

# 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. 46.

SAN FRANCISCO, CAL., SUNDAY, OCTOBER 1, 1899.

WHOLE NO. 234.

## ON THE SHORE OF LIFE.

Before me rolls the endless sea of life:—  
A field of carnage and of brother strife.  
The thief, the scoundrel and the foul succeed,  
The good are vanquished, and the honest bleed.

The flash of Fortune, and the blast of Fate  
Congeal the Soul and teach the mind to hate.  
The school Existence breeds the meanest knaves,  
And makes the world a mart of sordid slaves.

Hail, Poverty, inclement goddess, hail!  
Beneath thy sable wings through life I sail;  
And may thy pointed beak devour my heart,  
I'll drop and sink, and—save my nobler part.

—J. Bowser.

## THE EIGHT-HOUR WORKING DAY.

Let us always remain ourselves. Let us express always and everywhere when an opportunity presents itself, our opinion, our whole and full opinion, without keeping back anything, without concealing anything from the worker. Let us destroy the Spanish castles with which the legalitarian Socialists try to captivate and to cheat the masses and let us repeat forever that whatever the masses want to get and shall get, they must conquer themselves outside of legislation. Wherever we speak on the eight-hour day, in private conversation or at large meetings, let us always give our full opinion and act up to it.

Eight hours work for a master, is eight hours too much. Not only because six of these hours are to enrich a master and to help to forge weapons by which we are kept down, but also because these eight hours are not employed to produce what is useful and necessary to society, but to produce what brings the largest profit to the exploiter.

In large industries an eight-hour working day is nothing extraordinary. In most of the large factories of England now (1899) only from 50 to 53 hours are worked per week, and just where the hours of labor are the shortest, the largest profits are reaped by the owners. They quote continuously the works of Steinkopf, the man who studied very accurately the question of wages in Europe and who demonstrated that in America, where wages are highest, the engine of flesh and blood—the worker—produces most. He proves, that in all kinds of work, cotton-mills, foundries, railways, etc., England with smaller wages and longer hours, is left behind America, and that America produces cheaper.

"High wages—increased production," becomes a common saying in the industrial world.

Thus the eight-hour day with ten hours' pay in no way should cause more trouble to the English manufacturer. On the first serious effort made by the workers for the eight-hour day they will grant this demand. Only the workers themselves have not yet made up their minds on the question.

But this clearly shows how wrong the Socialists are in saying to the people that the number of the unemployed will decrease if an eight-hour day is introduced. When ignorants try to entrap the workers by saying that wherever eighty men work a ten-hour day, one hundred shall be required to work an eight-hour day, to produce the same quantity of goods,—the foolishness of this talk must be shown up.

Every day's experience makes the workers understand that this way of reasoning is perfectly wrong. They also understand that to employ twenty men more, it is not necessary to buy new machinery, or in other words, that where more machinery is required this does not imply that more men are required, too. For in place of twenty machines of an old pattern the master will buy thirty machines of a new pattern which will enable him to do the same

work with seventy instead of eighty men, as before.

The improvement of machinery continues to go on and the field for new improvements is still immense. The newest and most perfect machinery existing is by no means in use everywhere now, but when circumstances—such as the shorter hours of work—will force the masters to introduce them, they are sure soon to be introduced. The inevitable consequence will be the increase in place of the decrease of the number of the unemployed. The eight-hour day then will mean:

Momentary improvement for seventy workers who remain in employment and loss of work for ten others. These ten go to increase the so-called reserve army which enables the capitalist to lower the wages of those who are employed. The state of the seventy employed is thus bettered, so far as they work shorter hours, but by the increased number of the unemployed their situation has become more precarious. Today a little more tolerable, but tomorrow perhaps no work, no bread! To this the shortening of the hours of labor inevitably leads.

Each improvement in the condition of a section of the workers is followed by an increase of misery of the large masses of the people. And this great and ever growing mass of the unemployed crowds together in the large towns, capitals, centres of industry and commerce, where they become the prey of sweaters. For, contrary to the assertions of the Marxist theorists, the great majority of the small industries survive in all industrial countries. They are kept up by starvation wages. Only they have been transplanted from the villages, where the workers once found a support in agriculture, to the suburbs of the large centres where the starved workers are helplessly at the mercy of the small exploiters.

The whole history of England—this type of an industrial country—may be resumed thus:

Improved conditions of the workers of the large industries, but less security than before; only by continuous crises the system works on, and these crises are driving it to its end.

Each improvement of machinery diminishes the number of privileged workers, diminishing the number of those employed in the large industries, and those thrown out of work go on swelling the numbers of the unemployed. The latter form the reserve army for the capitalists to draw from: they are appealed to, they are their support in cases of strikes. Thus the sweating system of which we hear so much now, the system of small trades exploited by hosts of middlemen, becomes the inevitable consequence of the state of the workers in the large industries. For this price the improvements are bought.

Small industries, mercilessly exploited by sweaters, are the necessary counterpoise of large industries with higher wages. And another equally inevitable consequence is the replacement of adult men by women, and above all, by girls and boys.

Must we keep this knowledge to ourselves? To make our meetings more bright? To give a scientific touch to our arguments? Must we follow the steps of the bourgeois who keep their science and their knowledge for learned congresses, reviews and books without imparting it to those who require it most? In such a case we should disgrace the name of Anarchist, for Anarchy means before all: to be with the people, to live with the people, to work with the people.—Peter Kropotkin.

## ANARCHISM VS. CAPITALISM.

C. L. James and Stephen T. Byington seem to be confused—at least their manner of arguing confuses

me awfully. Their confusion comes from counting money as wealth, and the spending of money and the consuming of wealth as causing the production of wealth.

This is not Anarchism, and I see no profit in a discussion of this kind. Anarchism teaches that money is not wealth; it also teaches that nothing but labor produces wealth, and if this be so, money in banks or loaned out, or whatever else you may do with it, produces nothing nor aids in producing; all is the result of labor from beginning to end. Money monopolizes the opportunities to labor and thus prevents the production of wealth. This power of monopoly is not inherent in money, but is given it by man-made laws—government. Therefore we would abolish man-made laws and thereby destroy this power of money.

This is a very hard question to discuss because of the confusion in the minds of the people; and our effort should be, not to make confusion more confused, but to dispel that confusion. We cannot do this by trying to make use of the system of capitalism; repeating its words and phrases, using the terms and sophistry of its self-seeking politicians and financial beneficiaries. But to argue as well as we can under the present system, using old familiar terms, it seems to me, we are forced to the conclusion that money only represents wealth. Therefore, if the laboringman puts money in the bank it is evidence that he has produced more wealth than he has consumed and, consequently, the world is better off for his labor; but if the capitalist puts money in the bank it is evidence that he has stolen more wealth than he has consumed, for the capitalist produces nothing and has merely rendered the people poorer and himself richer. If the laboringman does not bank his money, but spends it all, he simply consumes all he produces and whatever labor is employed by the money he spends is simply employed in producing for him to consume. In this case, seeing that all he produces above his wage goes as profit to his employer, he contributes nothing to the welfare of mankind in general. And so with the capitalist who employs labor; all that goes to him as profit of labor is simply labor producing for him to consume; the people as a whole are scarcely benefited at all thereby.

But you can think this out better than I can write it. It is wrong to say that consumption causes production! It is labor that causes production! It is wrong to convey the idea that what man wants is employment, labor, work as under the capitalist system. What man wants is the things work produces!

Anarchism would abolish the system of rent, profits, interest, and taxes, and it is our business to expose the evils of the present system and stop trying to bolster it up by talking nonsense about saving money; about money producing wealth; about the spending of money causing production, etc.

Rutland, Vt.

A. A. ORCUTT.

In this city over \$50,000 were spent for the reception of "our boys in blue," while the school teachers are menaced with the prospect of losing one month's salary; (they lost two months' salary last year). In Boston a military ball was arranged "in honor of the 26th regiment" in which 20,000 people participated, while the "honorable guests"—the common soldiers—escaped through the windows, many being seriously injured in their venture of escape, in order to appease their hunger. Such are the blessings of government, but the fools never die out.

A. I.

# 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.

## PEPPERY POT.

Patrick Cawley and Margaret Brown were found in a starving condition on the same day in the christian city of New York; the former had lived upon one onion a day for two weeks while the latter had had nothing at all to eat for two days. But McKinley manages to smoke \$25's worth of cigars a day. That is truly McKinley prosperity!

Brevity is the soul of wit. The manner of articles the German radical editors aptly characterize as "tape-worm-articles" on account of their length are inappropriate for production in a small weekly radical paper, and the authors of such articles are inconsiderate, to say the least.

Crazy Billy of Germany is not so crazy after all. In a speech made at a banquet at Strassburg he implored the church dignitaries to use their influence in upholding the empire. He knows that one of the strongest supports of the empire is the Church. Both frauds—Church and State—are interdependent. Even our own beloved cigar fiend, Bill-Ma-Kin-lee, realizes that fact and is a good church-member.

Any one doubtful of the fact that Church and State go hand in hand, can find ample proof of it in the "United Christian Party", organized last July in Iowa for political purposes. Its platform reads: "We believe in direct legislation of the people, and in order to make a government a government from God through Christ, we should be governed in all things, law-making included, by the standard 'what would Jesus do?'" One hundred delegates were present and forty counties were represented.

Freethought is based upon materialism; materialism is diametrically opposed to spiritualism; the "hope for a hereafter" where angels play their harps, etc., when expressed by would-be freethinkers, is therefore meaningless and unscientific and calculated to produce more harm than good.

The travel of the uniformed murderers to and from the seat of human butchery in the Philippines goes merrily on, and our christian tobacco-fiendish president calls for more troops to slaughter and subdue the innocent, brave brown men who are unwilling to become his slaves. The appearance upon our streets of the many uniformed murderers and the continual blowing of the captured siren whose sound is anything but melodious remind one of the European cities which are cursed with the military pest. We are fast embracing the vices and evils of Europe without copying its virtues.

Apropos of copying European vices. News from the seat of butchery states that a private was sentenced to serve one year in military prison and to be discharged with disgrace for having written a letter directly to Chief Mogul Otis instead of making it go the ordinary red tape routine. In the words of a young typo-comrade: "In former years when hearing of similar occurrences from Europe we used to wonder what kind of brutes those European military powers were, but we have learned to discount them."

"Can a Gentleman steal?" is the heading of an editorial clipping sent in by a kind comrade and dealing with the procrastination of the prosecution of one Captain Oberlin H. Carter for his million and a half steal. The editor of that clipping was somewhat confused. He should have asked, "Can anyone who does not steal be a Gentleman?"—for surely no one could be a member of the New York Athletic club or other similar clubs, such as mentioned in that item without being a gentleman, and no one could be a gentleman in the club and newspaper acceptance of that term without possessing wealth. No one, however, could, as a politico-economic fact, accumulate a large amount

of wealth without being a thief, that is without robbing the producer of wealth.

Benjamin R. Tucker of New York, publisher of *Liberty* and the most prominent representative of the individualistic school of Anarchism read a paper before the anti-trust congress of the Civic Federation assembled at Chicago recently. The monopolistic press dispatches furnished the following interesting item regarding it:

The feature of the day was the paper of Benjamin R. Tucker of New York, who treated trusts from the standpoint of Anarchists. When the speaker and his subject were announced there was ill-concealed indignation on the part of some of the delegates, but as the speaker went on to unfold his complete and sustained argument in favor of Anarchy this feeling gave way to interest and finally in many instances to approval and enthusiasm. Mr. Tucker placed the basis of trusts in four things—rent, interest, monopolistic profits and the tariff. His paper was the ablest which has yet been produced, and the audience showed its appreciation of this theory in many ways.

The recognition of such basic principles by a comparatively conservative body as well as by the monopolistic press is cause for congratulation. There are certainly no great events looked forward to by intelligent radicals as the outcome of that congress, but the seed of radicalism dropped on such occasions is bound to be of incalculable benefit to the anarchistic movement.

## THE RETURN.

The bringing home and welcoming of Colorado's volunteers has finally been accomplished. We were all "in it" whether we would or no, helping to create the proper commotion; meanwhile, the "regulars" quietly marched away without notice—for the war is by no means over, and somebody must take up the work where the "boys" left it. But these men were of no particular political value.

Never was a sensation so deliberately, so industriously, so determinedly manufactured as this. It began when the question of transportation was first broached. Immediately the whole city became one grand begging institution. It out-rivaled the Salvation army. You could not avoid contributing if you spent any money at all. If you went to the theater, took a trolley ride, ate a chicken dinner at some fine, new restaurant, saw a prize fight, listened to a celebrated divine, or had your boots blacked, you found some of the profits were to go to the "train fund." Every possible change was rung on "patriotism" and "gratitude to one's country's defenders," every imaginable appeal calculated to touch the human feeling was made; the old "vets", who remembered that they came wandering home on box cars or anything else that moved northward, were urged to give from their little pensions; yet the reluctant dollars rolled in slowly, and barely enough were gathered to satisfy the railroad managers.

The Newspapers went nearly frantic in their efforts to work up an ovation for the day of their arrival. The whole population was likely, as they told of it, to go wild, to shriek and yell and throw itself into the air. Guns, bells, steam whistles, and bombs were abundantly supplied before hand; there should be no lack of noise at any rate.

The crowds came; the trains pulled in on time; bombs, whistles, fire-crackers and bells set to work and made the air hideous. But there were no cheers. The soldiers themselves were glum, surly and tired. Many of them thought only of the loved faces they hoped to find in the crowd; those who did not, simply looked bored. The people, the enthusiastic people who were expected to be almost unmanageable with patriotic frenzy, looked on with passive curiosity. The one, true, vital moment of interest that day, was when mothers, wives, sisters, and sweethearts, met their loved ones with full hearts and tearful smiles; and they would gladly not have been part of the day's pageantry.

Slowly the soldiers were induced to take their places in the ranks once more. Flowers were strewn under the dusty boots, by little girls in white, and wreaths of flowers were placed around the worn brown hats by girls not so little. Poor fellows! They looked indescribably sheepish in their new decorations, they who but a few months before had sweated in malarial camps, slept in the mud and rain and fed on rotten beef, because no one cared enough to have their wrongs righted.

I met one out of the ranks with his best girl, the oddest mixture of expressions playing over his face imaginable—a spray of asparagus dangling in his eyes,

and his hat with unaccustomed adornment perched awkwardly on his head—embarrassment, disgust, defiance, bliss; he would have run away from the whole business if he could, yet it was sweet to be home again even if he must be on exhibition.

The returned volunteers understand the situation better than those who came to gaze upon them. They have suffered, it is true; but not so much from the enemy, as from the blunders, cupidity and ignorance of those who sent them. They know the barbarous cruelty of this inexcusable war; they know that they have murdered innocent people themselves, until they sickened of the bloody work. They seemed to be abashed rather than proud of the glory others were vesting them with. It is said they taunted the men they met going out to the Islands to take up the savage task they had laid down, saying it was no work to be proud of. They did not march that day as noble soldiers who had come from bravely defending their rights and liberties; they straggled behind the precise, pompous local societies and companies, carelessly, wearily, without pride. Rather, remorsefully, remembering the homes destroyed, the wounded who had tried to crawl away at their approach,—in vain, the dead bodies lying where no battle had been fought. They do not call the Filipinos uncivilized, ignorant, ignoble; but rather declare them brave, intelligent fellows, and that they are waging even a better fight for their independence than did our forefathers, and that they will never be conquered.

Some of the boys had no home, no loving ones to return to; and in a few days will be tramping around hunting for a job which they cannot find. Then they will long for a little of the money spent in flowers and noise in vain. The fad of the moment which welcomed them will be over, and their need will not be remembered.

LIZZIE M. HOLMES.

## ANARCHY IN PRACTICE.

"The best governed town in America," is the caption of an article in last Sunday's *Examiner* relating to "Greentown, Indiana, a town of 3000 inhabitants that hasn't got any government at all." According to the item that town "has no mayor, marshal, policeman or other peace officer. It has not even got a constable. The jail was sold years ago for a stable, and there is absolutely no place in which an arrested person could be imprisoned pending trial." The greatest harmony and contentment prevails in that community and there never is any need for police or other authorities. Those people simply attend to their own business in regular Anarchist fashion.

This is the second account of the same nature coming through the same source during the last few weeks, the previous one having had reference to "Loud's island on the coast of Maine near historic Pemaquid in the Lincoln county town of Bristol. This island otherwise known as Muscongus was overlooked when Maine became a State and was put into no town or county." By this lucky accident it escaped the rapacity of governmental bloodsuckers; the inhabitants of this town are also healthy, thrifty and happy.

Yet the same monopolistic sheets who report such cases hold up their hands in holy horror whenever anyone broaches the extension of that same benign principle—Anarchy—to the whole United States.

As an offset to the above item of thrift and harmony under those anarchical communities it is interesting to read an article in the *New York Evening Journal* of July 27, editorially reviewing a sensational occurrence in the much and "well" governed city of New York. A young man clerking for some bloodsucker in that city for the princely salary of \$5. a week helped himself to some of the results of labor of which he had been robbed by his employer with the assistance of the government, that is "legally." The real robber, the young man's employer, prosecuted the latter, but Judge Crane, a feeling and humane police-court magistrate—an honorable exception in these dark days of reaction and de-eneracy—reproaches the robber employer for paying the young man too small a salary to live and dismisses the case. The *Journal* censures the magistrate for his radicalism, which is quite natural, for the *Journal* is not in business for fun; its business is to make money, and the money is not made out of the subscribers who of course are composed of the working people but out of advertisers who belong to the employing, bloodsucking class; hence it is obliged to cater to the interests of that class.

However, a comparison of the two communities; of the ungoverned (anarchistic) community of Greentown,



Indiana, and the much-governed (monopolistic) community of New York will result in favor of the former where during a generation prosperity and happiness has held sway without invasion while in the latter invasion prevails with its concomitant—poverty and misery.

Government means poverty and crime; Anarchy means plenty and virtue. S. D.

### IN MEMORIAM.

Julia A. Gillie, a prominent cooperator of the San Francisco Freethought Association, who was well known by her independence and straightforwardness and her aggressiveness in the exposure of christian and other superstitions and humbugs, died last Friday, September 22, after a short illness. She had been a devout Christian in former years and during that time was so enthusiastic that she participated in christian open air meetings. A few years ago, however, the light of reason began to dawn upon her and she gradually became just as ardent and sincere an advocate of Freethought and Anarchism as she had formerly been a christian. Her frankness and advanced ideas upon the sex question particularly were refreshing. She was a bitter enemy to all shams and hypocrites.

Her body was taken to the Freethought Hall, 1133 Mission St. last Sunday afternoon whence it was conveyed to the Laurel Hill cemetery.

At the hall several parties delivered short addresses. Comrade T. R. Simpson and Miss Kate DePeatt spoke in a strain sympathetic with the latest principles and ideas of the deceased, but Dr. George W. Carey and Mrs. L. Patterson, two parties who are strong victims of the superstitions of the new church of spiritualism—the latter even being a deist—imposed the most irrational twaddle upon the audience of Freethinkers.

Having known the deceased for some time before her death I feel constrained in behalf of truth and justice to declare that Julia Gillie had lately become a bitter opponent of spiritualism and the two addresses of Dr. Carey and Mrs. Patterson were an insult to her memory. S. D.

### CASUAL COMMENTS.

Since Mr. Byington and I both "think all governments are bad," it may seem improper for us to consume space in *Free Society* in a question of detail as to the performances of a single colonial government. The necessity arose when Mr. Byington undertook to censure *The Truthseeker* for publishing, and *Free Society* for commending, a compilation of "The Blue Laws of Connecticut." As Mr. Byington's error resulted from his assumption that a pamphlet with such a heading must be merely a repetition of the forgeries of Rev. Samuel Peters, I cited a few colonial statutes, and certain proceedings thereunder, in order to show that there are numerous authentic "Blue Laws" on record, without resorting to the productions of the jocular and unvarnished Peters. Mr. Byington, in his rejoinder, entirely departs from his own triple canon of having a point, seeing it, and sticking to it. Mr. Peters' statutes are undoubtedly forgeries; and governments today are as vicious as they ever were. Nevertheless, the naive peculiarity of New England theocratic legislation remains of some interest and contains some lessons for us. The pamphlet in question involves a compilation from actual records, and is not made up from the version of Peters. Hence the censure is misdirected. The term "Blue Laws" may have come into vogue in connection with Peters' forgeries; but its application cannot be restricted to the burlesque, when real "Blue Laws" are shown to have existed. The fact that such legislation was in operation over 133 years (and some of it even today) is surely not deemed by Mr. Byington an argument against its existence or extent! As to Giles Corey, subjected for "standing mute on his trial" to the fearful penalty of being crushed to death, his case was the only one in the whole history of New England where this punishment was inflicted, and could only have been tolerated on account of the intensity of the witchcraft delusion. Hence his name was properly cited in my article; and the vicious laws of today have nothing to do with the matter.

The debate between the Egoists and Altruists goes merrily on, with about as satisfactory results as the famous combat over the shield, which ultimately proved to be gold on one side, and silver on the other. The whole matter turns on much more subtle considerations than occur to most of the disputants, and is not to be settled offhand by crude assertions or mis-

leading analogies. I have little doubt that sound metaphysical considerations will ultimately establish a reconciliation between the apparently antagonistic principles.

The condemnation of Dreyfus ought to silence the last claim of the honor of governments. The "pardon" which has been issued after conviction is merely adding insult to injury, and be part of the game of the double-dyed scoundrels who seek to veil their own rottenness. Considerable animosity is just now being manifested by many who take occasion to assume the "I-am-holier-than-thou" position. According to them, no Anglo-Saxon country could be guilty of condemning an innocent man, after a mockery of a trial—unless, indeed, the victim were an Anarchist. This is the veriest nonsense. The perfidy and cruelty of the United States in the Philippines fully matches in infamy any act in modern history, and is paralleled by the British policy in South Africa. The end of these evils will not be reached by invoking a silly race prejudice, similar to that of which Dreyfus is himself the victim, but in destroying the abominable edifice of power and authority in which military and official bandits gather to prey upon the people.

Note well, comrades! I am a strong believer in fraternity among co-workers for liberty. Hence on my trip west, I want to meet in a friendly way as many comrades as possible. My route will be, roughly speaking, through New York, Pennsylvania, Ohio, Indiana, Illinois, Minnesota, Iowa, Missouri, Kansas, Colorado, and the far western States. Of course, I shall have lecture engagements in a number of cities; but besides these, I shall be glad of any opportunity to stop at other places along the line, and clasp the hands of those comrades who live in conservative communities, and rarely or never see a sympathizer in their love for freedom. So I will ask all comrades in these States who would like to see me if possible, to write at once. Some towns may lie too far out of the line of my route; but I will certainly plan to visit as many as I can. Do not delay, as I start shortly. Address me care of Chas. L. Abbott, 48 Congress St., Boston, Mass. and letters will be promptly forwarded to me.

JAMES F. MORTON, JR.

### THE INGERSOLL CONTROVERSY.

In your comment on Kate DePeatt's eulogy of Robert G. Ingersoll, published August 6, you wrote: "He (Ingersoll) believed in the innocence of the Chicago Anarchists and regarded their conviction and execution as a judicial murder, but would not defend them before the supreme court unless the stipulated sum of \$10,000—a sum too exorbitant for the poor defense committee—could be guaranteed."

I do not know where you got your information, but I am sure it is incorrect. The "defense association" as such never asked Ingersoll to get into the case, and to make sure of this point, I, a few days ago asked Mr. George A. Schilling, a member of the defense committee, the same man that went east and secured the services of Generals Butler and Pryon, if there was any foundation for the statement, and he assured me there was not.

The nearest approach to it was a request by Capt. Black to enter the case, but Ingersoll without any money consideration being mentioned, promptly and strongly advised the captain to secure a counsellor whose church orthodoxy was unquestioned. He believed and urged that his public advocacy of the Anarchists would only harm their case and he tenaciously clung to this policy to the last.

District Assembly 49 Knights of Labor appointed a committee to see and request representative men of New York to intercede with the governor of Illinois, and as a member of that committee I suggested Col. R. G. Ingersoll, Courtland Palmer and Patrick Ford of the *Irish World*. Ingersoll refused for the reasons already given, but added: "I will tell you why I am with you in this thing and what I propose to do:

"Those men were not tried by a jury of their peers; every fellow on that jury was opposed to them and their doctrines and you may as well try me before a jury of orthodox clergymen for Infidelity and expect my acquittal as to expect an impartial verdict from that jury for those men. My jury would hang me sky-high and their jury, at the command of capitalists want their blood. As a matter of self-defense I am on your side, but I cannot go to Illinois. I could not go to Jersey without being seen and known, so you see how impossible it would be to go to Illinois, and if the

newspapers raised a cry—and they would—about the interests of Infidelity and Anarchy, every hope of saving the lives of your friends would be shattered.

"No, I'll not go, but I'll tell you what I intend to do. I'll sit down and write my reasons out fully why those men should not be hanged. I'll go as deeply as I can into the history of the world, and I'll point out where every age had its martyrs to progress, and as my daughter is on the best social terms with Oglesby's family and as she can go where she pleases without being followed by the newspaper fellows, she will gladly undertake the task, for she feels for the men as much as we do, and the effect will be much better. Oglesby is a large and tender-hearted man and if the pressure were not so great from the other side, it would be easy to deal with him when the lives of men are at stake, but remember, he is a politician, and all politicians are whores; if they can't get what they want, they'll take what they get. Oglesby wants to be vice-president; if he can't get this he'll take a governorship; if he can't get that, he'll want to go to congress; and if I went to Illinois and the newspapers raised a howl, that would injure his political chances;—by God! he'd hang those men to prove that he was not under the influence of Ingersoll. You know Arthur insulted the man that raised him from the gutter and Oglesby is not above it.

"No, I'll not go, and if you want me to help those men, allow me to remain in the background. Don't get the preachers after you any hotter than they are!"

I am not going to discuss the other questions raised in your criticism, beyond suggesting that Ingersoll studiously avoided mixing up in the economic struggle. At Central Music Hall, Chicago, he said: "I know the remedy for this general distress, but I won't tell you—I don't propose to be a martyr." In 1886 he said to me: "Q—, the working people may be worth living and dying for in a thousand billion years from now, but the dirty a—t a—s are not worth it today." In his address on Voltaire you will find that he eulogizes the French philosopher because the latter sold the product of his genius for the "highest price and lived like a prince," and Ingersoll followed his example. In 1887 he said to a few of us: "My life's work is to destroy the power of the priests, and if I can drive a dagger into the heart of that old whore—the church—I'll have made my contribution to the liberties of men."

District Assembly 49's committee was composed of the undersigned and James E. Quinn, at that time master workman of district 49, and while the conversation was general, I only seek to throw a little light on the canvas that others may be warned of the error. We must live in the truth. T. P. QUINN.

### ATTENTION!

Comrade James F. Morton Jr., whose series of articles on the constitution of the United States are well known to our readers, intends to go on a lecturing tour in order to reach San Francisco where he will join the Free Society family.

It may not be generally known to all comrades and might therefore be well to state here that Comrade Morton is a graduate of Harvard University, and one of the first Americans who since the loss of our lamented comrade Albert R. Parsons has had the courage to advocate our cause not only as an author, but as a lecturer. His help will undoubtedly improve the paper very much, and if the comrades will join hands with us in our efforts to make it an up-to-date paper by paying their subscriptions in advance, we shall issue an eight page paper as soon as Comrade Morton arrives.

So far New York, Paterson and Philadelphia have arranged meetings for Comrade Morton. Comrades of other cities desiring to arrange meetings are requested to communicate with him. His address is: James F. Morton, Jr., care Chas. L. Abbott, 48 Congress St., Boston, Mass.

He will lecture on the following subjects:

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### FREETHINKERS ON THEIR METAL.

"How can the freethinkers of San Francisco extend the influence of freethought?" was the question discussed last Sunday evening by the San Francisco Freethought Association at their hall, 1133 Mission St.

T. R. Simpson, the opening speaker, said the cause of freethought could be furthered in many ways, the most prominent of which being agitation in private and in public and dissemination and support of liberal literature. He counseled moderation and patience in the work of proselyting; it took some time for people steeped in superstition to come out to the light of reason; it is a work of slow and gradual growth.

Mr. Lynch, a leading light of the christian Socialists, announced his faith in christianity, and made the old assertion that religion had civilized humanity. He made several statements for which he was challenged. Some bright woman in the audience jumped up and asked him to give his authority for these statements. "The bible," he replied. "Who is authority for your bible?" quickly queried the woman. "God," was the reply. "And who is your god? Can you describe him? Can he be noticed by any of the five senses by which we can notice anything else in existence?" Mr. Lynch shut up like a clam. Several other speakers fustigated him, but his worst defeat came from A. I. who said very pertinently that if Lynch really had the faith he professed he would not be a Socialist nor reformer of any kind, but leave the reformation of society to his god who, deists claim, is omnipotent.

The subject for next Sunday's discussion is, "If the devil were dead, what would the priests and parsons do?"—to be opened by T. R. Simpson. S. D.

### THE SAVING IDEA AGAIN.

Stephen T. Byington is right in proposing to get at the kernel of the saving and spending question. But I think he never has got beyond the shell. He says capital is an endless chain, which is broken just as much by the consumption of what he pleases to call an useless luxury as by burying money in the ground. This I deny. The chain is not endless. It is fastened to the windlass of consumption; and raises water (wealth) for the saviors, only on condition that there are spenders. To drop metaphor, the final cause of production is consumption. Wherever that runs low, among a class all infected with the saving spirit, as the rat-eating Chinese coolies, or the cucumber-eating inhabitants of "Jewtown," New York (see "How the Other Half Lives," in the Century Magazine), the result is not general riches but general poverty. Ignoring this is the glaring error of Poor Richardism. The whole idea of "useless" luxury is fallacious. The man who buys a book he will not read, or a tool for which he has no use, if any one does the latter, might just as well break his windows to help the poor glaziers. The man who buys tobacco because he likes using it, is, on the average of such men, promoting production for the use of consumers, not the relief of producers; therefore invention; and therefore accumulation; quite as much as if he put his money in a bank; because, unless he, or some one else, bought just such "useless" luxuries,

production, and with it invention and accumulation, would strike as a nag. The fallacy of the broken window theory lies in this, that charity to one set of producers is sure to be more than offset by parsimony towards others. The fallacy of advising non-producers to keep hounds lies in this that non-producers, unless they live by giving pleasure to producers who support them voluntarily in consideration thereof, have no right even to live at all; and extravagance on their part means increase of their parasite kind. In a world made up of producers and those singers, actors, etc., whom they think it worth while to support, production equals consumption plus a balance for loss and for the machinery found to facilitate production. To introduce into such a world a parasite, (and the glazier supported by the waste of broken windows is so far a parasite—a beggar) increases the labor of every producer, and ultimately checks production by making the task too hard. E. g. in the Roman Empire, while the monarch lived at £50,000,000 in six months, and the city beggars enjoyed palatial free baths, the farmers were deserting the land, and the country became waste. Among such pernicious parasites, Mr. Byington will agree, are landowners. But slaveowners and chartered monopolists are just as bad; and the mother parasite of all is government. The true inwardness of the saving business is that those who save can buy into the ring; and therefore neither producers nor any class of consumers except the ringsters, actual or prospective, have any interest in encouraging saving, but the contrary. It is not saving which creates the permanent forms of real (not factitious) wealth. It is invention; and the stimulus of that is consumption. C. JAMES.

\* By factitious wealth I mean that which, being created by law, is as much poverty to one man as wealth to another. Land, slaves, charters of monopoly, are property only by law, and if the law were changed, others would gain what the owners lost.

### AN ACCIDENT.

Ella Wheeler Wilcox has been talking. She says of immortality: "Men are able to go through to the end with very little formulated thought on the subject, but woman needs her faith every hour. When she is without it she is no longer a woman. She is an accident." Whew! Ella, you had better stick to your poetry instead of talking of what you do not understand, for surely, you have never been among the class of women who do not sense, have no faith in immortality, or you would never have made that statement with an honest belief in its truth.

I know some of the most womanly of women who have no faith in another life. They do not say it is not so, but they cannot sense such a thing, and how can one have faith in that which does not come to their understanding as a truth? As well say that a man born blind is not a man because he cannot see the sun. The sun is there all the time but he has not eyes to see. Many a grand soul has not as yet got their spiritual eyes open. Why pronounce them accidents because of it?

But in her eyes the woman who believes in God and loves him best, the woman who dares not say that she loves her husband or her child better than she loves what she has never seen—this, because of her reverence—she does consider such a woman an accident. True, she is not. She has been made to order by the church and church influences.

LOIS WALKER.

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