

# FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitute Liberty, that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

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SAN FRANCISCO, CAL., SUNDAY, DECEMBER 11, 1898.

WHOLE NO. 193.

## PUBLIC SCHOOLS.

O Lord, from thy exalted perch,  
Inform us by what rule  
The state—a devil in the church—  
Becomes a saint in school?

—Whittier.

## THE GENERAL STRIKE IN NOWHERE.

(This article appeared in a Hollandish paper, "De Frij Socialist" (The Free Socialist) just when the coronation of the Queen took place in Amsterdam.)

Once upon a time, away back in the past and in a country that lay hidden from the rest of the busy world, great preparations for a splendid celebration were made because a young girl, gorgeously arrayed in silks and jewels, was to be crowned queen of this country. To add splendor to and increase the importance of this memorable event all the great dignitaries of the realm were commanded to assemble in high state at the capital where the coronation was to take place, so that the many sightseers who had come from all the four parts of the world might be impressed with the greatness and riches of the country and spread its renown in their far away homes.

Then the workers of this country took secret council and said: This is all very fine and nice, but at this time we, too, ought to reap our harvest and likewise give the great lords and their dames a lesson which would impress upon them the fact that it is the workers who accomplish everything and that without our aid nothing can be done.

What they did to effect this was all secretly arranged, so that the masters could not take counter measures and frustrate their plans. The workers had learned at least that to herald their intention and boast of it generally brought defeat.

On a Monday the queen with her retinue was to leave her country palace for the capital. And everything was ready. The coaches drove up to the grand portal; but while the drivers and mounted escorts were awaiting the appearance of the queen they left their seats and dismounted from their horses, saying to the officers in charge "We won't drive nor ride to the station unless we receive a rise in our wages. Our pay is so small that we are compelled to live in hovels and our families suffer the cruel pangs of poverty, while we clothed in this splendid uniform appear well off and as not knowing what want and suffering is."

This news quickly reached the Grand Master of Ceremonies, the Chief Equerry and the other dignitaries. Then there was surprise, consternation and confusion. What would the queen say if she heard this! And what would be the fate of the dignitaries? Such a calamity certainly must be averted, and after a hurried consultation the strikers were informed that their demands were granted. But their leader then spoke and said: "This is all very fine, but with promises we are not satisfied, we have been too often cheated. What we now want is pay in advance." And this too was granted. The danger was now passed and the magnificent pageant could start without the queen having noticed that anything was wrong.

To the station it moved, accompanied by the plaudits of admiring strangers. The train, gay with flags and bunting, stood ready to pull out. But here too at the last moment consternation reigned among the officials, for the engineer and fireman declared that unless they received a high rise in their wages the engine would not start up. In vain the Minister of Railroads argued and in vain tried the expedient of reserve men—they too refused, saying they would not go back on their comrades.

What was to be done? Good council was scarce, any moment the coaches could drive up, and the idea to have to tell the queen that there was no train ready was preposterous.

Under stress of such circumstances the demands were conceded to and the railroad directors signed an agreement to pay heavy damages should their manager charge the engineer and fireman.

Once more the danger was past.

In the meantime like troubles had started in the capital. The journeymen bakers had the previous night asked their bosses an increase in wages and a decrease in working hours. Unanimously the journeymen had decided to stop work unless their request was granted. The bosses were at their wits' ends. Large contracts for delivery of bread, coupled with high fines for non-fulfillment, had been signed. Nowhere could help be procured at this late hour, as everywhere the workers took like steps. The journeymen emphasized their demands by stating: "You masters want to make money at this occasion by working us harder than before, but we are not foolish enough to allow you to make all the profits and us to have all the work. Besides, now is a good time to follow your example and take advantage of favorable conditions. No concession, no work."

The bosses were compelled to give in.

While this peaceful and effective strike was being fought and won in the bakeries, the hack and cardrivers made their demands. "Listen," they said to the hack owners and streetcar directors, "you have decided to double fares, and for that matter you are right in seizing a favorable chance to make money, but we want our share and if we do not get a rise in wages we will not drive."

Great was the consternation among the hack owners and the streetcar directors! What steps should be taken to prevent a stoppage of travel at such a time as this? But there was nothing else to be done except granting to their employees their demands, for well had time been chosen to force this increase.

In the gas factories there also was a lively time: the workers made their demands and threatened to leave the city in darkness if they were not granted. Now can one imagine a city celebrating a coronation in darkness! That certainly would not do. Other workers were not to be got, the strikers having guarded themselves against scabs. Quickly the demands here too were granted. Compliance was a virtue forced by necessity.

And worse was still in store for the masters and officials. Listen and wonder! The police patrolmen had unanimously refused to keep order in the streets unless their pay was also raised. The inspectors brought this alarming news the chief of police and the police commissioners. They stormed, they raved, they disarranged their pretty uniforms and swore as only such high dignitaries can swear. A chief of police without a police force and the queen holding triumphant entry into her capital! Thunder and lightning and

But the misanthropic patrolmen for once refused to be scared by the wrath of their chief, and that method failing nothing was left but to grant the increase.

Quickly this got abroad, the good news travelling with the speed of lightning to all places where workers were wearily drudging for a pittance. Encouraged by this success of their comrades, all toilers made demands for better conditions—and gained them. For once the proletarians felt their power; for once they realized that all they needed to see justice done to them was unity of purpose and action at the right moment. The workers realized that they produced all and that the dignitaries in spite of all their assumed greatness were helpless without them.

## ODDS AND ENDS.

There has been no progress except in the individual. The race never progresses as a race. Among a nation, one individual stronger than the rest feels the prompting of freedom and makes the attempt to gain that freedom. The attempt may end in death, but it has accomplished some good; for another seeing that attempt is encouraged to make an effort and he being stronger, or circumstances being more favorable to him, is successful; his example may be followed by others and so step by step the coveted goal is reached and yet it is done by individual effort.

It may be a group of individuals, but by close observation you will find that one individual makes the greatest effort and bears most of the responsibility. While to some it is natural to take the lead, it is just as natural for others to follow, each taking the line of least resistance.

Just now the government is taking the line of least resistance "until after election." Report of rough riders sufferings in Cuba is pigeon holed until after election. Why? Well, it would be quite embarrassing for Roosevelt to "stump the state," as he is now doing, if he were not "in" with the administration—the Alger part of it at least, and so the report is suppressed. Compare the reports given before to investigating committee and their method of suppression with the trial of Zola and note the similarity. As soon as any damaging testimony is given, they find some excuse for stopping right there, and not investigating any further.

And so Surgeon Tabor is "dismissed!" You know what he did. When a suffering soldier already helpless begged to be sent to the hospital, Tabor brutally rebuffed him, shortly after the soldier was found dead, and for this act of inhumanity Tabor is "dismissed!"

Some time, perhaps, the United States will be as France is today, i.e., in an upheaval over the attempted revision of the Dreyfus case. The people are aroused and their actions call to mind the days of the Commune. The French are so mercurial that they are as easily aroused to joy as to hate. Yesterday frantic for Dreyfus' banishment, today wild for his acquittal. The people of the United States are not so easily "switched off" and once let them become conscious of their wrongs, let them understand the cause of the wrong and know that the power of redress is in their own hands, then look out.

This question of freedom is a very complex one with the negroes and whites pitted against each other in the south. The Indians demanding their rights it bids fair to become a race war. The oppressed against the oppressor. What will be the outcome of all this? Let us hope that from all this seething ferment good will come. And yet with all this trouble the government is hunting more and will get it, too, when the Philippines, Cuba and Porto Rico are annexed.

I see that the Peacock miners have been starved into submission; though well organized and though they have made a hard fight they have given up and signed an agreement to make no complaint except through the boss and to never again join a Union. The approaching winter, the refusal of the company's stores to trust them compelled them to yield. They work for \$1.85 a hundred, that being 15 cents less than they received before the strike, and so ends an eight month's fight. Failure for the employee, victory for the employer.

As a result of the experiments "in the interests of science" by the legalized butchers several lives have been sacrificed in Vienna and the United States is seriously menaced with the bubonic plague. It reminds one of the ancient Israelish king who had a disease of the feet and "sought not the Lord, but the physicians" and note the result "And Asa slept with his fathers." Not very much progress in all these years, you see. Old Mother Nature is the best M. D. Hartsburg, Tenn. NELLIE M. JERARD.

\* These notes have been crowded out for several weeks. A. L.

By the way, I have just read an outline of Bismarck's will. The estate is valued at 20,000,000. It was sworn to by Bismarck in life at 3,000,000. And from the way he brought on the Russian war, that swearing is quite Bismarck Independent.

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**Anarchy.**—A social theory which regards the union of order with the absence of all direct government of men by man as the political ideal; absolute individual liberty.—Century Dictionary.

### NOTE AND COMMENT.

The financial report of 1897 of the United Mine Workers' Union of Pittsburg is an interesting item and says more against the labor fakirs than the arguments of the Anarchists and Socialists combined. Here it is condensed:

Per capita tax and levy	\$2,000.00
Income from other sources in 1897 (public donations for the strikers)	20,908.78
Spent for camps	9,534.34
Office expenses and salaries	13,040.27
Balance on hand	\$534.17

Thus we see by the fakirs' own statement that \$13,040.27 was absorbed by the fakirs and only \$9,534.34 went to support the hungry men. No wonder the labor leaders clamor for "a strong organization."

If a note like the following, taken from the Clarion of London, should appear in an American Socialist paper, the editor would be considered a criminal by Mr. De Leon:

Kropotkin, the well-known Anarchist philosopher, contributes to the "Humanite Nouvelle" a learned essay on "Mutual Aid in Medieval Society." His purpose is to show how artisans in the middle ages managed to do without either State protection or government intervention of any kind, and succeeded, nevertheless, in uniting and organizing in the first place to insure their own existences, and in the second to withstand feudal oppression then beginning to spread. Kropotkin also points out that by means of association latent aptitudes were brought to light which would otherwise have remained unused by the community, whereas, on the contrary, art in nearly all its branches has seldom in any other age prospered as well as in medieval time. Kropotkin's essay is instructive reading.

The New York metropolis is planning a new zoological garden in Bronx Park. "The monkeys will have a \$40,000 house; the bears will have eight pits 70 feet deep and extending more than the length of a city block, and also a great swimming pool for the polaris; the sealions will have a lake half as large as City Hall Park, with a beautiful island and cliffs, with fountains playing about its surface and colored electric lights beneath the surface of the water. Then there will be a reptile house, tropical scenery and foliage for alligators, great flying cages for birds, warming and cooling apparatus to make the seasons comfortable," and the public is assured that "life will be one long, glad holiday to the animals in the Bronx Park Zoo." In short, the animals will be well housed and well-fed and the men and women who create all the luxury and beautiful scenery for the rich to enjoy can starve and suffer in the midst of plenty. When will the laborers awaken and annihilate those who keep them in subjection?

There is hope and consolation, however. Gompers has visited the White House and both "presidents" agreed that something ought to be done for American labor. But I apprehend these "gentlemen" are forgetful and that the workmen will be compelled to help themselves by abolishing these officers and expropriating land and machinery.

### ANARCHISM, THE TRUE PHILOSOPHY.

Nineteen centuries of Christianity has resulted in crushing the good and developing the worst features and desires in humanity, so that now the chief aim and motive of life is to obtain money. The Church and State have decreed that it shall not be possible to live in civilized society (deceptive term, without money, this being made the prime necessity of life; and, to add to the iniquity, the money is made of the metals most difficult to obtain. The first command that Church and State—whose hearts are stone, write with iron—*is, Laborers shall in the sweat of their face obtain gold or silver before they shall be second is, We, Church Dignitaries*

and State Officials, will thus be able to live on the sweat of others.

Therefore the Churches uphold the metal standard of values instead of exposing the wickedness of the scheme whose sole purpose is to rob Labor; this and nothing else causes the poverty and misery of those who produce all wealth. Parsons know that this unnatural standard enables them to live in luxury, while they produce nothing but superstition, professing to instruct the people as to the future state; whereas the concentrated knowledge of all the priests in the world does not exceed that of an idiot with regard to his next evolutionary existence.

No system more degrading can be imagined than one in which an honest man—said to be the noblest work of one of the gods—*anxious to do even more than his share of the work of the world, if without money, is an outcast; but a man so dishonest that he never did, or ever will do, anything that benefits humanity, if he has millions, is courted, lauded, worshipped as a god, but so it is—what a standard! Money is now also the standard of happiness, encouraging hopes that are never fulfilled. This is illustrated daily by those who possess millions craving for billions; but the four million tramps without a dollar are prevented by the same cause from enjoying the reasonable amount of happiness that every man, woman and child is entitled to in a country of such vast natural wealth as America.*

The only true value is use; delightfully simple, a beautiful corollary to, "the truth shall make you free." This was the mission of Zoroaster 1000 B. C.; Confucius (551 B. C.); Buddha (463 B. C.) and Christ, and is the mission of the Anarchists.

The parasitical, hypocritical, concealed guides to the far away and unknown heavens, "who devour widow's houses and for pretence make long prayers," have made the word Christian a synonym for bigotry, fraud and greed. The natural honesty of the large majority of the toilers has compelled them to abandon all churches, and as the number of such increases, so the hope for freedom increases. A man who is fooled by the ballot-trick, or who allows himself to be guided by a priest cannot be free.

Churchism, or up-to-date christianity, is to all intents and purposes commercialism. Parson, choir, deacons, sexton and congregation uphold rent, interest and profit; the best lessons in their text book, such as, "the land shall not be sold" and "money is the root of all evil," are ignored. It is childish to say *is is the love of money that is the root of all evil, for self-preservation is the first law of nature, and Church and State have made money a necessity of life.* Those who say Uncle Samuel has plenty of land which anyone can have for the taking up, know that the would-be user must have money to enable him to hunt for vacant government land, and then have more with which to pay the land office fees, and still more to buy tools, seeds, stock, etc. The present society cancer can only be removed by Anarchy. Sacerdotalism is played out—freedom cannot exist under it. Now for true freedom—Anarchy and the millennium. The world is tired of empty forms and ceremonies, also of fables too absurd for children to believe; even the threat, "swallow them whole or be damned," does not now render them digestible.

Hooley, the promoter and god of the English nobles—who sold themselves to him for a few thousand dollars—presented a gold communion service to St. Paul's cathedral. It is said that the first time the body and blood of Christ (a smile is permissible here) were served in these vessels, which cost the flesh and blood of Labor, the choir sang:

Hooley! Hooley! Hooley!!!

Lord God Almighty—

The archbishop of Canterbury and his satrap the bishop of London knew that robbed Labor was the price of this gift; all ecclesiastics must know that living on the life-blood of others would be termed cannibalism among savages, and forsooth they profess the greatest refinement of manners.

Anarchy is true Christianity as taught by the man who said "and ye shall know the truth and the truth shall make you free." Anarchists object to rent, interest and profit, and hope once more to attain the ideal life of "having all things in common," like the believers in Jerusalem. The term Anarchist does not now frighten thoughtful seekers after better conditions, it is however most appalling to those on the side of anti christ.

What a lesson can be drawn from the unknown and doubtless incredible wealth buried in the vatican,

really valueless, being out of use, its accumulation has been at the expense of the life-blood of millions raked in by means of superstitions taught the ignorant by priest-craft. St. Peters, St. Pauls and all other Churches are monuments of robbed Labor. Money was the device by which Labor was cajoled out of his products.

KINGHORN-JONES.

### A LIST OF SUGGESTIONS.

The French revolution began the demolition of a tyrannical framework of law. Let Americans continue the work of demolition and be more thorough about it. Anarchy is a good thing so push it along. It is nearly time to be springing some new sensation on a slumbering world. Either in form of great deeds or lively words. It takes a little of both to keep the ball a-rolling. The ostracised papers of this country ought to follow the pace set by the English papers and make the sparks fly. They have a limited circulation anyway and that only amongst the fervid followers. Fresh interest might be awakened in the subject if they were not so extremely mild and luckewarm in their utterances. None but the million a day papers dare to speak rampantly. Americans are perforce and preeminently a nation of lawbreakers. Against thrones and dynasties they have always been the enfant terrible. But the rise of a class of millionaires has developed a truckling spirit. Our country now furnishes some of the finest and richest Bucking-Ham machines on record. May their tribe increase as his Highness goes on.

Luigi Luccheni, the exterminator of one of the flowers of the royal family, the queen of Austria, states the plan of procedure very aptly when he writes thusly, "Above all it is the great who must be struck. Not only sovereigns and their ministers will be reached by the comrades, but all who make men miserable on earth." He says he committed the deed in order that such crimes, following one upon the other, might cause all who impoverish the populace to tremble and shiver in their shoes.

How shall we plant our ideas? Those most greatly to be benefited by the dissemination of Anarchistic ideas are too poor to obtain our literature—too busy to read or study what is even given to them. A fortunate thing it is for the cause of liberty that human nature is such an unaccountable thing that the germs of revolutionary ideas are nearly always originated in the minds of the well-to-do class. Somewhat paradoxical, perhaps, but nevertheless true as is shown in a multitude of cases at home and abroad.

There will always be men enough to support the government, never fear. Men and women enough to support the church, never fear, as well as warlike measures. But those of us who disbelieve these things should not hesitate to throw a wet blanket over the whole business. We should dam them up and dam them down.

As to strikes, do not give up your faith in a well-planned strike. Strike when the iron is hot and where it will do the most good and be felt the sharpest. Hannaism and Algerism ought to be proof enough to impecunious Republicans who have seen better days, that our United States government is nearly as rotten as some of the European dynasties.

It is all by suggestion that people are under the influence of the present regime. It must be suggested that they make a grand change. No wonder the law-breakers endeavor to stifle Anarchistic methods of interpreting the laws of right and wrong. Let us ponder the question deeply, what can we suggest that will cause the multitude to revise their old time servility and resort to some Yankee trick. For instance, a lightning eradicator of government of man by man. Anarchy and Christianity ought to join forces but instead of that they do the split in a very undignified manner. Even were it possible good people have little reason for desiring to stamp out Anarchy. It is the only true antidote for wickedness, which may be a piece of news to those who have always associated Anarchy with bomb-shells and dynamite. However deplorable the ugly fanatical spirit may be, it is a mighty good lever to move things by. It furnishes leaders with the comforting assurance of a strong and tenacious backing. Holy ghosts, holy water, and other holy flim-flams are very handy tools for the clergy to ply their vocation with. Mothers, you should teach your infants de l'Anarchy instead of de le dieu, and then you may have the unquestioned liberty to wear bloomers if you choose or go to the polls and cast your little ballot in the slot.

The percentage of women in private jails is very large. Many of them are married and their darling hubbies serve as jailors for them. George can have a change of dishes whenever he wishes, but Gertrude must not get her skirts dirty by taking mixed drinks on the Q. Q. T. Christians are a dishonest people for the following reasons: They will permit no public discussion or debate with unbelievers. There is a science full of glaring absurdities, but believe you must without any ifs or ands. Their system is so contrary to human nature and human reason that nothing but the strong arm of the law enables them to sustain and perpetuate their paganistic delusion. Why do Anarchists object to oligarchies or any other old garchies? They object by the rule of general principles. Same as the infidels scoff at theology. Not but there may be some good features about them but the trouble is they are so insignificant that they are lost sight of while considering items of more vital importance. Christianity is responsible for much wickedness, and hypocrisy in particular. Liquor drinking is denounced as something heinous and straightway the apparently decent church member drinks his toddy on the sly—the sly dog. Sexual intercourse without a license is strictly against the law. So the Sunday-school teacher with a few qualms of conscience resorts to the whorehouse to gratify his or her appetite for incarnation pinks, missing links, etc.

The low-born gentleman who a short time ago stuck a sharp instrument into the soft and tender flesh of a high-born lady, expresses himself as follows: "The fact that I murdered the empress should cause no surprise, for I am an Anarchist. You ought to know what that means, because some of our brothers were murdered in Chicago. I am the Messiah of all sufferers of those who have not, who eat not, and drink not. It is emphatic and unmistakable. The social conditions have made us what we are, and society may try to remedy our ills when we have killed off some of its pampered favorites. Anyone similarly prominent or conspicuous would have answered just as well as the empress. Fate put her in my way. I heard she was here and seized the opportunity to strike a blow that would be heard around the world."

The powers of Europe have united to crush out Anarchism. The Anarchists answer by spreading broadcast a manifesto signed by a revolutionary committee. The police arrested an Italian who was distributing the manifesto. The prisoner who had just arrived from Switzerland shouted, when he was seized, "Long live Anarchy! Death to the king!" Some of the people in the crowd present at the time of the arrest interfered with the police, who made the capture, and before the reckless propagator was placed in durance several persons got almost as badly handled as the lamented empress in the melee and scuffle that followed.

The consecrated body of the defunct queen has been duly blessed and sprinkled with some holy water so that St. Peter will bid her welcome with outstretched arms through the pearly gates of heaven. Peace to her ashes and the ashes of other kings and queens who may accidentally meet with the same sanguineous fate. Let those who have access to the printing press put them to work more effectively. Printed words will accomplish a great deal towards what the aristocracy most dread. Guess what that is?

There are two classes for the editor to interest. Those who are up in the sciences and those who are not. Executors as well as directors are quite useful in a no garchy as in a garchy.

W. S. ALLEN.

### AN OPEN LETTER TO THE EDITOR OF FREE SOCIETY.

There are certain parts in Free Society which blister my eyes when reading them. There are the parts devoted to the everlasting debates that are gracing the pages of the journal at the head of which you stand. I am fully aware of the fact that in the early days of each and every movement there are points which are not clear even to the persons who assume to have grasped the theories on which rest the principles that have become the watchword of that movement and as the active promulgators of which (principles) said persons consider themselves. And further, that owing to the lack of a literature rich enough to impart information on all possible disputable points the airing of certain subjects becomes now and then a necessity, hence follows discussion.

It may also be asserted with some semblance of truth that as long as the movement will remain a real thing such subjects are bound to rise as an un-

avoidable concomitant and true sign of the development of that movement. I know that, too. It is not discussion I want to see eliminated from the columns of Free Society. What fills me often with sorrow is the trivial character of the subjects that are taken up as fit for debate and the manner in which the latter is carried on.

As an illustration of the former take for instance the Byington-Loveridge discussions concerning Talmudic lore and matters purely theological, in the columns of Free Society's predecessor—The Firebrand—and, as coming under the second head, the Addis-Morris-Isaak, and of late the Morris-James debates. On me the impression has been made that the major portion of these debates constitutes what we call in common parlance "idle talk" colored with what is termed "sophistry," against the resource to which the unassuming suicide of Central Park, New York City, Arthur Bloch, so rightfully remonstrated. All this is due to the fact of some debaters having but half-digested the new theories. And against the result of this later evil even an enormous literature on the subject could not guard us. Our thinking apparatus is so wonderfully constructed that into the heads of certain of us a given idea wouldn't enter, do what we will, and with certain others—as our ripe and experienced comrade, Elisee Reclus, is reputed by a reviewer of Dr. Zenker's book on "Anarchism" to have responded to the latter, when asked for his advice as to what method to employ in conducting his (Zenker's) work,—the rule obtains: "We see in a thing what we love to see."

This is true not only of persons who, like Zenker, are not Anarchists but merely impartial, honest students and opponents of our theories, but even of men who consider themselves Anarchists. Take for example our friend C. L. James. Despite the author's of "Anarchist Morality" clear and plain language, so plain and convincing, indeed, that a normal thinking lad of 15-16 summers would experience no difficulty in trying to understand him and finally succeed in the attempt, in spite of all this our bookish, but somewhat metaphysical and still basking in the sun of altruism, Comrade James, cannot grasp Kropotkin's grouping of facts based on data gathered from natural history and the logical deductions made by him in favor of the theory of Egoism, or selfishness as the motive of all actions of man as opposed to those of theologians and altruists. In his article "Our Brand-New Philosophy" in Free Society, No. 45, Comrade James says: "I am quite unable to see that the philosophy of Egoism, or seeking happiness, does any such thing. It is trying to hang on behind Anarchism only because it is a Weary Willie and Anarchism a decidedly fast coach." A very witty and really mirth-provoking sentence this! But did Comrade James ever deign to earnestly study that little pamphlet "Anarchist Morality,"—wherein Kropotkin has so clearly demonstrated the theory on which the philosophy of Egoism (selfishness) rests and how it is linked to Anarchism? Kropotkin opposes the altruistic assertion that "all actions are dictated by a calculation that they will produce a larger proportion of pleasure to pain than their opposites." He agrees with James that "all actions are automatic to a very considerable extent," as James puts it, but still Kropotkin, in my opinion at least, succeeds in establishing and rendering unassailable the theory of "selfishness" and in linking it to Anarchism. But if Comrade James did read "Anarchist Morality" and is nevertheless still at sea,—then it must be because of Kropotkin's thoughts not being abstruse enough that certain brainy men wouldn't understand him. But in that case why did not Comrade James rather attack Kropotkin, who to my knowledge, was the first to introduce the theory of Egoism to the Anarchist Communists and in taking this step he would have had an open flank of 30 pages of printed matter for a target instead of the meager four sentences cited from Tak Kak. Should Kropotkin's essay "Anarchist Morality" which was run through the columns of Free Society have escaped Comrade James' notice, then, well, then friend James appears in a peculiar light. No one conversant with our literature could attack that theory selfishness, in its connection with Anarchism without assailing Kropotkin.

Was it not our Comrade James who penned these

\* Do not mistake me to be incapable of discriminating between the grain and the chaff.

† I assert that appeals to the so-called altruistic motives are misleading only when they invite positive conduct.—C. L. James, in Free Society, No. 45.

‡ Attributed to Tak Kak and on p. 45.

lines: "I began at an article on Anarchism, and quickly found that the author knew just enough about Anarchism to caricature it. I turned to another on Ingersoll. The writer knew just enough about Ingersoll to caricature him." Well, does not friend James attempt to do the same with the theory of "selfishness" (Egoism) when he says: "It is a Weary Willie and Anarchism a decidedly fast coach." What can our friend say? "Two plus two does not always make four?" Or, is it easier to notice the mote in the other fellow's eye than the beam in your own?

In view of all these facts I question the wisdom of further adhering to the policy of protracting these never ending discussions, the final result of which is that in the majority of cases the debaters retain each his own peculiar standpoint, be it right or wrong.

Or what good can accrue to our movement from the giving of space to such productions of the brain as those hurled into our camp (with what view in end can easily be guessed) by Chas Doering? Wouldn't the scanty space of Free Society part of which is now being occupied by the debaters, be more advantageously utilized if devoted to the announcement of our pamphlets and such publications as issued by the Freedom Group, London? And, by the way, I'll say of that journal itself, the reading of which will prove to be of great assistance to those who are endeavoring to familiarize themselves more closely with our theories. And then it may help cementing the ties of closer friendship with our English comrades.

Discussion is an excellent thing, but too much of even a good thing may prove hurtful in the end.

I shall not answer any questions directed to me as a pretext for further debates. I have simply recorded some of the impressions gained by me.

AN EASTERNER.

\* See Free Society, No. 29.

### JUST A QUESTION.

What is it we imagine with, the mind or the body? It may be because I am so stupid, but I always supposed it was an attribute of mind, that of imagining; and if so, has not S. D. admitted all that mental scientists claim in the two instances that he gives, one of which killed and the other cured?

I do not care to discuss the various things he names as the outgrowth of supernaturalism, in any paper that is fighting for freedom: there is enough else to write about. But if those who do not believe in any of these things do not want to hear about them, will they please let them alone? I know that some of the best of our workers do believe in some of the things named, and it is not fair fling at them and gives them no chance to speak back. I believe I am as ready to do my best as any of you, and so far as a future life is concerned I am a Spiritualist. Not because of what some one else has said or done, but from the proof in my own personal experience. I do not sneer at those of you who do not believe, at those of you who have not had that evidence, and why should you sneer at me?

One thing I can say to S. D. and that is: He can find no Spiritualist who believes in supernaturalism. They believe that all is natural. They do not believe it is possible to go outside of nature, but he who understands all of nature's laws must be a very wise man. I rather wonder that S. D. did not include the telegraph, telephone in his enumeration, as some things that names are as much demonstrate scientific facts as any other science.

LOIS WATSBROOKER.

The buzzards of Cuba are not permitted to be shot. They serve certain useful purpose by feeding on carrion and carrion. During the war they fed and fattened on the bodies of the slain, and so ravenous were they as to lead to the impression that the Spaniards had mutilated the dead but the American soldiers were not allowed to shoot them. Now, when the American soldiers are returning they will not be allowed to shoot the creatures whom their politicians appointed to be heads of the various departments of their war office. —The Spanish-American War, by an eye-witness, in The Saturday Review, October 8, 1898.

### FOR BUFFALO.

Comrade Hattie Lang, Buffalo, N. Y., informs us that the lucky numbers at the fair were 15, 16, 17, 22, 47 and 49.

The comrade has volunteered to undertake agreeable task of collecting subscriptions, etc., and the readers in arrears are the money at their home, board.

—Second time and

## 1913

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

## NOTICE.

Some friends of Emma Goldman, remembering the success of her last lecturing tour to the West, have received her consent to make arrangements for lectures at intermediate points—the lecturer to start from New York the latter part of next January. Comrades desiring further information will write to Emma Goldman, 50 First St., New York.

It has also been deemed advisable to start a fund to cover the traveling expenses, and those wishing to assist may do so by sending their contributions either to the lecturer direct, or to Free Society, which will also acknowledge all contributions.

## A GOOD SUGGESTION.

Dear Comrade, I suggest attending in Free Society, that, since the European anti-Anarchist convention is now sitting in Rome, all comrades should send it their receipts for getting rid of Anarchism and "Anarchist outrages." The opportunity of presenting our ideas where they will be most novel is too good to be lost. The convention is expected to remain in session till after Christmas, so we have plenty of time, but none to spare. Address all communications to Vice Admiral Canevaro, minister of foreign affairs, Rome, Italy. I have sent mine already.

C. L. JAMES.

## THE MAINSPRING OF ACTION.

Let me second Mr. James' advice to A. I. "Concede nothing"—not even the truth. If your opponent calls a spade a spade, insist that it is "simply" an implement. When he says that the implement is a spade, he has not only said all you have said, but more—he has explained the kind of implement. But that is nothing to you; you have said that it is an implement—stick to it, without ifs, ands, or buts.

When I say that the martyr at the stake is there in preference to recantation, or lying, because he finds greater happiness (or less pain) in that course than in the other, I have not only stated that he "finds it more difficult to tell a lie than to be burned alive," but I have told in what that difficulty consists. Mr. James insists that one course is "simply" more difficult to an honest man than the other. I might ask him, by way of ascertaining the nature of the difficulty, if he thought an honest man's tongue would cleave to the roof of his mouth if he attempted the lie, and the answer would probably be that, since lying is dishonest, none but a dishonest person could attempt to lie. Still, the difficulty is not a "simply" one, like a barbed-wire fence; we are still in the dark. The difficulty is simply asserted, not explained. Here we have a man acting apparently without a motive. Honesty itself cannot be set up as the cause of action, for it is the effect, rather the name, of action. Certain actions we call honest, and certain others we call dishonest. Why is this man honest? Why does he burn at the stake, rather than recant and go free? To say that one course is more difficult than the other is to beg the whole question. It is not a "simply" one, because he is honest, and the other is dishonest.

the course he pursues gives him the greatest satisfaction of them that, under the circumstances, he is capable of attaining, and in the case of the martyr one great interest overshadows all others and he finds his greatest satisfaction in living or dying by it. These desires of our being are determined by our inherent qualities, by education and environment. So that honesty and dishonesty, along with all other so-called virtues and vices, are dependent upon the preponderance of desires in this or that line, coupled with the opportunities for its satisfaction, and over which the will, being the creature of desire, has no control.

Desire, then, is not of our choice or seeking, but is borne to us upon the wings of every changing circumstance. What we really do seek, is the gratification of the desires with which we find our being invested; and the gratification of desire is happiness, actual or comparative.

J. H. M.

## TO THE HAPPINESS-SEEKER.

I wish some happiness-seeker would show how his philosophy explains the following three cases:

1. A sincere Christian, who believes that at death he will pass at once to a life of increased happiness, where it will be highly to his interest to have done his duty on earth, comes to a point where doing his duty involves a risk of sudden death. He shrinks back and does not do it—he is "too big a coward."

2. A sincere materialist, who is sure that there is no life after death, is tortured with cancer; his other circumstances are also painful, and he finds that living is more painful than not living. He gets a pistol to shoot himself, but shrinks back and does not do it—he is "too big a coward."

3. A sincere materialist, whose life is a happy one and who heartily enjoys and appreciates life, finds that the cause of Anarchism can be advanced by doing something in which he is sure to be killed at once. He does it and dies.

How can it be made out that these men aimed at their greatest happiness? If some one says "The fact they expected to get most happiness by what they did, is proved by the fact that they did it," I say that he begs the question. If he denies this I ask him to tell what begging the question is.

Most of us profess to believe in evolution. I wish some one would explain how it is possible in a world of evolution for a race of beings to come into existence who should act always with a view to their greatest happiness. How can the conditions of natural evolution produce such a character? It seems to me impossible.

STEPHEN T. BAYINGTON.

## NEWS ITEMS.

—Not long ago seven persons committed suicide in the city of New York in one day on account of privation. An indubitable phenomenon of a "great nation."

—There are now six men in one cell in the San Francisco county jail for murdering their wives and lovers, and one woman for killing her husband. Yet marriage is a "sacred institution."

—The anti-Anarchist conference receives daily from all parts of the world manuscripts and printed matter, setting forth the Anarchist doctrines, desires and intentions, and others suggesting measures against them. The delegates have decided to read all these communications, even those that are anonymous.

of the conference. If these reports are published in the daily papers of the world, the conference will prove to be a good propaganda meeting after all, and this fact will disarm those Anarchists who claimed that the act of Luccheni was of no avail.

## ENTIRELY FALSE.

Comrades: It is not true that the inventor of the Sewing Machine power spent and lost money in the enterprise years ago. Mr. S. has never had money to spend and lose since he was robbed of his wheat header and got hurt. This is an entirely new move suggested by his daughter who is a dressmaker. I think Kinghorn-Jones is about right: O. F. has no faith in those who have not the gold, and if he can do nothing only to hinder others, I think he had better keep quiet.

LOIS WAISBROOKER.

## The Letter-Box.

M. S., Redwood, Calif.—Thanks for flattering compliments and kind wishes. But you are mistaken; such sentiments do not excite us—we rather pity you. As to the "unborn justice practiced in America" we may remind you of those who are suffering ten and twenty years imprisonment for stealing a trifle—hardly enough to pay for a square meal, and of "Mr." Flood who stole \$100,000 and is now after a short imprisonment to be pardoned as the daily papers inform us. You attempt to steal a meal and you will surely land in San Quentin, but Abner McKinley, the brother of our president who, according to the New Time, has stolen hundreds and thousands during a few months is considered a "gentleman."

M. W., Boston, Mass.—Sent your communication on to Bolton Hall as requested. You have misunderstood the author though, and I hope his comment will make the subject clear to you.

F. S., Kansas City.—One or two of the most ably written replies to S. D.'s article "Superstition" will appear, but should we only publish all those that we so far have received we could print nothing else for several weeks.

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EMBRACING

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