the rest for the property he is thus permitted to enjoy, and, although it is inevitable that abuses should creep in, it must be said that so far the system has worked admirably.

"Here those whose minds have been elevated by the course of study provided at the Faubourg St. Antoine during the long winter months may enjoy the fresh beauty of the woods, accommodation at a nominal price (from 5 to 11 francs a month, or \$1 to \$2), together with the services of a cook. The number of persons who can be admitted in this way is, of course, limited, the villa being of a moderate size, but on Sundays and Thursdays, on payment of a trifling gate toll, members of the society and their families are able to enjoy the gardens, where archery, bowls, chess, etc., are carried on in the open air. Here, too, in the evening, the dinner 'in common' takes place under the trees, the service being done among themselves by volunteers.

"The villa boasts two pianos and very little other furniture, and to the spirited strains of a waltz played by a long-haired young Anarchist in a high collar and tightly buttoned jacket a

gay and motley crowd took the floor as I glanced into the room one day recently. It was a public holiday, and from early morning there had been a succession of classes and addresses, and, after the attending intellectual strain, an interval of chess and dancing had been eagerly seized upon. For the central idea of the Society of Co-operation is to humanize as well as educate the masses, and every Sunday from 8 o'clock in the morning till the midday meal sees a dizzy succession of classes of modelling, photography, bicycling, chess, etc.

"The application of the principles of Fourier, of life in common, to the exclusion of all domesticity, has in the limited degree possible in the Chateau du Peuple proved at least a very interesting experiment, and the Anarchism of the Bois de Boulogne, judging from the cheerful countenances of the 'companions,' as they call each other, seems to have little in common with that of the co-fraternity of Russia."

[There is no difference between "the Anarchism" of France and Russia, and if the Anarchists in Russia enjoyed the freedom of speech, press, and assemblage, their countenances would be as peaceful and cheerful as those of the Bois de Boulogne. A. I.]

### Letter-Box.

M. N., Laurium, Mich. — Thanks for prompt renewal. Hades for the Peabody's and the Bells will come when the drudges awaken from their long, long sleep. Unfortunately most of the Anarchists are also drowning at present, neglecting the propaganda altogether.

J. F., Culver, Kans. — We do not like to lose friends on account of their poverty, and shall only discontinue sending you the paper when you do not care to read it any longer. Greetings.

F. L., Yonkers, N. Y. — Comrade J. Allen Evans, of Cripple Creek, Colo., writes that he, tho still very weak, does not need financial aid any longer, and expresses his heartfelt and sincere thanks to those who responded to his appeal.

L. E. P., Chicago, Ill. — For the benefit of our readers I quote from your letter: "I have just finished reading 'A Critic and C. L. James'. It is pretty rich reading. But when the critic says, 'I have always thought that one of the most pathetic things about it (the judicial murder of our comrades) was Spies' plea for his fellow prisoners to the effect that their only fault was that they were idealists,' then I think this piece of information about Spies will cause the 'horse's smile' to spread over the faces of all the old comrades in Chicago, and is enough to cause Spies to turn under the big slab in Waldheim. I think James 'hits' our critic off to a nicety."

M. T., Columbus, O. — Tolstoy's famous letter on the Russian-Japanese war, entitled "Bethink Yourselves," has been published by The Hammersmark Pub. Co., 151 Wabash Ave., Chicago, Ill. The booklet contains 64 pages. Price, 10 Cents. It can also be ordered from M. Maisel's book store, 194 E. B'way, New York, or from FREE SOCIETY. It is certainly an excellent pamphlet for propaganda purposes among more or less conservative people.

We declare war with the wage system, which demoralizes the hired and the hired, cheats both, and enslaves the workingman. We affirm, as a fundamental principle, that labor, the creator of wealth, is entitled to all it creates. — WENDELL PHILLIPS.

"All men believe and repeat that equality of conditions is identical with equality of rights; that property and robbery are synonymous terms; that every Social advantage accorded, or rather usurped, in the name of superior talent or service, is iniquity and extortion. — P. J. PROUDHON.