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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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THE COMING REVOLUTION.

In the broad glare of day—the deep gloom of night,
In frames that are feeble or pulsing with power,
In lives that are flowing with piffling delight,
In lives that eternities live by the hour
For the times that are past and dread of what's near—
All men's hearts are failing them—failing for fear.

In the workers' huts, where they famish and fast,
In the olders' homes where they feast every day,
In the shutter'd den of the social outcast—
Oh, list with your heart—how each and all say:
'Tis not for the now, but for the future that's near,
Our hearts are all failing us—failing for fear.

In the Senators' Halls—the lobbies of thieves
Where honor is bartered and peoples are sold,
In the Bishop's palace whose Master receives
A homage that's measured and meted with gold—
Bishop and Senator both quake with dire fear
Of a beckoning—reckoning that is near.

In the Courts where the law's what'er it's called
And Justice whatever she's salaried to be,
The bland—ermin'd rascals will soon see appalled
What's writ on the wall for the eyes that can see:
There's a night-mare—a horror—a judgment that's near
For false-hearted judges a quailing with fear.

In the churches which pray for peace when none comes
To God who's their shepherd and lets them all want,
Which send round the hat for the black-coated bums
To pilfer the pence of the hungry and gaunt.
There's a moan in their hymns—in their prayers is a fear
For a churchless—a breadless—a ruthless time near.

There's war on the ocean—black murder on land,
Let loose by the butchers who lyingly claim—
—While brother kills brother—red hand to red hand—
That the butchered and bludgeoned are only to blame—
There's a terror congealed—a red agony near
That will foster and freeze their black entrails with fear.

All look at a future that's blacker than Hell
Because laws are lawless and Truth 's a Lie,
Because might and cunning have sounded Right's knoll,
And those who are able can Justice defy.
Kings, Priests, Presidents turn paled with fear,
The disenfranchised Proletariat millions are near.

What is Right for the ruler is Wrong for the ruled,
What is vice in the weak canonizes the strong,
What is wise in the Crafty is crime in the Fooled—
Success is what's right and it's failure that's wrong.
THIS GOSPEL the disenfranchised millions shall hear
And the LEGALLY RIGHTEOUS shall faint in their fear.

Hark—Listen—'Tis coming—The dispossessed throng!
There's a quake in the ground, and a fear in the air—
'WE'RE God and we're King, and we're LAW because strong,
Now righteous Priests, tremble—and rich rogues despair—
We've mastered YOUR CODE!—Awful sounds crush the ear:
Men's hearts are all failing and fainting for fear,
Earth fathers and churches—and STATES DISAPPEAR.

HENRY J. WEEKS.

THE CAUSE AND CURE OF CRIME.

There is much philosophy in the answer of the soldier who, being reproved by Wellington for some faults reminded the great captain that "you cannot hire all the virtues at seven dollars a month." The progress of a country, declares Emerson, should be determined, not by the size of its cities, nor by the magnificence of its buildings, but by the kind of men the country turns out. Given extremely hard conditions of life and the result is warped and stunted manhood and womanhood. Man's social, intellectual and moral status is dependent largely upon his prosperity. To improve man's conduct, improve his conditions.

De Toqueville, the great French historian, after exhaustive research into the causes of the downfall of nations, formulated what is known as the law of national decline, which covers seven successive stages. The primary cause lies in the concentration of wealth in the hands of the few, the legitimate fruits being: a comparative increase in bankruptcies or failures; in petty crimes and penitentiary offenses, in murders, in suicides, in divorces, and in the assassination of rulers. Without giving any tables of statistics let it suffice to say that all these evils have been annually increasing

at an appalling ratio—far in excess of the growth of population. Murder, theft and lunacy hold high carnival, while fraud fattens and the despoiled, finding the burden too heavy, suicide in despair. Open to man a fair field for his industry and secure to him his gains, and few men will stoop to theft.

You must awake to a realization of the fact that we are living in a transition period; that merely theological questions and international questions will be overshadowed by great economic and social problems, and that the eighteenth century is already past. Our present state is not a finality. The dynamic forces of nature never lapse. The day of isolated individual production has given way to the division of labor, to huge manufacturing and industrial enterprises, in which the customary division is work for the worker, wealth for the capitalist. And now the machine is crowding out the mechanic, who bemoans fate and berates the machine.

The machine which lightens toil and assists in supplying any of the multifarious wants of the human family in greater profusion possesses great potentiality for good. The inventor deserves the thanks of humankind. But when one man or corporation appropriates the machine to the exclusion of others, 'tis then a potential blessing becomes an actual curse to the ignorant and foolish masses who permit such monopoly. No inventor need claim a machine to be solely the fruit of his own ingenuity. He had a multitude of predecessors, reaching back through the ages—scientists, thinkers and investigators—who each and all contributed to the store of knowledge bequeathed to him. Thus he is enabled to complete their labors—to apply them in concrete practical form. And all the while the masses fed these men, perhaps, enabling them to pursue their researches uninterrupted. Hence the claims of all upon each individual unit of society.

But to become free and independent those who operate the machine must own it. This can only be done collectively. The Labor Exchange for instance, and that wonderful triumph of co-operative effort at Guise, France, the Familistere, afford glimpses of the possibilities in this direction. They show the road to industrial freedom is open, if the workers can but act with reasonable intelligence. Not by the aid of the strong arm of governmental authority, but by gradually working out their own salvation through voluntary co-operation, in production, distribution and exchange. About all the government should do along these lines is to undo—to repeal class laws, thus affording equality of opportunity. Men should co-operate, rather than compete—pull together instead of against each other. Then the more they make the more they will have. Their interests thus becoming closely interlinked and interwoven, the brotherhood of man, founded upon mutual interests, may become more than an empty phrase.

If one man aided by improved modern machinery can produce cotton, cloth, or woollens for 250 people, and another bread for 200 people, another boots and shoes for 100 people, under a normal system, would not every useful human being be abundantly supplied with these articles? Want amidst plenty is a paradox, and an abnormal condition.

As society evolves from a simple and savage to a more complex and civilized state, man's wants and desires multiply indefinitely, and constantly press upon his ability to gratify them. Necessity knows no law above that first law of nature, self-preservation.

Let the struggle for existence become harder and the temptations to commit fraud, theft, robbery and murder are intensified. As machinery displaces human labor, and as the wages and prices decline, employment becomes insecure, and an increase of crime inevitably follows. Every period of "hard times" is followed by a wave of crime, as a logical sequence.

Some become criminals from desire, others from necessity. Some rob every member of the community, others take the life of one man. The former create a condition whereby thousands are deprived of a portion of that life which should be theirs.

Abraham Lincoln declared: "I am here to make of myself the best intellectual, moral and physical being possible. To do it, I am entitled to generous food, generous clothing and comfortable shelter, and if any person, or set of persons lay upon me a burden by which I am required to use more than reasonable effort to feed, clothe and shelter myself, the person, or set of persons, so unreasonably burdening me is an enemy of God, and my murderer."

The world owes every man, not a living, but the opportunity to earn a living. Every human being in society belongs there as a citizen, not as a suppliant.

Rigorous criminal laws, speedy trials and frequent legal neck-breakings and electrocutions always prove dismally futile as preventives of crime under a social system productive of crime. The active incentive to crime must be removed. A reasonable security of subsistence—assurance of permanency of employment at reasonable wages—would dispel that gruesome, haunting fear of want which disturbs the slumbers and the waking hours of millions of men and women. And since every human want will never be fully supplied, such a thing as inability to get work would, under sensible conditions, be unknown.

An English historian states that 10,000 thieves were hung during the reign of Henry the Eighth. Repressive legislation is usually disappointing in results. "An ounce of prevention is worth a pound of cure."

Modern progress is not harmonious nor symmetrical. Indeed the spectacle is presented of material progress and moral retrogression. If wealth were distributed with approximate equity, however, there would remain little to be wished for; but a wide disparity of conditions ultimately proves ruinous to any people.

Poverty is the prolific mother of vice and crime. Some cases of poverty are caused by drunkenness, it is true. More cases of drunkenness are caused by poverty—the exhaustion resulting from overwork. The care and worry produced by lack of work and insecurity of employment drive thousands to drown their misery in the lethal cup.

Insufficient nutrition—poor food—begets an insatiable craving for alcoholic liquor.

Excessive wealth corrupts; excessive poverty degrades; either extreme is alike demoralizing. The ascendancy of money above manhood, of possessions above personality, unerringly presages a decline in morals.

To prate about "practicing economy" as a remedy for widespread poverty is an insult to those who are now stunting and starving the bodies and minds of their children; and the trite admonition against "wasteful extravagance" so often heard, reminds me quite forcibly of the good Methodist lady who entered a hospital, approached a hobo who

(Continued on page 3.)

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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.

Errata: In the article "Official California" of last week's issue, line 14, read "affinity" for "officiality"; line 24, read "serving" for "sowing." In the "Comments" by C. L. James in No. 16, February 26, for "L'Alquibert" read "D'Alquibert," for "Da Giardini" read "Du Giardini," and for "Jephthah" read "Jephthah."

"More soldiers" is now the battle cry of American imperialists, and it will require an army of 50,000 men for Cuba alone to make the robbery of the American capitalists safe on that island. And to make the "liberation" of the Cubans complete, the Havana police force must not allow the holding of mass meetings at which political subjects are discussed. Thus the police force is reorganized on a "strictly American plan" we are told with cynical effrontery.

Albion W. Small, head professor in the sociology department at the University of Chicago, "shocked" a meeting of the Methodist ministers the other day with a lecture from which we quote the following:

"The social system in which we live and move and have our being is so bad that nobody can tell the full measure of its iniquity. In this age of so-called democracy we are getting into the thralls of the most relentless system of economic oligarchy that history thus far records. It breeds children only to devour the bodies of some and the souls of others, and to put out the spiritual eyesight of the rest. In spite of the historic campaigns for liberty, in spite of the achievements of christianity, there was never a time since Adam was born when the individual counted for so little or availed so little as today. The Socialistic indictments against our civilization are essentially sound in exposing the ghastly inequalities and injustices which our present social order sanctifies. Our present economic system cries to heaven for rectification. The men who denounce present society have profound reason for their complaints. We are in the midst of the most bewildering labyrinth of social entanglements in which the human race has wandered up to date. There are clouds on the social horizon already bigger than a man's hand, foretelling the changes of which no one is wise enough to predict the end."

Before *Free Society* indulges in much criticism over our position on the Anti-Cartoon bill it had better publish what we actually said. If a "free press" means the license to cover with mud, decent and inoffensive people, as is done daily in the capitalist press, please excuse us. Every social evil can be attacked vigorously without indulging in slum methods. The great harm is not done by attacks on actual evil, but by vile insinuations where there is no proof, and no chance of redress for the injured party.—*Class Struggle*.

"Our position" is simply the ability of *The Class Struggle* to enforce its opinion upon others and to prevent others from expressing their own, that is restriction. Now, restriction is not freedom; freedom involves the ability of thought and action without any limitation or restriction whatever, "mudcovering" included. If an Anti-cartoon bill prohibited "mudcovering," the monopolist might take a notion to construe water into being "mud" and throttle *The Class Struggle*, *Free Society* and all the rest of us. On the other hand, if *The Class Struggle* paid closer attention to the abolition of all monopolies instead of to creating more and strengthening the position of the already existing and life-crushing ones by the grinding out of more "bills," conditions would soon be so purified that "mudcovering" would die a natural death. But of course that is not the program of governmental Socialism—it is voluntary Socialism—Anarchism.

C. F. Morong in *Discordant* takes exception to my statement that "a man who prevents a woman from expressing her love is not an Anarchist," and claims that "the mere curtailment of a woman's freedom to love is no tyranny, providing it can be done non-invasively." In short, the quintessence of his rignarole is that he doesn't want to curtail woman's freedom. "All that we want is equal freedom," he says. That is, all Mr. Morong demands is equal slavery. Prob-

ably the following case will illustrate Morong's "equal freedom." A few months ago I happened to be in the house of a man who is an untiring advocate of "equal freedom." During a discussion his wife happened to disagree with him and for want of a logical argument he spat in her face. Now, if she had returned the vulgarity "equal freedom" would have been established. When I told him that he was a contemptible tyrant, he calmly replied: "Oh no, I am not a tyrant; she is a free woman; she can take her two children and leave the house immediately; there is plenty of room on the streets."

Here is another illustration of "equal freedom." In Nashville, Tenn. the street car companies compelled their employees to sign a protest against a city ordinance which demanded the construction of vestibules on the street cars for the protection of the conductors and motormen. Did the company use invasive means to get the signatures of their employees? Oh no, they were free not to sign the protest, but as that meant to be discharged they submitted. A. L.

UNIFORMS AND LIVERIES.

Two years or more ago, in Germany, Count Friedrich Hohenthal in some way "insulted" a station official; sentence: two months in prison. The count evaded the police for two years, but was captured recently and jailed. Under the heading of "Must Respect Uniforms," the *New York Herald* says the "case" is a warning to foreigners visiting Germany to give no insult to any one in uniform. Such are sacred, and carefully "protected by law."

How such incidents reveal the survival of middle-age ideas! Without his uniform the "official" is nothing but a common man; put a uniform on him,—presto!—and the combination becomes "sacred," and only to be approached with deference and all due humility. The mass of mankind, who are not in uniform must "respect" not the man who is an official, but the dress in which authority clothes him! Strange to say, the only dress which is appropriate for official fools and their folly—the cap and bells and the uniform of the court buffoon—has gone out of fashion. The man in uniform is not required to respect either the person, dress, or common sense of the more self-respecting mass of people who are not in uniform. The etiolated, diseased, and degenerate clown who masquerades as "Emperor" of Germany is allowed to insult the common sense of mankind by his juvenile and senile, and bombastic chatter about his own doings (first) and those of his god (after); his imbecility is "sacred," and carefully protected by the law,—because—why? He has more uniforms and changes them oftener than the other "sacred" officials; therefore there is an increase of sacredness.

Some time ago I read a description of the hundreds of uniforms owned and used by this modern royal stage-puppet of the State. Here again the "cap and bells" of the clown were missing, but a pathetic allusion was made to the amount of time consumed by the sacred person in the necessary and repeated changes of uniform, all through the day, as each "function" performed has its special uniform,—and "discipline must be maintained," even over the sacred person himself.

In days of old the court jester was a privileged person, again protected by his uniform, with the cap and bells; under cover of assumed folly he was expected to amuse by witty sayings and actions, and could tell wise and profoundly biting truths. No wonder his "livery" is out of fashion; the attempt to use it by officials where folly is real and not assumed would excite the hilarity of the world.

Do you imagine that this idiotic idea of respect for uniforms is solely European, and unknown in America? The judges of the United States Supreme Court have worn robes for some time; the judges of the Appellate Division and of the court of appeals of New York State have worn gowns for several years, and it is now proposed that the judges of the Supreme Court of the state shall follow suit. In New York, from March 1, the district attorney, the assistant district attorney, and the deputy assistant district attorney wear silk gowns while pleading cases. The pretence for introducing these hitherto discarded uniforms is that they help to sustain the dignity of the official, increase his sense of responsibility, and that they arouse a sense of fear, respect, and awe in the minds of such persons as may be brought before the courts!

What an official confession of the truth about

authority—that it is all assumption, force and show! What amount of "dignity" is there in an official who has to get his dignity from his clothes? What a "sense of responsibility" an official must have who can drape himself with it by putting on clothes of an agreed upon official cut! How worthy authority must be when it has to attempt to arouse "a sense of fear and respect" for its sacredness by making that sacredness reside in a few yards of cloth cut in a particular style and sewn into a garment!

The growing adoption in America of these official uniforms to which "sacredness" is supposed to be attached is another confession of a truth that is now attracting wide attention. Experience has shown that democratic or republican forms of government are as much a failure as the older forms, and for the same reason,—that any government is an abuse, a tyranny, whatever its form. Freedom and government are contradictory terms.

With the increase of the use of these uniforms, demanding to be held "sacred," you will always find the increase of the use of "liveries," and the insistence on the wearing of them as a condition of "employment." Your dictionary will define a "livery" as: "a form of dress by which noblemen and gentlemen distinguish their servants;" consideration: a being kept and fed regularly at a certain rate. Under modern conditions the livery wearer is expected to feed himself on a rate that is anything but certain, in any sense of the word.

In New York city the street cleaning department already compels the street cleaners to wear a white livery of the absurd kind, making them the butt of ridicule, to escape starvation from the social conditions brought about by officialism and the social exploiters who have the country in their grip.

And the uniform, after all, is only the livery of the official who is the servant of the uniform-wearer ahead of him. In course of time we may come to see the president of Washington using the same assortment of uniforms as is worn by the president of the mock-monarchy called the French Republic. He will only be wearing the livery of the trusts, corporations, and vested interests, whose servant he is already, while masquerading as the "servant of the people."

C. B. COOPER.

HOW AND WHY I VOTE.

I am an Anarchist, but I never miss a chance to vote. I do not sell my vote, nor do I vote for any candidate for office. I write my sentiments on the back of my ticket and mutilate the face of it so it will not be counted, and in that way I can use even the elections to educate and start the voters to thinking. The judges and clerks of election will read it if no others do, and such a ticket will sometimes find its way into the hand of a local news reporter, and thus get into the columns of some paper; and if every Anarchist in the United States would go to every election and vote his sentiments in that way we should have that one sure way of showing our strength all over the Union; beside the good that would be accomplished by "spreading the light" through means of the ballot box.

On election day I have my sentiments written out ready to copy on the back of my ticket.

I show other voters what I am going to vote. I spend the day electioneering for my sentiments just as other candidates do for theirs. I may not get a single voter to vote as I do, but on every election-day I will get someone started to thinking for themselves, and they may at some future day vote the same as I do or not at all.

Every sensible voter knows that one party or one set of candidates for office is no better than the other. They see it is a game of grab-and-sneak-all-you-can-get in all parties and by all office holders and office seekers. But they have been taught and made to believe that it is their duty to vote for one side or the other. Therefore I have learned by experience that the best time and place to disillusionize them is on election day at the polls. Show them your ticket or the sentiments you intend to vote; show them the folly of keeping in office the present "ring of thieves" and the equal folly of ousting them to install a similar, or may be, a worse "ring."

I believe that if every Anarchist would adopt

this plan of voting all over the United States, in a few years the ballot boxes would be stuffed with anarchistic ballots, and there would not be many of the others to count.

I have heard old men admit that they have voted regularly all their lives and that the government has become more and more corrupt all these years from the very first foundation of this government down to the present time. All their efforts at reforming government by voting have been a failure.

The honest and intelligent voters of all parties have given up all hope of ever reforming the government by voting, but still they think it is their duty to vote for the "best of the bad." The polls are the best places to convince them by example that it is not their duty to choose between two evils, but that it is in their interest to discard both evils by refusing to vote for either party.

I intend to vote at the coming city election by placing the following sentiments on the back of my ticket:

"Voting is a hereditary disease. I inherited that disease the same as all the other voting fools or human cattle. But I cured myself of it by taking a few doses of common sense mixed with reason. If all the voting cattle would think a little for themselves and read something else besides the lying party papers, and refuse to be led to the polls, there would soon be no more elections. Our candidates are our servants, but when elected they become our masters.

"If nobody voted we should have no elections. If we had no elections we should have no officers. If we had no officers we should have no masters. Every man would be his own master, and every man would be free. No man would have any authority, nor any right, nor any power to tyrannize over any other man.

"We are now a nation of slaves and masters. The people elect their own masters and are no better treated by them than in countries where their masters usurp or inherit their authority. If people are not capable of governing themselves, they are not capable of choosing their governors. Before election the voters are led by the nose to the polls. After election they are driven by the lash, by the policeman's club, or the bayonet, by the command of the very men they elected. Our government protects property and property owners only. And every dollar of the expense of that protection is paid by the fools who have nothing to protect."

N. C. MATHERS.

Wichita, Kansas.

EMMA GOLDMAN'S TOUR.

Since comrade Emma Goldman left Philadelphia the readers of *Free Society* have heard nothing about her work in the different cities, although, judging from the reports of the capitalistic press, her boldness and integrity of action causes quite a commotion everywhere. Her arrival attracts people of various faiths and beliefs and excites comments and discussions; her departure is followed by reflections in the press, and many minds receive an impetus to investigate her theories. The notable feature of the plutocratic papers is the pervasiveness of her utterances, all tacitly avoiding to— as the merits and demerits of her ideas, and confining themselves to condemnations. The Socialistic papers maintain an impenetrable silence.

From Philadelphia she went to Cleveland, Ohio, where she had splendid meetings, the halls being crowded and considerable literature being sold. In Detroit her English lectures were not so well attended as those delivered in German, but the interesting discussions, which followed her lectures and the fair report of her utterances by the daily press will not fail to induce the inquisitive and critical mind to draw logical conclusions.

In an interview by a reporter of the Detroit *Evening News* she said in regard to violence and Anarchy:

"No, I do not approve of violence, but I never blame the one who commits it. There is always a cause—and it is the cause, not the individual, we blame. What is the condition which I hope to see Anarchy bring about? A condition that will drive misery out of and bring happiness into the world. A perfection? No, there is no such thing as perfection, and there

never will be. It is contrast of sorrow and gladness that makes it possible for us to know happiness."

In Cincinnati, where she went by invitation of the Ohio Liberal Society, her meetings were rather small, i. e., if the press reports are reliable, and one editor is honest enough to admit that "the soil in Cincinnati is not very susceptible to the ideas of freedom and equality,"—a rather poor testimony of the intellectual condition of the Cincinnati citizens. In her lecture on Trades Unionism she emphasized that the workmen could accomplish very little until they had established an international union, embracing all classes of laborers, skilled and unskilled. The ruling classes are united, she said; they have but one end in view—to crush the workers, while the latter are not united and unaware of the remedy—the abolishment of the wage system.

The local press, wherever she goes, finds it strange that her lectures are so well attended by women, who usually are absent when political parties hold their fake meetings.

A. I.

AFTER DOMINICO AGAIN.

Permit me to ask and to criticize as enumerated:

(1) Did our forefathers go armed and singly to the king and demanded their rights? And if forming battalions under the command of officers is not organization, what is it?

(2) When we spontaneously agree then we voluntarily surrender part of our liberty in preference to force.

(3) There is a slight difference in public and private monopoly. The public may own everything and still a few physically husky fellows can enjoy life at the common crib without working for it.

(4) We can use a jackknife as a toy or as a useful tool. About eighteen years ago I watched a street fakir in St. Louis at the fair selling toy telephones, communicating from a house-top two blocks away with a crowd which used very diverse terms in the remarks about the fake; the next year they were able to communicate for miles. And now look at the toy of eighteen years ago today!

As to those grand old German public structures, monuments of past architecture, I would ask: Was everyone who was in favor of and contributed toward the realization of the object, permitted to deposit a brick or any other material where they thought it would be most conspicuous? No; there was a plan, and men selected for its execution. There is no compulsion necessary for contributions, but when a plan is agreed upon, the execution of which is put into the hands of the man most capable for its accomplishment, needless interference cannot be tolerated.

(5) Dominico is in error! We cannot have unlimited liberty; we would have to annihilate all others to gain it. I would rather have liberty restricted to the needs of others. To observe the rights of others we do not necessarily need come into collision. We also must alter our laws or agreements to suit our conditions, but we never can extricate ourselves therefrom.

(6 & 7) As to the matter of changing masters it is immaterial which way it is done; the object in view is to abolish them.

To understand and practice the doctrine of Anarchy, all people must become philosophers—must discern right from wrong.

When we adjust our conduct to the natural laws, we shall realize our ideal sooner than by dissipating our energy in individual waste of unorganized action.

E. F. ROTSCHECK.

1—I thought I had clearly enough stated that a few courageous men defied English rule by boarding English vessels and throwing the tea into the bay. Arms had been taken up by some people in other parts of America, but in the beginning they were outlawed even by the colonists. The forming of battalions was done after the rebels had taken some of the positions of the English army.

2—There is no surrender of freedom when we do a thing which we desire to do.

3—That is just why Anarchists oppose all forms of monopoly, whether public or private.

4—When you use the jackknife as a toy it harms no one, but the ballet is harmful whenever applied. The seller of the "toy telephone" was not a fakir, but demonstrated a fact.

Yes, there was a plan, agreed upon before the contributions were made, and men for its execution were chosen that were known as competent architects, and consequently there was no incentive to interference.

5—What I meant by unlimited liberty was clearly

defined in my previous article, and so Rotzcheck is not only in error, but doesn't know what he is criticizing. By annihilating others we would not increase but decrease our liberties, i. e. the means for making life easier and more comfortable, and when men place restrictions upon one another they must of necessity collide. If laws must be altered to suit conditions, why don't you do it? Simply because you have laws, or as Macaulay said: "The great cause of revolutions is this—that while nations move onward, constitutions stand still."

6 & 7—Correct; but masters cannot be abolished by the ballot. A law or an agreement which executes the will of the majority and subjugates the minority is brutal force—hence government.

Right or wrong are relative terms and are meaningless. What is right to Rotzcheck may be entirely wrong to me, as this discussion shows, and the only expedient way for people to adjust their relations lies in freedom, limited only by natural impossibilities.

Yes, when people are left free to simply reckon with natural forces they will have realized the present ideal of the Anarchists and will associate or co-operate as they deem best, and self-interest will be the only binding force.

DOMINICO.

THE CAUSE AND CURE OF CRIME.

(Continued from page 1.)

had lost both legs as a result of undue intimacy with the cars, and very kindly and thoughtfully handed him a persuasive homily on the grievous sin of dancing! The cold, cruel fact is that there are several millions in this country of ours so near the verge of absolute want that a small rise in rents or in the price of bread sends a multitude of men into the jails and of women into the brothel. Even in this city intelligent and hungry men have been known to deliberately break a show window or commit some other petty offense in order to get a square meal and a bed. They exist so near the verge of destitution that a month of bad trade, sickness and unexpected loss, brings them face to face with hunger and pauperism.

The experience of the Jeanette crew in the Arctic regions is a case in point. Hunger metamorphosed cultured, refined gentlemen into ravenous beasts. Ask every old soldier whether or not he ever did any foraging. Want is not promotive of the virtues.

"Even a Roman Lucretia would hardly be able to preserve her virtue in the conditions which compel so many American girls to shiver as they toil. The Angel Gabriel would lose his angelhood in a month if he were compelled to live in an unventilated, fever-heated, tenement house, and had to keep himself, Mrs. Gabriel, and half a dozen little Gabriels, on the average wages of a seamstress."—Rev. J. K. Applebee.

It is plain, therefore, that the force of circumstances makes criminals. On the other hand, English criminals, transported to Australia, and freed, built up a prosperous, peaceful, law-abiding commonwealth.

How easy to be amiable in the midst of happiness and success! How easy to be honest where honesty is the best policy!

Remove the restrictions to freedom of production, distribution and exchange, and the abundant returns to industry will destroy the greatest temptations to crime and meanness. Banish want and the fear of want—which today hangs like a Damocles sword over the heads of the people. This will afford the better traits of human nature—now warped, repressed and crushed—fair opportunities for manifestation, and a wondrous change will be wrought; avarice will gradually dwindle away, and assume less offensive forms, while the flowers of hope, kindness and generosity will flourish and bloom in perennial beauty, shedding their fragrance a world of peace and plenty, a world redeemed and disenthralled.—*Armstrong's Autonomist*.

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SPIRITS.

I have just received a circular containing the "Principles and rules of the National Anti-Christian Spiritualist Order," purporting to be in "complacent accord with the wishes of the Angel Band" of said order—an order that lays claim to the most exalted motives, namely the uplifting of humanity and the liberating of the race. As to whether there is any reality in the claim, the reader must judge.

The "Angel Band" informs us in the circular, that they have "appointed as head official or president on the mortals' side" Allie Lindsay Lynch of Chicago, Ill. "as an instrument through and by the aid of whom we can direct our work, and we affirm it to be our intention to direct the entire movement, by our ability to use Allie Lindsay Lynch as our mouthpiece and amanuensis; and as official help shall be required, it is our desire to appoint by selection those worthy to fill the position. What this movement henceforth shall be known as the National Anti-Christian Spiritualist Order, directed by reformers now in the angel realms, the banding of angels and mortals who love Truth and Humanity."

After some more preambling and rambling the angel band by their "power over the mediums' brain," whom they command to mortals' care and attention as one "through whom we will from time to time address mankind," at length affix their names.

Shades of all the delusions, that ever conspired to mislead mankind! What next? The names are: Darwin, Paine, Columbus, Washington, Lincoln, and Franklin.

One cannot but ask: What did poor Columbus do, that he should be forced into so embarrassing a position? But I shall endeavor to give this new-born angelic order my serious attention. They adore all gods and repudiate the claims of revealed religion known as christianity, and rightfully ascribe to it much of the miseries of man; but mark you! while repudiating christianity, a religion that was founded in the credulous belief that it was possible for certain favored beings to communicate with the ruler or inhabitants of the spirit world, they yet have the brass to set up as a figurehead and "mouthpiece" for their order, Allie Lindsay Lynch, and hold that through her speaks, not the omnipotent god, but the omnipotent spirits of six dead men.

As a sample of the "intellectual hospitality" we may expect from those who are "ruled by the tomb," I select this from "Greeting to Mediums" that adorns the first page of the circular, where Allie the inspired one, says, "Let your strong aspiration for Truth banish any guide opposed to three great minds"! There you have it in a nutshell. Six angels, by Allie's assistance, are determined to control the dissemination of knowledge from a trust and shut off all opposition!

The "Anti-Christian Spiritualist Order" would be worthy of respect did it speak by the authority of common sense, and not by the authority of spiritual revelation. Humanity has ever been betrayed by the latter, never by the former. We are heart-sick hearing messages from the gods; the rule of spirit would be as intolerable as has been the rule of gods. There is no difference betwixt priest and medium. Let us have done with ema-

nations from so-called supernatural sources. Let us hear what the natural man, the natural woman has to say, backed by the power to observe and reason from those observations. And when the whole has been sifted by the merciless sieve of criticism, happily there may be a few grains of truth remaining.

I am very sorry to learn that Allie is keeping such shady company. A few years ago she was one of *Lucifer's* many interesting correspondents; there was nothing ghostly about her then. I do not wish to be too personal in my remarks, but when any person or persons place themselves on a pedestal and proclaim to the world, with a tongue that clangs like a brass bell, that they speak through the inspiration and under the direct guidance of certain ones in "Angel Realms," and assert that they are the chosen ones, the official heads of an order destined to do good to man—then I say they invite the harshest criticism of every honest thinker, and getting it, will receive their just deserts.

The inside corner of the circular is illuminated by their portraits, the first one being that of Allie Lindsay Lynch, president of the order and "mouthpiece" for the aforementioned "Angel Band." Only a woman could talk for six man angels. The "mouthpiece" is fair and fat, and looks old enough to know better.

The second portrait is that of Elmer E. Higginbotham, "medium," "associated with the president in her wide labors, and chosen by the guides, and loves pure strength, to be her companion and co-laborer." There is nothing about Elmer that would indicate the fact that "angels are hovering round" him. On the contrary, I should judge he was more prone to hanker after the "fleshpots of Egypt," or bask in the sunlight of his "president's" smile than to hold converse over the spiritual 'phone with those in "angel realms." It is a pity, that with so much work that needs to be done, and that waits for willing hands, Elmer can content himself as the tail-end of a kite that will never fly.

We are also informed that James Fisk Jr. was "beyond a doubt a great man," and that he—though summarily dispatched to the angel realms years ago by the hands of Stokes "desires to again become active in advancing the cause of the people, by acting as the business manager and financial adviser" for the new grand combination of angels and mortals, known as the "N. A. C. Spiritualist Order," through the mediumship of Orville G. Hursen. Candidly, I am not well acquainted with the characteristic of the dead and gone Fisk. Neither was I aware that earth is short on financiers. I am sure, Orville will earn the gratitude of posterity by so kindly loaning himself to the purposes of financial sharpers in angel realms who wish to coin a few more shekels out of the credulous.

It is very odd, the spirits give us nothing new. The little truth found in that inspired rubbish—the "Declaration of Principles" of the Lynch Higginbotham-Hursen combination—was taught years ago by reformers, who based their teachings on nothing more extraordinary, however, than the discovery of the natural laws that govern the human family. It is as easy for a social philosopher of the radical school to demonstrate the natural rights of man without the aid of spirits, as it is for the teacher of a primary class in geography to demonstrate the laws that control the planetary system. There is no call for a dispensation of spirits in either case. What the great school of humanity needs is a dispensation of brains to its pupils and intellectual honesty among the teacher.

KATE AUSTIN.

Caplinger Mills, Mo.

For Chicago.

Emma Goldman will lecture on the following subjects:

Tuesday, April 11, 9 p. m., at 55 N. Clark street, Painters' and Decorators' Union No. 275, in German. Subject: Politics and its corrupting influence on man.

Friday April 14, 8 p. m., Ruehl's Hall, 220 W. 12th St., for the 1. W. A. Subject: Politics and its Corrupting Influence on Man. (English.)

Sunday, April 16, 3 p. m., Folz's Hall, 269 N. Ave., cor. Larrabee St. Subject: The Power of the Idea. (German.)

Monday, April 17, 8 p. m., Schoenbofen's Hall, cor. Ashland and Milwaukee Ave., for the Freethought Society. Subject: Religion. (German.)

Thursday, April 20, 8 p. m., Vorwaerts Turn Hall, 1108 W. 12th St., for the Turn Society "Forward." Subject: Politics and its Corrupting Influence on Man. (German.)

Saturday, April 22, 8 p. m., Thomas' Hall, 198 E. Madison. Subject: Authority vs. Liberty. (English.)

Monday, April 24, 8 p. m., at Jung's Hall, 104 Randolph street, Journeymen Tailors' Union No. 5, in English. Subject: The future of Trades Unionism.

Wednesday, April 26, 8 p. m., at Aurora Turner Hall, cor. Ashland ave. and Division street, Aurora Turner Society. There will be some more meetings arranged which will be announced later.

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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 April 1.

Western Pennsylvania comrades by H. Bauer, \$5. Pfuetzner, \$4.25. Task Gross, Gassman, Logan, each \$1. Helms, 75c. Schneider, Bohn, Meilein, Briggs, Mikol, Campbell, Fischel, Hampe, Kramer, Goldenmann, Price, Sprang, Prozora, Franks, each 50c. Asp, 30c. Bauer, Baginsky, Abel, Kleinman, Cimber, Aronberg, Ginsberg, each 25c.

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