

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. 29.

SAN FRANCISCO, CAL., SUNDAY, MAY 28, 1899.

WHOLE NO. 217.

REVOLUTION.

And tho' ye caught your noble prey within your hangman's
sordid thrall;
And tho' your captive was lead forth beneath your city's ram-
part wall;
And tho' the grass lies o'er her green, where at the morning's
early red
The peasant girl brings funeral wreaths—I tell you she is
not dead!

And tho' from off the lofty brow ye cut the ringlets flowing long,
And tho' ye've mated her amid the thieves' and murderers'
hideous throng,
And tho' ye gave her felon fare—bade felon garb her livery be,
And tho' ye set the oakum task—I tell you all—she still is free!
And tho' compelled to banishment, ye hunt her down thro'
endless lands;
And tho' she seeks a foreign hearth, and silent 'mid its ashes
stands;
And tho' she bathes her wounded feet where foreign streams
seek foreign seas;
Yet—yet—she never more will hang her harp on Babel's willow
tree!

Ah, no! she strikes it very strong, and bids their loud defiance
swell.
And as she marked your scaffold erst, she mocks your banish-
ment as well.
She sings a song that starts you up astounded from your slum-
brous seats,
Until your heart—your craven heart—your traitor heart—with
terror beats!

No song of plaint, no song of sighs for those who perished un-
subdued.
Nor yet a song of irony at wrong's fantastic interlude—
The beggar's opera that ye try to drag out thro' its lingering
scenes.
Tho' moth-eaten the purple be that decks your tinsel kings and
queens.

Oh, no! the song those waters hear is not of sorrow, nor dismay—
'Tis triumph song—victorious song—the paeans of the future's
day.
The future—distant now no more—her prophet voice is sound-
ing free.

As well as once your Godhead spake: I was, I am, and I will be!
Will be—and lead the nation on the last of all your hosts to meet,
And on your necks, your heads, your crowns, I'll plant my
strong, resistless feet!

Avenger, Liberator, Judge—red battles on my pathway buried,
I stretch forth my almighty arm, till it revivifies the world.

You see me only in your cells; ye see me only in the grave;
Ye see me only wandering lone, beside the exile's sullen wave—
Ye fools! Do I not live where ye have tried to pierce in vain?
Rests not a nook for me to dwell in every heart and every brain?

In every brow that boldly thinks, erect with manhood's honest
pride—
Does not each bosom shelter me that beats with honor's gener-
ous tide?

Not every workshop, brooding woe? not every hut that harbors
grief?

Ha! Am I not the Breath of Life, that pants and struggles for
relief?

'Tis therefore I will be—and lead the people yet your hosts to
meet.

And on your necks, your heads, your crowns, will plant my
strong, resistless feet!

It is no boast—it is no threat—this history's iron law decrees—
The day grows not, oh, Babylon! 'Tis cool beneath thy willow
trees!

—Frelligrath.

WHO ARE FREETHINKERS?

What is a freethinker? And who are the free-
thinkers of today?

Webster says: "A freethinker is one who discards
revelation, an unbeliever." He also says: "Revela-
tion is the act of revealing, disclosing or discover-
ing to others what was before unknown to them."

Our present-day definition of the term, I think,
is much broader than Webster's. A freethinker of
the present time is a human animal who is sup-
posed to have been evolved up to that stage of in-
tellectual development where he or she is willing
to discard and abandon all preconceived ideas and
inherited prejudices, and permit their reason to be
their guide in the study and investigation of all
unsettled subjects.

If either of those definitions is correct, I fear
that nature has not yet succeeded in evolving

many freethinkers out of the world-wide mass of
inherited prejudices that have arisen from the so-
called revelations. Will some of our freethinker
friends, who so jealously defend the marriage sys-
tem, tell us whence came that sacred rite, if it
is not a product of revelation the same as bap-
tism or circumcision or any of the many other
customs that have been revealed to us by our
ancestors? Would we today be practicing monog-
amy, "marrying and giving in marriage," if our
ancestors had not revealed to us that this is the
only proper and correct method of sex association?
Is our present system the natural result of our own
choice and our own knowledge? Or is it an in-
herited custom, a revelation?

We might be wise in every thing else, but if we
had not been told that monogamy and marriage
were better than free association we perhaps should
not have been aware of it; neither would our
fathers nor grandfathers if it had not been revealed
to them by their fathers. And so on back to the
beginning. We cannot claim monogamy to be the
most natural state of human society as the facts
in nature do not bear us out in that claim, neither
among natural men nor other animals. All that is
not natural is artificial or revealed.

Monogamy may be the highest and best possible
state of man's social development, but that is not
yet a fully proven fact (many intelligent people
deny it), and until it has become such no man can
consistently claim to be a freethinker and dogmat-
ically assert—as many do—that the rude hand of
investigation must be withheld from that one sub-
ject and the marriage system handed on down to
our children just as we received it from our parents.

The same kind of logic is made use of concerning
many other revealed customs by the orthodox op-
ponents of freethought. Many self-styled "free-
thinkers" are so completely under the influence of
their early training, and the mighty power of estab-
lished customs, that they dare not say half they
think for fear of offending their own associates or
of being considered too radical. They show too
much deference for the rules and customs laid
down by our teachers of the past. Many of the
customs that they adhere to in every day life are
as much at variance with nature and common
sense as some of those that they have abandoned.
They cater a great deal too much to public opinion
to ever change that opinion. They have laid aside
some of their superstitions but have not discarded
the shams which are the result of those supersti-
tions. They are not bound by creeds, but are yet
the slaves to customs; customs, too, that originated
in barbarism. We may be infidels to the orthodox
religion without being freethinkers.

The opinion of society and the church people is
the great "I am" that they bow to and dare not
offend. They have eliminated from their minds
the gods and devils and ghosts of antiquity, but
the ghost of "Mrs. Grundy" still haunts them.
Spiritualists claim to be freethinkers, but most of
their investigations are made in the other world
among the ghosts.

If people have not the courage to discuss and in-
vestigate any and all of the social shams and
wrongs, they are yet far short of being freethinkers.
If they must be tied down to the discussion of a
few scientific facts which have already been demon-
strated and accepted as facts by all well informed
orthodox people, they might as well resolve the
freethought organization into a national orthodox

Sunday school and swim right along with the pop-
ular current. "Soft words turneth away anger,"
but they will not subdue "wolves in sheep's cloth-
ing." A pillow is good to rest your head upon but
a poor weapon for killing snakes.

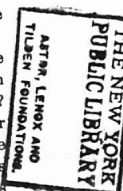
Freethinkers as a class—that is people who call
themselves freethinkers, and are supposed by their
acquaintances and comrades to be freethinkers—
take the same stand on free-love and Anarchism
that uninformed orthodox people do on infidelity
or atheism and for the same reason, which is: they
have never taken the pains to investigate the
claims of either. They draw the line between free-
thought and free-love and say, "Thus far shalt thou
go and no farther"; and they never cross the line
to see what is on the other side.

How much more restraint can a Methodist place
upon himself or his elbows to deter him or them
from crossing over into the freethought field?
Some of them have an honest string to their
thoughts and think, when they have discarded the
bible and destroyed other people's belief in its
divinity, there is no use of looking for other abuses
to conquer.

While others are on a par with the unbelieving
church-member, policy (which is only another name
for hypocrisy) holds them back and "puts a pad-
lock on their lips." They can bear the odium of
being called an infidel or freethinker because that
epithet is becoming almost respectable in some
localities.

How such men have become imbued with the
idea that they are freethinkers is a puzzle that I
have been unable to unravel. They cling as tena-
ciously to their belief in the necessity of govern-
ment and marriage as a Catholic does to his God,
his priest, his bible, and his religious ceremonies;
and both results come from the same cause, viz:
lack of investigation outside of the beaten path.

Many men dote on their profound and extensive
knowledge of one or two sciences, and are not
thinkers at all on other subjects that are much
nearer home. The greatest living astronomer or
geologist might be great only in that one line and
not know enough about human nature to form a
correct estimate of his wife's character. Men have
gone thousands of feet into the earth—in books—
but would not know enough to dig a hill of potatoes
from the ground. Book learning is not all the
knowledge that is worth acquiring or worthy of
consideration as some people seem to suppose.
There are more and better opportunities for gain-
ing a variety of general information on the earth
than there is either from beneath or above it. We
can learn more by studying people than we can by
studying planets; more by studying society than by
studying strata; and what we do learn in that line,
if properly utilized, would be of more benefit to the
human race. We can learn the movements of the
planets but we cannot stop them nor change their
course; but if we would study the human mind a
little more closely we might change the course of
society to a better channel than it has yet found.
The field of scientific research does not all lie under
the ground nor above the clouds. To be a free-
thinker a man must be a man, not afraid to inves-
tigate any subject, and with honesty and courage
enough to admit facts as he finds them, regardless
of respectability, and cease denouncing those who
have gone on ahead of him and learned facts of
nature of which he, as yet, remained ignorant.



FREE SOCIETY.

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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.

NOTICE.

With the assistance of some active and devoted comrades we have managed to issue the book "The Chicago Martyrs, etc." as the first number of our Quarterly, and have now, in compliance with the request of many of our readers, begun the publication of "Moribund Society and Anarchy" which is to appear No. 2 of the Quarterly. We intend to issue three thousand copies if the comrades will enable us to do so by sending in their orders and advance payments. We therefore appeal to our comrades everywhere who realize the importance of that literature to the radical propaganda, to assist us to the end that the burden may not be made to rest solely upon a few comrades.

No. 2 of our Quarterly will be printed in much larger type and on better paper, but the price will be the same as that of No. 1. **FREE SOCIETY.**

NOTE AND COMMENT.

If any of our readers like to invest money in a new invention they will please write for details to E. Dubrovsky, 620 E. 13th St., New York.

After the brutal and cruel treatment accorded the miners at Wardner, Idaho, by our federal authorities and the recent clabbing of workmen—who had the audacity to ask for one dollar and a half a day—by the New York police, one would expect that such outrages would arouse the indignation and protest of the labor leaders, but cowardly as they are, they but timidly allude to the occurrences in their organs and denounce the destruction of property. The editor of the *Amalgamated Educationist*, official organ of the trades unions, does not even mention the recent collisions between capital and labor, evidently fearing that it would endanger his fat position if he takes issue with his mal-treated dupes. What shall we say about such labor fakirs when even the *New York Journal*, a plutocratic daily, frankly tells its readers that "the clubbed man has no sympathizers except an occasional Anarchist or blatherskite yellow newspaper," and predicts that the inhuman treatment will some day be revenged. "A great many fine ladies and gentlemen lost their heads in France because of injuries to 'nobodies' that were supposed to be long forgotten," says the editor and in conclusion remarks: "You will have to pay it some day, gentlemen."

THINGS AND THOUGHTS.

The government has entered upon its policy of imperialism with a vengeance. The recent seizure of "tin stove" Atkinson's mail in San Francisco is in direct line with that policy, and the forcible suppression of journals which condemn such high-handed proceedings will probably be next in order. The pace once set will be an ever quickening one until the climax is reached. Meantime the flame is being vigorously fanned by the capitalistic newspapers, and poor Atkinson may deem himself fortunate if he escapes punishment. Even so liberal a paper as the *Denver Rocky Mountain News*, which has from time to time printed some readable, progressive articles, strongly denounces his "traitorous conduct" and clamors fiercely for his arrest. The next step will be the suppression of certain radical papers.

Three monster pro-expansion mass-meetings in Chicago in one day is pretty good evidence of a strong public sentiment in favor of the new government policy. I have little doubt that if the question were submitted to popular vote a majority of the people would be shown to favor it. The average American citizen is but little superior, in point of independence of thought, to the average wooden mannikin; he dances and per-

forms just as readily when the strings are pulled by the chief manipulators. It has often been said that the people of this country would never submit to anything like imperialism. Nonsense! The people of this country will submit to anything that is dictated by their paid officials, provided it is properly "greased" and not given in too large doses all at once. Just now the people are swelled by the lust of empire, and are in a receptive mood. The money barons have made a note of this, and the politicians are being worked accordingly. Some Socialists that I know of are fond of asserting that the American bourgeoisie are "intellectually corrupt." And this in the face of the fact that they are our masters, and dictate even the terms upon which we shall live! Would that the workers possessed one hundredth part of the intellectual foresight of these American bourgeoisie; there would then be small need to condemn their stupidity. It sounds big to prate about "our" possessions in the tropics, and the sentiment "our country, right or wrong" finds ample justification in the spread of empire. Some American citizens, with that queer logic which is such a puzzle to students, justify the seizure of the Philippines and the wanton murder of the natives, not because it is right, for this they deny, but because having started on the wrong course it would be cowardly to stop or retrace our steps. See if this very feature is not made the most of by those who seek to establish the empire at home.

Among the directors of the new mammoth trust—the Republic Iron and Steel Company—I notice the name of Harry Rubens, lawyer, of Chicago. He has also been elected general counsel for the corporation. This man Rubens was a candidate for office (I think for city attorney) on the Socialist Labor Party ticket in 1879 or 1880, and if I mistake not was a member of a S. L. P. section in Chicago at that time. What queer changes are brought about by the whirligig of time. And yet there seems to be a sort of mutuality between the ideas held by partisans of the S. L. P. and the modern trust. Perhaps Rubens has not departed very widely from his original views, after all.

I wonder if the valuable lesson taught by the Coeur d'Alene affair will strike the brain of the average trade unionist. It has been the fashion, in the western states particularly, to imagine the western miners almost invincible. And why not? Have we not a Bull Hill and a Leadville on record? And yet the Wardner miners were well armed; well organized; many of them good types of the western dare-devil. They had boldly (if the reports are true) made a violent demonstration involving the destruction of considerable property—a true declaration of war. It is unwise to jump at conclusions arrived at through reading capitalistic newspaper reports. If members of the miners' union did seek by drastic measures to aid their cause, be sure they were sorely tried. But having taken matters into their own hands in this bold way, that they then should meekly submit to arrest, and to be cooped up, a thousand strong, in a stockade (like cattle in a pen awaiting their doom) is almost beyond belief. What did they expect? Did they suppose the great government which they worship would remain inactive in the face of such rebellion? Did they suppose that Mark Hanna and the money power would look with indifference at such a demonstration of insubordination? Well, the money power, through its creature, the government, has spoken and acted. Not content with arresting merely all suspects, this government has openly proclaimed war upon the miners' union, and even threatens with punishment any mill or mine owner in the disturbed district who gives employment to a union man. What will the members of organized labor in this country do about it?

For my part I hail the Wardner affair with satisfaction, as a decided move toward Anarchism. While I am not in favor of destroying property (the better way would be for the workers to seize it and operate the mills, etc., for their own benefit) I am glad that the affair has turned out in such a way that the government has been obliged to show its hand. Hereafter the toilers will have absolutely no excuse for believing in the good faith of their official masters. For years we have been trying to make them understand that the government exists solely for the purpose of protecting private property, and that the propertyless and disinherited have no rights which government is bound to or will respect; that the capitalists simply

use their machine (government) to keep the workers in subjection, and much more to the same purpose. Here we have a positive, direct and crushing demonstration of the truth of our reiterated statements. Future events will show whether the lesson is thrown away on the stupid wealth producers or not.

Every little while the general public is treated to an official investigation and exposition of the poisoning of food products. The senatorial committee on pure food investigation, which has for some days been holding sessions in Chicago, is bringing to light—what has generally been known for years—the fact that fully 90 per cent of the prepared food products sold in this country are adulterated, and in large part by poisonous substances. The chief chemist of the Bureau of Agriculture is responsible for this statement. Another expert chemist stated before the committee, under oath, that nearly every butcher in Illinois uses so-called preservative liquids on scraps of meat which they lay aside for hamburger steak and other alleged "delicacies;" and that these chemicals are known to be extremely injurious to the digestive organs. Poisonous substances are also used by farmers, canning establishments, etc. to preserve milk, butter, fruit and vegetables; and according to the testimony of several witnesses it was shown "that the common basis of jellies manufactured nowadays are the cores and parings of apples, utilized after they have been evaporated." All this is very interesting reading to the poor proletariat who is obliged to purchase cheap goods and eat and drink the poisonous, filthy stuff prepared for their especial benefit. But while the committee is perhaps doing good services in exposing this commercial rotteness, it has thus far offered no suggestion as to the means of preventing or abolishing the evil, except the cheap advice to consumers "to buy no baking powder which does not cost at least 50 cents a pound," and expressing surprise that people will continue to use adulterated milk, doctored butter, preserved meat and canned goods. But since 90 per cent of all food products are adulterated, for heaven's sake, gentlemen, what is a poor person to eat? **THE PHILOSOPHER.**

THE S. L. P.

Under the heading "What does it Signify?" the *Class Struggle* of last week, quoting the *Tocsin*, seeks to belittle Eugene V. Debs:—"Of course, nothing signifies outside the cheap party, patent medicine methods, and cheaper 'organs' of the S. L. P. There is the best of reasons" according to this S. L. P. luminary, "for suspecting either the sincerity or ability of all labor champions" outside his own picaresque organization. This party of verigated failures contains within itself all the sincerity and all the ability of the world. The *Class Struggle* has not the capacity to see that never from the very beginning of representative government have parties settled anything but those questions which involve only the miserable ambitions and petty rivalries of a few political place-hunters. This is true of the first party; and it is equally true of the last party in point of time, importance and intelligence—the S. L. P.

If some of the leaders of that "great party," as the *Class Struggle* editor, by the slip of the tongue, once called it, could get outside their S. L. P. hides for a few minutes and see this "great party" and themselves as others see them, they would quit making asses of themselves and refrain from stunting a great movement by seeking to identify it with this contemptible "toy political party."

Eugene V. Debs probably had something to say and knew how to say it, while those who would belittle him develop jaw at the expense of brain.

HENRY J. WEEKS.

THE PARIS CONGRESS IN 1900.

The announcement that an effort will be made to hold an international revolutionary labor congress in Paris next year is a piece of good news. The well known names signed to the call are a sufficient guaranty of the earnestness of the purpose. There is no reason why such a gathering, properly instructed and conducted, should not result in lasting benefit to the revolutionary movement. Not only would it give an opportunity for representative men in the movement in all countries to fully and freely exchange ideas, but a plan or plans looking to the unification of the revolutionary forces of the world might be adopted and a common line of tactics agreed upon. The Anarchists

of this country should certainly be represented at the congress by one or two delegates, and they should be fully instructed as to the position they should take on important matters. It is true, the expense of such an undertaking would be considerable; but the outlay could be fully met by voluntary subscriptions, the proceeds of entertainments, etc., and would be amply compensated for in the benefits to the general movement which intelligent action at the congress would give.

One of the great needs of our movement, in my opinion, is a thoroughly organized and efficient international correspondence bureau; and this should be planned and conducted in such a way as to make it a really valuable factor in the dissemination of Anarchistic and revolutionary ideas, as well as to convey information of the radical movement to different parts of the world. Some central point in each country should be selected as the head of the bureau in that country, and branches should be established and maintained in every place of importance where the movement has gained a foothold.

Again, the congress should, it seems to me, use every effort to once more arouse the old international spirit among the world's workers, not merely as a sentiment, but, if after thorough consideration it is deemed wise and practicable to do so, to take immediate steps to securely place upon a practical footing the old International organization, or a new one based upon the principles of the old International but embodying new ideas which have been found valuable in other organizations. The Anarchists of this country have been, since 1886, practically without an organization, and this fact has materially retarded the growth of the Anarchistic movement here. Everyone knows what a wonderful growth of the International followed the Pittsburg convention held in 1883. Of course the large increase in membership was not entirely due to that convention, but it was largely so. It created an organized movement in this country, and so made it possible for those who were led to become Anarchists and revolutionists as a result of the election frauds in Chicago in 1880 to combine their forces in one organization. I believe the old International, inaugurated in London in 1864 was the greatest movement the world has ever seen for the unification of the workers of the world for a common purpose, and if the Paris congress next year does nothing else except to revive and put permanent vitality into that movement it will not have been held in vain.

Other matters of great importance would need to be considered, and measures generally adopted for strengthening the revolutionary movement throughout the world. I am in favor of a wide expression of opinion upon this important subject through the columns of *Free Society* and *Discontent*. Let us hear from comrades in every state in the union. WM. HOLMES.

WHO ARE FREETHINKERS?

(Continued from page 1.)

Religions, governments, and marriage are all sisters of the same parents, and a freethinker who has discarded only the first of the trio of harlots, is still in bad company. After they have safely crossed the dark gulf of skepticism, and arrived at the port of atheism they anchor in the harbor of materialism, and imagine they have reached the end of the chain of investigation of human affairs and human possibilities and human rights. But if they will continue to follow up that chain it will lead them onward and upward into the broad light of Anarchism and free-love just as surely as an investigation of the foundation of orthodoxy will lead to infidelity. They are not freethinkers so long as they believe and affirm that one man or a few men have a right (by law) to dominate, dominate, and tyrannize over the many, under the guise of government, as is done in every country and in every city every hour in the day and every day in the year.

Who has not seen the policeman's club used as brutally and with as little show of right or justice as the slave-driver's lash was ever used in antebellum days? And what power or chance has the victim of his club to retaliate or resist if he is poor and friendless, no matter how innocent he may be of any crime? They are not free so long as they believe in and have rulers to say, "Thou shalt" and "Thou shalt not" and they, like willing slaves, sub-

mit to the decree whether it be right or wrong. They are not thinkers so long as they accept the marriage revelation as a divine institution, and denounce those who dare to be innovators on that line. We have all heard the Christians tell of how they converted such and such an infidel after he had been an unbeliever for years; but we who are made infidels by thorough investigation, know that it would be as easy to convert an educated man into an uneducated, as to convert a man back to Christianity after he has once thoroughly investigated both sides sufficiently to arrive at a firm decision in favor of infidelity. He would have to unlearn or forget all that he has learned; he would have to lose his reason, or his power of reasoning, before such a result could be obtained; and the only reason why all Christians are not converted to a disbelief in the divinity and inspiration of the bible is because they either do not attempt to investigate, or have not the mental capacity and courage to give the other side a fair, full, and complete investigation. The same logic holds good concerning the stand the so-called freethinkers take on marriage and government.

A man cannot give those subjects a complete investigation and then go back to the freethinkers' camp any more easily than a thoroughly converted infidel can go back to the orthodox camp.

Prominent and leading freethinkers say: "We may study and discuss any of the sciences in order to be able to refute and disprove the divinity or alleged inspiration of the bible, but we must not question the righteousness of government, of man's authority over man nor the sanctity of the marriage rite." They want to tear down the church but foster, nurture and protect two of her worst offshoots or partners in producing poverty, misery and crime. If a revelation is something that has been disclosed to us by others, then it naturally follows that government obtains its power and authority by and through revelation.

Marriage being also a revelation or a product of government and the churches, it naturally follows that freethinkers are necessarily compelled to be at least theoretical Anarchists and free-lovers, for to be freethinkers they must discard all revelation. Whatever is right in theory cannot be wrong in practice to those who wish to practice it. The conclusion naturally follows that those who denounce free-love and Anarchy cannot consistently claim to be freethinkers. Who, then, are the freethinkers since the theological skeptics have forfeited their right to that title, by calling a halt and denouncing all who dare to carry the investigation beyond certain prescribed limits? Those only who are willing to sacrifice any custom, or any revelation, to better the condition of the human race; those who are willing to permit—without ostracism—perfect and absolute freedom in thought, and in act, to every human being so long as that freedom does not conflict with, or abridge the freedom of any other person. Anarchists and free-lovers are alone in the advocacy of that kind of freedom. On the other side are found all the exploiters of the human race.

The orthodox, the skeptic, the infidel, the would-be freethinkers are ranged side by side fighting against that freedom of thought, and act, which is our just heritage, whether we ever attain it or not.

Anarchists and free-lovers are the only logical and consistent freethinkers of the present time; but our ranks are open and we hail with joy the accession of new recruits from either orthodox or infidel ranks. N. C. MATHERS.

Wichita, Kans.

CHRISTIAN BRUTALITY.

Mountebank Wayland Hoyt of Philadelphia, Pa., before whose name some of his accessories in crime have prefixed the letters "Rev. Dr." (meaning no doubt Reveling Drunk), thus expresses his cannibalistic instincts: "Christ is the solution for the difficulty regarding national expansion. There never was a more manifest providence than the waving of Old Glory over

the Philippines. The only thing we can do is to thrash the natives until they understand who we are. I believe every bullet sent, every cannon shot means righteousness."

This Rev(eling) Dr(unk) is evidently too drunk to remember that Christianity is supposed to be based upon "Peace on earth and good will to man." S. D.

"HONEST" MONEY.

You say the assertion that the "tool of exchange is the only factor that prevents the producers owning all the results of their labor," is utterly unsound. I reason thusly: the writer in the *London Times*, referring to the greenback, said "that government, which issues them, must be destroyed, or it will destroy every monarchy on this globe." Now, if honest money could destroy a monarchy, honest money could destroy a rotten republic. There is no need for legal tender, but every need for a medium of exchange not made by any government. I read that the Commercial Exchange, in a small place comparatively, as Wellington, New Zealand, is, has 500 members, and makes its own paper money.

We Anarchists in San Francisco should get together and make our own medium of exchange. Think this out. KINGBORN JONES.

COMMENT.

While I do not deny the fact that the issuance of greenbacks would have a disastrous effect upon those who at present control the highways of prey, I deny that it would destroy monarchies or republics as long as governments control and monopolize the tool of exchange.

"Honest money" or "scientific money" is on par with "scientific Socialism" of the S. L. P. The first is imaginary and the latter arbitrary. To accept our own medium of exchange, we must either accept the present standard of legal tender, or, if we fix remuneration proportionate to the hours of labor spent, be arbitrary as to the value of merchandise, for there is no science that can measure and determine the exact equivalent for a given article.

All propositions in regard to the medium of exchange must ever remain mere palliatives, for the cause of prevailing iniquities is not the quantity of wages nor this or that medium of exchange, but the wage system itself—consequently the remedy is not the reformation of wage-slavery but its abolition. A. L.

FOR CHICAGO.

THE SOCIAL SCIENCE CLUB.

Emma Goldman's vigorous campaign in behalf of freedom has brought into existence the Social Science Club, which meets every Sunday 3 P. M. at Hall 913, Masonic Temple.

The principal object of the club is to gather the scattered fragments of the American liberals who singly have been unable or disinclined to do very much toward spreading the truths they feel, and from the amount of interest manifested in the first meeting the future prospects of the club are very encouraging.

The ablest representatives of all progressive ideas will be given opportunities to lay their grievances before us, we reserving the right to disagree with them, and that in as plain, emphatic and forceful language as we choose to employ. Discussion will be as free as political promises at election time.

It is proposed that the members descend occasionally from their sublime philosophical heights and meet in social tête-à-tête with song, dance, ice-cream, etc., thereby cultivating both sides of their natures in about equal proportion.

For some years back the American comrades have not been as active in the propaganda as they might, the work devolving mainly upon the foreign element, thereby necessarily confining it largely to the continental languages. In their work among Americans they have had to meet a certain amount of race prejudice, as well as the difficulty of expression in the English language, requiring a considerably greater expenditure of energy to perform a given quantity of work than were it done by natives.

These obstacles are, however, fast disappearing, first, because of the increasing number of foreigners who are mastering the language, and secondly, because of the increasing number of Americans who are mastering economic and political science.

This club aspires, with the aid of our foreign born comrades, to push the educational work among the English speaking races and invites all who would see the flame of liberty blaze from the English tongue to assist us in our endeavor.

Those who cannot attend meetings and wish to extend financial aid may address E. J. Fox, 469 Wabash Ave., Chicago, Ill.

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

THE "ANGEL BAND."

Allie Lindsay Lynch, "monthpiece and amanuensis for the angel band" of the National Anti-Christian Spiritualist Order, resents my rejection of her claim to infallibility. In her greeting to mediums she modestly asks them, "to let their strong aspirations for truth banish any guide opposed to the great minds" that speak through her. In the face of this, Allie has the heavenly charity to "hope that I am sane enough to grant, that I have not learned all there is worth knowing." Not for the world would I dispel that hope. I am perfectly sane on that point.

I am of the lower class, the descendant of those who for long centuries thought it right they should do all the work in order that the "monthpieces" for gods and kings should have ample leisure to think up a plan for their salvation, both of body and soul. As a result, in common with my fellow sufferers, I am handicapped in the struggle for knowledge as well as bread. It does not take much study of past events, to trace the source of our ills to man's credulous belief and reliance on the saving power outside of himself. And it is safe to assert that all only human progress was and is possible as human beings discard their childish credulity in regard to gods, ghosts, devils and spirits; for as long as they harbor these myths in the recesses of brains capable of better things, just so long will they blindly follow the leadership of rascals—priests, and those who have the knack of interpreting shadows to their own interest and advancement. Christianity is founded upon revelation. The priest demands that we accept as truth omnipotent wisdom as revealed in and by Christ, and bids us repudiate as false the revelations of the false prophets, who are always seeking to out-rival the only true prophets.

The National Anti-Christian Spiritualist Order is also based upon revelation, and the mediums for the same have issued a call to the brethren of the Spiritualist faith to repudiate and "banish any guide opposed to the great minds" that speak through mediumistic powers of Allie Lindsay Lynch. I do not like the intolerance, the narrow minded egotism displayed in those words. Granted that Spiritualism be true, is it reasonable to suppose that six spirits only, out of the number who live in "spirit land," are capable of pointing out "the way, the truth and the life?" When clothed in mortal flesh, those who are now supposed, from "angel realm," to guide the bark of this spiritualist order, made grave mistakes, were even guilty of "wilful credulity," and yet we are asked to accept as absolute authority the spiritual instruction of the spirits of these most fallible men. It is too much to ask of any sane person.

In regard to my being "placed as I merit," where I could learn of "great men who have investigated" Spiritualism, I do not see how that would help my case, so long as the spirits did not give their messages direct to me; I certainly would not accept them as true, coming second hand from anybody, no matter how great and good he might be. Well, we know how often the great have bitterly erred in judgment. Look at the great minds of which Christianity boasts. Yet, because every religion on earth has been espoused by men of great intellect, does it make religion less a fraud, a lie

and a snare? Does it not prove, if it proves anything, that absolute reliance on the judgment of great minds is a dangerous guide and one we should never follow?

In conclusion I will state that it is true, as Allie has intimated, that I live in a hollow of the hills in southwest Missouri, two miles from the "little mill village," which she evidently regards with contempt and not at all conducive to "activity of thought" or the presence of "spirits." But circumstances over which I have no control prevent me "coming up out of the wilderness" and taking up my abode where angels dwell and brains predominate. Yet when I reflect on all the imbecility that faith in inspired fanatics has led people into, I am thankful that, like Lois Waisbrooker, I am not "ripe for an angel movement."

Let men and women who love liberty, depend upon their own resources, for only through the exercise of their mental faculties can they hope to become as "gods knowing good from evil."

They who barter their own private judgment for a bundle of wisdom, bearing the stamp of revelation, truly "sell their birthright for a mess of pottage."

Caplinger Mills, Mo. KATE AUSTIN.

The Letter-Box.

H. T., St. Edwards, Neb.—Your name is now on the list. Socialism is a means to Anarchy—freedom, but the Socialism now generally advocated by the S. D. and S. L. P. is a means to greater slavery. Those who control production and distribution would also control the social subjugation of the individual. "Justice" is a relative term and means "anything in general and nothing in particular," consequently your religion means nothing. The same is true in regard to the term "freedom." What is freedom to the christian and the "municipal ownership Socialist" is slavery to me. Let us repudiate all authority and then everybody will have scope to develop according to his individuality.

C. F., Nevis, N. Y.—Certainly, if heaven is a fine place, every good christian should be anxious to die or commit suicide, but you as a Spiritualist are a victim of the same absurdity. Miss Beilstein in Pittsburg murdered her mother because a medium told her that "father felt lonesome in spirit land"; will you blame her for sympathizing with her departed father?

M. L., City.—Not only "cranks" have lost confidence in political action. Senator Ingalls says: "The purification of politics is an iridescent dream; government is force, politics a battle for supremacy, parties are the armies."

Eugene Ross.—Books were sent. We receive nothing for the advertisement "Patents," excepting the weekly journal *Scientific American* which we like to read and are not able to pay for. The institution is not a swindle, but one of the most reliable mediators for inventors.

NOTICE.

Being afflicted with an incurable disease I am compelled to separate from my child, a bright, healthy boy, seven years of age, who has no mother and whose father has "no home." Now, as an Anarchist, I would like to see my child raised in a liberty-loving family and to become a useful member of the coming generation, and if there is any comrade who has the means and desire to raise a child, he or she will please communicate for further information with H. H. MILLER, 1408 Pasture St., Pittsburg, Pa. Radical papers please copy.

HOW RIOTS ARE MADE.

T. A. Hickey, a Socialist agitator and organizer, has been investigating the recent Pana riot, and now makes the sensational charge that the operators, led by Penwick who is also mayor of the

town, cold-bloodedly conspired to bring on the trouble that resulted in the death of eight persons and the wounding of many others. It appears that during the last few months scores of negro non-unionists deserted and went back to the South, and at every moment it was feared that a stampede of negroes would take place and the mines would be deserted. Driven desperate the operators held a meeting and decided that the desertion could only be headed off by bringing the state militia upon the ground, and to bring about such result trouble would have to be made. A big black desperado named Stephens was loaded with whiskey and a gun and sent forth to start a fight, and how well he succeeded the dispatches have already told. Notwithstanding the declarations of the sheriff, who was the first man that the ruffian Stephens shot at and that he and his deputies were masters of the situation, Gov. Tanner, who seems now to be siding with the operators, sent troops forward, and the bosses have triumphed.—*Cleveland Citizen.*

NOTES.

Byington's conundrum "How, under natural selection, could a purely selfish race ever have been evolved?" is timely; but the man, as well as the hour, is necessary, I'm afraid the egoists will not understand him. Their philosophy belongs to a period earlier than the time "natural selection."

A. A. Orcutt speaks equally to the point, and any fool can understand him. If you should propose to believers in law and order the following syllogism, they would think you crazy: "Man is totally depraved; therefore man should have liberty." But their own doctrine boils down to this, "Man is totally depraved; therefore man should have power." Oh shade of Aristotle! Which conclusion follows the more legitimately from the major premise? C. L. J.

RECEIPTS.

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