



Jesus Christ and Anarchism.

There is a notable tendency in the world of radical thought today toward identifying the spirit and teaching of Jesus Christ with that of Anarchism, and a considerable volume of propaganda is moving along the lines of comparison and identification, affecting sensitive and humanitarian natures to a new view of life involving ethical awakening and active effort for social regeneration. The name of Tolstoy comes to one immediately as the head and front of this movement, and the great Russian teacher is followed by quite a host of more or less conspicuous leaders of men in America and throughout Europe. The work which they are doing is making itself felt at last even in the churches, where thousands of earnest men and women, sickened by the double face which that institution wears, are asking that it take up the real work of Christ and forget the religion of form and ceremony, apology, sophistry, and indifference.

Those who have devoted their energies to harmonising religions, philosophies, and other teachings have often held important places in the history of progress, and their work, where it has proceeded upon definite lines of evidence and demonstration, has been of considerable value; but the ways of literature are strewn with attempts at harmonising teachings and ideals which were at variance one with another, and which are now dead books to all intent and purpose. The question, Do Christianity and Anarchism harmonise? must, as it is finally answered, determine the fate of the works which are now pouring from the press, and which will continue to pour, answering that question in the affirmative. There are evidences that the verdict may be anticipated, and it is practically certain to the majority of those who call themselves Anarchists that the harmonisers and their harmonies will fail in their efforts, the former to be wondered at for their waste of precious time, while their harmonising books lie in the dust of forgotten things.

Ask a Catholic, ask a Protestant, ask a Unitarian, a Tolstoyan, what Christianity is, and you will get four statements of a creedal character each one quite unlike the others. The attempt to harmonise Anarchism and Christianity is met at the start by difficulties such as are implied in the wide range of opinions respecting the nature of their religion held by those who call themselves Christians. The difficulties are further complicated by the mass of inconsistent utterances which the New Testament presents as expressing the spirit and teaching of Jesus Christ; utterances, be it observed, which go a long way toward justifying the ideas respectively of a Catholic, a Protestant, a Unitarian, or a Tol-

stoyan, and which serve to confuse the thoughtful and investigating mind at every turn. What basis have we upon which to begin a demonstration of identity between Christianity and Anarchism?

A Tolstoy writes a harmonising book; representatives of Greek orthodoxy, Catholic prelates, Protestant divines, a Matthew Arnold, a Kropotkin, and other Anarchists confute him; a Byington stands for Christianity plus Anarchism, a Gilroy ably calls into question his judgment. As between the disputants, where shall the thoughtful mind rest?

It appears that insuperable obstacles stand in the way of finding any ground of agreement between these two things; obstacles which a Voltaire, a Hume, a Spencer, a Huxley, each working along his own lines and for his own purposes, has piled up. The query, What is Christianity, what did Christ teach? may be answered in many ways, and therefore in none satisfactorily.

If we turn from the creeds and sects to the scriptures themselves the difficulties of finding the desired harmony at once appear vastly augmented. If the text of the New Testament is to be taken as authentic, Christ taught both peace and war, liberty and authority, revenge and forgiveness, love and hate, punishment and immunity from punishment, and many other mutually contradictory things. The Sermon on the Mount is a tolerably consistent whole, but the Christ who is supposed to have uttered it is also reputed to have scorned a woman who came to him asking him to apply some of its provisions to herself or to her daughter (I have forgotten which), saying, "It is not meet to throw the bread of the Children to the dogs," and, "I came but to the lost sheep of the House of Israel." Christ preached "Resist not evil," and then drove the money changers from the temple; he taught forgiveness of injuries, and then pictured God as revenging himself finally upon disobedient man. The list of incoherences need not here be augmented, but a long one can easily be remembered by any radical student of the Bible. Mr. Jno. M. Robertson, an English essayist of prominence, has published a scholarly book in which all these and kindred difficulties are met by the carefully argued claim that the scriptures are but patched together fragments of folk lore from a hundred sources; that they are mythology, and that probably Christ never existed as a person, but is only an imagined composite figure, into whose mouth has been put the many and varied words of widely different oriental and obscure Jewish teachers. This interesting investigation does but serve to weaken the claim that a harmony can be found between the words of Christ and

the utterance of human experience as expressed in Anarchism, and increases our difficulties.

It is pertinent, here finally, to note the marked difference between the basis of Anarchism and Christianity of whatever kind, differences which cause many Anarchists to regard as making ridiculous all attempts to bring their oil and water together. W. E. Gilroy in a recent issue of *FREE SOCIETY* implied differences in his distinction between the two things; perhaps the difference which he finds is this, or includes this. Anarchism takes nothing upon authority, either from gods or men, but rests its claims solely upon human experience and experiment; Christianity on the other hand, however near it may seem to approach Anarchism at certain points, offers its message to the world upon the *authority of God, and commands unmistakably*. So, tho it were demonstrable that Christianity enjoined the kind of life which Anarchism stands for, the principles of Anarchism, namely liberty and experiment, would mark off the line forever separating the two teachings. Christianity gave the world a god and a master; it is the office of Anarchism to give the world *men*.

In the heat and fever of propaganda men grasp at anything which seems to promise help; thus some Anarchists have grasped at Christianity, caught by its novel and interesting utterances echoing some Anarchist tenets; but I cannot help thinking that the course is injurious to our propaganda, in that it will serve finally to confuse the issues between us and the world, and thus dissipate our force and strength. How a man who thinks today can call himself a Christian, I marvel, but I marvel more when I know of a man who thinks and who describes himself as being a "Christian Anarchist."

WILLIAM F. BARNARD.

A Chicago Announcement.

The Social Science League will present a course of lectures this fall and winter, in a hall located in The Masonic Temple. At this writing the exact location has not been determined upon, but it has been decided to begin the series on the first Sunday evening in October. A variety of well known advocates of radical views have been secured as speakers, a number of Anarchists being among the number, and it is anticipated that this winter will witness some vigorous propaganda in our midst. A group is also working to bring together the interested comrades so that we may have a central meeting place in the nature of a club, and it is proposed to start a general propaganda fund and lend financial aid to our great cause wherever we can.

Example is the school of mankind, and they will learn at no other.—EMUND BURKE.

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In a just cause, the weak overcome the strong.—SOPHOCLES.

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By the Wayside.

The newly appointed executioner in Madrid, Spain, who, being struck with horror, fell dead at the feet of the man he had just executed, evidences the fact that humanitarian and conscientious feeling is not yet dead among oppressed humanity, and that the most callous murderers are to be found among the judges and other governmental officials.

* * *

A few years ago the czar of Russia called a peace conference at The Hague, and immediately after it had been decided that swords should be beaten into ploughshares, Russia appropriated millions of dollars for new warships. Now comes Teddy I, who boasts that "No triumph of peace is quite as great as the supreme triumph of war," and calls for another "show" at The Hague, and one wonders what all this farce and hypocrisy is about, and who is to be duped.

* * *

Meredith's idea that a state of society will obtain in which the so-called sacredness of marital ties will last only a limited period, has caused a storm of resentment and disapproval. But the couple who in New York since entered the 'sacred ties,' openly declaring that they did not love each other and was "simply a business proposition," has caused no resentment in the press. They fulfilled the letter of the law and all puritan busybodies are satisfied that the tie is "sacred."

* * *

It has often been pointed out to so-called Freethinkers that there are other gods besides those in heaven that have to be overcome before mankind can enter an era of freedom, and the governor of Georgia verifies this contention. The burning of Negroes is of but small import-

FREE SOCIETY.

ance, he says, "as compared with the great crime against the law," which "has been trod under foot by the mob." Here we have the law deified, altho everybody knows that this deity is in most cases the creation of the most unscrupulous schemers of the land.

* * *

"We are told by the New York *Herald's* Washington correspondent," says the *Literary Digest*, "that 'a marked change of feeling' toward Japan is becoming evident . . . in official circles, both civil and military." The Japanese are supposed to be too "overbearing and insolent" in their hour of victory, and resent the occupation of the Philippines by the Americans. It is rather strange that the "official circles" should expect "civilized Japan" to be free from the traits which characterizes all other civilized nations on the globe — the spirit of grab and imperialism.

* * *

According to the *Public*, of Chicago, there is trouble in the camp of the sky pilots. Rev. Priest, pastor of the "Church of the Redeemer," evidently does not believe in the regenerative force of the religion he preaches, and therefore suggests that highwaymen should be reformed by the "just, swift, terrible, certain" infliction of capital punishment. Such "just" punishment is, of course, to be inflicted upon the lowly, those that Christ intended to redeem. But Rev. Bartlett contends that it is the "man high up" who is the greatest highwayman — that while the "thief" fleeces one, "the man in a palatial suite fleeces a thousand," and that it is the latter who prepares the soil of all crimes. "If this is true," asks the editor of the *Public*, "whom shall we send to the gallows, if the gallows is the remedy for highwaymanship?" Now, the Anarchists would suggest that both the poor thief and the bigger thief in a palatial suite are the product of law — government — and the institution of property, and history shows that the gallows does not diminish but increases thievery in high and low places. And when people begin to learn that if they want to abolish crimes they must first remove its cause, the gallows will dwindle into oblivion like the torture chambers of the Middle Ages.

* * *

The Socialist national councillor of Switzerland, Mr. Greulich, who is now speaking before German Socialist bodies in this country, cannot refrain from touching the question of a universal strike as a means of liberating labor from the grip of capitalism and governmental oppression. "And Greulich spoke," says the Chicago *Arbeiter Zeitung*. The workers cannot be helped thru a general strike, he said. Not one-fifth of the toilers are organized, how, then, can you maintain and carry out a general strike? Hold on, Mr. Greulich! How many of those who stormed the bastille in Paris on July 14, 1789, who overthrew the kingdom, and who established the republic in France, were organized? Or how many of those who established the United States were organized? Surely, not one-tenth of the population.

"But, says Mr. Greulich, what are we going to do on the second day of the general strike? How are we going to get the bread necessary for our maintenance? Sacred simplicity! We will take it where it can be found. (Do not the Socialists teach the workers that all the accumulated wealth has been stolen from them?—Trans.) We shall not inscribe upon the doors

of the rich: 'Property is sacred.' The inscription shall be: 'The commonwealth belongs to all.' And thus we shall find the means to appease our hunger and to quench our thirst.

"The millennium will come when the distinction of classes has ceased to exist, and when the proletarians have shaken off their chains, Mr. Greulich solemnly declared. To be sure, the time of promise will come, Mr. Greulich, but differently from what you and your comrades imagine. Certain is that the ballot-box will not bring us the golden age of freedom."

* * *

It is to be hoped that the reply of President Roosevelt to the Chicago strike leader, Donnelly, who pitifully had asked Teddy to use his influence in behalf of the ill-paid toilers in the packing houses, will serve as an eye-opener to those pusillanimous and ignorant labor leaders, who still harbor the idea the purpose of government is "to protect the weak against the strong." Roosevelt frankly tells Donnelly that the purpose of government—law—is to "put down the mob with an iron hand"; that he stands ready, if the strikers should not behave, to "do as my illustrious predecessor, Grover Cleveland, did, and assert the power of this nation against all local nullifiers"; that he does not intend to crawl before labor unions in order to get their votes; that the president is not an "earthly providence" . . . "to be run to with every trouble that seriously affects a locality, especially if a labor union is in any way involved" (italics mine); that Americans are supposed to stand on their own feet; and last, but not least, "the law must take its course, and it will run over you if you get in the way." In short, Teddy plainly intimates that he is not supposed to help labor—that God helps those who help themselves. Now, will the toilers heed the lesson? Will they realize that it is their cringing and crawling attitude that heaps contempt upon them? Will they learn that those who want to be free must strike the blow?

INTERLOPER.

Assassination of Von Plehve*.

Appeal of the Central Committee to the Civilized World.

To you, citizens of the civilized world, who enjoy primal liberties and individual and social rights, we, Russian revolutionary Socialists, address this appeal which is at the same time an explanation.

Russia has no revolutionary bourgeoisie like that which elsewhere, leaning upon the working masses, whose class interests it was soon to betray, has broken the yoke of absolutism and conquered the rights of the Man and the Citizen.

It is we then, strugglers grouped round the flag of International revolutionary Socialism and marching in advance of the awakening masses of laborers, whom the political destinies of our country have transformed into spokesmen of the political and social demands of all modern Russia.

Yes, citizens, the bloody act of justice which has just been accomplished by the Organisation for Combat (Boievaiia Organisationsia) of our party and of which the Central Committee does not hesitate to take upon itself the full and complete responsibility in the face of history and the conscience of the civilized nations, this act is neither an isolated fact nor the action of an individual.

It is deliberately and after ripe reflection that the party has seen itself obliged to put an end to the nefarious policy of the actual autocrat of all the Russias, the minister of the in-

*) Reprinted from *The International Socialist Review*.

terior, Viatcheslaf von Plehwe, as it has already crushed or attempted to crush the instruments of the same policy: his last predecessor, Sipiaguine; the executioner of peasants, Prince Obolensky; the murderer of working-men, Bogdanovitch, and other local tyrants or insulters of political prisoners or exiles.

In this our party is only taking up the tradition of the energetic struggle carried on by *The Will of the People* (Narodnaia Volia) in which a quarter of a century ago Marx and Engels saw the vanguard of the world-wide social revolution.

The execution of the public man in whom were incarnated all the abominations and all the horrors of czarism has called forth from the public opinion of the civilized world, in spite of all its habitual and conventional reticence, a cry of relief coming from a conscience at last emancipated.

It would therefore be useless to point morals on the political and ethical significance of this act.

Viatcheslaf von Plehwe has been executed:

1. Because it is he who, twenty years ago, caused our brothers of *The Will of the People* to be entombed in the stone walls of the fortress of Peter and Paul and of Schlüsselburg and directed such persecutions against them, contrary to the laws even of the Muscovite Empire, that many of them died there, victims of their privations and of the insanity excited by these infernal conditions, while the few survivors continued still to drag out a horrible life.

2. Because it is he who, once more omnipotent tyrant of Russia, had renewed in an aggravated form the policy of unspeakable reprisals against the intellectuals, the laborers, the peasants, against every one who lives, thinks and suffers in Russia. It is he who, during the two years of his irresponsible ministry to the melancholy Sultan of the North, has destroyed on the scaffold or has buried alive in the tombs of our bastiles, Balmasheff, Leckert, Gershuni, Frumkin, and many other valient champions of right and liberty; it is he who pierced with the bullets of his soldiers a hundred workingmen's breasts at Oufa, who flooded with the blood of proletarians the pavements of our industrial centres of the South; it is he who raised to the level of a regular institution in our political prisons the worst outrages and mutilation of those detained there, even to the violation of women, and the cutting off by sabres of the arms of prisoners against the knees of their executioners; it is he who at the time of the agrarian movement of 1902 caused the flogging of throngs of peasants, the violation of their wives and daughters by drunken Cossacks, and who fixed collective responsibility for offenses upon entire villages, a thing unheard of since the times of Oriental despotism and barbarous tribes.

3. Because it is he who, wishing to oppose the ever rising flood of the revolution, forced himself to stir up enmities between different nationalities of the empire, to oppose them to each other and all of them to "Holy Russia," orthodox and loyal; it is he who pushed to extremities the Russification of Finland, crushing the constitution of the loyal and peaceful country; it is he who bitterly pursued the Poles, the Armenians, the Jews, organizing against these last, at Kishineff, and at Gomel, a veritable Saint Bartholomew, where the poor Russian helots, crazed by brandy and instructed by the police, hurled themselves upon old men, women and children, as wretched as themselves, inflicting tortures surpassing the imagination of a Saadi.

4. Because it is he who attempted to envelop in a single network of international police the civilized countries of Europe, attempting to entail upon them the outworn regime of czarism, venturing to spread everywhere, in Italy, France and Germany traps for the Russian revolutionists who had escaped the talons of the Muscovite eagle.

5. Because, finally, it is he who always pursuing his policy of diversion, bent all his influence upon the czar to provoke the war with Japan, and thus plunged the unhappy country into one of the most sinister adventures that history has ever known, coldly sacrificing to the appetites of his friends the filibusters, Bezobrasoff, Alexeieff & Co., the lives of a hundred thousand young men, and billions of rubles extracted from the famishing existence and the superhuman labor of the entire nation.

And it is for these crimes against the nation and the country, against civilization and humanity that Viatcheslaf von Plehwe was condemned to death and executed by the Organization of Combat.

And now we address this appeal to the citizens of the entire world, and we say to them: Yours is the task to disseminate in the free countries true conceptions of the meaning of the duel now in progress between the autocracy and modern Russia. This duel will end only with the disappearance of one of the adversaries, which will be czarism, vanquished by the Revolution, by the Russian nation at last free.

Do not lend ear to the interested calumnies of the partisans of czarism, who wish to transform us into barbarians, enemies of civilization, it is to break the barbarous mold of despotism. It is to liberate a great nation from the czar's yoke, to give it access to modern civilization, to unite the country with representative institutions, that we revolutionary Socialists are struggling at this moment, not only for our flag, but for the liberals and democratic demands of all modern Russia.

The necessary vigor of our means of combat should not conceal the truth from any one; we are foremost in verbally reproving, as has been done by our heroic predecessors of *The Will of the People*, the tactics of terrorism in free countries, but in Russia where despotism excludes all open political conflict and knows only arbitrary power, where there is no recourse against the irresponsibility of absolute power in all degrees of the omnipotent bureaucracy, we shall be obliged to oppose to the violence of tyranny the force of revolutionary justice.

Let it not be forgotten, moreover, that apart from the special activity of The Organization of Combat, all the efforts of our party are, and always will be, devoted to the propaganda of Socialism among the laborers and peasants and to the revolutionary organization of the masses in full communion of ideas with them conformably to our revolutionary socialist program.

We hope then that, in this historic struggle for liberty you, citizens of the civilized world, will be at heart with the champions of right and justice. (Signed)

THE CENTRAL COMMITTEE.
Of the Russian Revolutionary Socialist Party.

"Higher Criticism"?

I do not suppose I can blame C. L. James for having heard that in the year 1900 I was employed as a preacher; nor for not having heard that I had to quit at the end of six months because no church would hire me any longer, and that I have not been in that line of work since; nor for inferring that I possess whatever qualities he regards preachers in general as possessing (if only he will admit that this is a purely deductive inference of his, and from very shaky premises at that); nor, since I began with personalities about his public work, for answering with personalities about my private affairs; nor for charging me with being actuated by such motives as he guesses at, since I remember that I accused him of being led by a love of smartness. Therefore "let these things be lawful."

I must confess I had forgotten the existence of that editorial in *Freeland*, in which Mr. James conceived himself to be attacked; and I doubt whether Mr. Horr has not been as much surprised as I at learning that Mr. James

regarded himself as the attacked party in that controversy.

My use of the phrase "crowding on top of that wall" was meant as a way of saying that the result of the James-Simpson discussion, so far as it tended to show where truth lay, was to show that truth was with Simpson rather than James. If my words sounded like a gladiatorial allusion, I may have been unconsciously led by the recollection of the gladiatorial attitude which James maintained thruout that discussion, always fencing for tactical advantage. As to the main point in dispute, I note that he now repeats in general terms his claim to have the evidence which he has disavowed having when he was asked to come to particulars; I do not know that it would pay to ask him over again for particulars; perhaps it will pay better to refer to my article in *Liberty* entitled "The Engenderment of Laws" (which James now confuses with my criticism on his "Vindication"; but no matter), in which, with abundance of particulars, I gave the evidence that government and all its characteristic crimes do not spring from "organization to resist invasion," and that the abolition of such organizations would give us no prospect of being rid of oppressive laws, regulating the individual's life and enforced against him by the brute force of those who arrogate to themselves the title of representing the community. I have C. L. James's word for it that "the article in question is, from all points of view, a remarkable one; its treatment of the subject is inductive enough to have been taken out of C. L. James's 'Vindication,'" and I have not yet his attempt to show any flaw in the argument. Perhaps it is because he is not sufficiently accustomed to dealing with inductive investigations in history, for I have lately noticed that the kernel of one of our chief points of quarrel is this: that he insists on establishing historical facts by deduction from "self-evidencing facts," while I insist that these deductions are very uncertain, in general, on account of the insufficiency of the major premise.

As to the etymology of the name Jehovah, I do not know what it is than does Mr. James or the wisest scholar on earth. I do not see how anybody can look thru such a series of theories as is given, for instance, in the new English-Hebrew Lexicon, without seeing that the only thing it proves is the truth of Prof. Skeat's saying, "People will have etymologies; recti si possint; si non, quocunque modo."* The most that can be really settled is that the name seems on its face to be of Semitic formation; yet even this might be delusive. If James's theory of the date were to be accepted, of course, we should have from the circumstances a strong presumption that the etymology was classic Hebrew. The trouble is that, whatever it may be, it does not seem to be classic Hebrew. As bearing on the date I may add that according to any intelligible theory of its origin it must be taken as a simple name with preformative J, that is, a verb in the "imperfect" tense without a subject expressed. But names of this sort all belong to the earliest traceable period of Hebrew history: Jisaac (I Hebraize my spelling to show my point), Jacob, Joseph, Judah, Jissachar, beside prehistoric traditions like Jabal and Jubal. The latest sporadic formation of this sort is Jephthah; later J's are either compounds like Jeremiah, or riddles presumed to be compounds like Jesse and Jehu, or have J in the root like Jonah.

I confess that I have read very little of Colenso, whom the higher critics of today do not speak of as having contributed anything particular to the progress of criticism; nor have I read very much anyhow of what was written on the higher criticism of the books of Moses before the general recognition of the four main documents E, J, P, D. Mr. James may learn the difference between E and P by re-reading the same authority to which he sends

* "Righting if they can; if not, then anyhow!"

me for proof of their identity, "Enc. Brit. art. 'Pentateuch'." Perhaps attention will also enable him to discern that I did not identify P and J.

As to his statement that the name Shaddai (English version, "Almighty") "occurs continually" in the writings of the Jehovistic prophets, the fun of this may be enjoyed by anybody who will look up "Almighty" in a concordance, remembering that no one rates Job as a prophetic book.

I cannot complain of his calling me "orthodox," if he will not make it a reason for ascribing to me opinions which I have not professed. But really it strikes me that when James argues that we ought to accept as true whatever etymology will suggest the most exalted thoughts of God, and on the other hand he dismisses as "callow nestlings" all the German, Dutch, and English higher critics who at the present day hold that Moses did not write the books called by his name, while I on my part accept and present the higher criticism in the form that is now causing so much horror among Presbyterians, — then it looks as if he would find a readier welcome in the strongholds of theological conservatism than I should. *

At the risk of getting real information, I inquire what reason anybody has for believing that it was the priests who changed the name Jove to Jupiter; also (tho irrelevant) how Jupiter is any more Greek than Jove.

As to astronomy, what I said was said after consultation with a professor of physics in one of America's foremost universities, whose "sidewalk opinion" was that I was right. Nevertheless, on further reflection I thought I was not. My argument, more fully stated, was this. The "center of the earth," to which the earth's attraction is referred in all discussion of the earth's astronomical relations, is not the mere center of the coherent ball taken by itself, but the center of gravity of the composite mass consisting of the earth with all beasts, birds, breezes, loose stones, and everything else on it. Now the center of gravity of this composite mass is not, and cannot be, shifted by the lifting or shifting of any stone or other body on earth; consequently no such lifting or shifting can affect the motion of any other heavenly body. I repeat that I now consider this argument fallacious; but Mr. James has not yet shown himself capable of pointing out the fallacy, and I am not yet quite sure that he can do it. Does he wish to try? STEVEN T. BYINGTON.

Report from France.

The strike, or rather lockout, at Marseilles was caused for the following reasons:

According to the laws of France, a captain of a ship can have a sailor arrested for leaving the ship in French and foreign ports. Thus the sailors were being subjected to all sorts of abuses without having resource to redress. But the sailors became strongly organized, and finally the ship owners signed a contract that they would employ only union men. Thus the sailors became powerful enough to resist the abuses and harsh treatment of the officers of vessels, which, of course, caused great discontent among the ship owners.

The dock laborers numbering six thousand, of whom five thousand and five hundred are organized, had succeeded in wresting from the ship owners nine francs (\$1.80) for a nine-hour day. Besides, delegates watched the ports and had the legal power to stop work if the contract between the dock laborers and ship owners was violated. Such stringent measures were most displeasing to the shipowners, and they finally decided to disrupt the unions at any cost. They now demand, (1) The "open shop," (2) the

*) There, I forgot to remark that the scholars who agree with James about the etymology (and they are imposingly numerous provided that you count scholars of little reputation) are almost to a man those who go on the basis of the historicity, in some sense, of Exodus 3:13-15; so he cannot take them as witnesses without accepting this foundation of theirs.

abolition of deputies at the ship yards, and (3) compulsory arbitration, and a deposit of a hundred thousand francs as a security from the dock laborers' and sailors' unions.

The capitalist papers have so far been fair and in favor of the unions, and the calls upon the government by the ship owners to enforce the law regarding the desertion of ships has not been heeded, but numerous bodies of troops have been sent to Marseille.

Such provocation of violence has caused the teamsters to go on strike, in consequence of which the flour mills and macaroni factories, which employ eight thousand workers, have already been closed. Oil mills and soap factories will be forced thru want of material to close in a few days, and if the strike lasts a few days longer coal will be wanting in all the factories of the city. Like the dock laborers, the teamsters demand an eight-hour workday.

There is great agitation among the dock laborers of all French ports because these laborers are strongly federated. At Genoa, Italy, the dock laborers have also refused to unload the ships coming from Marseille, and it is expected that in a few days this refusal will extend to all the ports of Italy. J. Gros.

Comrade Guiseppe Ciancabilla,

the editor of the Italian Anarchist weekly, *Protesta Humana*, died in San Francisco, Cal., on Friday, September 16, from consumption, the proletarian disease, which he had contracted from overwork, misery, and persecution.

Literature.

The Hammersmark Publishing Company, of 151 Wabash ave., Chicago, Ill., recently organized especially for the publication of advanced literature, and which is managed by a comrade, S. T. Hammersmark, has already put forth several books of note. A work by Kropotkin is promised for the near future, and a book by Oscar Lovell Triggs, "The Changing Order" is now in press. Ernest Crosby will also soon put forth a book under the Hammersmark name, "William Lloyd Garrison, Non-Resistant and Abolitionist."

Easily standing first in the present Hammersmark list is "Resist not Evil," Clarence S. Darrow's remarkable book, in which physical force and all its works are judged and found wanting. All of Tolstoy's truth about resistance and its evils is presented in this volume, which is now in a second edition; and presented in a new light and from a new view point; for Clarence Darrow, being a lawyer, knows the state and the law, and shows the evil which they do in a powerful and convincing manner. The price of the volume in cloth, 169 pages, is 75 cts., postpaid.

"The Cost of Something for Nothing," the late ex-governor Altgeld's last work, is a powerful arraignment of a spirit which obtains in the fields of economic and general social life, the spirit of theft. The struggle to get something for nothing, the author argues with convincing eloquence, results in the forced payment of the debt in the retribution which nature visits upon all the guilty. The price of this volume in cloth is \$1.00. The Hammersmark Co., has made a very attractive piece of book work in this volume. "The New Star Chamber and Other Essays," by Edgar Lee Masters, is a volume dealing with the abuses which have crept into public policy and political action of late years; and the author lays special stress upon the causes and conditions which result in Roosevelts and their like. A believer in democracy, Mr. Masters does what he can to clear the skirts of that old fashioned damsel of the dirt which ages of street sweeping has left upon them. This volume is a well-written book of a mildly radical tone. The price in cloth and board binding is \$1.00.

An important Hammersmark publication is "The Social Economic Series," at 10 cents a

copy, or \$1.00 a year for 12 numbers. The first issue of these pamphlets was "Tolstoy's Letter On The War," 59 pages. Coming monthly issues will include Darrow's "The Closed Shop," an argument for unionism, and "Useful Work vs. Useless Toil," a little masterpiece by William Morris. These pamphlets will, some of them, be excellent for propaganda purposes. W. F. B.

Something we can do now.

What ever is essential to the development of the individual, society should furnish. At first, absolutely until the work-age is attained. Then the individual should have opportunity to earn whatever he needs or wants.

Thru life, man needs food, clothing, including houses, education, recreation, and constant opportunity to learn by doing.

The opportunity to secure these ought to be as permanent and universal as the light and air.

He must live on the earth, and enjoy the products thereof. The right to land is fundamental. Physically we are of the earth. Our continuous sanity depends in a measure on our keeping close to the soil. Physically it invigorates us; physiologically it feeds us; psychologically it teaches us and inspires us.

Every man who does not till the soil is an orphan, is being cheated out of his birth-right.

How much land should a man possess? Actually none. But practically just what he can use. It is a profanation to hire men to cultivate your (?) ground. By whatever inherited so-called right, if you are holding land that personally you do not use, you are logically doing wrong and ought to cease therefrom. How? you ask. In the absence of any state provision for such work, lend it to someone. Why should not each land owner take one or more broken down men and build them up. Impossible, you say? Have you tried it? Should you not be able to reach the desired results with the man, you may with the children. Do not expect too much.

You are working for the human race. In doing new things, failures lead to success. The genius will come and he will show you how to restore the incompetent.

We are a company of ignorant beings feeling our way thru mists and darkness, learning only by incessantly-repeated blunders, obtaining a glimmering of truth by falling into every conceivable error, dimly discerning light enough for our daily needs, says Leslie Stephen.

This is a little overdrawn, but suggests the usability of our experiences.

J. W. CALDWELL.

* Was read before the St. Louis Convention.

Letter-Box.

To whom it concerns. — Thru Comrade Maryson FREE SOCIETY received the balance of Turner's propaganda tour fund, amounting to \$11.07.

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. J., Chicago, Ill. — I had almost decided to anthemize the "windy city," but since "Americus" has sent me an encouraging letter and you have followed with six new subscribers from the ranks of the "forlorn," I do not think any longer that Chicago deserves the fate of Sodom and Gomorrah. That the club has resumed its activity is also refreshing news. Greetings to all comrades and friends.

The concessions of the weak are the concessions of fear. — EDMUND BURKE.

One murder made a villain, millions a hero. Princes were privileged to kill, and numbers sanctified the crime. — PORTEUS.

Enlighten the heads and there will be no necessity to cut them off. — VICTOR HUGO.