

# FREE SOCIETY

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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. 194.

## AS IT IS.

Our fathers are praying for pauper pay,  
Our mothers with Death's kiss are white;  
Our sons are the rich man's serfs by day,  
And our daughters his slaves by night.

## FREE MEN NEED NO LAWS.

(Excerpt from an address delivered by Moritz Schultz, November 11, 1898, at the Memorial Meeting in Chicago.)

"A great deal of what we call government is really nothing more than arrogance and impertinence," says Thomas Paine. "The higher the civilization the less cause for government, because civilized men govern themselves. All the laws society needs are laws of nature, to obey which no one needs government. We obey them because they are in our interest. The business of governing has been monopolized since the dawn of mankind by the most ignorant and worst of the human race."

Must it be so, friends? Do you believe that all those who govern us, who oppress us and betray us, were ordained to do so by right of birth? Do you believe that Judge Gary who condemned our comrades to death, that Governor Oglesby who delivered them over to the hangman, would have been the same if they had been born and educated under other conditions? Certainly not. Every man is the product of his environment and conditions. An economically rotten state of society can produce only miserable, decayed members. The individual is only a mirror in which reappear all the virtues and vices of society.

If it is now certain that mankind is formed according to the existing economic conditions it will easily be understood that in a society which has ample room for the existence of every one, most of the evils from which we suffer will disappear.

I had the pleasure a little while ago to learn of a small town situated far away from the great highways in Wisconsin. In this hamlet they knew nothing about police and courts. No prison to be found, no petty larceny records in the columns of the local paper which gave the citizens the daily news. In answer to my question in regard to all these blessings of the modern city life, I was informed that only once in a lifetime a petty larceny was recorded, and each time it was found that the thief was a stranger. Disputes were always settled among the inhabitants, and if they did not have to elect a council occasionally and pay taxes they would hardly know they lived under the laws of the state of Wisconsin. This small population lives apparently in perfect harmony. In answer to many inquiries as to how non-church members agreed with the members of the different churches I was told that disputes were very rare. One leaves the other alone, no one disturbs the other so long as each treats his neighbor in the same way. I was astonished to find during my stay in the place that everything I had heard was true. Do you believe now, my friends, that these people are better men than we who raise a dispute at every opportunity?

Certainly not. As I found out later on, all the inhabitants are in comfortable circumstances. "We do not have any poor here," said my informant, "consequently we have no beggars and no thieves. There are not twenty families in the whole place who are without land of their own. With us each one has what he needs to live on, but there are also very few who have more than they need for a comfortable living." In this latter condition is to be found the key to the, I might say, idyllic state of society in this Wisconsin hamlet.

Let us remove the economic cancer of our time, give to each one the opportunity to go comfortably through life, and the necessity for all the thousand and one compulsory measures which we call state and municipal laws, will at once be gone.

Let us consider a moment the different edicts and laws, for whose framing and execution we have to waste so much energy, time and money. In the first

place, we have innumerable laws, dealing with the raising of taxes. I assert that a good half of all the taxes squeezed out of the poor man are, first, for the payment of our enormous multitude of officers (mostly unnecessary), or, secondly, retained (stolen) by the collectors for personal or political party purposes. Then we have the monstrous ramification of the civil and criminal court apparatus, polyp-like, twisted round the neck of the poor man.

To say nothing of the gigantic frauds and mutual robberies which show up in the legal battles of the modern millionaire capitalists and which battles demand thousands of judges, lawyers and other court officials, we find that the holding of a session of court results exclusively in putting poor tenants on the street, punishing drunkards and thieves and keeping them in custody, and so on.

Look where we may, we shall always find that laws are only the purpose of maintaining the inequalities and injustice caused by unequal property ownership. So-called good laws are generally made to modify or restrain power; bad laws are made to nullify entirely these alleged good laws.

Men economically free do not need any laws, or very few laws, to enable them to live in peace and order. Certainly so long as mankind live in communities more or less large, there will always be certain agreements and rules and regulations among them, which must be respected by every one living in the commonwealth. But this does not say that such regulations must be like our present compulsory laws. There are also unwritten laws, laws which are transmitted to us by tradition and which are obeyed by everybody—laws which not only apparently, but in reality, have the community as legislator, and consequently can only be made in the interest of the whole community.

Do you say, the laws of our present society were made by the whole community? The facts teach us differently. The law machinery is a monster, which cannot be understood by the common citizen. A mountain of regulations and orders, frequently contradicting each other, and of whose existence, even the poor man as a rule learns only through the club of a policeman, through the order of the sheriff or the summons of the constable.

How different would this be in a society of free and equal citizens. Before my eyes expands a new world,—a world, as it may have been foreseen and hoped for by our friends. In this ideal world there will be room for all that bear a human face. For the first time, perhaps, man will then be glad of his existence, and the words, "Love thy neighbor as thyself" will become practical truth.

Looking about us we find that all necessary conditions for such an ideal existence are given us by nature. Beautiful is this world and inexhaustible its resources. The industry of man has succeeded in securing everything needful for life's joy. Life's gladness may now be produced in superabundance in a very short time. Man the inventor of the steam horse; man who has harnessed the lightning for his service and compelled the machine to work for him in a thousand different ways, this man must and shall finally make it possible that all those wonderful victories which originated through the work of all men, must become a benefit to all.

I do not know how far we are yet separated from this much desired epoch, but this I know that the age of true humanity cannot stay away forever. I also know that all the great heroes, of which history tells us, have birthed for this aim, that many of them have suffered death, and that our heroes also, whose memory we celebrate today, became martyrs for it. And truly we may say, Not to be lamented are those, who had the courage to die for such ideals. Great and glorious they stand before my vision, and memorable they have made themselves to us. Later, much later, the great masses will remember them and pay them the tribute offered them today by all thinking men and by all freedom-loving people of the world.—Lucifer.

## NOTES.

Aside from a few rather sloppy religious allusions, Bolton Hall's "Anarchy in the Nursery" exactly expresses my views on education, in which I have had some not very unsuccessful experience. Before the blood of the Haymarket was shed, I remember discussing Anarchism with a lady, who said that people need restraint. I replied: "To simplify matters, I will admit they do, very often. A child needs it to keep him from crawling into the water or the fire. A felon needs it to keep him from being lynched. A maniac needs it to keep him from destroying himself and others. These are extreme cases. Well, in all these cases, I say, that the restraint, though physically necessary, is morally injurious. That it is so to the child, no one can doubt who has seen such a familiar spectacle as a baby in a rage. All penologists say it is injurious to the criminal. All alienists find it injurious to the lunatic. Now, since the mind is of more importance than the body, though it may be in less imperative need of immediate attention, restraint, even when necessary, should be reduced to a minimum. All improvement in the discipline of schools, prisons, and asylums, has gone the way of making it less; and the results have been very happy. The schoolboy 'with his satchel and shining morning face, creeping, like snail, unwillingly to school' belongs to a past era. Under modern methods, criminals actually are reformed, and insane people are restored. Until such methods came in, nothing better was expected than to keep them safe. Furthermore, it will hardly go down with me, that those in authority ever thought repression beneficial to its subjects. The demoralizing method always had an immoral motive. It saved trouble; it gratified anger and the lust of power. That was the only really cogent argument it ever possessed."

My reply to J. H. M. was written before his last criticism on me. So he wants a proof of our "brand-new philosophy"? Surely, it follows from the mechanical principle that motion follows the line of least resistance. But I may remark in passing that the two alleged grounds for human action, pleasantness and facility, have been compared in some branches of practical science, to the great advantage of the latter. For example, in philology. Why do we so frequently insert a consonant between two vowels, as in "an egg," or "a-till"? The empirical grammarians say it is for "euphony," and appeal to such examples as the later Attic orators, among whom it was a fixed rule not to bring together two vowels in two words. But comparative and analytical glottology finds this very unscientific. It would be extremely difficult to prove that "an egg" is any more "euphonic" than "a egg." There can be no question that it requires less exertion to say "an egg" than "a egg." Once this is recognized as the true test of phonogenic tendency, it explains the orator's avoidance of the "hiatus," and even explains the notion about euphony—for unnecessary exertion according to our first maxim, shows ignorance, and therefore looks ill. "Disputantium non disputandum"—until mechanical philosophy came in.

I have found S. D.'s enumeration of superstitions quite amusing. Also his list of their causes. Philology, he informs us, is among the "outgrowths of supernaturalism." Those self-styled iconoclasts who think so, are doubtless very few, as he says. But, being one of the enlightened, who have led in the pastures of Hume, he is doubtless ready to allow that, be it either in one's own existence or the existence of an external world is also an outgrowth of the supernatural, unworthy to be entertained by any true philosopher. It was quite an oversight to omit these "shams and fables" from his new bill "In Coma Pending." After having put them in, he must certainly erase imagination from his list of causes predisposing to superstitions heresy. For to conceive such a possibility as that both mind and matter are shadows cast by the "unknown and unknowable" has a ways, very justly, been considered imagination's uppermost flight.

C. L. JAMES.

## 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.

An annual set (52 numbers) of Free Society will be sent to applicants for \$1. To Public Libraries it will be sent free of charge, i. e. if such will bind and keep it on file.

Silly William seems to have done some propaganda work in the "holy city." After his visit there we had our first request for sample copies from Jerusalem.

The editor of Living Issues of this city worries over the reports from Porto Rico that the island is "a Catholic country without religion" and "that the newspapers are wholly anti-Catholic and Anarchistic." To us such news is gratifying.

"The only way to suppress Anarchy is to make an honest government," says a writer in the Adult, "for in the final analysis, the ideal of the Anarchist is not the abolition of government, but of tyranny." Nonsense! There is and can be no government without tyranny.

In Alabama a soldier was sentenced to death for shooting a comrade while in an intoxicated condition. Here in San Francisco an intoxicated soldier shot a civilian without any provocation, and as the jury was divided he was discharged. "Why this difference in these two trials?" asks the Tageblatt of this city, and adds: "Because the father of the Tennessee soldier is a millionaire while the father of the Alabama soldier is a poor man."

According to newspaper reports there is a great strike of the coal miners in the air. The market is apparently overstocked and a strike would be a great benefit to the mine owners. "I wish the miners would make a firm demand for an increase," said E. W. Powers, president of a coal company. "I wish they would, for it would bring on a strike of gigantic proportions which would last about sixty days and prove a salvation to the coal business in this country." A two month's strike would prove a godsend to us, and I, with my fellow-workers, would welcome it." Such bare-faced declaration corroborates what the Anarchists have asserted long ago: that capitalists sometimes force strikes to raise prices and to make profits. The coal miners should therefore take heed and beware of the labor fakirs who often work hand in hand with the employers. When the miners have learned that the increase of wages and shorter hours does not solve the labor problem and that they have a right to consume all they produce, then they will strike without the advice of their leaders and not starve and suffer while the mine owners enrich themselves.

### TWO WAYS OF ATTACKING THE ARMY.

A book has just been denounced to the courts. It is "The Army Against the Nation," by Urban Gobier.

What is there in this book? Just simply that in a democratic country the army ought to be democratic, not form a state and a peril within the State, but remain strictly at the service of the nation; that soldiers should be citizens submitted to the same laws, amenable to the same jurisdiction as civilians, never abandoned, whatever may happen, to the caprices of all-powerful superiors. It also says, that the officers are functionaries, and as such, should be chosen from among the men most devoted to the government. The author points out the danger of leaving the commands to those who have brought about Sedan and Madagascar, and who, paid to be skilful and courageous, put at the service of the State, at the first opportunity, their cowardice and stupidity. He concludes by demanding that all the unworthy, all the incapables, all the traitors, all the forgers, all the coupe d'etat officers convicted of preparing the downfall of the republic and of organizing its undoing, should be driven from the army of which they are the disgrace.

Truly, words of good sense. It strikes one at once

that at this price alone the army, fallen so low through the recent scandals, might again obtain a little trust. Gobier was therefore right in writing, as he did: "My book is an act of patriotism." He might have added: "My book is an act of faith in the army, since I believe it still capable of honesty, still worthy of esteem, once all the black sheep are eliminated." In fact, if he has no confidence in the strength of the patient, the doctor does not try to find any remedy.

That is the work and that is the man they are prosecuting! As people pledged to the honor of the army they might have done better than to strike at its most devoted friends, its most ardent defenders.

In fact, other ideas rise up against it to-day than those expressed by Gobier. Other criticisms are being elaborated, other attacks committed.

There are people who, far from curing it, wish to lay it low, in place of strengthening it to weaken it. What they seek is its complete disappearance, its total ruin. They have no faith in either the professional soldier, or the citizen soldier. They say:

Every army, whether democratic or aristocratic, national or professional, French or German, Russian or Italian, whatever may be the service of its recruits and its code, every army is a danger to the nation which keeps it. In fact, every army is a troop of men equipped and trained with a view to murder, under the management of men whose profession consists in teaching murder, that is to say, in two words, a band of assassins. And assassins are always looked upon as the most dangerous of men.

And the danger is permanent. For assassins are to be dreaded not only whilst they are assassinating, but at every instant of their lives: always, with them and around them, they bear their murderous frame of mind. In the same way professional soldiers are not satisfied with perpetrating murder, with organizing great slaughters in which a hundred thousand men are killed. They are not satisfied with killing by inches an innocent man on Devil's Island, other innocent men at Montjuich and still other innocents in all the prisons and Birriths of the world, with shooting young girls in the rues de Fourmies, with condemning their own soldiers to death for nothing, or with driving them to suicide or with leaving them, during the manoeuvres, to die under the sun. They still do evil when they appear no longer to be doing it. They train to murder all who approach them and perpetuate in our manners dishonorable habits of violence and cruelty.

So much is said against the army and this much more is said: The barracks must be pulled down, because—like a worn-out old house—it can no longer be cleaned. It will always be the place whence men will return with all the contagious diseases, those of the body and those of the mind. The barracks spread their evil shadow over the whole life. For all life long one is a soldier. In youth he is, already, because one day he will be. In old age he is still, because he has been. But to be a soldier is to be without dignity and without energy. The sanctuary of violence, of illness and of passive obedience, the barracks are a defiance to reason, to work and to the initiative. They are the great obstacle to progress.

This propaganda begins to bear fruit. Every year in Russia there are conscripts who refuse to serve with these simple words: "To bear arms, to use them, is in our eyes a crime, we refuse to commit this crime."

And the men of this propaganda are untiring, because their convictions are supported by reason. Their hatred of militarism is not a matter of sentiment. It is not born of accidental circumstances, of scandals which might have been avoided or remained unknown. It is part of a whole system of hatred against existing society of which the army is the support.

The men of this propaganda go straight to their end without anything being able to stop them, for they have made a clean sweep of false scruples. The falacy of the army, as the defense of the country, has no longer any hold on them. They have had enough of a "country" in which the same set are always on top, at the same time always reaping the profit. Their country is the country of free labor. But, as they know, this country does not yet exist. It is for them to create it. They are then really what they are called, men without a country. Their country is long in coming and they know that the new one of the workers will rise from the ashes of the other, the old, that of the exploiters. It is they who sing the song of the "Weavers":

Your army is our enemy.  
The policemen are its jailers.

We weave upon our looms  
Your shroud, O! old country.

To all that they are told about war and its necessities they remain indifferent, for they have nothing to gain from war. They have fought long enough, they think, for the glory of generals. Instead of waiting for wars to cease in order that armies may cease, they have more confidence in doing the contrary. And while others talk of disarmament they do it.

For barracks folks and their friends, it seems to me, here is something to think about, and something which should ensure more good will toward those who bring about with reforms some means of restoring the splendor of the epaulette.

Perhaps our army folks scent a trap in it? Perhaps they suspect the purifiers of the army of being in reality in league with those who would get rid of it, and of wishing, under cover of evasion, simply to open the breach through which the terrible barbarians will rush to the assault?

In this case they do well to prosecute Gobier. And they would do better by prosecuting all who support him.

Perhaps also those who profit by the institution—better placed than anyone to probe all its corruption—know that the thing would fall to pieces under the first hands that touched it. Hence honesty of purpose is of no consequence to them. This would be a new and more exact meaning of "Don't touch the army."

—Charles Albert, in Les Temps Nouveaux, Paris.

### TO THE ANTI-ANARCHIST CONFERENCE.

Hear our word, oh kings and rulers and high priests of the earth! Ye divine and blessed ones, give ear unto our voice! Oh crowned and anointed ones, listen unto us!

What is it that maketh your bones tremble? Why doth your hearts palpitate continually? Why are your souls filled with hatred, and your brains with devouring alarm? Ye men of weak nerve, why doth your heart-strings quiver? Why would you live forever?

Did not the great Co-ar-das, Alexander, Eglon, and others? Even so! What is death that it should terrorize such warriors as ye? In many bloody battles ye have received valorous wounds! Verily—not! Oh ye cripples on horseback! Ye effeminate ones who turneth pale at the thought of real war! Call to your aid your wise men and mighty magicians! Call your ambassadors and pro-consuls and satraps to council! Call your chiefs of landrills, your chiefs of thousands, and your chiefs of millions! Call your charioteers, and Uhlans, and secret-service brigades!

Shout to your captains and your admirals al! at and ashore! Surround your safe-deposits, your armchairs, and your thrones with me! With me! Envision your sleeping places with armed pretorians, sworn to slay! Build your bastions on the mountains, and plant your familiars in every home! Encircle our shoes with guarda-costas and levy tribute on the ships that come up from the sea!

In every language print your illusive commandments, and false-spoken encyclopedias! Collect your blackmail from Africa, Asia, Columbia and the islets of the sea! In submerged vaults, of Bessemer steel, heap up your gold and silver treasure! Form your tripple alliances, your freibunds, your concert of the powers! Sign your arbitration treaties, your extradition acts, your international understandings!

Then gather in your subterranean conventions to devise our undoing! For behold we are the unsubdued ones, and our logic is this—"an eye for an eye, and a tooth for a tooth!" It is right for you to declare war unto us, it is equally right for us to declare war unto you. Ha! ha! ye lords of many legions! Ye wearers of golden diadems! Ye servants of the holy financier!

Gather in the city of the Seven Hills! Once it was mightier than ye! Once it boasted itself proudly even as ye do! And mighty men of valor once sat in its royal halls. Now, where is the glory that was Caesar—the grandeur that was Rome?

Heretics you call us! Heretics we are! We render obedience to no man! We deny your divinity, we question your authority! We hurl rocks at your images of brass, we hiss at your "best-enacted!" With your printed constitutions we would make bonfires, and upon your editorials we spit!

Now then, call upon your jurymen and judges: instruct them for our annihilation! Re-build your bastilles, sharpen your instruments of torture, and prepare your poisoned meals!



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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.

## 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.

On this tour she will lecture on the following subjects:

The Power of the Idea.  
A Criticism on Ethics.  
The Origin of Evil.  
Politics and their Corrupting Effect on Man.  
Trades Unionism: What It Is and What It Ought To Be.  
Sex Problem.

## Various Voices.

Albina L. Washburn, 755 Lincoln ave., Denver, Colo.—I left Fort Collins Oct. 26, and stopping a few days on the way I reached Denver Nov. 2, where the time has passed in endeavors to rally co-operative forces, apparently with little result so far. I have met a few readers of Free Society, Wm. Holmes the only one I can name now, but have not heard by letter or otherwise from one on my proposed route to California.

There are several incipient co-operative movements here, one of which is the inauguration of a communistic colony on the land of C. M. Pruden at Marshall, five miles south of Boulder, Colo. I think Mr. Holmes is interested in this and hope he will tell us in Free Society all about what is proposed to do. There is also a Co-operative Industrial Exchange Association holding fortnightly meetings, of which W. E. Wilmer is president. Dues are one dollar per month by which it is proposed to accumulate a fund so that in three years they may buy land, build factories, etc. There is also a Farmer's Alliance Mutual Fire Insurance Co., of which Dr. B. A. Wheeler is president, which is doing good work and intends to handle mortgages to benefit the people and help them out of instead of into debt. But all these schemes call for legal tender; there are none except Co-operative Exchange which propose to capitalize labor and products from the start, by which the man or woman without a dollar may deposit an hour's or day's labor to buy something deposited by another moneyless comrade. I have not yet succeeded in securing a room for a depository or a manager who will run it; in fact, of all those who declare the idea just the thing to liberate the people from financial slavery none will leave the competitive system to work for it. Van Ornum says, "It is always a small stream that depends upon a single fountain; and it is always a small movement among them which depends upon one leader or teacher." Enthusiasm must be aroused and practical work must be done by those who profess to believe in progress and not wait for results to be brought to them on silver platters. It is hard to know that workers might be independent. Truly, "A monopolies, usurers and bankers will not; that they still

bow before the money god they curse, and writhe in the chains they could strike off in a day. As John Sherman said of resumption (which was, by the way, presumption) "the way to resume is to resume;" so the way to quit the competitive system is to quit, to "right about face," and work, think, preach and teach for one another using any or no medium of exchange so that we buy not the dear banker's money, constantly depreciating at its bidding our labor and products.

If you want anything look for the thing and not the money with which to buy it; when you find what you want, see if you cannot trade your work or something you possess for it at a fair price on both sides. If not, see if you cannot trade your neighbor's labor or products for it and pay him for yours. If this does not secure the needed article, take in others who agree to use each other's labor and products until the exchange can be effected. You will find that all will not live up to their promises (they learn of their masters), but go right on. All who do practice the co-operative exchange will have the benefits of free labor, while all who do not will remain slaves in fact if not in name.

Another thing, the law must be ignored as well as legal money and the competitive system, for the law makes criminals and Anarchists are honest men, trying to practice the higher law "in honor preferring on another," at least I like to think they are that kind of people, for we all need the comfort of well-doing.

P. S. A very gentlemanly gentleman who announced himself as a "government inspector" just called to inspect the scrip he had heard I was issuing. I showed it immediately, of course, and the "gentleman" pronounced it all right. I urged him to join our Exchange, but he left without committing himself.

Morris Wolfman, Brooklyn, N. Y.—Permit me to ask our learned comrade C. L. James a few questions in regard to his tenet "Motion follows the line of least resistance," which he wishes us to accept as "James' Law of Social Progress," as opposed to J. H. M.'s, "When men find a 'way' is more painful than pleasurable, they thereafter seek to have their own way, 'some other way.'"

Not being a man of profound learning I am unable to perceive the chasm that divides the so-called "two philosophies." Why, Comrade James, does not the word "difficult" imply "least pleasurable" or even "painful"? I think it does—since motion (by the way, what motion do you mean: active, transitive, intransitive, or passive?) follows the line of least resistance and pleasure or pain follow motion or action. But James says "a definition of pain which involves such consequences is a definition of which no practical use can be made, and therefore not a good one." I think James means a man says the truth because of finding it pleasurable, though knowing he will be burned alive for it, which is painful. I think the same may be said of James' definition of "difficult," which implies that an honest man finds it much easier to be burned alive, while I think to be burned alive is the most painful thing to stand for any man—more painful than telling a lie, which is practically the easiest thing in the world to do for any man, and even for the most honest one under certain circumstances.

Now, Comrade James, please make your philosophy a little bit plainer, so that also an illiterate Anarchist may enjoy the fruits of your profound research.

E. M. Quivers, Waterloo Road, Stock-

ton, Calif.—What a fine paper was the memorial edition! It is a fitting paper to be preserved in our public libraries, studied by our children and generally circulated. What a great difference between what Anarchy really is and what the people are taught it is. Is what is going on down at Wilmington, N. C., Anarchy? Certainly not. That is despotism. If these Southerners were Anarchists in heart would they do as they are doing? Of course not.

The election exhibited to a thinking mind a great farce. The braying of trumpets and the snare of drums, and the wild hootings of the people to see if Mr. (?) So and So could be chosen to rule over us was a sad spectacle. I have no objection to any one having a ruler who so desires, but I sincerely object to his selecting any ruler for me. But there's the rub: they are always selecting rulers for the other fellow. How much better would we be off with Maguire as governor than with Gage? Or suppose we had none, wouldn't the sun shine and the rains descend and trees put forth and cattle increase and land abundantly bring forth? [But who would protect the prey of legalized robbery? A. I.] How is it that I ever could have supposed such a thing as a ruler necessary? And yet such was the case at one not distant time.

I feel that if the day of freedom is ever ushered in it will be when the women take hold and assist. Women now are beginning to get their eyes open to their tiradom and are clamoring—though blindly some—for freedom. This should give us some encouragement. How many more women are financially independent now than in my boyhood days! Now the shops and offices are filled by them and a woman does not have to get married—in many cases—in order to live.

I say to women who are clamoring for political freedom, they are clamoring for a nightmare—no freedom at all. Why not strive to be altogether free! If every man in our ranks would present this subject clearly and dispassionately to his women acquaintances and put proper literature into their hands, our cause would receive a great momentum.

I told a man running for office lately that he stood in the same boat with any ordinary tramp looking for a job, only his job was sure pay, short hours and steady.

Remember me kindly, though I never met her, to that noble-spirited woman Mrs. Gillie. Oh, that there were in California thousands such strong-minded women—but there will be!

H. T. Milwaukee, Wis.—Please find enclosed 57 cents in stamps; the seven cents are the tax which a money order would have cost. I am sorry to send so little on the anniversary of the judicial hanging of the noble martyrs whose untimely strangling is an implied threat to all poor people who dare think and presume to express their convictions. This threat should make it the duty of all the people (after election "Canaille") to sow the seed of liberty (the daughter of knowledge, the grandchild of discontent), and set our energies to unmask the saintly (?) perfumed, "patriotic" humbugs who feast, gorge, dance and revel on the bodies of their fellow men whose incalculable ignorance makes a "loving God" the plausible source of all our miseries.

The author is committed to Socialism, and not yet wise enough to view Anarchists as enemies; perhaps I have not lived long enough nor studied deeply enough. Let's hope I shall not live too long nor study too deeply.

Should I have success in the near future I will try to send you further remittance.

## The Letter-Box.

C. B., New York city.—Back numbers have been sent and names put on trial list.—There is no real difference between

a king and a president, or a monarchy and a republic. Since the "divinity" of monarchs is exploded the "sacredness of law and property" has been substituted, and the masses bow today before the shrine of the latter with as much reverence as did people before the divinity of kings.

E. H., Brooklyn, N. Y.—Your verses were received, but as it is not poetry we do not wish to sacrifice one column space for it. Besides the subject is a worn-out one and too stale for the readers of Free Society. Shall we return the manuscript?

Eugene Rosa.—Thanks. I believe we are just as anxious to issue eight pages as any man among our readers can be, but so far we were unable to do so. If the readers in arrears would make but little efforts to pay the small amount of their subscription we would need no donations. Greetings!

F. K., Lacon, Ill.—We were delighted to hear at least from one man who is anxious to practice freedom in his own house. Women have asked for the issue containing the article "My Neighbor's Wife," but the majority of the male correspondents tell us that such articles are only creating strife in the family, and that the women will sexually be free after we have reached the millennium. Fortunately there are women who desire to enjoy some freedom while they live, but, sad to relate, they have to combat their respective husbands just as vigorously as any other monopolist. An Anarchist told me recently that his wife was a free woman. "If she loves another man besides me," he said, "she is free to do so, but she must then take her children and leave my house." "That's the argument of the capitalist," I replied. "He, too, tells us that we are free to do as we please; if we don't like this country we can go somewhere else." The fact is many Anarchists are yet in the mire of superstition regarding the sex question; they cannot realize that freedom is always conducive to happiness, be that in the relation to our children or to the woman we call "our wife."

## Alexander Berkman.

Some friends of comrade Alexander Berkman had a photographer sent to the penitentiary and his picture taken, which can be had for 25 cents. The proceeds will be utilized for the benefit of our imprisoned comrade.

Address: H. Bauer, 73 Springgarden, Allegheny, Pa.

## For Barre, Vt.

Emma Goldman will lecture at Pommas's Hall, Mairs st., as follows:

Jan. 21, on Authority vs. Liberty.  
Jan. 25, on Trades Unionism: What It Is and What It Ought To Be.  
Jan. 28, on The New Woman.  
Jan. 31, on Politics and Its Corrupting Effect on Man.

## RECEIPTS.

Please do not use private checks nor bank checks if you can avoid it. The safest and most acceptable manner of remitting is by postoffice or express money order. Week ending December 10.

Zanettini, Faessler, each \$1.  
Kieduschmidt, Jackson, Nichols, Pierson, Birds, Wessner, Jensen, Bill Schoenbeck, Swank, Lesser, each 50c.  
Fienzel, Herly, each 25c.

## BOOK LIST.

In lots of ten or more, five-cent pamphlets furnished at three cents each.

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Wherefore Investigating Company, regular price 50c, but while present supply lasts "they go at" .25

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