

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. 33.

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WHOLE NO. 221.

THE "REBELS."

Shoot down the rebels—men who dare
To claim their native land!
Why should the white invader spare
A dusky heathen band?
You bought them from the Spanish king,
You bought the men he stole;
You bought perhaps a ghastlier thing—
The Duke of Alva's soul!
"Freedom," you cry, and train your gun
On men who would be freed,
And, in the name of Washington,
Achieve a Weyler's deed!
Boast of the benefits you spread—
The faith of Christ you hold;
Then seize the very soil you tread,
And fill your arms with gold.
Go, prostitute your mother tongue,
And give the "rebel" name
To those who to their country cling,
Preferring death to shame.
And call him "loyal"—him who brags
Of countrymen betrayed—
The patriot of the money-bags,
The loyalist of trade!
Oh, for the good old Roman days
Of robbers bold and true,
Who scorned to oil with pious phrase
The deeds they dared to do!
The days before degenerate thieves
Devised the coward lie
Of blessings the enslaved received,
Whose rights their arms deny!
I hate the oppressor's iron rod,
I hate his murderous ships;
But most of all I hate, O God!
The lie upon his lips!
Nay, if they still demand recruits
To curse Manila bay,
Be men; refuse to act like brutes,
And massacre and slay!
Or, if you will persist to fight,
With all a soldier's pride,
Why, then, be rebels for the right
By Aguinaldo's side!

—Ernest Howard Crosby.

CURRENT COMMENTS.

It is stated that Andrew Carnegie, having amassed a fortune of over a hundred million dollars, has come to the conclusion that "it is a disgrace to a man to die rich." He therefore proposes to give away the greater portion of this handsome fortune, and is only in doubt as to the most suitable objects of his benevolence. He has perceived some of the evils of indiscriminate charity, and has placed himself on record against it, as degrading and demoralizing alike to the giver and to the recipient. Now, waiving the question as to the means by which the wealth was acquired, and assuming that Mr. Carnegie is perfectly sincere in his desire to devote it to beneficent ends; how best can he accomplish his purpose? Of course, we must accept his standpoint, not our own, not that of the Socialist or Single Taxer. One of us, if suddenly endowed with a large fortune, would find no keener pleasure than in devoting the bulk of it to active propaganda, without any thought of making a sacrifice. Mr. Carnegie, however, cannot help perceiving the importance of the various efforts in the line of social progress, without accepting all their conclusions. I believe that from his own point of view, he would derive the largest possible satisfaction by using say one of his millions to test the sincerity of a given number of workers in each of the leading schools of reform. Suppose he were to donate ten thousand dollars apiece to a hundred of the leading organs, colonies, and lecturers in the Anarchist, Socialist, and Single Tax movements, what would be the result? The few who could be bribed by so small

a sum would appear in their true colors, and cease to exert an influence. The others would be sufficiently liberated from economic pressure to give themselves more unreservedly to the work. Various vitally important sociological experiments would be tried, and furnish complete demonstration of the practicability or impracticability of diverse schemes of propaganda, colonization, and co-operation. The various social creeds and philosophies would be able to secure a fuller hearing, and would the more effectively prove their merits or demerits, in either case serving the cause of truth. If I had a million of my own, I should put it into our own propaganda; but I should like to see an outsider like Mr. Carnegie try the plan I have outlined. I believe that he would, if sincere in his humanitarianism, be so well pleased with the result that he would want to send another million the same way—unless, in the meantime, we converted him to the fundamental philosophy, so that his whole devotion would be to that propaganda which stands for the principle of unrestricted liberty. Our cause is that of all mankind; and even a capitalist, looking deeper than his immediate personal interest, may be won to its support. I trust none of us resemble the Massachusetts section of the Socialist Labor Party which solemnly voted that a capitalist who turned Socialist was a traitor to his class, and hence could not be accepted. Poor fellow! A scoundrel if he contends for capitalism, and a traitor if he wants to renounce his own advantage, and join the workers for a higher social ideal! Great is the mystery of "economic class consciousness!"

Down in Maine the Christian citizens and lovers of law and order recently saw fit to tar and feather the evangelist of a new sect. One of his chief offences was that of preaching the doctrine of sacrifice or complete freedom from sin. The perpetrators of the brutal outrage doubtless wished to remove any erroneous impression that they had arrived at so exalted a state. If so, they have fully succeeded, and furnished a fresh illustration of the survival of the spirit of persecution among the conventional pretenders to "liberty of conscience." A significant fact in connection with the affair is that the outrage was publicly committed, and witnessed by the whole town; and yet that no one of the scoundrels can be convicted, because public sentiment is with them, and "the best people" in the town are ready to perjure themselves to provide the necessary alibi in each case. Such is the real respect "the best people" have for the forms of law when their own interest or prejudices are concerned. However, let no one call them Anarchists; for the Anarchist respects the rights of others—including the right to hold absurd religious views.

The case of Congressman Roberts continues to demonstrate the insincerity of democratic pretensions. Although chosen by the people of his own State by all the due forms of law, the "Christian" hypocrites would have him unseated because they do not like his views. If he were only a thief like Quay or a briber like Hanna, there could be no objection to his admission; but he has committed the far graver offence of minding his own business, and living openly according to his convictions. If laws are of any use, I would be as well satisfied with those made by a man with three wives, as with those emanating from a crowd of congressmen with one regular wife apiece, and any number of

mistresses. But it is natural that the Christian element should desire a monopoly of the power to legislate away the liberties of others.

Be it remembered that Anna Gould, who headed an anti-Dreyfus mob the other day, is not an Anarchist. Her hatred and contempt for a public official only manifests itself when he seems inclined to execute an act of justice. Having prostituted herself for a title, it is only natural that she should seek to please the gang of miscreants with whom she has allied herself.

Here is a significant admission from *The New Voice*, of New York, the leading Prohibition organ of the country:

"The truth of the matter is that not a government represented at The Hague, not even our own, dares to give any recognition to the fundamental idea underlying the Czar's appeal for peace. The argument against war, unless it be merely an argument based on expediency, is in its last analysis an argument against force, and every government on earth rests upon force. We talk glowingly—at least our anti-imperialists do just now—about all governments deriving their just powers from the consent of the governed; but what man ever gave his consent to be imprisoned for life, hanged, or electrocuted? If, then, a government's very existence depends upon the use of force constantly and inevitably toward its own citizens, what hope is there of inducing it to forego the use of force against another people when it sees a good chance of using it successfully? For instance, are we to pledge ourselves to arbitrate critical questions that arise with our Canadian neighbors, but when it comes to a Chicago strike refuse all suggestion of arbitration and to shoot down all opposition to the government? If war is wrong—not merely inexpedient, but wrong—between us and another nation, is it any less wrong between us as a nation and a portion of our own people? In other words, this peace idea has in it dynamite enough to blow to pieces all the governments on earth. No wonder they touch it very gingerly there at The Hague."

This is true, every word of it; but it is rarely that a pronounced champion of invasive authoritarianism will make so open a confession. Boiled down, it amounts to this: If peace is right, government is wrong; if peace is a blessing, government is a curse. The peace agitation, logically carried out, means the abolition of force, and the overthrow of all governments. I congratulate *The New Voice* on its acute perception of the fact that there is no logical middle ground between the rule of force on the one hand, coupled with all the horrors of war, and absolute liberty on the other, linked with universal peace. It only remains for its editor to come out squarely as an Anarchist—or furnish excellent reasons to the contrary.

General Otis has proved a second Weyler in the Philippine Islands. He had the insurrection completely crushed months ago, but has had to keep on fighting just the same, and is reduced to begging for more soldiers. Meantime, though the cable censorship keep the truth from leaking out very fast, home letters from private soldiers admit the pillaging of towns by Americans, and the indiscriminate murder of women and children. This is glorious, from the standpoint of patriotism; but these heroic butchers of the weak and helpless have not yet conquered the native spirit of independence. Let us hope the Filipinos will prolong the struggle until the last invader is driven from the islands.

Let me add a hearty word of endorsement to the Paris Congress project. A union of radical forces of all nations is the necessity of the hour. America should be well represented by delegates sent for the purpose. If the comrades in each of the centres of the United States will unite in an unusual effort to meet the necessary expense, the work can be done. The result of such a conference of the world's thinkers and workers must be to infuse new life into the movement in every land. Let us do our duty, and join hands heartily with our comrades across the water.

JAMES F. MORTON, JR.

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.

NOTE AND COMMENT.

"It seems that the body politic in the State of Georgia has of late been suffering from a severe attack of Initiative and Referendum," says the editor of *The Pantheon*, Comanche, Texas, in speaking of the recent outrages committed in the South by good Christians. Will the advocates of the Initiative and Referendum please inform us how such outrages would be avoided under their system when the intelligence of the majority of a people is beneath that of a beast?

Prof. J. L. Langton, of Chicago University, says that in the Philippines our flag is now "the emblem of tyranny and butchery." Apparently the professor has yet to learn that flags of nations have ever been, and ever will be, an emblem of tyranny as long as governments exist. Wherever the governed resist the schemes and robberies of the governors it is the flag that accompanies the troops who are ordered to shoot the rebels into submission. This flag waves over the bull pen in which about 400 miners are confined, and General Merriam, being informed that there is great risk of fire from sparks dropping in the straw, ordered that in that event any prisoner endeavoring to escape from the fire should be shot. Fortunately fire has not broken out, but one prisoner became violently insane in consequence of horrible treatment. On the way to the asylum he started to run and was fired upon by four soldiers, and his body fell into the Coeur d'Alene River. Such horrible deeds are committed with impunity under the protection of the American flag and in the name of "law and order."

Another man was dying in the bull pen and in addition to settling worldly affairs he asked to see his friends and a priest of the faith he professed. The answer was prompt: "Admit no one under any pretence." Yet there are fools and knaves who tell us that this is a free country, a land in which justice and humanity reign. The men who cry for "law and order" in order to justify their murderous deeds are the very rascals and tyrants who massacre the workers and those that protest against such despotism.

During six years 1285 persons have been lynched in this "civilized" nation, and still some patriots felt very indignant when a German army officer said that "America is a nation of thieves, liars and hypocrites."

A chill runs over our back when we contemplate a society in which the present-day Socialists will reign. The section of the S. L. P. of San Jose, Cal., has free (?) reading rooms to which a comrade donated many pamphlets and papers. The literature which was not in accord with the program of the S. L. P. was promptly condemned and burned, which reminds one of the dark ages when heretics and heretical writings were likewise combated by fire. What a travesty on their pretentious cry for "liberty and justice!"

"There are many people who have the spirit of reform in their hearts," says the *Social Forum*, "but are yet in the darkness of total blindness as to the remedy. They see laws knocked over like a child's house of cards, and yet they clamor for more laws: just as the child, whose card-house overturned by a breath, will rebuild the structure upon a new plan more top-heavy and unstable than before." Correct.

The managers of the Western Pennsylvania Humane Society yesterday gave Capt. T. M. Porter instructions to ward off users against the use of superfluous harness, and to advise the wearing of sponges saturated with water and vinegar upon the heads of horses.—*Pittsburgh Chronicle*.

During that period of rest which lasted about three days, I never heard or read of a horse or cow or any other animal being overcome by the heat, except of man. No wonder. To take care of a workman

would be foolish since the masters can secure all the slaves they need without expense, while horses and other animals represent a certain value and are therefore property, which is the only thing that government protects. When will this animal workman start to think for himself and act and send all government and its parasites to the d—?!

A. S.

CLINGS TO GOVERNMENT YET.

Having for several years contributed to Socialist papers, and being compelled at last to drop out of the Socialist battle for reform because I told more truth than the fanatical Christian pagans could tolerate, I have since then made a careful study of all the reforms attempted by the "god people," and failed to discover a single instance where they, of themselves, ever worked out a social or political reform to benefit humanity.

Going back only a few years we find part of the god people fighting another portion of the god people for the freedom of the African slave. And they have been boasting of it ever since.

But look at the present condition of those very slaves: living in forced poverty and hunger and togs, plundered of their labor on every hand, and burned and tortured at the stake for unproven crimes.

Better, far better to be the chattel slave of the god people, than to be their competitors in the social, industrial and political world.

Can Socialism hope to better the horrible condition of the poor, while the priestly drones lead in the movement and turn down all who do not practice paganism? All manner of religions are but a sprout growing out of ancient paganism; in fact, they are the surviving relics of ancient paganism.

Trace religion back to its earliest origin, and you will find the poor naked savages bowing before reptiles and hideous animals. Then came the age of idols and images. This was the first religious growth—from hideous reptiles to idols. By and by the few progressive ones began to doubt the power of idols, and conceived the idea of an invisible god.

But still they were offering up human sacrifices to the gods to ward off earthquakes and plagues, and the eruptions of volcanoes, and the overflow of tidal waves. By and by the wisest concluded that an animal or a fowl would smell just as sweetly to the gods, so many of the god worshippers gave up human sacrifices and substituted the ox and heifer and dove and lamb.

You see, religion has been growing ever since its first appearance; and out of those old human sacrifices, and the next step onward—the burning of cattle and sheep—grew the idea of the Jesus Christ sacrifice for the sins of the world.

I contend that nothing good and wise can grow out of paganism; neither can we improve a pagan so long as he clings to paganism. So long as he clings to the silly idea of personal gods and devils, he will be swayed by this faith, and the drones who have feasted on the profits of his labor will continue to lead him still.

Will the pagan drones give up their soft snap and turn Socialists? No; Socialism is doomed to failure so long as the pulpit ponders sway the minds of the common herd.

This is one thing that makes me look favorably on Anarchy. True, I cannot yet understand the absolute abolition of government, and must cling to Socialism as the first step towards industrial progress, but if Anarchy will always antagonize religious superstition and government tyranny, she will accomplish something in the end: I cannot but retain my faith in honest government—a mutual agreement amongst men to protect the weak from the strong—just the diametrical opposite of what governments are doing now.

Perhaps I can see the possibilities of Anarchy after due study, but I believe true Socialism is a step in that direction. However, Christian Socialism is no more than a wart on old antiquated paganism, and will carry paganism wherever it goes.

I have been a journalist for twenty years, contributing to a score of newspapers, but now, after digging and delving for a score of years after truth, I find that I dare not tell it—and still draw my salary. All the enthusiasm I once had has been cooled off, and I am now writing silly humor for silly pagans, for no higher purpose than for the salary it brings me. In fact, I am smitten with the pagan blight—corked up and screwed down and wearing a padlock on my mouth and pen. Even Anarchy can do nothing towards reform in a land of pagans. It will take years and years of hopeless and thankless labor to convert a pagan to the cause of humanity.

Socialism will grow, and grow rapidly. But what will it amount to while the pagans are in the land? It will be another case of freeing slaves to be burned afterwards at the stake. Paganism, paganism! mother of all our social and industrial and political crimes!

I could write during the balance of my life of the crimes and cruelties of paganism, ancient and modern, but in the great struggle for bread I am obliged to make a graveyard of my conscience and let truth and love of justice rot there and make life a disagreeable nightmare.

THE MAN WITHOUT A SOUL.

REPLY TO HENRY ADDIS.

Henry Addis, from whose glowing pen we have seen nothing in *Free Society* for several months, suddenly revives in No. 219 and attacks the "grades union methods displayed in the Coeur d'Alene."

We are all more or less admirers of the jewel called consistency, but why blame the "heroes of the trade union mould," because they are imperfect patterns? The so-called heroes are the victims of the circumstances and environment by which they have for generations been surrounded, and according to the Anarchist theory, act as they must. It were better to show up the servility and sickly fawning of McKinley to the plutocracy, which prompts him to command the military officials in the cowardly manner that he does, but somehow it seems to be in human nature to see the faults and mistakes of the fellow who is down.

No doubt, had those miners attacked the negro soldiers and allowed themselves to be shot down, Addis would have lauded their courage and bravery to the skies, and would have come out with a tirade against the cowardly action of the military officials, but as they did not, he laments over their "sympathetic, cringing, cowardice," and remarks that "the work of the military officials is tyrannous."

It is easy to say "cowards." These miners have wives and children who are near and dear to them, and it is supposed they naturally felt some consideration for them. How could they know that this "government of the fier" would even stoop to make war upon women and children, to further the ends of the capitalists?

If a man sees before him a chasm which he knows he is unable to leap across and behind him a prison pen with the possibility of life, he will usually think twice before leaping into the chasm.

I wonder how Addis would have acted under the circumstances; I think he loves his pelt as well as anyone, and no doubt, were he put to the test, would try to save it.

Admitting that the miners had a right to take possession of the mill, and that it would have been the wiser course to pursue, who of us has the courage to do what is right and consistent at all times and in the face of all difficulties?

It is to be regretted that these men are compelled to learn at such a price that "government is conspiracy and murder," but as Carlyle says, "The progress of man is made up of a succession of falls." Let us hope the miners may henceforth progress from the experience gained by the fall, and let us not criticize too harshly. "Though I speak with the tongue of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," may be applied now as well as in St. Paul's time.

MAME ROSKIE.

THE AIM OF NEW SOCIETY.

The time for violence may come. The time for preparation and persuasion and the possible prevention of violence is now. We are to blame for all the public evils we do not try to prevent.

New society earnestly requests you to join with them in arousing an active interest in the great economic and social questions of the day. If evils exist, it is because public opinion has been misguided. If bribe-givers and bribe-takers are ruining the country, it is because the people at large are not awake. We mean to arouse an interest in the study of the new economics, with a view to a complete reconstruction of society on the basis of just and equal liberty.

Society as it now exists is in a constant state of warfare. We have nation against nation, party against party, class against class, capital against capital, labor against labor, the individual against the individual and everywhere the conflict of divided interests. In the present state of public mind and morals an honorable and wise competition is not possible. Competition has become nothing more nor less than an unscrupulous

lous scramble for the lion's share, regardless of how many are forced to go empty.

We make life hard for one another by working as we do upon this competitive plan. We create a world of false ambitions and mean antagonisms. The desire to surpass and outshine each other produces a vast amount of unnecessary trouble.

It is the essence of competition to insist upon the value of money; but we ought to insist upon the value of men. In order to make money we make slaves of ourselves. Measuring success by a commercial standard gives a false and unwholesome tone to life. Education, art and morals are all more or less corrupted by the influence of the purse. In politics and every department of government we see no end to the demoralizing effects of an unscrupulous use of money.

Out of this grasping struggle for the accumulation of private riches are born at least nine tenths of all our suffering and crime. We have industry over-taxed to support indolence. The people at large are living a life of almost incessant toil on the borders of poverty, while the few indulge themselves in a wasteful and injurious luxury. We have armies of wage earners who must beg for work, and a few masters of wealth who have it in their power to give or refuse employment.

The economic conditions that make millionaires possible are fast making crime a necessity. This evil tendency must be speedily and powerfully counteracted. The people should be prepared intellectually and morally for whatever economic changes the force of events may render possible. As is the character of the people at large so will be the new conditions which will result from the downfall of the competitive system.

It is certain that society in its present form cannot long endure. The great economic and social injustices which grow out of this scramble for money are fast bringing us to a crisis. Competition among a people who are not strong to resist its temptations will be sooner or later self-destructive.

Already the money masters themselves see the necessity for a new economic method. They are trying to save themselves from one another's greed by organizing into "trusts."

The need of co-operation as against the evils of competition is manifest. The people ought to imitate the example of these far-sighted leaders of commerce. Let us have an all-around "trust"—a trust from the benefits of which the poorest and weakest member of society need not be exempt. Let us insist, not upon the value of money, as competition does, but upon the value of men.

Precisely what the new society will be like, or what special changes will be introduced is an open question. Things may have to be vastly worse than they are before the people will be ready for a concerted action on their own behalf. It is well-nigh certain that if the present effort on the part of capital to regulate and control through its trusts the production and distribution of the necessities of life continues without abatement or without sufficient counteraction, it will bring the masses of the people into the most abject condition.

To be sure we have political freedom. And it would seem that by the use of the ballot a just and equal enjoyment of the opportunities of life might be secured and maintained for all. But experience has taught many of us to doubt the powers of the ballot. No party has yet gained for itself the entire confidence of the people. The party spirit is itself productive of much evil. The party in power is always under the temptation to use opportunities unjustly.

It is a notorious fact that the great capitalists do not much care what political party is at the head of public affairs—their money counts for all that it is worth in any case.

New society is a practical, educational and constructive movement. We propose an active and vigilant campaign in the interest of a higher type of citizenship—not the blind love of any kind of country, but a high ideal of what our country ought to be. We propose that our social and economical relations to one another shall be made the subject of debate and discussion on every possible occasion. We propose to cultivate among the people by a wise and faithful discussion of theories and events a clearer sense of justice. We propose that no public wrong shall go by uncensured, and that no special act of public righteousness shall go by without just and honorable commendation.

We propose to let the rich and influential understand that there are a growing number of people who are making preparations to resist any kind of injustice.

We propose to let the poor, the dependent and disheartened people understand that a body of resolute men and women are at work on their behalf.

We do not want "charity." Charity may be a soothing balm to the minds of those who have not the courage to insist upon justice; but justice is what we must have.

We propose to stir up a new interest in the study of political economy and social ethics. We shall openly discuss in public meetings and, so far as it is allowed, in the public press, such questions as the following: How can we render poverty impossible? How can the vast amounts now spent in wasteful luxury be made to bring comfort and wholesome pleasure to those who are now in need of the bare necessities of life? How can the horrible tenement quarters of our great cities be transformed into places of pure and cheerful abode? How can the hours of labor be shortened? How can the whole people enjoy more wisely a greater freedom from the wear and tear of ordinary business? How can the working man of whatever kind find a greater artistic delight in his work? How can the benefits of labor-saving machinery and the ever new conquests over the forces of nature be equitably divided? How can the natural resources of the earth and air be made to enrich all equally? How can the superiorities of each individual be so developed as to most greatly benefit the race? How can all socially degenerating influences be overcome, and all advancing and life-giving forces be most effectively encouraged?

New society urges the vital importance of such considerations, and will endeavor to bring clear thought and straight talk to bear upon them.

Remember that you are to blame for all the public evils you do not try to prevent. The time for violence may come. The time for preparation and persuasion and the possible prevention of violence is now.

VICTOR E. SOUTHWORTH.

Alcott P. O., Denver, Colo.

THE TRUSTS AND THE PRESS.

Trusts fix the prices of their goods and decide who shall distribute them, they have therefore no need to advertise. This is a serious blow to newspapers, whose most profitable department (advertisement) is seriously affected thereby, and this accounts for the *Examiner's* stereotyped "American Internal Policy" of six planks; it also reveals the reason why the second plank is the only one that is printed in black letters, thus:

"Second—Destruction of criminal trusts. No monopolization of the national resources by lawless private combinations more powerful than the people's government."

Also why the most important reform needed is awarded the last place in the platform.

"Sixth—Currency reform. All the nation's money to be issued by the nation's government, and its supply to be regulated by the people and not by the banks."

Policy is most truthfully defined as serving God in such a way that the Devil does not object to the service. A pupil in a primary school would immediately connect the "destruction of criminal trusts" with the conundrum, What would become of an immovable object if struck by an irresistible force? The banks are the currency trusts and control the entire situation.

The *Examiner's* columns are open to anyone who will try to fool the people, by hiding with profuse verbiage the real reform needed, and so it gives thirty-eight paragraphs to "A suggestion about trusts, how the people may profit by them," by Herbert N. Casson. Paragraph 7 reads: "The average American citizen discovers to his horror that a trust can no more be demolished by legislation than a Cunarder can by a volley of goose feathers." In the next paragraph he says: "He hears the Standard Oil Trust tell the Ohio legislature to shut up; to mind its own business; and finds to his amazement that the legislature is very likely to obey." Then follows in paragraph 32 the puerile suggestion: "As soon as any monopoly becomes despotic and dangerous to the public welfare, let a board of impartial appraisers examine its books and property and set a fair purchase price upon it which it will be obliged to accept."

Casson is now on the editorial staff of the *New York Journal*, and Socialists are much elated thereat. Has he, and have they, so soon forgotten the attempt made to examine the Standard Oil Trust's books? Were they not burned and otherwise destroyed rather than produce them according to the orders of the court?

This trust is the finest example possible to illustrate their power. Ten years ago the courts ordered this company to liquidate—its stock was then worth less than \$150; now it is \$490. The market value of the concern is \$500,000,000. On May 4th they declared a dividend of \$12,000,000, in direct and open opposition to law.

Every man, be he editor or penny-a-liner, Socialist or millionaire, who voices such trash on this most important subject is unworthy to serve as a guide or leader of the people.

Herbert N. Casson contributes an article in the June *Acorn*, "Draining a Political Swamp," which concludes by referring to Mayor Jones of Toledo thus: "He will certainly receive a hearty god-speed from all who are sanguine enough to hope that politics may some day be disinfected from corruption, and that government may gradually develop into the science of human brotherhood."

Politics pertain to public policy; the omnipotent God appears to make a certain number of his images to govern, and a certain or very uncertain number of poor devils to be governed. Why does "He"? It would have been as easy for "Him" to have made each one with complete powers of self-direction, or "He" cannot be omnipotent.

Casson puts his trust in politics and government, which prove that "darkness hath blinded his eyes." Does he not know that politics and corruption and government and oppression are synonyms, and always must be.

KINGHORN-JONES.

Mr. Kinghorn-Jones evidently has a personal grievance against the *Examiner*. When he attacks the press he says "*Examiner*." I am not going to defend the *Examiner*, but he certainly misrepresents it. The planks in the *Examiner's* Internal Policy are, as a rule, all printed in the same type, generally black. In the issue where Mr. Kinghorn-Jones clipped the "only one printed in black letters," they had a special editorial on the subject embodied in that plank, which happened to be trusts, and therefore made a distinction. They do the same concerning other planks. As to putting the currency plank last, well, one of them has to go last, and if they were to put the currency plank first because Mr. Kinghorn-Jones thinks it the "most important," why, someone else would say they ought to put some other one first, until they were all first. It is very interesting (?) to the readers of *Free Society* to know what the *Examiner* does and how many paragraphs they print on certain subjects, I can assure Mr. Kinghorn-Jones. Mr. Kinghorn-Jones is always particular to say "stereotyped" internal policy. If the printers of *Free Society* had a stereotyping outfit they would certainly stereotype some of Mr. Kinghorn-Jones' utterances, such as the "issuance of \$40,000 labor script, by Boulder, Colo., for public improvements" etc., and a few others, which have appeared in *Free Society* until most of the readers know them by heart.

For San Francisco.

Comrade Emma Goldman will speak in the Temple, 117 Turk St., on Saturday, June 24, Tuesday, June 27, and Thursday, June 29, at 8 P. M. Admission free.

Literature.

WAS IST SOZIALISMUS? (What is Socialism?) Seven lectures delivered in German by Emil Lies. Price 10 cents. Tageblatt Publishing Society, San Francisco, Cal.

This work offers nothing new to people who are acquainted with the different schools of Socialism; its merit consists in the fact that the author popularizes Marxism in a concise form. The quintessence of that theory is that the social and intellectual life is depending upon economic conditions. According to that doctrine a natural law is discovered through which the capitalistic regime is naturally to be replaced without the force of mind. However, the author does not seem to be overly confident of the automation of this evolutionary process, for he says on page 161: "The class yearning for that humanity cannot realize it by submitting to the hatred of the oppressors without resistance. The class that stands in the way of humanity, must be overpowered first." Thus it is not a natural law that is to usher in the new era of peace and justice but the action of the people based upon the force of the mind, which is the primary instigation to rebellion.

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A STATE VICTIM.

A pebble in the streamlet scant
Has turned the course of many a river;
A dewdrop on the tender plant
Has warped the giant oak for ever.

Billie—as they chose to call him—drew his first breath in a cosy little dwelling removed by miles from the stuffy atmosphere of city slums. When I first saw him, he was two years old, with a wealthy crop of reddish-brown hair, clear blue eyes, and a sturdy little frame nurtured with the kindest care. At six he was an orphan, and made his first appearance in a police court, having been found at night sleeping in an untenanted stable. The arresting constable gave what few particulars he had gleaned concerning his juvenile prisoner—that his father was drowned, and his mother never recovered from the shock, but died of what is usually termed a broken heart.

Poor little chap! He hadn't a friend in the world.

From that moment the State undertook to befriend Billie, and make a man and a reputable citizen of him. We shall see how it did it. He was consigned for a number of years to the training-ship Vernon (since superseded by the Sobraon) under the so-called paternal guidance of Captain Nietenstein.

At about nine years of age the orphan lad was apprenticed to a farmer on the Macley River, at a rate of wages mutually agreed upon between the employer and the superintendent of the Vernon, to be paid quarterly to the government, and upon completion of the articles of service to be paid to the boy.

In his new sphere, Billie must have encountered much rough treatment. The child-laborer had to do general farm work—as much as he was able, harness horses, to whose height he used to climb by the aid of empty cases, and otherwise fulfil his engagement under penalty of imprisonment for evading his hired employment. He plodded on, and did his term (seven years, I believe), like a little man. There was but one interval—during the time he was an inmate of the local hospital, suffering from overwork and lack of sufficient food.

Now, for the recompense of years of labor. Upon making application to the authorities for his wages, it was discovered that the farmer had failed, so far as quarterly or other payments were concerned, to comply with the terms of agreement. In truth, he was, or pretended to be, a worthless bankrupt whose schedule had just been filed.

Under advice from the sergeant of police in the district, Billie sued for his wages, but the case was dismissed by the magistrate, who suggested that the claim be forwarded to the clerk-in-bankruptcy, Sydney. This was done, and after some delay a reply was received stating that the claim could not be entertained until the necessary fees were forwarded.

Penniless, the youthful ex-farm-laborer, found his way to Sydney, and sought the assistance of Captain Nietenstein with but poor satisfaction. He then decided to revisit his late employer and try to arrange a settlement. A passage was booked by the S.S. Oakland; but misfortune still pursued him. The night of his intended departure was dark, the wharf situated in the vicinity of Glebe Island bridge ill-lighted, and as the steamer swung round in the semi-dark-

ness, the fingers of Billie's right hand were crushed between the rail of the steamer and one of the piles. An attendance at Sydney Hospital, whither he was taken that night, ensued for some weeks afterwards as an out-door patient. The superintendent of the training-ship was again approached, and on this occasion he gave Bill £5 to help him along and a lengthy letter of sympathy warning him of the pitfalls that beset the paths of the unwary. I suppose the money was part of the hard-earned but apparently never to be recovered wages.

His next venture was with a hand-cart, selling fruit in George street; but the police made short work of him in his new capacity, and marched him off to the lock up, preparatory to atonement for breaking some imaginary law, by obstructing traffic to the inconvenience of Dives and She Dives whirling by in their carriages. Neither had it anything to do with him that the shopkeepers, unmolested, could display along the footpath their wares to advantage. They were taxpayers. His only asset was a poor rickety cart, propelled with a mutilated hand. But to tink of all it meant to him then—and now. Billie expiated his offence at Darlinghurst Goal, where he now awaits transit to Berrima, there to undergo a term of nine months' solitary confinement, having been sentenced by Judge Blackhouse at the assizes now sitting to a term of three years hard labor for stealing nine shillings.

But what about the State that undertook to rear Billie, and robbed him of more than £20?

He tried to go straight, but they wouldn't let him.—J. P. Cochran.

The Letter-Box.

K-J., City.—If Zola has said that "the royalists, not the republicans, are the real Anarchists," the comrades in Paris will not fail to set him right.

J. A. S., Ventura, Cal.—Please be merciful. Our readers had about enough of spirits and phrenology, and should have a rest. I freely admit that I "know nothing of spirits," and much less about the "invisible presence of the divine in the visible," and I fear that I shall have to die an ignoramus in this respect. Let us see how we can free ourselves from slavery on this earth and then turn our eyes to the "spirit land." Notwithstanding, if you had written a comprehensible reply to S. D. it would have been published anyway.

Mrs. T. R.—Letter and stamps received. Thanks! I was glad to hear that you like the paper, yet I know very well that it could be vastly improved under different circumstances. The poor man's paper is, as a rule, insufficiently supported, although it has to be of greater merit than the dailies. I should feel too lonesome in a rural district, and especially disgusting is the gossip country people very often indulge in. I have made it a rule to defy gossip thus: If people tell me that somebody has said so and so, or that I am such and such, I tell them that they know very little of me for I am worse than that. Greeting.

J. M., Reavley, Mo.—We are glad to hear that you are trying to get orders for "The Chicago Martyrs." If the facts of that outrage (the murdering of the Chicago Anarchists by the government) were thoroughly known all over the country Judge Gary would soon see "ghosts."

Ch. L., Chicago, Ill.—The book "The Chicago Martyrs" can be had from C. Puetzner, 409 Wabash Ave. Comrades of other cities can obtain the book from our agents also.

T. J. G., Canada.—Fifty copies of *Free Society* containing the article "Dangerous Classes" have been sent. The scientists of England seem to have greater confidence in Kropotkin's scientific merits than the Socialist who attempted to refute his arguments, for the former sent

him as a delegate to a congress of scientists held in Canada two years ago.

J. W. B., St. Paul, Minn.—Anarchists repudiate God because the god-idea is not only absurd but involves obedience—slavery. How we came here I don't know, but I do know that, if "intelligence" created the sun, moon, etc., etc., I have to think of another intelligence which created the intelligence that brought the planets and stars into existence and so on *ad infinitum*, and the thing becomes absurd. True, there are some good ideas in the Bible, but if you don't believe in man made laws you cannot consistently uphold Christ's teachings, for he upheld laws and preached obedience to governments. Don't adhere to any creed or teachings, but let us accept what is good to us and discard that which is detrimental, no matter who said it.

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