

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.

VOL. V. NO. 24.

SAN FRANCISCO, CAL., SUNDAY, APRIL 23, 1899.

WHOLE NO. 212.

BENEVOLENT ASSIMILATION.

"Shoot it into them."—Chief Justice Phillips, Ill.
"The United States is the great Evangelist of the Nations."—Senator Cushman K. Davis, on Washington's Birthday 1899.

Oh, we are the destined nation,
And our God appointed station
Is to make our influence felt in every clime;
Thus we send commercial raiders,
And Krag-Jorgensen crusaders,
And we gently seize the fat lands
Of the sinful heathen bands.
And if they dare oppose our enterprise,
We straightway click our triggers,
And send those crazy niggers
To the land of Reconstruction in the skies.
For with scientific skill
We capture what we will,
For we've got the God of Glory in our camp.

Right joyfully we smash them,
With bayonet, shell, and Maxim,
Soon, soon they'll all be civilized—that are not on the tramp.

When these Malay dogs we've slated,
And their breast-bones perforated,
When they're lying low, or dying low upon their fatherlands,
When they've recognized our claim, as champions in the game,
Assimilating islands with buccaneering bands,
Then we'll build a Baptist college,
And we'll plug their heads with "knowledge"
And teach them all about "Sweet Liberties"—
So that Congressmen may tax them,
While we quote the "Golden" maxim,
And tune them up to rattle off—"My Country 'tis of Thee,"

For we capture what we can,
And do it with an alacrity,
Lo! We've got the God of Israel in our camp.

So joyfully we track them,
With shrapnel shell and Maxim,
Soon they'll all be crucified—that are not on the tramp.

RED PENOL.

HERE AND THERE.

The British naval Lieutenant Cowper has been making an "unofficial" attempt to get the Filipinos to give up their opposition to the Americans. (Official schemes are always "unofficial" when they are unusually dishonest.) "He counselled an agreement with the Americans, who, he said, had no intention to rule in the spirit old Spain did, but to improve the country for the benefit of the people."

The Filipinos are better able to judge than he is, and it is a good sign that they actively resent the impertinence of any outsiders coming to their country, over thousands of miles of ocean, with such a lying pretence on their lips to cover up schemes of exploitation, office-holding and jobbery. The claim of the Filipinos to be let alone to do the improving of their country in their own way being contemptuously rejected by the Americans is of itself sufficient test of American sincerity and gives the American case dead away. McKinley's brutal talk about "benevolent assimilation" for the Filipinos is characteristic of the sleek hypocrisy of the gang of public plunderers of which he is the cat's paw. Good luck to the Filipinos! and, if McKinley keeps up his attempts against their liberties, may they give the Americans in the Far East a good dose of the thing McKinley means by "benevolent assimilation."

I recently listened to a young and somewhat of the weather-vane kind of an orator, of English birth, laying the law down as to "what we should do with the Filipinos." It was the mission of England and America to carry the blessings of civilization to the dark places of barbarism, and so on. He assured his hearers that "the only way to civilize savages was to exterminate them." After giving expression to this open confession of his own savagery, and thus incidentally explaining with brutal frankness what McKinley means by "benevolent assimilation," he wound up with the astounding assertion that "you cannot make an American citizen out of a savage." The young hopeful is himself an illustration of the fact that you can, as he either is or soon will be a full-fledged naturalized American citizen of the most

approved type (a voting machine). Another speaker at the same "place of worship," a spiritualist, a white-haired, native-born American, an artist (in cold stone, by the way) illustrated the same fact by saying, in effect, "Of course we can deal with these savages; there are plenty of precedents to show we can; wipe them off the face of the earth as we did the Indians; stick a bayonet into them."

Both of these men, young and old, assume that they are "humanitarians!" Among what we are pleased to call the "lower races" there are no such savages as these two American "humanitarians," until such as these two or their agents get among them and attempt to "civilize" them along these patriotic and orthodox lines. Is it any wonder that the Filipinos tell terrible tales of the barbarity of the Americans in the East? With such sentiments uttered at home and called "patriotic" it does not need much guessing to know how they are illustrated in the field. I salute the "traitor;" may his tribe increase.

You see the definition of the phrase "carrying the blessings of civilization to the dark places of barbarism" is "extermination" for the dwellers therein. It is only another version of what Max O'Rell says of the English land grabbers: "Here is my Bible, give me your land; change is no robbery."

The following advertisement recently appeared in the New York Herald: (Address omitted here.)

"Presentation at Court, with good introductions and chaperonage offered by lady of position sailing for England in May to two or three young ladies; highest references exchanged and liberal terms required."

Many English women of title, but of broken fortune, are said to be making a good thing out of this kind of exploiting of their "positions," by introducing wealthy Americans into the English titled "swim." What a balm to the wounded spirit of an American "embalmed beef" millionaire to be able, with the exchange of "highest references" (alias money), to let his women folk escape from the society of vulgar Americans and cut a figure in English "hupper curkles." How natural, too, that there should be these regular business agencies to bring about the union of the descendants whom Ruskin calls "crag-barons" with their fellows of today, dubbed "bag-barons." As Ruskin says, "Bags and crags have just the same result on rags." "The crag-barons made every one who passed below pay toll. Well, capital now is exactly what crags were then." With both it has been the cry of the highwayman, "Stand and deliver." Some day the highwaymen will hear the cry themselves, from other lips, and then,—how shockingly immoral they will suddenly discover it to be! C. B. COOPER.

INSISTS UPON POLITICAL ACTION.

I close the controversy with Dominico with the following remarks:

I claim that instead of dreaming we must clearly understand what we want and then let our wants be known and work for them. When our ideas are understood by the majority, the minority shall not suffer under Anarchism, for they will be at liberty to seek their happiness in their own way.

If we are afraid that our morals will be corrupted by adopting the system of direct legislation to govern our association, we are a long ways from being Anarchists. Even freedom must be guarded constantly or it deteriorates into its opposite—tyranny. By our laxity we permitted poison to do its devilish work.

Our desires must sometimes be curbed, or we infringe on others' freedom without surrendering our own. People have been killed with jackknives. A telephone was as much a fake before its usefulness and benefits were known as the ballot is to some prejudiced reformers, and was looked upon with as much suspicion and credulity as the rotundity of the world. And if a number of men by agreement cannot tell

their master that his exploiting services are no more required, they ought to starve and not prate about liberty.

Yes, when people are left free to combat the forces of nature single-handedly they soon will be able to hunt buffaloes and follow some other noble sports as of yore. Only by combination is progress possible.

We can lead a horse to the water, but cannot make him drink any more than we can compel Dominico to accept facts he cannot refute. E. F. ROTSCHECK.

COMMENT.

I will admit that Rotscheck has a faint idea of what he wants, but he is dreaming regarding the means to achieve his goal. Society is not revolutionized by the majority, as I emphasized in my previous comment. When the few leading thinkers and intelligent workers repudiate authority vested in men, government loses its power and is doomed. In many countries the vast majority believes even today in witchcraft, yet the witches are neither prosecuted nor burnt at the stake, simply because the leading minority has outgrown the idea of persecuting witches; and history does not tell us that it was decided by the ballot whether or not witches ought to be burned. Changes in society take place long before the majority even dreams of the necessity of a change, and so-called bloody revolutions burst out long before a general enlightenment exists, and those who have a clear idea of the remedy are generally a very small minority.

Whether we fear corruption in politics or not is not the question at issue. The fact is that freedom is an idle dream as long as we are governed or have legislation, and it matters very little whether it is direct or indirect legislation, for government in any form is incompatible with freedom. On the other hand, legislation implies parties, and there is no despotism harder to break than the despotism of a party. The greatest danger lies in the fact that vigilance—the price of liberty—slackens as soon as men are elected "to govern our association," because people who believe in rules confide in their rulers.

Yes, people have been killed with jackknives, but then they were not "used as toys." The telephone was a fact, not a fake, for the inventor was able to demonstrate the possibility of transmitting a sound to all alike, and there was no diversion of opinions as to its being a fact. Now, if Rotscheck can demonstrate the efficiency of the ballot with the same certainty I will be the first Anarchist to join him.

Regarding the removal of masters under government the following may be a good illustration of its possibility: J. J. Valentine, president of Wells, Fargo & Co., spoke for the S. L. P. of this city against expansion or "benevolent assimilation," as McKinley calls it. Speaking of the outrages committed upon the almost helpless Filipinos, he said: "Although this war is carried on without the consent of the great majority of the American people we can do nothing to stop it." When asked what he would propose to do about it, he said: "Nothing until next election, and then we must vote against this administration." Notwithstanding his indirect admission that a representative government is a failure and that the majority never rules, he clamors for another government just as friend Rotscheck. And when the next one proves to be just as corrupt—try again, friends, and keep your infernal machine in perpetual motion.

The freedom of the individual does not imply that people must not combine or co-operate, but that they must suit themselves.

Facts cannot be refuted, but visions and assumptions are not facts. DOMINICO.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

Published Weekly by Free Society Publishing Ass'n.

50 CENTS A YEAR.

Address all Communications and make all Money Orders payable to **FREE SOCIETY**, 43 Sheridan St., San Francisco, California.

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.

Certain prisoners in San Quentin were tortured because they were accused by a fellow convict of conspiring to escape, and "because they would not confess, but emphatically denied the charge," says *The Star*, "they were placed in separate dungeons, cold and damp, where the light of day never enters. This inhuman treatment, to which they have been subjected for weeks, has made at least one of them a mental and physical wreck, and has therefore been taken to the hospital, where he must remain for months, and which he is never likely to leave alive, or with mental faculties restored."

Government means murder.

In Pana, Ill., a riot occurred in which seven persons were killed and nine wounded. Without government and monopoly none of these laborers would have been killed.

At last some daily papers begin to realize that the barbarities and massacres committed by the American soldiers upon the Filipinos cannot be extenuated any longer. "Accounts of massacres from authentic sources have depicted scenes that equal in ferocity any incidents in Persian or Roman history, in the Spanish invasion of the Netherlands or in the Indian wars of the eighteenth and nineteenth centuries," says a prominent daily of this city. A corporal, who has been specially commended for his bravery, writes from Manila as follows:

"We sleep all day here, as we do duty all night walking the streets. We make every one get into his house by 7 p. m., and we only tell a man once. If he refuses we shoot him. We killed over 300 men the first night. If they fire a shot from a house we burn the house down and every house near it and shoot the natives, so they are pretty quiet in town now."

A. I.

AN INTERNATIONAL LABOR CONGRESS.

We have received the following circular from Paris with the request to invite a discussion of the proposition:

TO ALL LABOR ORGANIZATIONS, TRADES-UNIONS, SOCIALIST GROUPS AND CLUBS,
TO REVOLUTIONARY COMMUNISTS OF ALL COUNTRIES:

Comrades—The last international congresses, Paris 1889, Brussels 1891, Zurich 1893, and above all, the incidents which characterized the congress held in London in 1896, have aroused a feeling of discontent in the revolutionary circles of several countries.

Social Democracy which tends toward the conquest of public power, pretends to represent the whole of Socialism, and to subordinate the whole working-class movement to its electoral aims. It has thus abandoned the revolutionary spirit of the "International" of which it has lost any claim to be the continuation. Under its influence, the above-mentioned congresses occupied themselves rather with legislative measures than with the propaganda of Socialism.

The intolerance of certain groups at Zurich and at London excluded from accession to congress whole sections of International Socialism and from the forthcoming congress will exclude every Trade-Union or other organization which does not ex-

pressly recognize the necessity of legislative and parliamentary action.

There is need, then, from our point of view, to convene an International Congress, Labor groups, Revolutionary Socialists, and Anarchist-Communists, in order to discuss ways and means of combating the economic and political tyranny of the present system of society and of destroying the capitalistic regime.

After consulting several revolutionary Labor organizations, as well as many Communists in different countries, both in Europe and America, we have taken the initiative in convoking

AN INTERNATIONAL REVOLUTIONARY LABOR CONGRESS.

and we consider that it would conduce to a larger attendance of delegates were it held in Paris, during the Exhibition of 1900. A Trade-Union Congress will take place at the same period, and, partly to save expense to the delegates and partly in order not to trouble the proceedings of this Congress, we shall fix ours to begin immediately after.

The organizing committee comprises members of Labor organizations, in France and abroad, Revolutionary Socialists, and Anarchist-Communists.

The organizing Committee:

F. DOMELA NIEUWENHUIS, F. PELLOUTIER,
E. POUGET.

All communications should be addressed to
L. Remy, 71, rue de Buffon, Paris, France.

AN OPEN LETTER.

Eau Claire, Wis., Jan. 18, 1899.

Mr. Bradley Martin, Jr.

Dear Sir,—I have read your article on the expenditure of wealth in the last *Nineteenth Century*, and it seems to me that you are not entirely free from what I call the original sin of political economy, which consists in generalizing from a standpoint whence only a limited range of economic facts can be commanded. Your article assumes the existence of the thriftless proletariat and thrifty millionaire, and is simply impertinent to a social state which contains neither. Yet such a state must exist in every country before millionaires are developed. To legislate for this causal state, which is clearly necessary to a philosophic scheme of economics, we must not generalize, like the orthodox economist, from the standpoint of the capitalist; nor, like the Socialist, from that of the proletariat, as such; but from that of the consumer, who alone is universal man. Posit then a world such as once existed, consisting wholly of consumers, partly also of producers, like the actual world; but, unlike the world as we see it, destitute of capitalists and hired, or slave proletaires. Then ask, is the saving of whatever passes as money, economically beneficial? I say it is not. Every penny an inchoate millionaire puts away is a penny withdrawn from some one else's inducement to work. It is so much clear encouragement to non-production and idleness. That the coming millionaire may save one penny, the world must be out twopence every time. A penny saved is twopence wasted. But, you say, that is all over now. However it may have been in the protoplasmic age of millionaireism, our differentiated millionaires do not put their talent into the ground, but into the bank, where it employs labor. This sounds plausible; but let me ask you to reflect. How does it employ labor? It is loaned to some capitalist, who hires proletaires. What does he hire them for? To produce. What does he want them to produce for? That some one may buy. Now suppose that, instead of buying, this some one elected to "save," what, then, would become of the proletaires and their "employer?" It is now, as it always was, the consumer who employs the producer. The saver is now, as he always was, only what they call in the lobby at Washington "a striker," i. e. an intermediary, who shoves himself between the producer and the consumer that he may catch a penny, during their

aggregate loss of twopence. I am aware of the common reply to this. Accumulation of capital is necessary to labor saving machinery, which enormously increases production. But I deny the minor. Labor saving machinery is suggested by the producer's instinct to accomplish his purpose with the minimum exertion. It is put on a paying basis by the consumer's perception that it will serve a like object for himself. The wealth which builds a railroad is not furnished by the penny-savers, who seldom dare risk seeking anything beyond commercial interest. It is furnished by the men of enterprise, the men of extravagance, the men, numerous wherever wealth is increasing, who find themselves in possession of more than they can, with their present habits, apply; and who, as the history of every bubble shows, are only too ready to stake it. That a penny-saving millionaire should exist, it is indispensable that there should be millions who do not "save." And observe, that this is not "the broken window" argument. A process which creates productive machinery has nothing in common with breaking windows to help the poor glaziers, an operation which you appear to think may not always be quite unjustifiable.

Do you say there is no danger of savings being carried to the point at which it would arrest production and cause universal poverty? Then I fear you are mistaken.

If you will read some articles recently published in the *Century Magazine*, headed "How the Other Half Lives," you will find it is already carried to that point by the poor Jews of New York. The inhabitants of "Jewtown" are actually starving themselves to death that the best starvers may become sweaters, which is their social ideal; and they are actually beginning to find out that, in proportion as they approach perfection in this Franklin-like method of growing rich, it becomes less possible to sweat anything out of skin and bones.

You observe, I have said nothing about humanity, but stuck tight to economy. Economically, the gospel of Poor Richard is a gospel of the devil, which would land us all where it has already landed immense populations, such as the Chinese. If other than economic considerations must be brought in, however, I do not mean to blame Poor Richard. His gospel is also a gospel of individual self-defense against a greater evil.

You observe that my view is just about the reverse of yours: so it is certainly interesting to inquire which of us may be right.

I have endeavored to show that the creation of applied wealth and its benefits is not due the savers but the spenders. I now suggest that you attempt tracing the history of a saved penny from the old flower-pot to the masses of accumulated dollars into which it eventually falls. And, by way of proving the same, I prognosticate that you will find it doing something widely different from employing labor. You will find it e. g., invested in bonds, representing wealth consumed long since in piracy and destruction. You will find it in land, charters, monopolies of all sorts. But these things were not originally obtained by saving. They were obtained at first by fighting. To hoard, and buy in with the robbers who have divided the earth, is the self-defense of many who cannot fight. But it is a way to encourage robbery and ruin, not industry and civilization. They advance in spite of it. A fundamental economic maxim is that like relations persist throughout every change of form. From cannibalism to slavery, slavery to serfdom, serfdom to monopoly, monopoly to Socialism, man has continued to be either exploiter or exploited. The law of "Eat or be eaten" is instilled into him by hereditary instinct. "And this corruption of the flesh, called in Greek *phronema sarkos*, doth remain, yea in them that are regenerate." About the best we can do with it just at present, is to recognize that it is evil, and not good.

Yours truly,

C. L. JAMES.

CONSERVATISM RAMPANT.

Judging by the contemptible highhanded actions of the postal authorities one would suppose to be living not in the "most enlightened country of the world," in the "home of the brave and the land of the free," but in the most superstitious country and in the home of cowards and land of slaves. Indeed some natives of that country assert that such infamous overbearing, meddlesome rulings and ordinances as the United States postal authorities are guilty of would put autocratic Russia to shame.

C. C. Moore of the *Blue Grass Blade* sentenced to two years service in the penitentiary with the prospect of being "pardoned" by the efforts of influential friends and relatives upon sacrificial promises involving his very manhood; the publisher of the *Stockton Radical* obliged to discontinue publication rather than forfeit his manhood; *Free Society* receiving "fair warning;" the New York people being put to inquisitorial indignities for receiving their mail in private boxes; and no doubt other quarters still to be heard from—and all that for what? Simply for this: A lot of impudent, hypocritical "servants" of the people, whose minds and hearts are corrupt, impure and filthy, have pleased to usurp their power, to change roles and to assume the mastery over their supposed masters and to violate the most essential features of and trample upon the constitution of the United States by disregarding its provisions about the freedom of the press.

Were this really an enlightened country instead of being a country whose people are vain and conceited enough to brag about liberties which their ancestors have put upon paper for them, which, however, they never possessed in reality; if they realized that liberty in order to be such must express itself in action and not upon paper alone—a cry of indignation would go up from such a truly enlightened, intelligent and liberty loving people which would command a halt to those meddlesome, stupid, vicious, overbearing petty tyrants. But as it is, a mere handful of enlightened people are raising their feeble voices in a desperate, frantic effort to attract the attention of the criminally careless and indifferent multitude and to stave off the

reactionary tendency.

The aspect is extremely gloomy. Hitherto we have been looking to and relying upon discussion for relief from our social and political ills, but when the radical press is gagged—when its publishers and writers are persecuted and thrown into prison cells, the avenues for a peaceful solution of these problems seem to be cut off. It is thus that the terrorist party was forced into being in despotic Russia, and it is thus, if the signs be correct, the birth of a terrorist party is liable to be forced into existence by the impudent, usurping, tyrannical, despotic postal authorities of America.

Anarchists contend for the absolute freedom of the individual. For them no laws and constitutions were needed; nature is their law and reason their constitution. Did such conditions obtain, harmony would be the inevitable result. But under existing conditions—under the bourgeois conditions—under the existence of governments—the constitutional "rights" of the people are their only safeguards, and a free, untrammelled press is the safetyvalve under this makeshift—the republic. When this last crutch of a tyrannized and duped people is pulled away from under them they are liable to awake and institute a tidal wave.

Let the postal autocrats beware!

S. D.

SEX SLAVERY OR FREEDOM, WHICH?

That marriage is a failure can no longer be disputed. The evidences are accumulating year by year, that women as well as men are longing for greater freedom in their sex relations. The old idea of a single love in a lifetime is fast changing to the new idea of free love. As a rule all men, or at least a great majority of them, want what is known as a prostitute class among women, or a system of sex life that will afford them a variety in sex relations. Not one in the whole outfit, however, wants to see the ranks of these so-called prostitutes recruited from among his female relatives; oh, no! it must be the sister, daughter, niece or cousin of the other fellow.

The man as a rule claims the privilege of embracing any woman that will permit him to do so, either for money or love—generally some other consideration than love,—but if his wife, who perhaps is more amorous than himself, were to claim the same privilege, he would either kill her, as well as her lover, or else turn

her out of house and home without ceremony and procure a divorce from her. In all of which he would be upheld by Church and State as well as society.

Suppose now that all these men would come to the conclusion that it would only be fair to acknowledge the same right to the women, who, then, would be harmed? Or suppose that the institution of marriage were abolished and men and women lived apart, and only met when mutual attraction for each other would prompt them to do so, where would be the wrong? Of course, according to our present standard of morality, this would be "perfectly horrid." But who in all this wide world will take a contract to show up one man in a hundred who is forty years of age, married or single, who has never indulged the sexual embrace of more than one woman? When I make this challenge I know what I am talking about, for I have lived among men, if such they may be called, nigh onto half a century, and that, too, in many different places and among different peoples.

Most men seem to take it for granted that women were especially created for their pleasure and enjoyment, giving no thought whatever to the joy or sorrows that may result from their action to the women. To hear men talk about the sanctity of the marriage vow and see them secretly violate their own particular vow is enough to make one exclaim: "All men are liars!" And why are marriage vows more generally broken by men? Because of their extreme familiarity with the women they call wife, caused by constant contact, in living together day after day and night after night, engendering contempt of the meanest kind if not absolute disgust, which sooner or later results in the violation of their vows, not only by the men but by the women as well. Do not blame the men and women, but the system.

Is it wrong to break the marriage vow? Perhaps it is, but why make such vows in the face of the fact that fully twenty-five per cent of all that are made are not only broken, but are annulled in the courts, to say nothing of the sixty-five per cent that never come to light. The remaining ten per cent will more than cover all cases of those faithful to their promises. If you do not want to see the marriage vows broken and violated, then don't make them, for they are utterly

useless, anyway. The man and woman that desire to live with and for each other during their lives, will do so in spite of laws and vows, and those who find such a life incompatible, hence impossible, will separate in spite of all bonds of laws and vows.

A woman's knowledge, or even suspicion, that her spouse is unfaithful to her, is the cause of more family quarrels and greater misery than any other cause that can be named, and where is the woman that does not find ample ground for suspicion? But why do the women not simply say, "What is fair for the gander is fair for the goose," and then claim the same rights and exercise them as do their husbands? Such action on the part of the women would soon change the views of the men, single or married, in regard to our present double standard of morality.

The greatest mistake that men are making is the fact that they take it for granted and firmly believe that men's qualities and desires are superior to and stronger than those of women, and act accordingly. As long as the woman was the absolute slave and property of the man, her individuality was completely ignored, and even today a man of more than average intelligence dislikes very much to think of woman as man's equal in any capacity. Should I have said "as or superior in any capacity." Is she free long as woman was the property of man? Is she free at present? No. She has greater freedom than she had a hundred years ago, yes, twenty-five years ago, but she is still dependent upon the man for her existence.

Woman's work and services are the worst paid in the world, at least so far as the married woman is concerned. The man who is left a widower finds it absolutely necessary to hire a housekeeper to do his household work and look after his children. The best he can do is to hire a competent woman, say at \$3.50 per week, which is only 50 cents a day, and has the appearance of being very reasonable. But how does it appear to the widower? In a majority of cases he simply finds it an unbearable burden when compared with the services and pay of his departed wife. She simply worked and toiled, as in duty bound, day in and day out, with as little grumbling as possible and no pay, except "board and clothes." But now his lordship, the widower, finds that the weeks roll by pretty lively, and that the housekeeper's pay, though only 50 cents a day, amounts to \$182 per year, a sum so large in comparison with what his former "help" received,

that he forthwith decides to reduce his expenses, by either marrying the housekeeper or some other woman who will work for her board and clothing. And what work for such pay!

In the language of the old conplet:

"Man works from sun to sun,
But woman's work is never done"

—and yet, where is the man that would work from "sun to sun," if he thought that he was working for his board and clothes, but which in reality is about all we get out of this life anyway.

In the "good old days" that are gone, and that so many people are continually lamenting, things were different from what they are now. In England at least, under the old common law, women were as much the chattels of men as were their horses, cattle and sheep. The man had a perfect legal right to chastise his wife with moderation, when he considered it necessary, but as he was the sole judge in such matters, we may rest assured that many a poor woman had to suffer intensely, not from the blows inflicted upon her body, but in a much greater degree from mental agony resulting therefrom. Although we have outgrown such outrageous treatment of women in this country,* we still hold to the idea that the woman must be subject to the man, because we don't recognize her right to be paid for her services as are men. We only recognize her right to choose between legalized prostitution (marriage), and the kind that is not recognized by law, for upon the one or the other she must depend for her living. Not until woman is completely emancipated, morally, mentally, economically and sexually, will she be able to assert her womanhood and independence. When that time comes she will be the mother, by her own free will, of men and women, and not weaklings and things from necessity, as is the case under our present conditions.

The sex relations must be revolutionized.

ANTI-GRUNDY.

A MODERN ANGELO.

Comrade A. Zocchi who is well known among our local Italian comrades as a quiet but indefatigable propagandist, has from among nine competitors been

awarded the contract for the carving in marble and granite of a monument for the new Italian cemetery at San Mateo for the sum of one thousand dollars.

One of the largest and most conservative local non-political daily newspapers—*The Call* of April 11th—contains a cut of Comrade Zocchi, environed by a laurel wreath and of his model and speaks of both in very complimentary terms. The heading of the article reads in very large type: "Zocchi, the Anarchist, is a Modern Angelo." The following is the concluding paragraph of the article:

Zocchi, the sculptor is a graduate of the Academy of Art of Milan, and is said to be as fine a musician and poet as he is an artist. His association with the little band of harmless local Anarchists has been altogether a passive one. His Anarchistic theories are not those usually attributed to the Anarchist, but rather the broad, generous theories of a universal brotherhood.

The Call is to be congratulated upon its sudden realization—by inference at least—of the fact that Anarchists do not hold the theories that are "usually attributed" to them. Anarchists hold the loftiest ideals regarding life and the adjustment of social relations and in their avocations take their true inspiration from these lofty ideals; their knowledge, accomplishments, productions and their aims are but the reflex of such noble ideals. The artist, poet, musician and scientist who grovels in the dust and is animated by no higher aspiration than the gain of the "Almighty Dollar," is unworthy of the name of the muse he misrepresents.

S. D.

AN ANARCHIST, TOO.

In his memorable speech delivered at the Cooper Institute, New York City, Feb. 27, 1860, Abraham Lincoln used the following language, and it is stated that this speech, being so remarkable, secured him the nomination for presidency. Here is the extract:

"This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government they can exercise their constitutional right of amending, or their revolutionary right to dismember or overthrow it."

* Not altogether. Many women are still beaten by their husbands, and a Kansas judge only recently decided that the husband was often justified in beating his wife.

A. I.

The number printed or written on the wrapper of your paper shows that your subscription has been paid up to that number.

THAT ORGANIZATION.

I have just been reading Kate Austin's letter in *Free Society* of April 9th, and I heartily endorse it all. I have evidence that satisfies me of continued life, but I have no more desire to be led by spirits than by mortals. I do not believe for one moment that the names attached really represent the persons they claim to. I believe church spirits who see that such an organization is needed and is likely to come from the anti-christian spiritualists, have taken this method to forestall its usefulness by making the idea ridiculous.

Mrs. Lynch is grieved that she cannot secure my co-operation, but I do not recognize the right of spirits or mortals to direct my movements. In reply to my reasons for not accepting her request, she says I do not understand and I am not ripe for that "angel movement." [I hope you never will be. Gods and angels have been interfering long enough with human affairs. A.] Allie is as radical as I am on the sex question, but I wish she would use common sense about this other matter. I am sorry O. Hureon is one of the earth-band. He is a good man, but not sufficiently self-poised. He is a medium, has been obsessed and was thrown into an insane asylum, and I and others worked hard to get him out. One who understood the condition could have relieved him of it in a day or two, but it took us six weeks to set him free from the asylum. Oh, this church power! If the readers of *Free Society* could understand in what it is rooted they would never again oppose the discussion of the sex question in its columns.

In "My Century Plant," a most radical work on sex, I quote from a writer in the *Arena*, who says that sex desire can be changed into psychic, or religious emotions; that this is a fact capable of easy demonstration, and without the knowledge of the subject. Only think of it! Sex desire transmitted into religion, and the writer recommending the church as the best place for young girls because of it! Sex is the root of church power, and it will never be broken till we are sexually free and know how to conserve our creative power to help ourselves.

LOIS WAISBROOKER.

The Letter-Box.

W. B., Cleveland, O.—Your verses cannot be published immediately, but will appear as soon as possible.

I. W., Detroit, Mich.—Nos. 14 and 15 were sent. We were glad to hear that comrade Emma Goldman opened your eyes, and it will also be gratifying to her to know that her efforts are not in vain. If the librarian of the public library is willing to bind *Free Society*, we will donate last year's volume.

H. C. R., Bennington, Kans.—Not all sample copies fall on such fertile soil as those sent to you, or else the "perplexing problem" would soon be solved. We send the paper to all who are anxious to read it, no matter whether they are able to pay for it or not. If you think extra copies can be advantageously distributed in your neighborhood we will gladly send them.

E. R. N., West Saticoy, Calif.—Why shouldn't we scourge individuals for their meanness even if they label themselves Anarchists? Shall we fall into the habit of concealing and whitewashing every stain among ourselves, as is the method of church people? In my opinion I ought not only to have mentioned the occurrence as "an illustration of equal liberty," but severely criticized it; and if I am found guilty of what I denounce in

others "give it to me." A brutal and tyrannical deed is contemptible no matter by whom committed.

T. R. W., Paterson.—Many words in your communication are utterly illegible and consequently it cannot be published. But we gather from it that you deem "organization to abolish authority" necessary, or, in other words, you propose to combat "capitalist organization" by an "organization of Socialists of all colors," which in turn would cut your own throat. The American volunteers, for instance, enlisted to liberate the Filipinos, and now they are compelled to shoot and to enslave them. True, the capitalists are united for the purpose of subduing the workers, yet they are not organized in the sense the term is generally used. The knowledge that their interests are identical keeps them united in their efforts to defeat the demands of the workers, and that is the strongest "organization" conceivable. As soon as the workers become conscious of the fact that their interests are identical and that they only can enjoy the full fruits of their labor by abolishing government and monopoly in every form, they will be united without any "platforms" or "constitutions."

SOME POINTERS.

In Green Bay, Wis., a few days ago, the court remanded Agnes Briquette, aged 14, into the custody of her father, though under the personal care of the "Sisters of the Good Shepherd." These sisters of the G. S. are engaged in the laundry business; I enclose their circular, and also a circular of their competitor. The holy laundry has no taxes, no rent, no salaries to pay and naturally can cut prices low enough to starve outside competition, and the submitted lists prove they are taking every advantage that criminal superstition has made possible.

Of what use to shut out Chinese and rail at foreign pauper and southern negro labor? Could any labor be cheaper or more dangerously entrenched, or more harmful in its effects, than this institution parading under the name of charity? To this slavery the "Courts of Justice" doom poor, innocent girls of 14 years! Doomed to toil for the sole profit of a God, a God who can make worlds out of nothing, and this poor girl's slavery makes slaves of those who "are free to compete."

Should the labor unions take up this question it would shatter their ranks, and who will break a lance in the cause of this slave? Shadows of the Inquisition, beware!

To have convictions to speak, to speak the truth, means to be willing to suffer. Though the powerful of today do not burn at the stake they find many other ways to scourge enemies.

"Girls in a State Reformatory (1) battle with Police" is a fit companion piece to the above. In Chillicothe, Mo., April 6, a fierce battle takes place at the Industrial Home. The girls fight with kitchen utensils until brained by the police. They claim the superintendent took their very liberties with them that their dungeon was provided to prevent. The superintendent says he kissed them only in a fatherly way.

They claim they were starved and maltreated and the way they fought and gained liberty certainly shows it took some horror to nerve them to the action. The press was refused the names of the malcontents. I wonder why. "The legislature will now investigate."

We entomb girls in dungeons to preserve their virtue, or what is left of it, when legally committed by some pure judge. They are looked after by some male hypocrite, whose sole claim to the office is based on being a moral eunuch and will follow any political faith to secure a plum.

How long will such hollow shams in the name of virtue, etc., rule and befuddle our intelligence?

Can nature's passions be half as harmful, carried to almost any limit, as the brutal restraint practiced upon them by our code of civilized laws? And if such moral restraint is necessary for the female—what of the male? Or is he beyond redemption? HOWARD TUTTLE.

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 April 15.

Frenzel, Daniels, Hureon, Adams, each \$1. Gurdock, Weintraub, Welt, Peterson, Brumm, Levinson, each 50c. Ballou, Wainsley, each 25c.

ADVERTISEMENTS.

FREE SOCIETY'S AGENTS.

The following named persons will receive and receipt for donations and subscriptions for *Free Society*:

Chicago, Ill. O. Puetzner, 469 Wabash Ave. Brooklyn, N. Y. A. Levin, 555 Stone St. Buffalo, N. Y. Hattie Lang, 205 Monroe St. Philadelphia, Pa. N. Notkin, 242 Second St. Allegheny, Pa. H. Bauer, 73 Springgarden Ave. Baltimore, Md. F. Hirschson, 122 S. Exeter St. Atlantic City, N. J. B. Morwitz, 2018 Baltic Ave. Providence, R. I. Bookbinder, 31 Robinson St. St. Louis, Mo. C. Norman, 110 B 16th St. Milwaukee, Wis. Geo. Lutz, 1619 Lloyd St. London, Eng. F. Goulding, 89 Meredith St. (Paislaw, London E. Glasgow, Scotland. Wm. Duff, 9 Carpin St. Gowan Hill.

Free Society is sold by:

New York, M. Maisel, 163 Henry St. Chicago, C. Puetzner, 469 Wabash Ave. Boston, C. A. Sibley, 642 Washington St. Paterson, N. J. Jos. Planas, 31 1/2 Market St. Engelkirchen, 10 West St. San Francisco, Paper Covered Book Store, 1205 Market St.

LIVE QUESTIONS

BY EX-GOV. JOHN P. ALTGELD.

A BOOK FOR THE PEOPLE

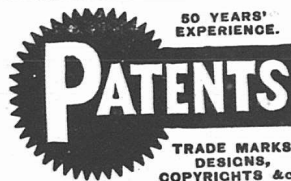
CONTAINS ALL THE FAMOUS SPEECHES, LETTERS, MESSAGES AND ESSAYS OF THE AUTHOR. EVERY ISSUE OF NATIONAL IMPORTANCE AND POPULAR INTEREST EARNESTLY CONSIDERED.

TRUSTS, MONOPOLIES, GOVERNMENT OWNERSHIP, CIVIL SERVICE, TAXATION, MONEY QUESTION, TARIFF, EDUCATION, ELECTION FRAUDS, STRIKES, LABOR ORGANIZATIONS, IMPERIALISM AND A HUNDRED OTHER TOPICS DISCUSSED.

HANDSOME LIBRARY EDITION, 1,000 PAGES, SUBSTANTIAL CLOTH, POSTPAID, \$2.50

Geo. S. Bowen & Son, Unity Bldg., Chicago.

Agents wanted everywhere. Write for terms.



Anyone sending a sketch and description may quickly ascertain, free, whether an invention is patentable. Communications strictly confidential. Oldest agency for securing patents in America. We have a Washington office. Patents taken through Munn & Co. receive special notice in the

SCIENTIFIC AMERICAN,

beautifully illustrated, largest circulation of any scientific journal, weekly, terms \$3.00 a year; \$1.00 a month. Specimen copies and HAND BOOK ON PATENTS sent free. Address

MUNN & CO., 361 Broadway, New York.

The *Nikser Magazine*, a new 20 page journal devoted to practical Socialism. Price 50 cents a year; single copy 5 cents. Published monthly by The Minneapolis Publishing Co., 4 Washington Avenue South, Minneapolis, Minn.

The *Eagle and the Serpent* proclaims the gospel of "Salvation by Selfishness." For free sample copy write to A. Mueller, 108 Clark St., Chicago, Ill.

Discontent, Mother of Progress. A weekly advocate of Anarchism. Price 50 cents per year. Address: Discontent, Lake Bay, Wassa,

BOOK LIST.

In lots of ten or more, five-cent pamphlets furnished at three cents each.

The State: Its Historic Role. By Peter Kropotkin.....	10
Social Democracy in Germany. By G. Landauer.....	02
Social Conditions and Character. By "Ireland".....	03
"God and the State. By M. Bakounin.....	05
When Love is Liberty and Nature Law.....	10
Law and Authority. By P. Kropotkin.....	05
A Talk About Anarchist Communism. By Malatesta.....	05
The Emancipation of Society from Government. By Dallen Doyle.....	05
Anarchist Morality. By Peter Kropotkin.....	05
Mating or Marrying, Which? A Lesson from History. The Problem of Criminality. By W. H. Van Ornum.....	05
Essays on the Social Problem. By Henry Addis.....	05
The Wage System. Revolutionary Government. By Peter Kropotkin.....	05
Anarchism: Its Philosophy and Ideal. By Peter Kropotkin.....	05
My Century Plant. By Lois Waisbrooker. A treatise on the sex problem. Cloth.....	1.00
Hen Harlow's Vow. By L. Walsbrooker. Hilda's Home. By Rosa Graul. Cloth \$1.	25
Paper cover.....	50
Wherefore Investigating Company, regular price 50c, but while present supply lasts "they go at".....	25
The Proletarian Revolt, a History of the Paris Commune 1871. By G. B. Benham. 25	

*The 3-cent rate does not apply to those marked with a *

Progressive Thought, the oldest organ of the Labor Exchange movement. It is full of L. E. news, gives co-operative facts and advocates the way out of hard times. Address: Olathe, Kans. Send for sample copies.

Freedom, a monthly journal of Anarchist-Communism. Address: 7, Lamb Conduit Street London, W. C. England. Price 40 cents per year, postpaid. Order from *Free Society*.

Lucifer, the Light-Bearer. Weekly eight pages, \$1 per year. This paper gives light on the sex question, Humanity's greatest need. For sample copies write to M. Harman, 1394 Congress St. Chicago, Ill.

A PHYSICIAN

IN THE HOUSE.

A NEW Family Medical Work.

IT IS THE BEST MEDICAL BOOK FOR THE HOME YET PRODUCED.

BY DR. J. H. GREER.

It has 16 colored plates showing different parts of the human body.

This book is up to date in every particular. It will save you doctor bills. It tells you how to cure yourself by simple and harmless Home remedies. The book recommends No Poisonous or Dangerous Drugs. It teaches simple Common Sense Methods in accordance with Nature's laws. It does not endorse dangerous experiments with the surgeon's Knife. It teaches how to save Health and Life by safe methods. It is entirely free from technical rubbish. It teaches Prevention—that it is better to know how to live and Avoid disease than to take any medicine as a cure.

It teaches how Typhoid and other Fevers can be both Prevented and Cured. It gives the be known treatment for La Grippe, Diphtheria, Catarrh, Consumption, Appendicitis and every other disease. This book is Not an Advertisement and has No Medicine to sell. It tells you how to live that you may Prolong life. It Opposes medical fads of all kinds and makes uncompromising War on Vaccination and the use of anti-toxine. It has hundreds of excellent recipes for the cure of the various diseases. The chapter on Painless Midwifery is worth its weight in Gold to women. It has a large number of valuable illustrations. The "Care of Children" is something every mother ought to read. It teaches the value of Air Sunshine and Water as medicines. This book cannot fail to please you. If you are looking for Health by the safest and easiest means, do not Delay Getting The Book.

This book is printed in clear type on good book paper, beautifully bound in cloth with gold letters. It has 800 Octavo pages.

PRICE \$2.75.

Send Orders To FREE SOCIETY