

# 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.

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WHOLE NO. 238.

## CHEERFUL COUNSELS.

Keep thy heart pure, and thou shalt learn to see  
The world of beauty that exists for thee.  
Keep thy heart kind. Wouldst thou in youth abide,  
Put useless fears and angry thoughts aside.  
Keep thy heart light. No loss without some gain.  
A cheerful nature suffers not in vain.  
Keep thy heart whole, and love with free heart's might  
All you can look upon with pure delight.  
Keep thy heart true. Whatever gain allures,  
Scorn, but the gain the love of truth secures.  
What else of good our human lot may know,  
You thus may share, or calmly can forego.

VICTOR E. SOUTHWORTH.

## JERSEY "JUSTICE."

How is this for one-sided "justice"? These facts came out in a case before Judge Vail, at Newark, N. J., the other day. The judge listened to a wife's passionate plea for a husband who had stolen (???) so that his wife and little ones might not suffer. The prisoner was George Herman, and the amount he had taken was \$11.80. He had withheld it from his collections for the Merchant's Express Co., by whom he was employed.

Because he had accidentally damaged one of the company's wagons, his employers withheld (stole?) his entire week's wages. Legally the express company had a right to fix its own damages and keep (steal?) money that belonged to Herman, but Herman had no (legal) right to keep any money belonging to the express company, (notwithstanding that the company had legally stolen from him the money needed for the week's support of his family!).

Mrs. Herman, his wife, threw herself on her knees and begged for mercy for her husband. She pleaded that he was her sole support, but the judge (probably owned by some corporation) listened unmoved and then sentenced the man to six months in the penitentiary. Mrs. Herman fell in a swoon, and the court officers allowed her husband to wait till she recovered. Then he was led to prison.

The above is a newspaper account, with additions of my own, in brackets, to make the facts stand out more clearly. It is amazing that people can read of a constant succession of such barbarisms, and not see the stupid social superstition that they illustrate and at the same time prove the unjust outcome of. When William the Conqueror seized England, stole it and all there was in it, by force, for the sake of protecting the proceeds of his theft he parcelled the country out among a crowd of dependents, as agents, and framed rules and regulations, to suit his purpose; which rules and regulations to protect the proceeds of his robbery, were that are called "laws."

All laws, all government, all assumptions of authority, when analyzed, will be found to have their origin in such acts as the seizure of England by William the Conqueror. They are made to protect some iniquity that could not stand without the protection of brute force, and additional support is given to them by the false pretence that they exist to ensure order and justice in the land! Now-a-days, after centuries have gone by, people can see that William the Conqueror was really William the Thief; and yet it seems so silly that it will take centuries more of social misery and disorder to convince them that our modern methods of "conquering" and holding "property" are precisely of the same brute-force, unjust, unsocial and disorder-breeding character as the ancient method of William the Conqueror.

The underlying superstition is the notion, that

most people still believe in, that "property," public or private, is or can be a social good. No one can dispute that a mass of what passes current as "wealth," the things useful and needful for healthy life, is a social good. But such resources are only a social good when they are in such a shape that they can be drawn upon by the individual, (by ANY individual), for the purpose of supplying current needs or even fancied needs. Just as soon as the idea creeps in of withdrawing from the mass for the purpose of withholding from others either from fear of not having when wanted, or from want of thought, the idea of property arises and social disorder must result. Production and trading for profit is only an extension into all the walks of life of William the Conqueror's idea about the land when he stole all England by force. Profit is the trade form of rent and taxation, and all forms of taxation must, from the nature of things, become the privilege of a comparatively few. These few, just as William the Thief did, make the rules and regulations (called laws) within the limits of which and subject to taxation ("all that the traffic will bear") they will permit access to the necessities of life. Those who have most can control those who have less and he who has not is at the mercy of him who has. All forms of injustice can be and are made "legal" for those who "own" (an express company may steal an employee's wages and say it is "withheld"); all forms of justice can be and are made illegal in those who do not "own" (an employee may not "withhold" from the collections of his company the wages "withheld" by the company,—in him it is "theft").

It is all nonsense to talk about remedying the abuses of the system. The system itself is the abuse. Until people can associate, in freedom, for production and consumption, without money and without price, social misery must continue. And that will be just about as long as the idea of "property" continues to exist.

C. B. COOPER.

## REBEL FILIPINOS AND BOERS.

The gallant Funston is at his best—speaks from his heart—when he dilates on the enormous wealth of the Philippines. Screw manufacturer Chamberlain and his friend Cecil Rhodes have their eyes on the Transvaal gold; the Boers have made the accidental but unpardonable mistake of happening to settle on land that contains two and a half billion dollars' worth of gold. There is no question before the world today but the money question. America and the Philippines—England and the Transvaal, are noteworthy comparisons to the Fitzsimmons and Sharkey combatants although the object in all three instances are simply dollars: the two fights now on, are between Broddingnags and Lilliputians, and cannot result creditably to the giants.

Lord Beresford, when here a short time ago, representing the greatest robber nation of the globe, his mission being preparatory to divvying up China, could speak of nothing but "volume of trade." Of course, such fellows as Funston and Beresford, McKinley and Chamberlain, think the noble minded Ruskin, quite a back number, for he said: "There is no wealth but life."

Benjamin Ide Wheeler, the new president of the University of California, recently gave the opinion, "You cannot make a university out of minds and brains. In a university, as elsewhere in the world, heart is more than heads, and love is more than reason;" and yet this lovely professor has in his public utterances called the Filipino rebels. Now, try once more, professor, and admit the truth, the whole truth, and nothing but the truth, so help you GOLD! There

is the truth—gold in these degenerate days rules heart, head, love, reason and even some professors. K-J.

## A JAPANESE ELUCIDATION.

In a pamphlet recently published by a learned Japanese who has paid particular attention to the condition of the working people and the industries of different countries some remarks regarding this country are refreshing. There is no doubt he hits the nail on the head in many respects and does not without reason ridicule many propositions of American economists for the amelioration of the condition of the workers and the abolition of existing evils. He says:

"In Philadelphia I saw a new phase of American life. I found that all my previous conceptions had been illusory. In the factories I met a great number of children and youthful workers of both sexes working twelve hours daily. They are called to work by a shrill steam whistle and are so afraid of being late that many of them get there fifteen minutes before the doors are open. The 'rules' of the factories may be seen far in the distance, imposing all sorts of fines. . . . The work is becoming continually more intense. I saw a young woman tending from four to five weaver's looms. These workers rarely ever own their houses. . . . What is called liberty in the coalmines of Pennsylvania, Ohio and Illinois is really abject slavery. In order to improve these conditions, the workers combine into trade unions; but they are generally beaten by the unemployed who take their places. Remarkable! Many of them have no work at all while others are worked to the point of exhaustion! To be sure, similar conditions exist in Japan also, but I never realized the absurdity of such a life more than I do now; after all there are no such marked contrasts in our own beloved country.

"Thoroughly perplexed I stopped my investigation and concluded to get information from the American economists. I was advised to read 'The Wage Question' by Prof. Francis A. Walker, a man of great learning and many learned titles. That book was neither pleasant to read nor easy to understand. Dogmatic in tone, dry, without fervor or indignation, except against writers who are less pessimistic than himself. His suggestions are really too stupid to deserve discussion. He recommends to the workers: 1. Temperance; 2. Education; 3. Continence; 4. Protective laws. And all that for the workers who produce the wealth!

Truly a melancholy system! Too black for the dark ages. No Japanese writer ever dared to consider economy and continence a virtue. . . . After wading through Walker, the Boston librarian called my attention to other books, but their contents were similar. They consider nature responsible for all evils and that dreamers and utopians only could expect any considerable change in conditions. And still these gentlemen economists are not even agreed upon the basis of their science. In that only do they agree: 1, that the poor are but a sort of matting upon which to step; 2, that it is perfectly natural, if it is difficult for people to obtain employment; 3, that it is quite natural for wages to tend to be lowered to a minimum. And yet in spite of all this these people never cease talking about overproduction. I had never thought of all these things before. But in the face of this attempt of mine to solve this problem I stood aghast. I felt in my soul that these nations have certainly made wonderful industrial strides, but have remained away behind in morality."

## 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.

Markham of "The Man With the Hoe" fame suspects the existence of a hereafter. Another good man on the wrong track.

And now that the war is on let us hope that Johnny the Bulley may be thoroughly defeated.

In Norway the Leftists (progressive wing of legislative body) adopted a program declaring 1, Norway's independence, 2, in favor of arbitration and neutrality, and 3, in favor of a system of insurance against incapacity to earn a livelihood for the whole Norwegian people—all of which is impracticable as long as there are two classes of people in society, namely the one that governs and robs and the other that is to be governed and robbed as a necessary result. You are dreaming, brothers; wake up and help abolishing the source of the evil—government.

Another lot of sky-pilots, the Protestant-Episcopals are having a picnic at Sacramento. What a fine thing it is to be a "clergyman"! Flying around the country, humbugging the people and making labor pay for it!

Crazy Billy of Germany has been "insulted" by Dr. Klapper, editor of the *Deutsche Agrar-Korrespondenz*, who had the manhood to criticize Billy, and poor Klapper has been sentenced to imprisonment in a fortress for six months. The leading Agrarian organ of Germany, the *Deutsche Tage-Zeitung*, blames Billy because "by frequently identifying himself with public measures he compels criticism." In other words it gives him a polite invitation to keep his mouth shut. But don't these friends know that crazy people can't keep their mouths shut? Dump the nuisance, friends; throw him overboard and all the governmental outfit with him; they are but relics of barbarism!

Ten million dollars have been paid to Judge Moore of Chicago for simply organizing three monster industrial trusts, which in less polite and plain English means industrial robbing institutions. And now, let the unthinking, sluggish working drudge figure out of how much more he is being robbed by the actual operation of these trusts when ten millions are being paid for their simple organization.

Some poor fellow at Battle Creek, Mich., is troubled with two stomachs. He is really to be pitied: government-created monopoly does not leave a poor person enough to fill one stomach, much less two. Hard luck!

"Bryan the People's Leader, not Follower" are the glaring headlines of an article recently published in the *San Francisco Examiner* upon the movements of the "eloquent Nebraskan." Well, yes, he is a leader, and if the "followers" don't look out he will like all other politicians lead and dump them in the quagmire of politics wherefrom nothing but a thorough cleansing of the Augean stables will liberate them.

Eltweed Pomeroy makes some excellent strictures on legislation in *Appeal to Reason*, but like all the rest of authoritarians he loses sight of the fact that the source of political and social corruption lies not in the quality, but in the principle of legislation. Legislation is based upon authority, and authority is the cause of corruption. Power will always be abused, and legislation, whether direct or indirect, always places more or less power over others in the hands of some. The remedy for corruption is not in the simplification of the law-making machinery, but in its abolition. The social needs can be and would be much better attended to by the voluntary cooperation of the producer and the worker—the only useful element in society—without the interference of a lot of loafers in the shape of officials necessitated by legislation of any and all kinds—glory of legislation included.

He was not

*Saturday Night* estimates the time of work needed under a rational system of labor at five hours a day. Our friends are behind the times. Even Benjamin Franklin at his time estimated the necessary time of labor under such a system at but four hours daily, but the tremendous improvements in mechanics and the large increase of inventions since his time would now, according to estimates of the scientist, Prof. Hertzka, only amount to twenty minutes a day. However, these ideal conditions could never be realized, it must be admitted, under the regime *Saturday Night* favors, for its State Socialistic officials would no doubt raise the time of labor through the amount of compensation they would require for their loafing while under the twenty minutes minimum—Anarchism—no loafing officials would be needed to rob the workers out of any of their time.

The *New York Press* seems very much agitated over the distinctions made between the so-called "big" and "little" thieves. It enumerates a lot of aristocratic thieves such as Baron Shimburn, Boss Tweed and others the sentences of whose robberies were exceedingly light while "a starving vagrant, who commits highway robbery by taking a thirty cent chain, would get a longer sentence than any of these." Quite true. Yet, there is nothing astonishing about that, for the essence of government is theft upon a large scale, and Baron Shimburn, Boss Tweed & Co. belonged to this brotherhood of governmental thieves—they were wholesalers—while the poor devil taking a thirty cent chain is not a member of the brotherhood, and discriminations in favor of the brotherhood members are but natural.

#### WHAT CAUSES PRODUCTION?

A. A. Orcutt takes direct issue with me at just one point, which, accordingly, is the only thing I need notice. "It is wrong," he announces, "to say that consumption causes production! It is labor that causes production!" Allow me to ask him what causes labor? If he reply, as I think he must, "consumption," he gets to what I said exactly, "Consumption is the FINAL cause of production." It is pretty evident that something has confused Mr. Orcutt "awfully," as he says. But in this misfortune he is by no means alone. The whole economic world of theory is confused as badly as the astronomer before Copernicus, or the chemical in the days of phlogiston. It is confused for the same general reason as they were. The phenomena are classified by means of untenable hypotheses, deduced from the narrow view of an experience too special for scientific purposes. The orthodox economist says (don't tell me I exaggerate, McCulloch does say it in so many words) that capital, employing laborers, is the cause of production. On this are based all the fallacies about saving and its blessings, which we may see by what Byington writes, and even by some expressions of Orcutt's, stick well to students who have outgrown "orthodoxy."

The Socialist says, with Orcutt, that labor is the cause of production. But he forgets to ask what causes labor? I have asked myself this question, and I reply consumption causes labor, and therefore production. I beg to inform Mr. Orcutt that this is Anarchism, because the consumer alone, not the capitalist nor the laborer, is universal man; and it is from the standpoint of man as man that Anarchism generalizes, while "orthodoxy" never goes beyond that of the capitalist, nor Socialism beyond that of the laborer. By the same token, this is science, because economic truth must be true for all men, whereas "orthodoxy" inquiring only what is true for capitalists, and Socialism inquiring only what is true for laborers, arrive at generalizations too narrow to explain phenomena involving every human being's relation to every other.

The recent literature of economy, to which I have already directed attention before, shows that this view of consumption as the fundamental economic process—the sun of the economic solar system—is "in the air." It is an idea which I have at least done my full share towards formulating and popularizing, and in which I feel very much interested. I believe that it is to economy what the discoveries of Copernicus were to astronomy, and those of Lavoisier to

chemistry. It removes the standpoint to the center, and discloses the force which makes the world go round.

C. L. JAMES.

#### LOOK TO HOME.

A deputation of native chiefs in British West Africa called on the governor the other day to ask him to prohibit the deadly gin traffic. And the governor in a labored argument proved to them that the gin traffic was a "vested interest" in which many of his fellow subjects in England had embarked much wealth. Of course under such circumstances the gin trade must be treated with circumspection even if it did demoralize and ruin thousands of the natives in West Africa. Now that was the answer the chiefs got. They represented barbarism; the English government stood nobly for civilization—*Springfield Republican*.

The simplicity of the *Springfield Republican* is truly touching. The British government certainly deserves the rebuke, but—in the language of a German poet—"Why wander abroad when the beauties are so nigh?" The *Republican* need not to have gone away from home to find a more striking instance of enforced "civilization," or at least of a most desperate attempt at it. The English are forcing the whiskey upon the "ignorant heathen" which is bad enough, which however is after all but a sort of aftermath after the first and most shameful step taken and which the *Springfield Republican's* partner in crime—McKinley—is now taking in the Philippines—the complete subjugation of an inoffensive race. McKinley's Springfield "pal" need not worry; there is ample time for the introduction of the whiskey trade yet: first the cannon, next the Bible and the whiskey. Such is benevolent assimilation.

S. D.

#### PHRENOLOGY KNOCKED OUT.

"Is Phrenology a Science or a Humbug?" was the subject for discussion last Sunday evening at the Free-thought meeting, 1133 Mission St.

J. L. Ohlwine opened the discussion in favor of phrenology. He warned the audience not to mistake bumpology for phrenology and instead of giving a clear exposition of the philosophy and basis of phrenology and proving it to be a science he entered into a lengthy and tiresome illustration of its well-known methods of application: how to tell persons' characters, inclinations, dispositions, etc. etc., by the shape of their skulls and contour of their faces.

Someone in the audience who had evidently grown weary of Ohlwine's method of running considerably over his allotted time, exclaimed that while Ohlwine disclaimed synonymy of bumpology with phrenology, he himself believed in reading charts according to the shape of heads and faces—a distinction without a difference.

Dr. John F. Wetzel who followed Ohlwine said what we want is not beliefs, nor pseudo-science but real science, that is systematized knowledge. Since Gall established his phrenological chart with 45 regions of man's mental faculties, science has proved every one of these to be inexact. He (Dr. Wetzel) then completely annihilated the so-called science of phrenology by the enumeration of a number of experiments and surgical operations changing or decreasing the shape and proportions of the parts of persons' heads and faces indicating—in the phrenologists' opinion at least—their characters, faculties, etc., and yet leaving those persons' characteristics and conduct entirely unaffected.

The old warhorse Kirkwood who made his reappearance upon the battleground after a brief absence, said he had grown tired of all shams; he had lately even dumped the old god whom he had been hugging these many years and he feels a few pounds lighter for it. As to phrenology he cited a case recorded in the *Edinburgh Review* of part of a man's brain having by some accident been blown out of his head with the result of immediate unconsciousness. A tube was inserted into the man's head and he regained consciousness. Singularly enough his brain at once resumed the thread of thought that had been interrupted by the accident, clearly disproving the phrenologists' contention that the shape of the head is indicative of a person's mentality or ideality.

T. R. Simpson said that at different times he had had four different readings by the celebrated Prof. Fowler and not one of those readings had corresponded with the other. It is not the shape of the head or face that makes character, mentality, intellectuality, etc., but the manner of living, the kind, quality and quantity of food and drink, circumstances, environ-



ments, etc. Like all the rest of impositions and shams, phrenology found most of its ready followers among the ignorant and unreasoning who were always charmed by the mysterious. As religion is no good for anyone but preachers who live on the fat of ignorance and superstition, so phrenology is no good to anyone but scheming "professors" who rake the in dollars of their deluded dupes.

Several other speakers took part in the discussion, and, judging by the weight of the arguments produced pro and con the preponderance of evidence seemed to be in favor of adjudging phrenology a humbug rather than a science.

By agreement of the audience the subject for Sunday, November 12, was changed to "Was the Hanging of the Chicago Anarchists in 1887 an Act of Justice?" to be opened by S. Silberger.

The question for discussion next Sunday, Oct. 29, is: "Is Patriotism Really a Noble Sentiment?" to be opened by Mrs. M. F. Drynan. S. D.

### MONEY AN UNNECESSARY EVIL.

Not that I am opposed to free banking, but that I think too much stress is placed upon it by Anarchists, to the neglect of more vital questions, is my excuse for what I say. Let us analyze money and the function it performs.

Society is an organism, a body in more than a metaphysical sense. But in my study of biology I find no organ nor function in an animal corresponding to money, nor any function in an animal corresponding to the function of money in society. Money is metaphorically and erroneously termed the blood of society. If it were the blood, it would be the life of it, and the importance of its quantity and quality as attributed to it by Anarchists would be justified. But the simile ends at circulation. Blood carries with it through the arteries substantial nutriment which is deposited to build up tissue. Money does not carry through the arteries of society the rivers, lakes, railroads and highways, or any wealth to build up the body politic. I have concluded that money is a parasite, superfluous like a mistletoe on a tree, or like the *ascaries lumbricoides* of children, not necessarily harmful nor absolutely needful.

The race is in the age of growth, or worm-age, from which it is merging into manhood—to Anarchy. Money, at most, is an instrument invented, or discovered, by which to facilitate barter of one valuable thing for another. Exchange of commodities could take place without money. Money is more essential through its function than through its substance. It is a convenient pocket-ledger with everybody's name on the debit side. The person who holds it can command the services of anyone else. It is also a receipt for services rendered society by the holders. It represents wealth, it is not wealth itself. If I have a twenty dollar gold piece, it is commonly supposed to be wealth itself, or money, a representative of wealth. But it cannot be both. While it is money, the wealth or commodity value of it is in abeyance. If I utilize the gold for a spoon or a watchcase, I lose my money. The value and the representative value do not coexist. If the gold in it was mined 50 years ago, and cost \$20 worth of labor to mine it, the utility of the gold has been lost—the utility of which we may call interest at five per cent which would amount to \$70 now, which illustrates the puerility of using so expensive a material upon which to impress our money tokens.

The exchange of wealth (the products of labor) is secondary and insignificant in importance to the freedom to produce wealth. But many Anarchists seem to attach an importance to free banking that makes it a primary consideration with them. Free land, in my estimation of infinitely more importance, which in our progress towards Anarchy may be obtained through a single tax on land values, or more definitely speaking, taking the annual or economic value of land in lieu of a tax. (I am opposed to our present Socialistic taxation of wealth.)

Many seem to regard money as an end—as wealth itself rather than a mere auxiliary to the end, the acquisition of wealth. If money were wealth, the more we had the better. But if a mere tool, no more is needed than to perform the function of exchange.

My observation teaches me that J. S. Mill was right when he said in substance, "If the volume of money were doubled, the price of everything having exchangeable value would be doubled, and vice versa, if the volume of money were contracted to one half its present volume, the price of everything would fall to one half its present price." It must follow then, that if free

banking would make money more plentiful, it would take more to do the business, and if one borrowed money, a representative of wealth or capital, by which to command capital to do business, he would have to borrow more of it, in proportion to the increase in the volume of currency. If free banking made money six times as plentiful as at present, and the quantity would lower interest, since the ruling rate is now six per cent, it would drop to one per cent. What difference would it make to the borrower whether he borrowed \$1,000 at six per cent or \$6,000 at one per cent? In reality, one does not borrow money for its own sake, but he borrows capital—that for which money stands. He does not want nor need money *per se*, but the thing he can exchange money for.

Maybe I don't understand the beauties of free banking, but it seems to me that its advocates act and argue from the same principle that the politicians do when they compare wages in this and other countries by comparing the nominal money wages received and ignore the real wages, the amount of others' products the laborer gets for his productivity. My sons went to California in 1885 and got \$2 per day wages and worked harder, and produced more than they did here for \$1 per day, and paid double for everything they bought and made a bare living—no more than they could make here.

What difference does it make to a laborer or any one else, how much or how little money there is, so the volume is stable? It is the contraction of the volume of money that hurts a poor man who contracted a debt in cheap money when he has to pay it in dear money, more than the kind of money in use. If I labor a day for \$1 and can exchange it for all another laborer produces in a day at the same wages, what difference does it make who issues the money or of what it is made? Because the government loans money to the national bankers for one per cent, does not argue that free banking would bring interest down to one per cent. What we really do when we borrow money, is to borrow what it represents—capital. Interest on capital exists like rents, no matter who collects it or who pays it. They are both natural and persistent as gravitation, and rents increase as gravitation increases as centers of population or centers of matter are approached. Rents exist and the owner of the land gets it, even if he lives on it and uses it himself. Interest on capital exists, and the owner of the capital gets it, even if the user of the capital uses it himself.

I am an Anarchist, but I can't see how even a free society can change the natural laws of gravitation, interest and rents. I believe in free banking, if for no other reason than that it is free. Next to free banking, I like the labor exchange checks. Next to them, if we must have a government, I should like for it to issue the money to all without the intermediary bank corporations. And first of all as a long step towards freedom I would abolish all taxes on wealth, which discourage its production, and take the economic rent or annual value of land, which would not diminish its quantity, but make it more plentiful or accessible to all who desired to use it, and distribute the collected rent among the people who produced it if not used for governmental purposes. In a short time after once tried, no one would or could consistently refuse to pay voluntarily his economic rent because of the absolute justness of it. At present people revolt against having a part of what they have produced taken arbitrarily from them. Taxation of property discourages production. It makes products scarce; it makes all things higher priced: the laborer pays a double tax—one to the landlord and one on what he consumes. By taking the economic rent, he would pay but one on land value, and that less than he now pays to the landlord; then it would be paying it partly to himself.

It makes me tired to see Anarchists land free banking and fight what they seem to know so little about—the Single Tax. J. C. BARNES.

\* Our friend is evidently badly mixed on that point. If he is an Anarchist he does not only not "believe" in rent and interest, but he should know that rent and interest are the effects of land and money and the cardinal points of attack of Anarchists; if, on the other hand, he does "believe" in rent and interest, he is not an Anarchist but an Archist. Gravitation is a natural law and rent and interest are the creations of human beings—robbery. S. D.

### Literature.

ELEMENTARY PRINCIPLES OF ECONOMICS, Being an Exposition of the Fundamentals Principles of the Science of Political Economy, by Chas. H. Chase; Chas. H. Kerr & Co. pp. 398. Cloth \$1.25.

Political Economy, so-called, is rated as the "dismal science;" and no person, after reading this book, will wonder that it is called dismal. The author ambitiously sets out to formulate a science, and yet, so far as a reasonably careful examination shows, not one new ray of light is thrown upon this most dismal of all subjects. No person is justified in foisting upon the world a new book unless it contains some new truth or a better statement of an old one. But this seems to contain neither the one nor the other. One searches in vain for anything to redeem it from utter worthlessness. Instead of clearing up the subject, the author has loaded it with arbitrary and unnecessary classifications; and then, as if the English language was too poor to express his paucity of ideas, he invents new words and phrases to increase the obscurity. What sense is there in speaking of monopolies and evidences of debt as "ops potentia," and things fitted for human use as "ops de facto"? Again, does it make anything plainer by speaking of capital as "crescive wealth," and things held for consumption as "fructuative wealth"? What does the common man care for such distinctions as "tellurian capital," "potential capital" and "credential capital"?

As an instance of the crudity of the work it is only necessary to refer to the author's treatment of value. In common with many other economic writers, he fails to distinguish between value and price. Value has reference to the utility of a thing, its usefulness, whereas its price is what it sells for in the market. True, its price depends partly upon its value, that is, its utility; but the relation of supply to demand greatly modifies its price. Air has a great value as a means of preserving life; but as long as the supply is unrestricted, it has no price. Let it become monopolized, and, while its value would be no greater, it would command a price corresponding to the disparity between the supply and the demand.

The book is intended as a text book in schools and colleges; and, inasmuch as the teaching in economics, in every government school and endowed college or university, intentionally or otherwise, is to confuse the student and obscure the subject, the book is splendidly adapted to the purpose. It would be safe to guarantee that any student trained in economics according to its method would be harmless to things as they are for the rest of his days. As a means of inducing intellectual sleep the book can be highly commended.

W. H. VAN ORNUM.

### For Chicago.

A memorial meeting of the 11th anniversary of the judicial murder of Albert R. Parsons, Louis Lingg, George Engel, Adolph Fischer and August Spies will be held on Saturday, November 11, 1899, 8 p. m. sharp, at the West 12th St. Turner Hall, bet. Halsted and Union Sts. Speakers—in English: Voltairine de Cleyre; in German: Carl Nold. Admission free.

VOLTAIRINE DE CLEYRE will deliver the following lectures:

Sunday, November 12, 2 p. m. For the Social Science Club of Chicago, Hall 913, Masonic Temple, cor. State & Randolph Sts. Subject, "Expansion to Bursting."

Monday, November 13, 8 p. m. For the Hull House, cor. Halsted & Polk Sts. Subject, "The Poetry of Reform."

Tuesday, November 14, 8 p. m. For the Chicago Commons, 140 North Union St., two doors East of Milwaukee Ave. Subject, "The Evils of Impersonal Rule."

Friday, November 17, 8 p. m. For the Single Tax Club, Handel Hall, 40 East Randolph St. Subject, "A Comparison of the English and American Radical Movements."

JAMES F. MORTON, JR. will pay a visit to Chicago where he will remain from November 30 till December 28. All those desiring him to lecture for them in Chicago and vicinity during his stay, will please communicate with C. Pfuetzner, 467 Wabash Ave., Chicago.

### For St. Louis, Mo.

The 11th anniversary of the legal murder of the Chicago labor martyrs, will be held at Druids Hall, Ninth & Market Sts., Saturday, November 18. English oration by Voltairine de Cleyre, and German by John Most. Admission, 10 cents. All friends of labor are cordially invited.

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

### UNLIMITED MAJORITY RULE.

Do you believe in unlimited majority rule? If you do, remember what it means. It means that three men have all rights and two men have no rights. It means that the three men are made all powerful, as if they were little gods, over the two men. It means that the three men are lifted up into something greater than men, and the two are degraded into something less than men. It means that the nation is split up into two or more factions, always at bitter war with each other—the majority who own, and the minority who are owned. But all such ideas of subjection and supremacy are brutal, stupid and unreasonable; they are ideas that have come down to us, with only a slight change of form, from the dark ages when men knelt to popes and emperors. We bid you accept a manlier and worthier belief. Believe in men and women as self owners, "self rulers." Desire to have no power yourselves over the lives and property of others; and allow nobody—whether majority or minority—to have power over your lives and your property.

When then may men reasonably make use of a majority vote? They may reasonably do so when they all freely agree to accept a majority decision, as in a club or joint stock company; or perhaps when they truly and as a matter of right own some property in common, and can find no other way of settlement; or in the few cases when it is right (as in the prevention of force) to employ force—for you must remember that majority rule, unless accepted by everybody concerned, is force, and nothing but force. Except by disregarding what is morally true and just men cannot employ majority rule to force their own opinions and interests on each other; to take property from each other; to compel others to contribute to certain objects of which they do not approve, or to advance any cause or undertaking, however good in itself. Majority rule is not founded—any more than emperors' rule—on reason or justice. There is no reason or justice in making two men subject to three men. The opinions of two men are just as sacred for them as the opinions and interests of three men are for them. Nobody has the moral right to seek his own advantage by force. That is the one unalterable, inviolable condition of a society. Whether we are many, or whether we are few, we must learn only to use the weapons of reason, discussion and persuasion.—*Free Life*, London.

### GOVERNMENTAL BUDS.

Some of the glorious (?) privileges of government under which we live are very beautifully illustrated on board the transport Hancock now undergoing repairs at the Union Iron Works. She has been here over two months and has about eighty Chinamen on board, who are not naturalized citizens and are not allowed to set foot on shore. A custom house officer has been there all the while until about two weeks ago and kept the Chinamen cooped up aboard the ship. About two weeks ago the vigilance of the custom house officials was relaxed, and the officer was taken off the Hancock.

The Chinamen took advantage of that fact and forty or fifty of them have been running ashore and enjoying themselves

in the city for about a week, but the custom house officials found it out and sent an officer to the Hancock again to keep the Chinamen imprisoned on the ship.

This is a problem for governmentals to consider. Here are a lot of Chinamen living under the protection (?) of the stars and stripes in the employ of the government and getting paid by the government, but the same government won't allow them to go on shore, keeping them cooped up like convicts in their floating prison. There is about \$8,000 all told among these Chinamen and they are not allowed on shore in the country where they make their money to spend it or even to buy clothing and necessary articles of wearing apparel. Such is government at the close of the 19th century, and yet we are told that our flag is the emblem of freedom and liberty.

ON THE LOOK-OUT.

### FROM CANADA.

Comrades,—I enclose M. O. for 75 cents for which send me one copy each of "The Chicago Martyrs" and "Moribund Society and Anarchy," and 25 cents for propaganda.

There is very little apparent activity here among the workers, social discontent being very little in evidence; and Trades Unions, the few there are here, are lethargic if not in a sound sleep. Political action, municipal or national, has fortunately lost its old charm. An occasional strike, however, which, by the way, the "bosses" find more difficult to settle without making more concessions than formerly, is one good sign of growth of individual consciousness in the minds of the workers.

The S. L. P. is dead here in spite of the efforts to keep it alive, and the DeLeon split added only "one more kick to a dead dog."

*Free Society* helps the good work of spreading liberal ideas and is always welcomed by those I give it to.

The little propaganda I may do is more by personal conduct and expression of opinion among my shopmates and others I come in contact with, and though I will not shirk public occasions when the moment presents itself, such occasions are very few. T. J. GRIFFITHS.

Montreal, Canada.

### The Letter-Box.

V. E. S. Alcott, Colo.—Thanks for contributions and encouraging words. Your article "Morals" cannot be published at present on account of its length.

W. G. C. Pittsburg, Pa.—We have no bound editions of *Free Society*, but Vol. III of *The Firebrand* (36 numbers), and Vol. I, II and III of *Free Society* can be had for \$1 each unbound. Sample copies have been sent to the names you sent. Thanks.

N. C. M., Wichita, Kans.—A bundle of papers has been mailed to the "seeker of light." Would be pleased to receive some articles from your pen.

J. Meek, 174 Mercer St., Jersey City, N. J.—We gladly state here that you are anxious to hear from the liberals of all beliefs of your city and suburbs who would like to join hands with you in starting a club of discussing the social question. We hope our readers in your vicinity will assist you in your efforts.

### TRAITS OF A POLITICIAN.

An old Dutchman had a son of whom he was very proud, and he adopted the following novel method by which to test the bent of the lad's mind. He slipped into the little fellow's room one morning, and placed on his table a bible, a bottle of whisky, and a sovereign. "Now," said

he to himself, "ven dot boy comes in if he takes dot sovereign he's goin' to be a beensin man; if he takes dot bible he'll be a breacher; if he takes dot whisky he's no goot—he's goin' to be a drunk-art." And he hid behind the door to see which his son would choose. Then in came the boy. He ran up to the table, picked up the sovereign and put it in his pocket; he picked up the bible and put it under his arm; then he snatched up the bottle of whisky, took two or three drinks and went out smacking his lips. The old Dutchman poked his head out from behind the door and exclaimed, "Mind gootness—he vos goin' to be a bolitician."

### RECEIPTS.

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Week ending October 21.

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