

FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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WHOLE NO. 201.

LUCCHENI AND HIS DEED.

Beneath the fortress groans the earth;
Below the earth there gulps a cave:
Receive, old Earth, thine ill-timed birth,
This Titan suits his living grave!

What furies haunt his sleepless night?
What spectres share his sunless day?
The tigers caged forget to fight;
The captive marmot scorns to play.

Yet, should the bird whose songs are tame
When tunc'd by day, be whelm'd in dark,
His free-born heart's a hear'nlier flame;
His singing shames the sky-plunged lark!

Immortal thrills man's lordless soul!
The rock in unison resounds:
The worst is foil'd; and, past control,
His psalm through the spheres!

Grim Horror fans the tyrant's face:
Foul Death the flow'r-ring'd goblet fills;
Fear strikes the courtly lyre: nor grace
Adorns the ball that music chills!

But ev'ry soul that faints and falls
With longing for fair freedom's hour,
By new life stirr'd, that anthem hails:
Oh silent minstrel! Know thy pow'r!

Since the grand anti-Anarchist fiasco at Rome, the suggestions of the bourgeois papers as to what ought to have been agreed on, make very amusing reading, as it seems to me. Anarchists have had much cause to weep. Now it is their turn to laugh. Torture, eh? Not, of course, the kind practiced at Barcelona, Centa, Tortugas, or where else it is unlikely to be heard of, but the good old fashioned Council-of-Ten variety, which made the people afraid of government not the government of the people. "The Cologne Gazette favors life imprisonment." That's milk and waterish; but Homer sometimes nods. Not much better is the Venetian paper which proposes to hang all Anarchists. That's old by this time. The true flavor of genius, reverting as Lombroso tells us, to the past for inspiration, is chiefly in Catholic publications. "Burn the Anarchists! Brand sympathizers with a hot iron! Get them all in one place and blow them up with dynamite! Sex them up in sacks, and drown them! Starve them on a desert island! Make arrangements for an international St. Bartholomew!" That's something like it! Grin, you devils! It is irresistibly refreshing, your consoling yourselves, after confessed and hopeless failure to do anything, with all this sanguinary talk made tolerable to the average reader by knowledge that it cannot be reduced to practice. This feast of fun has been provided for the victorious Anarchists by the comrade who killed Fran Hapsburg. Through the vortex of that obliette into which he disappeared, he has sucked down the united power of Europe; whose impotence against the idea he represented would not have been published in this manner had he never given it such an opportunity to expose itself. And yet there are Anarchistic writers who say he did no good! It is commonplace that if all the working people were heroes they could not be enslaved. But such actions and their consequences bear witness trumpet-tongued that it is not necessary for us all to be heroes. See what removing one parasite has done! Half a dozen men like him can remove half a dozen equally conspicuous. C. L. JAMES.

OUR GLORIOUS CONSTITUTION.

"Provide for the common defense."

Here we have the assigned excuse for "our" army and navy, for all the military phases of governmental benevolence. For this, new battleships must be provided, and coaling stations secured in the far islands of the sea. For this, extra taxes must be heaped on an already overtaxed people. For this, military contractors have waxed fat, and soldiers have waxed lean—on "embalmed beef." And still the "common defense" is insufficiently provided for. The ukase has gone forth that the standing army must be increased. The people are supposed to clamor for more protection

—from themselves. The most bare-faced schemes of foreign conquest are defended on the pretext that the "common defense" demands that we get ahead of other nations in stealing the Philippine islands. The sneaking hypocrite in the White House sees "the finger of God" and "the hand of Destiny" in this independent project of highway robbery. Every decent man must be ashamed to be a countryman of the Pecksniffian McKinley, and must hope that Aguinaldo and his soldiers will keep up the fight till they whip both "God" and "Destiny" out of their boots.

"The common defense" forsooth! When has the military force of the United States been wielded in defense of the rights of the people? Establish liberty; and there will be no need for any government to "provide for the common defense." The Constitution provides for the defense of the government, not of the people. The "vested rights" of the classes, founded in robbery and oppression, never appeal in vain for military protection. A Carnegie or a Pullman, enriched by the unrequited toil of thousands of wage slaves, is the special pet of the "government of the people." But the common, everyday man, however diligent and faithful a toiler, must take care of himself. If he dares to assert his manhood, it is at the risk of his life. Let the capitalist precipitate a labor war; and he is safe in his castle. But the striker takes his life in his hands. If he ventures to approach the sacred precincts of the employer whom he helped to enrich; or to address a word of remonstrance or argument to the "scab" who has often acted through ignorance, being hired to the spot by false pretences; or to step on the grass, or even at times on the public highway; or to participate in any meeting or demonstration in behalf of the rights of labor; he takes his chances of being shot down in the name of law and order. All this is for "the common defense."

Within a stone's throw of the room in which I write, is a fortified castle. Huge, hideous, and impenetrable, it frowns a savage menace on one of the principal avenues of Boston. In its turret are windows specially contrived for the planting of galling guns to command the street. This mediaeval structure is used as an armory, but avowed designed for offensive warfare, in case of labor troubles. So it is from beginning to end. The privileged classes are in no sense at ease. They have long since ceased to think of "the common defense," and are only concerned for their own protection. Human life, except among the "upper" classes, is at a hopeless discount. Better that a thousand piebians should "bite the dust," than that one millionaire should lose a fraction of his dividend.

One hundred years of constitutional government have not proved remarkably propitious to "the common defense." On every hand, the feeling is one of insecurity. We are standing today on the brink of a crisis. When the masses realize their wrongs and their strength the upheaval will come. On the one side will stand the producers of wealth and the exploited millions, and on the other the small army of parasites and hirelings. Then will the people truly "provide for the common defense," by rooting out all authoritarianism, and by reasserting their primal right to the soil. When all men are free, and society is no longer divided into oppressors and oppressed, then there will exist no serious menace to the public safety, and the problem of "the common defense" will be finally and satisfactorily solved.

JAMES F. MORTON, JR.

ANARCHISM IN FRANCE.

A remarkable evolution is taking place at this moment in the scientific and literary world of France: in spite of a "coup d'etat" on the part of the Jesuits, the anti-Semites and the stupid brutal generals who are selling their country to foreigners and themselves turn by turn to every monarchical pretender, in spite of such threats, I say, the honest men of the scientific and literary world are drawing more closely into touch

with the working classes, with the revolutionists. From the outset they have been struck by the energetic attitude and noble and humane propaganda of our Anarchist friends. "L'Aurore," the courageous journal of Clemenceau, Zola, Urbain Gohier, and other defenders of justice and liberty, states that:

"The Anarchists occupy a position in the Dreyfus camp and a very visible position; they have formed it for themselves by their own initiative and by right of their courage, devotion and intense attachment to the cause of justice and truth. They were the first to contend with the anti-Semites in the street—who forgets that day after the 'J'accuse!' Sebastian Faure and some of his friends (they numbered less than a hundred!) ejected six thousand patriots from the Tivoli-Vauxhall, who returned home no little astonished at the unexpected incident. They were the first, when hooted in the streets, to raise their voices to drown those of the bawlers from Catholic circles; during the Zola trial, Paul Delsalle, the editorial secretary of the 'Temps Nouveaux,' together with his comrades lent us every assistance at the risk of being thrown into the Seine by the madmen who terrorized the jury under the protecting eye of the police. They were the first to start in Paris and the provinces a campaign of revisionist meetings; the first also to denounce the infamous attitude of the press towards Zola; one of the most cordial and sympathetic of the letters addressed to the outraged Master on this matter, bore the signature of Jean Grave. Nor, throughout the year have they relinquished the struggle a moment, nor that of the streets nor that of public meetings, such as that of a week since, when Sebastian Faure had the honor to demolish Deroulede the Grottoque in his happiest manner. So many services rendered by the Anarchists to the cause of justice have destroyed many prejudices and cleared many misunderstandings. While other parties deceived or temporized, they sprang to the front and proclaimed to the crowd their courageous propaganda. Thousands of peaceful citizens have applauded their speakers. Today all France is familiar with their names and personalities."

A man of considerable note, Maurice Vernes, Director of a High School, wrote the other day:

"Several speakers of Anarchist opinions have pronounced, with a warmth that was contagious, this argument: that the people should interest themselves in the fate of Captain Dreyfus and Colonel Picquart, albeit 'bourgeois and aristocrats,' because in these persons the principles of integrity and liberty had been violated, and that to permit these violations among the privileged was to authorize or excuse them when they should reach to unprivileged. Is there anything finer, anything nobler, anything more moving than such language? It recalled to me the following beautiful reflections with which deep study of the social and moral role of the Jewish Prophets, of a Jeremiah and Isaiah, inspired Renan:

"Isaiah was the first to give form to the cry of the people, to the complaint of the poor, to the obstinate claims of those who thirst for justice. Isaiah so loved justice that not finding the world just, he condemned it to an end. Like the Anarchists of our days, to those who say to him: The world as constructed has injustices which are necessary,—he replies: Good, then! it is badly constructed—it must be demolished."

Happy omens! Science is awakening. Honest men, astonished at the noble propaganda of our principles, ask: Is there anything nobler? We answer—Yes, there is something nobler: it is to work with the people and with us Anarchists for the social emancipation of the people, for the abolition of every semblance of power, for the triumph of universal justice and equity.—W. Tcherkesov, in Freedom, London.

What forests of laurel we bring, and the tears of mankind, to those who stand firm against the opinions of their contemporaries! The measure of a master is his success in bringing all men round to his opinion twenty years later.—Emerson.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

NOTE AND COMMENT.

A comrade offers twenty-five cents per copy of the following numbers of *The Firebrand*, Vol. 1: 1, 2, 3, 4, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 24, 28, 33, 35, 37 and 47. If some of our readers can spare the above numbers they will please communicate with Free Society.

The Social Science Club of New York, the object of which is to promote the propaganda in the English language, meets every Wednesday evening at 61 E. Fourth st. Everybody interested in the propaganda of Anarchism is cordially invited.

"The \$90,000,000 Wire Trust has already advanced the price of wire \$2 a ton, and has cut the wages of the men in the rod mills at Newcastle, Pa., 10 per cent, with the warning that if they do not accept the reduction those mills will be closed indefinitely and the mills at Beaver Falls, where wages are lower, will be operated instead." Thus is labor crushed while the labor leaders live on fat salaries and take luncheons with those that depress the returns of the producer.

Grant Allen, the renowned Socialist of England, in reply to Anderson Herbert's attack on Socialism, expresses sentiments for which he will be rebuked by the majority-worshipping Socialists of this country. He claims to be more of an Individualist than his opponent and says among other things:

Knowledge of natural selection in animal life has led me to believe that free natural selection in human communities would be better than the coercion and restriction which Mr. Herbert at heart believes in almost as much as anybody else, since he does not realize that the results of injustice of other ages must be swept away by free citizens, just as must the aggressions of living majorities. I am against the rule of any majorities, dead or living; I am for the free banding together of the free, to resist invasions of their freedom. No government, but a voluntary co-operation of all the workers.

All liberty-loving intelligent Socialists gradually develop into Anarchism.

That the reverence to legislators is diminishing, even among the conservatives, shows the following paragraph, taken from the *Industrialist*, a monthly of the Kansas State Agricultural College:

The people have little direct efficient control. They are sovereign de jure, but not de facto, except at election time. The actual power exercised by the people consists chiefly in the periodic choice of a new set of masters, who can make laws to suit themselves, and enforce them till their term is up regardless of the will of the people. We call our legislators agents, but it is a queer agent who can sell or give away my property against my wish and protest, a queer agent who can refuse to manage my business in the way I ask him to, and who can violate my orders and disregard my instructions, and still be safe from discharge till the term for which I employed him to act for me has expired. You engage an architect to draw plans for your house, but you expect to have the plans submitted to you before your money is spent in building. You hire a cook to prepare your food, but if the soup she makes does not seem good to you, the agency does not confer the right to compel you to swallow it. Legislatures are not agents, but masters, and the people do not, for the most part govern themselves, but merely select the persons who are to govern them.

Here is another eye opener for the worshipers of a government "by the people, for the people, and of the people:"

And now comes the news that the courts have enjoined the insurance commissioner of the State of Texas from collecting the tax on foreign insurance companies doing business in that state. This is getting to be an all around government by injunction, with the federal judiciary as the arbiter of the nation's welfare. Congress passes an income tax law, the president signs it, and the supreme court declares it unconstitutional. The state passes a railroad commission law; the railroads declare the rulings of the commission unjust, and the courts enjoin the operation of the law. The foreign insurance companies doing business in Texas say that to tax them is unjust, and the courts enjoin

the State from taxing them. Have the people any rights at all that the federal judiciary is bound to respect?—Labor World.

FREE SPEECH ON THE SOCIAL QUESTION.

When asked to write a paper, I felt that nothing would give me greater pleasure than to comply; but what should I write about? It seemed that every topic relating to social emancipation had been presented. At last I decided to write on freedom of expression of our views.

The need of outspoken advocacy of our beliefs and the unashamed living of free lives before our acquaintances and friends and especially before and with our children.

In the popular world, men and women profess to have great respect for d-d reformers, but that they would have added a thorn to the martyr's wreath had they lived in his time, is proved by their treatment of the living innovators—of the outspoken non-conformists of today.

Many for fear of being called cranks, let slip chances to do propagandistic work that they might easily do.

George William Curtis, in his oration on Wendell Phillips at the time of Phillips' death, said:

"Phillips cherished profound faith in the people, and because he cherished it, he never flattered the mob, nor hung upon its neck, nor pandered to its passion, nor suffered its foaming hate or its exulting enthusiasm to touch the calm poise of his regnant soul. He moved in solitary majesty; and if from his smooth speech a lightning flash of satire or of scorn struck a cherished lie, or an honored character or a dogma of the party creed, and the crowd burst into a furious tempest of dissent, he beat it into silence with uncompromising iteration. * * * Phillips did not shrink from the sternest denunciation or ridicule or scorn of those who seemed to him recreant to freedom and humanity. The idols of a purely conventional virtue he delighted to shatter, because no public energy seemed more deadly than the American who made moral cowardice respectable.

"His voice alone among the voices that were everywhere heard and heeded, challenged every word, or look or deed, that seemed to him possibly to palliate oppression or comfort the oppressor."

We need more of the moral courage manifested by Wendell Phillips. Many who call themselves advanced thinkers, fear to live their thought; and many who do live it fail to defend its principles. We do "flatter the mob" and "hang upon its neck and pander to its passion and suffer its foaming hate" to limit our expression to an extent that amounts almost to suppression of opinion, to enforced conformity and social slavery.

We can defend principles as abstract principles, can drop a word from which ideas will grow, in almost any society. When we hear persons censured for being unconventional, we can say a word in defense of freedom of action.

We are hindered in our advancement by those who propose to foist some new limitations or conformity upon us—who, for instance, propose a "system of morals" as a substitute for the "sacrament of marriage." A "system of morals" and the "sacrament of marriage" differ about as much in reality, as differ a cemetery and a graveyard. These persons do not realize that an investigator cannot afford to accept a limitation, and that we certainly do when we subscribe to creeds, sacraments or "ethics." Not until we have reached complete development are we capable of making a fixed code of ethics, and when we have reached such perfection we shall not need it.

We are so enslaved by our financial system, by our fear of employers and the fear of losing our bread and butter, that we forget that we can acknowledge our belief and life to those who believe in freedom. One reason for our fear of believers, however, is that here again we are met by the "liberal" who can accept theories, but is shocked by the person who tries to prove his theory practicable.

Among my personal friends are those to whom I can advocate the freedom of love and they accept the idea, but if I point out to them a varietist, giving the names of the lovers, they are terribly shocked. They may admire each individual mentioned, but when they find that all these admirable persons love each other, aversion is shown, and "That is all I want to know about them," we are told.

Few have any conception of real freethinking. The most advanced teacher, and one of the grandest men I ever knew, said: "It is the prejudice that is shocked.

The intellect cannot be shocked." I believe he was right. But just try to see how many will be shocked by an idea. From the believer in free marriage or monogamic union outside of law, who is shocked at the idea of variety, to the varietist who "believes in free love but not in free lust," on to the free speech, free press and free art advocate who hates Comstock's power for prohibiting the nude in art, but is shocked at the idea of lovers sleeping nude, we find nearly every one has a "principle on the brain" that hinders his or her development. We ought to remove as much of this prejudice as we possibly can.

Many times I astonish persons who are slurring Anarchists or free lovers by telling them that I am personally acquainted with some of the leaders of thought in that field and giving them an idea of the meaning of the word as used by the advocates of the principles assailed.

In a class of literature in a school of six hundred pupils the teacher asked if such and such a thing "would lead to Anarchy?" The class said "Yes." I asked the professor to define Anarchy. He looked at me in astonishment and said:

"I do not understand you."

I replied that if I knew the meaning of the word these things would not lead to Anarchy; but "people have such different understandings of the world that I cannot properly answer your question without your definition."

"Would it lead to chaos?" he asked.

"Oh, yes."

At the close of the session the professor came to me for an explanation which I gave him, together with the information that the faculty were often laughed at by the Anarchists who visited the school and by two or three Anarchistic pupils, who thought the instructors would do better to study the writings of the Anarchists of the country before speaking of Anarchy as chaos. That same week at a lecture, the president of the school used the word, and made an explanation that showed he had been informed of the talk in the literature class.

In the same school it was said with horror, "There is a free lover in the school!"

One of the lady students who knows something of free love asked:

"Who is it? I would like to make his acquaintance; I have known a few free lovers and found them very honest, estimable people."

Such little remarks can be made and they help our work along immensely.

Persons who have lived free lives for years blamed me for allowing my children to know my views. Before I became free enough in my mind to think a person could be quite "pure" and love more than one, a woman who was herself an illegitimate child, who was married but had a lover, thought it was "awful" that I let my children know that I believed it was right to love and express that love outside of marriage. I must not let them know that I believed in illegal love, even though it was monogamic. A man who had been a varietist all his life was surprised that I told my daughters I hoped they could be mothers, if they so desired, without being married. Members of a radical group in Boston, which is similar to Lucifer Circle, were surprised that I brought my daughter to the meeting. Yet these individuals seem honest in their opinions. I cannot understand such persons.

I brought my children into the world, and am thus responsible for their existence. I love them and want them to have all the happiness possible. The more I care for them the more I dislike to see them hindered as I was by religious, political and social superstition; consequently, I never sent them to Sunday school to be taught a belief in God of which I am glad to be rid. I never taught them that anything was right or wrong simply because it was legal or non-legal, and I have felt that however much they might think my judgment at fault, they would respect my honesty, and learn enough from my experience to make it better for them to know my thought, and how it resulted in life, than to let them struggle through many trials that an honest expression of opinion and knowledge of others' experience would avert.

Parents are afraid of their children, are afraid that society will turn the child against them. In many cases it will do so but if the parent never lies to the child from the first, furnishes amusement for it outside of churches, and if the child is endowed through heredity with sincerity and honesty of purpose, society is not likely to alienate it from its parents. Even if the child may be turned from you that does not relieve

you of the responsibility of trying to teach it all that you know. In after years when it learns what society means, when it learns with Emerson that "society is a joint stock company, where each man agrees for the better securing of his bread to surrender the liberty and manhood of the eater," it will understand, and having early heard your ideas will be better prepared to accept them than it would if they were entirely new. At least that was my experience. My father and mother cared nothing for legal marriage. I respected them, but thought them mistaken. I married, and when I found the love gone, it did not take years of agony and sacrifice in imaginary duty, accusations of criminal conduct, and all the popular scandal and abuse to make it possible to dissolve the union. I knew what the ideas of my parents meant when they applied to my case.

If we teach our children the rightfulness of an act is determined by its effect, not what law says about it, they will by experience in life justify us if we are right. They will learn not to be shocked at the living and practical application of the principles we advocate. They will learn to face any idea without thinking it proper to be horrified because it is new or unusual.

The mind should be developed to deal not merely with isolated incidents, but with related factors of conduct; it should be so trained in scientific methods that it will not generalize from insufficient data, nor lose sight of the fundamental fact of the multiplicity of causes and effects.

When we come out boldly and show that our lives are as good and as happy outside of conventionality as they would be in it, we may expect young people to join us and help liberate the world. While we act as if ashamed, and furnish no social entertainment for them, we must expect the social element of the church propaganda to attract them, and through its attractions bind them in slavery to custom, from which it will require years of hard experience to free themselves. "If men are to wait for freedom until they become wise and good in slavery they may indeed wait forever." The only way people ever gained liberty was by taking it and defending themselves against their rulers. The fight is on now. We must educate the people, and must not hesitate to "strike a cherished lie, or a dogma of the party creed," simply because some one will call us "narrow," or "bigoted" when we object to a thing that seems to us to "palliate oppression or comfort the oppressor."

I think no one knows what is the best life, and I see no way to find out until all restrictions are removed, and every one who is brave enough is allowed to try his experiment, gain experience and give the result to the world. The idea of those calling themselves social reformers may prove to be wrong, but they should have a chance to show by results whether it is wrong or right. There may be many abuses accompanying liberty, especially until "experience has given judgment." It is hardly to be supposed, however, that in the first one hundred years of freedom the abuses would equal those caused by law in the last one hundred years.

I would not interfere with the freedom of any one who is willing to take the responsibility of his life upon himself. The moment such a person intrudes upon another, he or she is at the mercy of every lover of liberty. Each must in self defense resist the aggressor. With Phillips, I think "no public enemy is more deadly than the American who makes moral cowardice respectable."—Lucifer, Chicago.

NEWS ITEMS.

—The Churches of this state are endeavoring to improve their business by exempting their property from taxation.

—An anti-carton bill was passed last week in the legislature of California. Thus is freedom of the press gradually curtailed.

—In Pana, Ill., both the white and colored miners are still armed. The troops have been withdrawn and disturbances are expected. What a glorious civilization! While the mineowners are traveling in Europe enjoying life the poor slaves are preparing to kill each other.

Emperor McKinly is now Russianizing this government. Papers in Manila that dare to criticize the Americans have been suppressed and censorship is now applied to all outward and homeward telegrams containing political news. America is not an empire according to our laws and constitution, but is such in fact.

—Samuel Gompers had recently the honor to dine with the "rough rider" Roosevelt. Gompers understands his business, but his dupes have much to learn.

—The co-operative glass factory at Albi, France, which was founded during the Carmaux strike, and conducted by the Socialists Rochefort and Jaures, is a failure. It was started with a capital of \$30,000, \$20,000 of which was furnished by an old lady out of her savings. The operators complain that the Committee of Management are the hardest taskmasters they ever had to deal with. Moral: Socialist tyranny is no better than the present. Let the workingmen conduct their own affairs without vesting power to anybody.

—King Humbert has liberated 3,000 prisoners concerned in the May disturbances. Public opinion compelled him to be prudent.

—Mueller, a Socialist and editor of the Magdeburg, Germany, "Volks-Stimme," has been sentenced to four years and one month's imprisonment for leze-majesty against the Emperor's second son, who is 15 years old.

—The editor of the "Volks-Anwalt," Germany, proposes means to combat the Anarchists; they shall be void of all civil rights; not be allowed to vote, to marry, nor to serve the army. Good!

—The German people are paying 41,475,000 mark to pensioned army officers. This sum, paid to idle parasites, would support 51,835 workmen's families.

—In Berlin the editor of the "Arme Konrad," an Anarchist weekly, has been sentenced to six weeks imprisonment "for insulting religion and church."

—A renowned German writer, Panizza, has fled from his fatherland. He was charged of "leze-God." It is not known whether God or his attorneys have made the charge.

—Last year 463,584 persons were convicted in Germany, among whom were 45,251 under the age of 17 years. Eighty-four thousand six hundred eighty-eight offended government, religion and "order." The "crimes" against property were 369,565. The increase of violation of the "sacredness" of property was 179,163 in one year. It is supposed that five-sevenths of all the so-called crimes are not discovered by the government. Such are the fruits of our glorious civilization.

—The arrival of the soldiers at Barcelona from Manila caused great excitement among the Spanish people. They looked like live skeletons and when they came to shore the condition of these victims of capitalism and government made men, women and children weep.

—In Barcelona, Spain, the shoemakers are on a strike. Detectives attempted to break up one of their meetings, and in the excitement two strikers were wounded and one detective killed. Their meetings have not been molested since.

—The condition of the Italian Anarchist prisoners on the island Asab, Africa, is becoming unbearable. Lack of water has compelled them to drink their own urine, and, in order to end their sufferings, they rebelled, hoping that they would be shot by their guard. But their hopes were in vain and their agony prolonged. These victims of government, capitalism and ignorance, have committed no other crime but that of believing in a better society, yet should one of their relatives stab the Italian king—the representative of the Italian government—the prostituted press would not find words enough to condemn the Anarchists.

—In Budapest, Austria, two workmen have been sentenced to five years imprisonment for saying that the emperor did not concern himself about the condition of his land and that the officials were sucking the life-blood out of the people. The charge was that they had conspired against the life of the emperor.

—Eight Anarchists were arrested in Bucharest, Rumania. As no crime could be charged to them, they were convicted on the pretense of belonging to a secret organization. Considering the persecutions of Anarchists all over Europe, who will blame them if they strike back at the "representatives" of society?

—In Kalista, Hungary, a priest and a young girl who had been seduced by the priest, were arrested for infanticide.

—The coal miner's congress in Belgium resolved to inaugurate a general strike in case the coal barons should not accept the demanded increase of wages.

—The "Independencia" of Cuba writes: "It will remain an eternal shame in American history to have sent a lot of bandits to Cuba under the pretense of freeing the Cubans from the Spanish yoke. The Spanish rule was barbarian, but in comparison with the Americans the Spaniards were innocent angels." Poor Cubans! Such are the fruits of a three year's rebel-

lion, privation and misery. The insurgents were confident that they could rid themselves without the aid of the Americans from the Spaniards, but whether they will be able to throw off the yoke of American greed remains questionable.

HOW TO IMPROVE OUR CONDITIONS.

I implicitly agree with comrade Viroqua Daniels that profit and nothing else, outside of ignorance, is responsible for the present deplorable social conditions.

If action is taken by those intending to engage in co-operative enterprises and put the operation on a solid basis, they can meet monopoly in an open field and put it to flight. Monopoly can only last as long as the monopolists get something for nothing, but when that opportunity is removed, then competition, as at present practiced, must die.

There are numbers of idle craftsmen in every city and town, and of every industrial branch, who, when combined for common benefit, and would start to produce commodities in their line, could teach the profit mongers a lesson. But they must eliminate all vestige of profit and only work for themselves in order to live. When the idle spend their time in practical work, instead of political nonsense, they will sooner reap more benefit than by waiting and whining at the door of political tricksters.

A few shoemakers, tailors, bakers, or any other trade catering to the immediate daily needs of the people, producing at cost of production, could—if not undersell their dealers in trustful goods—at least compete with them; and a little energetic work will convince their neighbors that it is of more benefit to support working families at home than some millionaire on his pleasure trip around the world. All big achievements had small beginnings, and so in my opinion the co-operative commonwealth, which is sure to come, will be no exception; but we must not creep and whine like curs—we must act.

Under profit I understand all material advantages and inequalities over one another. Profit, even when only five cents as a starter, creates inequalities which in due time will grow to great proportions.

Every one is entitled to a living, to all they may need to sustain a happy life, but receiving or retaining more is dangerous. To achieve equality of opportunities we must work accordingly and help one another until we reach such high level where everybody will have plenty.

E. F. ROTSCHECK.

PENTECOST A THEIST.

Free Society of January 15 publishes an article on "Social Evolution," by Hugh Pentecost, which has the ring of the sound, concise golden thoughts that he used to deal out to us in the Twentieth Century. But he winds up with some vague metaphysical rubbish which exposes his retrogression, and which, if taken seriously, ought not to go unchallenged. Thought "in the fin of a whale, or in the wing of a turkey, or in the foot of an animal," are expressions that Hugh Pentecost 10 years ago would have treated with sneers. I wonder if he does not carry a rabbits foot in his vest pocket to keep the bughear of materialism away.

But seriously, to accept the idea that thought exists now, or ever did exist, back of the suns, or in cow horns and cart wheels, is to surrender all scientific knowledge of evolution and go back to theism.

E. R. N.

Literature.

What is Capital? By Ferdinand Lassalle. International Publishing Co., 23 Duane St., New York. 188. Price 5 cents.

There is nothing that is new to the average Anarchist in this pamphlet, yet it is a brilliant essay—extracted from one of Lassalle's larger works—on the historic development of capital, and the part it plays in present society. "Capital," says Lassalle, "is the octopus which sucks up the entire surplus of the toil and sweat of the worker, leaving him only what are the bare necessities of existence."

Socialism and Slavery. By H. M. Hyndman. International Publishing Co., New York. Price 5 cents.

This is an answer to Herbert Spencer's attack on the Social Democratic Federation in Contemporary Review under the title "The Coming Slavery," and although containing sweeping arguments against the present mode of production and distribution, the irrational belief of the author that Socialist legislation will be neither injurious nor abusive to society is tedious and disgusting to readers who have studied the nature of government and its phenomenon, in spite of his affirmation that "scientific Socialism means for all future generations not slavery but a full and never-ending freedom." Had he observed that freedom and government are irreconcilably opposed to each other his reply to Spencer would be an instructive document. A. I.

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VARIOUS VOICES.

J. C., Spring Valley, Ill.—The following letter from Pana, Ill., probably will interest some of your readers:

"About 600 miners have been on strike here for twelve months. For the first two months we received no aid; then we were paid \$2 per week and at present \$3 and \$3.50 are the weekly payments to the strikers. Every striker has a rifle. There are about 400 scabs who have been armed by the companies and are camping around the mines. At night there has been some shooting done, provoked by the colored miners, but the more intelligent union men, instead of shooting at the scabs, were firing through the windows of those who are crushing labor.

"Soon four battalions of infantry, four pieces of artillery and four squadrons of cavalry were sent to the scene to protect the mineowner's interest. Ordinances were issued; all meetings of union miners were suppressed; the miners dare not leave their dwellings before 9 o'clock a. m., and all houses which supposedly contained 'dangerous' people were searched. The cavalry is strolling up and down the streets and the canons are guarding the mines. Thus the State of Illinois pays \$52,000 per day to protect the interest of a few greedy capitalists.

"The troops are to be withdrawn now and the miners are determined to keep up the struggle. The mineowners declare that they will rather lose the mines than to yield to the demands of the strikers. The colored miners are not able even to supply the city with coal.

"It is our opinion that if it was right for the American capitalists to violently seize Cuba and the Philippine islands, it is right for the workers to fight for their rights and defy the laws that are made in favor of monopoly and to crush labor. When laws are abolished and churches turned into schools then peace will reign, but not before."

Myra Peppers, Ottumwa, Iowa.—I have just finished reading No. 11—189 of Free Society and it seems to me to be the best number I have yet seen. Every article is fine. Tolstoi's article on "Patriotism" voices my own sentiments, and I have been called hard names for even venturing to say that patriotism is one form of slavery.

I always read James F. Morton's articles with pleasure; "Our glorious Constitution, 111" is one of his best. I think we can never establish justice until the people learn what justice is. When they learn that the present condition of society is the result of a cause, they will study to make future results better—just what a few of us are doing.

The allegory by Eugene Limerick is well written and ought to make any one think. The trouble is, too many shrink from the faith of the hermit and would rather drift with the masses than to try to teach them.

It seems to me that one such example as related by S. Merino would rouse the indifferent to action.

Kate Austin's "Are Women Inferior" is just splendid. I wish I could see the article reprinted in every woman's journal in the world. By the way, when I pick up the average paper devoted to woman's work I feel so indignant to think that women will support such papers. The driveling nonsense that is dished up to them is enough to make one almost sorry she wasn't born a man.

C. L. James' advice to colonists is good. The city is the best place for New Idealism and, too, it is wise not to convert publicity which is another name for persecution. Sam Foss says, "Drop your bucket where you are," and it is a good thing to prove capable of Anarchist-Communism before announcing the fact you are one.

L. M. H., Paterson, N. J.—Please put me on the subscription list for another year. I have read Free Society now for about a year and have been satisfied very well. Of course we find in a paper what is open for discussion—some articles we don't agree with, but that cannot be avoided. Let every body have his say, and then use our own judgment about it. Once more, Free Society is just the paper we need for the propaganda of Anarchism. I am very sorry the treasury of Free Society is not better supplied with "hard cash," an indispensable necessity in our present society; but this seems to be the trouble with all the reform papers. They are not supported by those who possess the "cash." Therefore it is the duty of every reader to pay his subscription in time.

We had a very enthusiastic meeting here January 13, in which comrade Emma Goldman lectured on "Politics and Their Corrupting Effect on Man." The questions asked by S. L. P. men were promptly and satisfactorily answered.

Morris Wolfman, Brooklyn, N. Y.—Comrade James tells me that my questions were "sufficiently answered" in the very number in which they appeared, but to me the explanation was not satisfactory.

Webster, for instance, defines pain as "an uneasy sensation in animal bodies," from which I infer that that which is "painful" is "uneasy" or "difficult," consequently, if "motion follows the line of least resistance" it also follows the line of "pleasureableness," or "happiness," both deliberately and instinctively! That's plain logic, I think.

Regarding his "Egoism in History," I must admit, however, that it was a pleasing article, being a source of valuable information for a good many readers of Free Society, as well as for myself; nevertheless my questions were not answered even there.

Cora Breidau, Hollings, Pa.—J. S. F. of Philadelphia, in Free Society No. 197, asks the question, "Why shall the comrades not find plans and means to issue an eight page paper regularly and distribute such all over the land?" Your answer is that it would increase your expenses about ten dollars per week. Certainly it would, but why not also raise the subscription price accordingly? I think Free Society an excellent paper and well worth one dollar per year.

Comrades and groups, who are supporters of Free Society, will please tell us their opinion regarding the above proposition. A. I.

RECEIPTS.

Please do not use private checks nor bank checks if you can avoid it. The safest and most acceptable manner of remitting is by postoffice or express money order. Week ending January 28.

Phietzer, \$1.00. Arenberg, Liebertafel, each \$1.00. Carr, Sholes, Gerber, McCartney, Labor League, Crammer, Leonard, Simon, Metzler, Desmond, each 50c. Rotsebeck, 35c. Shaffer, Buck, Thomas, Sperber, each 25c. Wesseler, 15c.

EMMA GOLDMAN'S LECTURING TOUR FUND.

Previously acknowledged \$2.50
J. W. A., San Francisco 10.20
Eugster 1.00
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NOTICE.

Some friends of Emma Goldman, remembering the success of her last lecturing tour to the West, have received her consent to make arrangements for lectures at intermediate points—the lecturer to start from New York the latter part of next January. Comrades desiring further information will write to Emma Goldman, 50 First St., New York.

It has also been deemed advisable to start a fund to cover the traveling expenses, and those wishing to assist may do so by sending their contributions either to the lecturer direct, or to Free Society, which will also acknowledge all contributions.

Her subjects are:

"The Power of the Idea."
"Theory and Practice. A Criticism on Ethics."

"The Origin of Evil."

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Meetings have been arranged in Barre, Vt., Philadelphia, Pittsburg, and the mining districts of Western Pennsylvania, Chicago, St. Louis and other places.

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Some friends of comrade Alexander Berkman had a photographer sent to the penitentiary and his picture taken, which can be had for 25 cents. The proceeds will be utilized for the benefit of our imprisoned comrade.

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