

FREE SOCIETY

FORMERLY THE FIREBRAND.

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. 302.

Please Tell Me, Which Are You?

There are two kinds of people on earth today;
Just two kinds of people; no more, I say.
Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good.

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man.

Not the happy and sad, for the swift-flying years
Bring each man his laughter and each man his tears.
No; the two kinds of people on earth that I mean.
Are the people who lift and the people who lean.

Wherever you go you will find the world's masses
Are always divided in just these two classes.
And oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In which class are you? Are you easing the load
Of overtaxed lifters who toil down the road?
Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—VEROQUE DANIELS.

Legal Evolution vs. Anarchy.

The word Anarchy frightens you, my friend. You blame us for using it, and assail the well-intentioned but timid people for joining us. You blame us principally because we separate ourselves completely from government. The way of legal evolution seems to you proper and secure.

Revolutionary Socialism seems dreadful to you, because, you say, it could engender despotism; but you are confident in the progress of evolution in organized force, and you believe it possible that capital will be overthrown by it. Still you hope that the rich and the poor will come to a peaceful agreement, and, in your happy dream, you predict the precise date to be the 14th of July, the anniversary of the overthrow of the Bastille, the great day of the reconciliation of all classes. Doubtless the word "Anarchy" can frighten those who stand by the perverted meaning of the word, and only see in it a synonym for disorder and violence and aimless struggles. But are we to blame if we stand by the primitive sense of the word, to the one that is given by every honest dictionary, "absence of government"? It is sufficient for us not to violate the language; we are only sorry to find it so inadequate that it cannot give us a single word which has not been violated by illogical usage.

In mythological kingdoms, every wonderful garden, every goddess and palace, is guarded by a ferocious dragon. The dragon which stands at the entrance of the Anarchist palace is not so terrible. It is a simple word, yet there are many, many who turn away from it horrified, and we try to retain them in vain. Will men who fear a word, a simple word, ever possess that consciousness of mind which is necessary to study the thing itself? Alas, they will stick to their prejudices, and will continue to speak of the social

hydra in the choicest terms of official jargon. The present society, so full of the oddest contradictions, so disorderly in its management, so dreadful in its results, is the true reign of "Anarchy," in the sense which they officially give to the word. And, for instance, in our schools of learning, the professors speak of Descartes, the great philosopher, and eulogize his great energy in "sweeping off" every prejudice, every worn out idea, every erroneous system. In short, they will give to him the highest praise for his intellectual vigor, and will emphatically proclaim him the emancipator of human thought. But the same professors have only an exclamation of horror for those who would dare to imitate their hero. Following the example of Descartes, who was the first with the courage to brave the world in calling himself Anarchist, we endeavor to "sweep off" things and institutions which heavily burden humanity. We would do away with the traditional obedience, which the morality of the masters has for centuries inculcated into their servants. Although we shall not imitate the great philosopher to the end; in spite of the oppression which has fallen upon us, in spite of the curse which follows our work from one end of the world to the other, Anarchists do not believe in reconstructing the government we have "swept off." Besides, as it exists at present, you acknowledge that the social edifice is of the ugliest appearance, and you will readily understand that we only wait for the opportunity to establish a more beautiful society. We have had enough of those kings, elected in the "name of God and for the sake of the people,"—of those powerful ministers, responsible or irresponsible,—of those legislators who also have their kingly power granted to them by this same stupified mass, or by a prince,—of those magistrates who sell out to the highest bidder what they are pleased to call "justice,"—of those sacred priests, who, representing God on earth, promise places in heaven to the willing slaves,—of those rude, blood-thirsty monsters who demand blind obedience, absolute suppression of intelligence and morality from those who fatally fall into the claws of a "regular army,"—of those landlords and masters who dispose of the work, tools, machinery and land, and consequently, of the life of the weak and poor. We have had enough of their religious morality, which enslaves our mind and body; enough of the dreadful officialism which is so corrupt in every government, and the easiest to follow, as it has been shown by Herbert Spencer.

But, after all, let us think about the possibility of transforming society "peacefully and gradually by legal methods." Assuredly, Anarchists, more than others, shall defend the right of association, as they expect everything from the natural affinity which exists among independent individuals.

But they do not believe that cooperative associations of workers will accomplish a serious change in society under government. We have seen the result of many experiments, and are well posted on that subject. Present society is so constructed that we cannot succeed in bringing about the slightest radical change by means of one of its smallest details. To leave capital unmolested, not to approach those privileges which constitute the State, and to think that it is possible to construct upon this fatal organism a new and perfect one, is just as idiotic as to try to develop a perfect rose from a cabbage seed.

The history of trades unions is very voluminous, and we all know that in such matters victory is oftentimes more dangerous than failure. Failure is a new experience, and will induce the victim to join the great current of life and revolution. But how fatal has been the result of success! An association which succeeds will "make money," become rich, and will inevitably conform itself to the conditions of capitalism. It will recognize the laws, it will resort to the police for order, to the banks for debts and payments, it will speculate on public funds, and accumulate capital at the expense of the less fortunate and the down-trodden. It will enter into the congregation of privilege and become a monopoly, and will close its doors to those who can only offer the strength of their arms. Completely separated from the proletaires, it will constitute itself into a state, instead of supporting the revolution of society. It will become utterly conservative. It will direct all its primary forces against its former principles and friends, the disinherited and the rebels; and, in spite of the good will of its members, it will pass into the camp of the enemy, leaving nothing but a gang of traitors. Alas, my friend, nothing is more depraving than economical success in our present society. As long as our victory cannot be the victory of all, let us rather struggle with the exploited for complete economic freedom.

You think it possible to march towards the general renovation with the help of the middle class, whose interests are almost identical, and, in many instances, depends upon the welfare of the workers. That is a great illusion. Let us never depend upon any class, and upon that one less than any of them, because the privileged class believes itself naturally chosen, and it will never give up peacefully its power, privileges and prejudices. Of course it would be of great advantage to the middle class not to have so near to its eyes the sight of misery, not so near to its ears the cry for bread. Therefore, they often make a seeming attempt to help the poor in order that they may enjoy life more fully; but their real sympathy is not with the laborer. There is an element

of demoralization in their atmosphere which does not exist among those obliged to work with their own hands. They look (exceptions excluded) with contempt upon manual labor. Through the effect of their higher education, the bourgeois, high or low, commit themselves by handling a tool, and their first thought is to guard their hands from the stain of work. They are the slaves of their fine, spotless coats, of certain external habits which permit them to mingle with the higher classes. In order to guard their privileges they will expose themselves to any humiliation, and to gain the favors necessary for an official position and title they will stand any debasement. Parents, friends, teachers have set them an example worthy of their ambition, and in order to reach that end the bones of his chin must be broken to any facial mask. They become sneaks and hypocrites.

Yes, we are the levelers. The privileged class must disappear like the government of which it is the product, with its traditional and legal distinctions; and it is not by political alliance, by palliatives, or by cooperation under government that we hope to advance the date of the social revolution. Let us follow the direct road, and not be diverted from our aims and the end to be attained. By remaining Anarchists, enemies of the government in every form, we have the advantage of not deceiving anybody, and, above all, of not deceiving ourselves. Under the pretense of realizing a small part of our program, we shall not address ourselves to the powers that be, and in this way we will avoid the temptation of endeavoring to secure our "share," resulting from the general exploitation and robbery of the people. And surely, if we would maintain the essentials of government, we would do no better than any other political party. Scandals would be inevitable. As soon as the revolutionist obtains a political office, be he either a Socialist or an Anarchist, he becomes, necessarily, a conservative; from a defender of the oppressed he becomes an oppressor. No names are needed for illustration. History is full of them. And how could it be otherwise? It is the place, the environment, which makes the man; it is the office which makes the officer. It is the machinery which gives to each wheel its function. A great diplomat, Sir Robert Walpole, wisely said, "The interests of all governments are absolutely opposed to the interests of the governed." Thus he who makes himself a governor becomes the enemy of the people. If we care to remain useful to the cause of the weak and of the oppressed, let us know how to keep our own place in their ranks. At any rate, we must not separate from our comrades, even under the pretense of serving them. Let every honorable man strike every time it comes to a matter of "title," or a delegation of power to any one which places him authoritatively above others. Thus the revolutionary forces shall not be divided. The people shall cease to send authoritative representatives to positions of power in order to be in turn oppressed by them.

In regard to those who are cowardly enough to desire a master,—well, let them look for masters! We ourselves do not want them. In regard to government, as well as

religion, we meet thousands of men who will say in a very important and pompous manner, "If everyone would be like me we assuredly could do without a government, but we need one for the ignorant. I could live without a religion, but we need a religion for women and children," and it is by such illogical utterances a long life is given to religion and government. We highly ap-

preciate liberty for ourselves and for others as well. We do not want a master and we will not dictate laws to others. Whatever the advocates of government say and believe, we maintain that solidarity of interests, and the infinitely great advantages of a life at once free and Communist will be sufficient to maintain the social organism. Away with the changing whims of government, which pursues the people here and there, dragging them like a herd of suffering and unconscious sheep to the gallows!

No, we do not dream of the sudden evolution of the human mind into the Anarchist ideal. The education of error and prejudice will keep them in slavery and servitude for a long time to come. But, if we will ignore these things, mankind will soon find out that they can live without chains and without masters. Priests and professors work together for the general debasement of mankind. Kings, generals, magistrates, police, capitalists and bosses accomplish their best results in times of war, and in the enslavement of the people. Those whom the people cheer as their defenders promise them a new form of government which will emancipate humanity, and yet these same defenders continue to support the interests of private property and religion. Have we not been horrified in seeing the so-called republican assemblies vote unanimous thanks to the "noble" armies which have saved society by a merciless shooting, slaying and murder of 35,000 prisoners, and mercilessly slaughtering helpless women and children in the Commune? Do we not see assemblies still more republican give proof of their wisdom and political good-sense in keeping their jails and dungeons filled with republicans? And do not these same republicans humbly kneel before the sovereigns of the world, so-called kings and princes? All our legislators, the ferocious radicals of yesterday, all change into the greatest slaves of nobility and title today.

Although, perhaps, years and centuries stand between us and the final Social Revolution, we shall continue to work constantly for the great upheaval, studying with interest the development of events. Let the dead bury their own dead. Let the candidate in power sing louder the praises of governmental reform. We shall direct our efforts to increase and gather the elements of the disinherited in order to establish a free society. The aim which we pursue is not chimerical, for we see it progressing from a thousand points at once. Numberless associations are springing up everywhere, and have come to assert that a great change is taking place in the human mind which points more and more toward communal life and work. The contempt with which ancient religions and official morality is treated, and the progress of free thought, shows us plainly that individuality is asserting itself, and that the individual will soon be free. Are not the peo-

ple increasing daily who live as equals without chiefs, without rules to bind, or without any other link than the sentiment of solidarity, love, and mutual esteem? Did not the last great event, that is, the Paris Commune, forecast a new and better future? A new order of things is now fermenting in which no priest, no policeman, no exploiter will be the master. Let us look far away to Russia. How great and heroic are those men and women who abandon their titles, their fortunes and comforts for the good and welfare of the people, in order to raise them out of their darkness and blighted lives, although the snow of Siberia is before them! Does this not encourage us to devote our efforts to the great work of gathering all the remaining elements for the future society? Yes, the great day of rejoicing will come. But it will not only have the aim of celebrating the federation of peoples without kings and masters, but it will glorify the union of men, free at last, left without masters; and we will then realize the prophesy of our great ancestor, Rabelais, "Man, do as you please!"—Translated for FREE SOCIETY from a lecture by Elisee Reclus.

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"The Mouthpiece of Society."

I have had occasion to spend several days recently in the legislative halls of this State. I have watched the proceedings of the assemblies, listened to the debates, noted the coming and going visitors, the interviews in the lobbies, the absorbed, full-of-business air of some, the indifference and apparent nonchalance of others, the anxiety but ill-concealed in all. The building itself is awe-inspiring and well-calculated to stimulate in one a sense of the great importance of its existence; with its great stone columns, the polished, Colorado colored marbles, the shining brass work, the massive workmanship, all combining to overawe the spectator who might dare to question the use of it all. Inside the legislative halls are the representatives and senators, nominated, elected, sent there at great expense to the people of the State, occupying those spacious and beautiful chambers fitted up with every possible convenience. Then there are clerks, pages, ushers, guardians, watchers, servitors innumerable, all to be paid and all depending for a living on the existence of this wonderful institution. People come and go, feeling a sense of carrying the welfare of all society on their shoulders; measures concerning the conditions and conduct of all sorts of people are pending; the very air seems to be weighty with soon-to-be-solved problems.

Hidden behind it are the great class interests; secret wires, unspoken deals, promises and threats; the unpublished "legislation" that changes the standing of money, property and personal power like some unseen magic. Thousands of people in the State are absorbed, saturated with the spirit, the essence of this place. Think of trying to convince them that this is all a useless burden—a worse than useless burden—a thing that creates the wrongs it is perpetually blindly stumbling toward righting! It is a great part of living itself to them.

Our somewhat radical friends, who are still fluttering in the borderland of legislative regions, tell us sometimes: "Oh, you are so impractical! See! After all you say about corruption, this is the mouthpiece of society. This is the place where the thoughts seething in the brains of the masses crystallize and take shape to be of some use; here is where everything must be done finally, if done at all. You must agitate, and agitate, and agitate, and if your ideas are ever materialized at all it must be here through the only medium of materialism. How can you ever accomplish anything after education, if not through legislation? The expression of the people is through their representative bodies."

No doubt we appear as foolish and as futile in our efforts as these dear, unsophisticated, would-be politicians do to us. They forget that not a measure for the real benefit of the people was ever carried out by law-making bodies until by agitation, education and investigation the thing itself was ripe, and *would be* whether embodied in a law or not. They forget that far from wishing to use their "mouthpiece" at all, we want society to be where it would be without it. Their "mouthpiece" is also an instrument, a machine by which a great deal that else would be innocuous theorism has become most baleful powers for evil. Our idea of using it, is not to carry out any plan of our own by use of its power for enforcing systems, but by demolishing the thing itself. We would have society with all its enlightenment, ideals, aspirations, love and longing for happiness as it is now, on a plentiful earth *not* "fenced around by a parchment scroll," without the machine, without established authority, without the legal means of instituting anybody's theories.

If this is not also the tendency of all true reform, why is it that every sincere, conscientious law-maker—and there are few such—is working either to repeal some bad law, or trying to make another which will correct the wrongs resulting from one? When there is any real good being done by the law-maker, it is something of this nature. The ground for law-making in the original, is pretty well covered. About everything is monopolized that can be, everything is "protected," everybody is privileged that is worth while, everybody else is restricted and restrained and held down, and those punished and imprisoned who are likely to make the powers that be any annoyance; and this is the sum and substance of original law-making. Now there is nothing to do for conscientious ones who would like to earn their salary, but to legislate on the evils that result from all previous legislation. And here there is endless room for work. For one restrictive law necessitates another, and this another until they all conflict and cross and cause ceaseless disputes and complications which bid fair to keep the lawyers and law-makers busy from now to dooms-day.

Does any good soul ever hope to disentangle the mass of knots and snarls? He will sicken with disappointment if he tries;

better give it up and hope and work with us, who would get rid of the machine altogether. An enlightened people on a free earth need it not forevermore. LAZZIE M. HOLMES.

A Senator's Mistake.

"I heartily wish, as a senator, I could get rid of the idea that this government is being run by those in authority in the interests of the rich and against the poor!"—*Chicago Daily News*.

The above is a quotation from a speech recently delivered by Senator Tillman in the United States Senate.

The senator will never get rid of this idea so long as he remains a senator. Governments are instituted for no other purpose than the exploitation of the weak and poor. Government is based on authority. Authority is based on a supposed justice. This idea of justice emanates from the ignorance of a foolish people. There is no question, senator, but that the people are in a great measure to blame for their suffering, but since you cannot get rid of this humiliating idea of which you speak, would it not be a good idea to get off the people's back? "Authority" and the "interests of the rich" are synonymous expressions, and we would like to ask the senator if the poor have any interests at all except, perhaps, an interest in choosing their masters,—senators, etc?

Despotic authority is grounded in private property. Men do not accumulate property for the sake of mere accumulation, but in order that they may force others to obey their dictates and commands through distress and want. If men are not naturally entitled to respect, esteem, etc., they endeavor to force others to do homage to their supposed virtues by depriving them of the necessities of life. Monopoly of the natural resources of life could never exist if it were not for the basic element of brute force in government. Government enforces a humiliating dependence, hence charity becomes a virtue (?). Authority is the basis of all pomp, humility and obedience. In authority conscious good becomes a perverted egotism.

Let the proletariat once awakened to the logic of the senator's position, and he will have no further occasion to decry the fatal conditions that exist because of his sitting astride of the poor man's neck. G. B. B.

Comments.

A church dignitary in Peking, Bishop Favier, is charged by the family of Lu Seu, with robbing their home of money and valuables to the amount of \$700,000. This charge has created quite a sensation. The reader will probably remember that Lu Seu was the former minister of foreign affairs, and was executed by the Chinese government. The family declare the stolen property to be in the hands of Herbert G. Squires, first secretary of the American legation; and that it is about to be shipped aboard. The arch thief, Bishop Favier, is now in France.

It is rumored that the league of civilian brigands of every nationality in Peking are quarreling over their booty, and there is a

small hope that even some Chinese will get back their dues. A special cable to the *New York Herald* states that "if only one-tenth of the charges of murder, assault and robbery against the foreigners are substantiated, Christendom will have cause to blush for shame."

Christendom has long since passed the blushing stage. The position of procuress for the State has robbed the ancient damsel of any tendency she may have possessed in that line, and her adherents are often found far in the rear of the "dogs of war" they helped to loose, robbing the defenseless people of all they possess. Bishop Favier is a scoundrel as well as a Christian. Not a strange combination, as similar cases prove.

The crusade of Mrs. Nation naturally arouses some speculation regarding the absurd inconsistencies of Christian fanatics. A notable incident in Christ's career upon earth was his turning water into wine at the wedding feast. According to Mrs. Nation's logic, whosoever gives strong drink to his brother is a murderer, and this in face of the fact that Christ, whose instrument she claims to be, gave the wedding guests wine where he might have given them water! A still more notable incident in the life of Christ was when he whipped the money changers from the temple, and his bitter condemnation of interest, declaring that the hundredth part of a cent was usury.

Where, oh where, is the Christian that will head a crusade against the money sharks? Christ favored wine drinking and raided the money changers. His devoted followers do exactly the reverse of the plain examples he set them. The rich and the powerful Shylocks of the land have nothing to fear; no wave of Christian wrath will ever flood their temples, though they wring the last drop of blood from their victims. This security is based upon the fact that they help fatten the shepherds of God, and go halves with them in fleecing the flock.

The comments of Abe Isaak Jr. in reference to Grand Allen's "Plain Words on the Woman Question," are right to the point. There is no more need to urge the duty of maternity upon woman, than there is the duty of paternity on man. The term *duty* is never more out of place than when it is used to impress a sense of obligation in this respect to some one or something apart from oneself. The value of existence is open to question even under the happiest circumstances. A decrease in the birthrate will not solve the economic problem, but it will lessen the amount of human misery.

Caplinger Mills, Mo. KATE AUSTIN.

The objections which have been brought against a standing army, and they are many and weighty, and deserve to prevail, may also at last be brought against a standing government. The standing army is only an arm of the standing government. The government itself, which is only the mode which the people have chosen to execute their will, is equally liable to be abused and perverted before the people can act through it. —Thoreau.

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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.

Notes.

After considering the matter carefully, we have decided to raise the subscription price of FREE SOCIETY to \$1 per year. The size is now doubled, the quality of the paper is much better than before, and other expenses have increased proportionately; so we are compelled to add this extra expense to our readers, in order to make the paper more self-sustaining than heretofore. It is both just to ourselves and the many friends who have to the past devoted themselves untiringly in the effort to keep FREE SOCIETY and its publications above water, that this labor should be more equally distributed. It shall be our aim to make our readers feel that the paper is well worth a dollar, which can and will be done with ample funds at our disposal, and so they will have no cause to regret the increased price. However, as this is an unexpected measure, we will, in order to give the subscribers who are in arrears an opportunity to renew their subscriptions, receive and credit at the fifty-cent rate all renewals and new subscriptions which are received at this office on or before March 6, after which the dollar rate will prevail. But those who are unable to pay for the paper will receive it by dropping us a postal stating the fact.

We do not, however, think it advisable to send the paper indefinitely to subscribers after their subscription has expired, unless we or our agents are notified that the paper is desired. We would especially urge our delinquent subscribers in New York to communicate either with us or our friend M. Maisel, 170 Henry St., otherwise their names will be taken off the list.

Note and Comment.

It is said that "great events cast their shadows ahead." If this is true, the revolutionist who has had little encouragement in the last quarter of the old century may yet see the glimmerings of a brighter dawn in the future.

Since the days of the Paris Commune, all people who have worked for and hoped that the proletariat of all lands would soon rise and shake off his back the parasites of the world, have met with one disappointment after another. The burdens of taxation have been increasing all the time, the condition of the laborer has been going from bad to

worse, and the rulers have gradually become more and more arrogant in the wielding of power.

At the dawn of the new century matters were certainly tranquil enough; and from the ease with which scoundrelism has been carried into the Philippines, South Africa, China, and other places, the masters were not discussing ways and means with which to face an awakened proletariat, which will some day surely demand a reckoning for past wrongs. But hardly are they sure of their places, when the mutterings of rebellion are already heard. In Spain the people are viciously discontented, and seize upon every occasion to make demonstrations hostile to the reigning dynasty. During the past days the hatred of the people for the Jesuits and rulers has taken such a violent form that the entire country is in a state of unrest. The royal household of course defend their best friends (the Jesuits); and as a result the demonstrations in Madrid have gone to such an extent that the royalty have thought it necessary to lock themselves up in their castles. Martial law has been proclaimed, and Weyler, who shocked the world by his brutality, is "master" of Madrid. It is reasonable to expect that the end is not yet, and that the horde of ruling brigands who have dominated Spain, will do some more trembling in the near future. The newspaper dispatches have attached great importance to the recent marriage of a royal couple in Spain as being a cause of all this unrest. But that is only an attempt to give a light character to events that are of deep significance. The Spanish people are ready to throw off the yoke of kings, and the event which is likely to set the fires of revolution ablaze may be entirely insignificant, although considered as of great importance by some writers. The important matter is that the conditions for a revolution are ripe, to be seized upon at any time.

Austria is also contributing her share to the general unrest of the times. In Budapest the unemployed laborers have had several street fights with the police; while "society" in the fine cafes looked on and ridiculed the starved appearance of the multitude. Their time is not yet, but the day is coming on!

The Russian czar is learning that the price of tyranny comes high. Since his return to St. Petersburg from Lividia, the political police have been in constant fear of a conspiracy against his life, and they have inaugurated a reign of terror. Hundreds of houses have been forcibly entered, and every day a number of arrests take place. Members of the so-called "best" society, as well as journalists, lawyers, students and workers are daily arrested. All papers criticising the government are promptly suppressed. In addition to this, the health of the czar is looked after by twenty-seven physicians, and a number of expert chemists examine his food, through fear that he may be poisoned. Among the stu-

dents in the universities great unrest is manifested, which probably gives his precious majesty good cause for fear. The fate of his tyrannical grandfather undoubtedly haunts this parasitical vagabond. "Uneasy lies the head that wears a crown!"

To those who expect any comment on the shows which have recently been enacted by royalty in England and Holland, it may be said that time and space are too valuable to notice every circus performance that takes place.

The resistance of a few Boer farmers to English aggression in South Africa is meeting with a success that was hardly expected. All the expert "defeat-explainers" in the British Empire have long ago exhausted their excuses. The English statesmen sadly admit that the "war is not yet ended," and are coming with bills to the English worker and asking "pay, pay!" The masses of Britain sanctioned this war, the barbarity of which horrified even the brutal Weyler, and the time has come when the bills are falling due. But above the show of the "court," dim murmurs are heard from the masses, as they are beginning to realize into what they have been humbugged and fooled.

Meanwhile the twins, militarism and imperialism, are slowly getting in their work in this country. Already a vast amount of blood and treasure has been poured into the Philippines in a hopeless effort to subdue a liberty-loving people. Porto Rico is fast learning how to play the role of India to the United States, and party organs are demanding that the Cubans be deprived of independence in spite of all "ill-considered pledges and emotional resolutions," as the Cleveland *Leader* puts it. America is fast reaping the results of a "world-war-policy," although some time will pass before the American "sovereign" knows what he is "up against."

ABE ISAAC JR.

Law, Crime and Anarchy.

If it were not for fear the criminal class would, in the absence of law and the restraining forces of the State, reign supreme; many persons would espouse Anarchy, who now, on account of that fear, dread it and consequently strenuously oppose its propagation whenever, wherever, and by whatever means they can. All the opponents of Anarchy are not governed by such motives, but with them I shall not attempt to argue now.

Without government there could be no crime, because crime is the commission or the omission of an act, either forbidden or required by law. Law necessarily preceded crime, because the committing or omitting to commit an act does not become a criminal offense till a statute governing the act is created. This forces the conclusion that human law produces human crime; that human crime is the offspring of human law; that the human criminal is the victim of human law. Reasoning thus, law and not the

human being is the criminal in human society. Persons denounced as criminals are not such at all, but instead are the victims of a criminal whose name is—Law. When such persons disobey it, when they evade it, when they defy it, when they resist it—the law—they are not, as we have been taught to believe, committing a crime; they are endeavoring to protect themselves against the attacks of a social criminal—the law.

To discover the criminal in human society, a few indisputable facts must be considered. In order to live man must eat. He must labor to produce his food. Aside from his labor, the soil is the chief factor that enables him to produce food; and without the soil, though the other elements that enter into production of food stuffs, air, light, heat and water are present, life could not exist, because the womb of production—the soil—is lacking. To deprive him of access to the soil is to deprive him of food—life itself. Statutory law has done this very thing. It has separated a large portion of mankind from the soil, by making land an article of commerce, private property, instead of leaving it to become the common property of all, to be freely used by all. Human society, as a result of law and government, is divided into two classes: the landlord class and the landless class. The former is a propertied master class, the latter a propertyless, subject, servile, pauper and dependent class, with none of the advantage in the struggle for human existence possessed by the propertied master class.

Out of this system of land holding has arisen a desire for large holdings of wealth, and capitalism is the result; and it has produced two distinct and diametrically opposite commercial and economic classes—the employer and the employe. And since mankind accepted laws which made land and the natural resources private property, the results could not have been otherwise, because the disinherited, not being able to comply with the law relative to acquiring ownership in the soil, and being too ignorant to ignore the law, and seize the unused land, which they should have done, and will ultimately have to do, have been forced to accept terms dictated by the landlords. For the use of the land they—the workers—give to the landlord a portion of the products of their labor. ("No crime in that," shouts the exponent of law and order.) Or, in other words, as the landlord has them securely shut off from the land, he employs them to cultivate the soil and produce wealth for him. The portion he takes is rent, the portion he leaves the worker is wages. The amount of wealth that labor annually pays in rent to the beneficiaries of law, for the privilege of living, is far in excess of what it retains for itself; still the hosts of labor strenuously uphold and defend the law. What interest they have in upholding and defending it when they are its sole victims, is hard to determine; nevertheless, they are continually demanding the fulfilment of the law, and the greater the reverence for the law the more is labor oppressed, subjected, humbled, ragged, hungered and out-cast. It is like the victim of the knout demanding that more lashes be laid across his bared back.

The rent frees the landlord in part, if not

entirely, from the need to toil; but it makes the worker labor the more, because he must produce support for himself and the landlord. The landlord would not be able to levy this tribute if it were not for the law and the blind belief of the worker that laws are made chiefly for his benefit. The portion of production left to labor is just sufficient to sustain muscular energy in the worker, but not sufficient to allow accumulation of wealth; for if he were to accumulate unto himself wealth—a large store of food—he would not work steadily, willingly and profitably for the employer. When the landlord is abundantly supplied and cannot profitably employ the dependent worker, he dismisses him—evicts him from the premises. But the worker cannot dismiss his appetite nor evict the pangs of hunger merely because he is out of work. Unable to sell his labor and without the means to buy food, should he yield to the force of necessity and beg, he is according to law a criminal. Should he take it without asking, steal it or attempt to do so, he is also a criminal. Should he, as a last resort, attempt suicide, he is again a criminal, and will in either case be severely punished. Knowing this he often commits murder in attempting to evade the law, not because he loves to murder any more than he does to beg, steal or commit suicide, but to protect himself against the law. Who, then, is the criminal, the law or the industrial outcast?

Law also interferes when exchange of commodities take place. Law has made of one kind of property a measure of value for all other kinds of property, land included. Here law has further strengthened the propertied class; and correspondingly weakened the propertyless class. The money law enables the employer to utilize the labor power of the employe for his own benefit, and makes the mastership of the employer and the subjection and dependence of the employe complete.

That the workers eagerly defend the law and submit to its resultant conditions, is something for which the propertied class should be truly thankful. Should the producers of the world ever come to see the law in its true light and understand its effect, the masters will be quickly thrown from the comfortable place they now occupy on the back of Labor.

Governments claim a legal right to organize large forces of armed men called armies to invade and seize the territory and destroy the lives and property of smaller nations. This is called "conquest," "benevolent assimilation," and "spreading civilization." An individual imitates the government on a diminutive scale, and the law declares that to be murder and robbery. But if the individual can multiply his force and be successful, as Diaz, the president of Mexico did, the law then is silent about murder and robbery.

Driven by law from the land, denied subsistence, unless gained by legal methods, the individual is often forced to commit deeds which the law declares to be criminal, when in reality the law—society—is the criminal.

To rid society of criminals, the cause of crime must be discovered. Upon investigation law has been found to be the cause, and nothing short of the extermination of law—government—will rid society of criminals.

In the absence of the State, a condition of freedom—Anarchy—will prevail. In such a condition no landlords, nor landless could be possible; for land would be free to all as air and sunshine. Likewise there would be no money-lords to traffic in the toil of free beings, because exchange would be free and money would be useless, as there could be no law to give it arbitrary value. Men could not be forced to surrender any portion of the fruits of their labor to others for the privilege of producing subsistence for themselves. Release from taxation for the support of officials and soldiers is another benefit Anarchy would bring to humanity. The idlers in society, being relieved of the power to exact support from labor, would have to assume their share of labor. This would effect an equitable distribution of the burden of toil, which, instead of being extremely exhausting and consequently more or less repulsive, would be a health-producing exercise for body and mind. Exhaustive toil dwarfs and stupefies the intellect which is very often the cause of irrational deeds. Anarchy will remove the cause of crimes that arise from this source.

In Anarchy the trend of population will reverse itself. Population then will leave the congested centers—the cities—and flow back to the rural districts, because of the free land and opportunity it affords. Life then can be sustained by a less amount of labor than in the cities. The village will take the place of the city. This will have a wholesome effect on the conduct of the people. The large cities are the result of given conditions. In Anarchy these conditions will not prevail, therefore different results regarding centers of population will follow, and the manners, habits and customs of the people change. The criminal—the law—being repudiated, courts, prisons, police and executioners will be needless under freedom; for the unfortunate victims of law, now called criminals, will not exist, because being given the opportunity to live unplundered, there will be no incentive to be vicious.

In its nature man-made law is contractive. Contraction is death. Freedom is expansive. Expansion is the law of life. Man-made law contracts and kills human action, while freedom expands and promotes human action. No civilization ever perished because of freedom. All civilizations have fallen overloaded with laws.

Nothing in art, science, literature or industry owes birth to man-made law. For ages men have suffered and died that law might flourish and government live. From henceforth let government die and law perish that men may live. Control your fear that it may not control you and keep you from investigating and embracing that which may do you good, you timid workers who bear the burden of the world's toil. In Anarchy there is nothing for you to fear. Listen to the voice of reason, and learn that priestcraft and Statcraft are not—for you, the workers—the gods you think them to be.

San Francisco, Cal. COX LYNCH.

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But if it is of such a nature that it requires you to be the agent of injustice to another, then, I say, break the law. Let your life be a counter friction to stop the machine. What I have to do is to see, at any rate, that I do not lend myself to the wrong which I condemn.—Thoreau.

Revolution.

The honorable Mr. Pingree, a very good, very brave and very useful man, declares his belief that if conditions are not bettered this country will witness a bloody revolution.

Mr. Pingree is perhaps a trifle too dramatic in his utterance.

But what is the use of getting excited when one mentions a revolution?

This country is based on a revolution, and the only other republic of any importance is also based on a revolution—the very bloody French Revolution.

It is cheap and easy to rail at Pingree because he happens to be among plutocrats, that queer bird—a real republican.

Let us take some other authority, to avoid prejudice.

How would Thomas Jefferson do?

He was a good man, was he not? The writer of the Declaration of Independence should have a word to say about future events. He was quite enthusiastic on the subject of revolutions.

What would you say if Pingree should speak as did Jefferson after Shay's rebellion in Massachusetts? That rebellion was really an attempt at revolution, and it was aimed at the plutocratic class that had already done some very fine work in our land. It frightened the prosperous jealous States so thoroughly that it frightened them into a firm union. On the baby attempt at revolution this Union now stands. Pretty good thing it was from that point of view.

Now hear Thomas Jefferson out—Pingreeing Pingree.

"A little rebellion," he said after Shay's attempt, "is a good thing, and ought not to be too much discouraged."

He thought the revolutionary feeling a medicine good for the health of government. Listen to this and forget Pingree:—

"God forbid that we should be twenty years without such a rebellion—what signify a few lives lost in a century or two? The tree of liberty must be refreshed from time to time with the blood of patriots and tyrants: it was its natural manure."

Our personal opinion, perhaps too optimistic, is that the world may have seen the end of "bloody revolutions."

But, better a bloody revolution, or two, or forty, than political stagnation, and continued grinding of the lower by the upper class.

There are millions of men without a decent chance in life.

There are classes that die of too rich food and classes that die of too little food of any kind.

There are hundreds of thousands of children uneducated, or doomed to an unfair chance if they are educated.

There are scores of millions paying with blood and sweat and the thin money of poverty all the government expenses, that a few preposterously rich shirkers and perjurers may go free.

If these things could only be got rid of at the price of a bloody revolution, the price would be cheap. We should advocate "refreshing the tree of liberty" exclusively with the blood of tyrants, and not at all with that of patriots; otherwise we have no objections to Mr. Jefferson's program. . . .

The man is wise who in business, or legis-

lation, or government keeps in mind the fact that the instinct of revolution is indestructible in all human beings.

You can never destroy the revolutionary instinct.—Arthur Brisbane, in the *Chicago American*.

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"A Catchy Shibboleth."

The editorial writer for the monopolistic press should never forget that, in furnishing his contributions, eternal vigilance is the price of his situation—his bread and butter. An editorial in a recent number of the *Brooklyn Daily Eagle* shows how one of these hirelings inadvertently "let the cat out of the bag." He was criticising Senator Jones for demanding that the Cubans be allowed to govern themselves, calling the Teller resolution a blunder, etc., when he boldly declared, "independence is neither more nor less than a catchy shibboleth."

Well, that is news, and it is probably true. "A catchy shibboleth!" Governments and rulers, in other words, are engaged in promising the people anything, only that they may the more easily attain their own ends. The common people, who form the bulk of the population, and put their masters in power, are to be humbugged by "catchy shibboleths," after which their rights are to be denied, or taken away from them. Well, it is worth while to know the truth, though one would hardly look for it in such a quarter. M.

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Reply to Kate Austin.

If you can spare me the space I want to say a few words in relation to the review of my "Red Heart" pamphlet by Kate Austin. But first I want to congratulate you on your removal, and the improved appearance of *FREE SOCIETY*. May it prosper, and express ever a broader, gentler and more liberal gospel!

We have few better writers in the liberal ranks than Comrade Kate Austin. She has literary feeling, and the beautiful personal spirit of the woman is revealed in every sentence she pens. Only I think she is mistaken in her advocacy of violence, as a remedy, "but that is another's story." Certainly I feel that in this review she has done her best for me. Yet in pointing out my mistake I think she is herself mistaken. And that is what I want to write about.

Now, the "Red Heart" is not faultless. Far from it. I have somewhat outgrown it, and in every way it gives me less satisfaction than any other of my books. Almost all basic ideas in it are sound, and as good as ever, and some very original; but in many places have I rather concealed than brought them out, rather made them repellant than winning. The book is well worth reading, but awkward, and that is a great fault. On the whole it is not attractive, and no book has a right to be unattractive. I made the great mistake of supposing that a book of this kind could be made anatomical. On the contrary, every book dealing with Socialism should glow with life and love and beauty. Had the whole book been written on the lines of the "Advice and Miscellany" chap-

ter it would have been a great improvement. And the "fatal mistake" of the book was in presenting too much apparent and prominent machinery. Now this machinery is really harmless, and constructed with the greatest carelessness not to scant anybody's liberty, yet many readers will not read closely enough to discover this, and having found machinery everywhere, under our present system, (both mental and material) an immovable, cramping, binding tyrannical thing, will be sure to interpret this as the same, and so be repelled. Had Kate Austin struck here she would have hit the mark, but the thing she has selected reveals merely a prejudice of her own.

Her antipathy is "natural leadership," and she tries hard to show it the root of all evil; and that even in this book it is against liberty. But, as a matter of fact, nothing is more natural than leadership. In every enterprise whatever, requiring two or more to act cooperatively, it will be found that one leads, advises, directs, and this one is invariably the one felt to be the best fitted to thus serve the others. Observe the emphasis. He really serves, and his service is felt to be indispensable, and his position depends upon his service, and ceases with it. Herein the leader, or adviser, differs radically from the ruler, or governor, whose business is to make others serve him, or to compel an exchange of services not desired. Now in our present form of society, which is altogether the outgrowth of war and the spirit of government, all this is confused, everything is obliterated as much as possible, and leaders are expected to compel following, and do so compel in most cases. But in a free society a leader, advisor, superintendent, foreman, teacher, or whatever you call him (I am not particular about names) is no more a master than a doctor, a carpenter, or a hod-carrier. He simply does his work.

Let me make this clear by an illustration that all can understand. Comrade Morton is editor of *FREE SOCIETY*. As such he is a natural leader, that is a teacher and adviser in the love of liberty. He has his work to do and everybody who subscribes to *FREE SOCIETY* chooses or elects him a leader and pays his part of the leader's salary. But Comrade Morton, though a leader, hasn't the slightest authority over any subscriber, and exercises none; and any subscriber can at any time stop his subscription, and if enough do so either *FREE SOCIETY* perishes or a new editor must be chosen.

Now all this is exactly analogous to the methods of the "Red Heart." The natural leader is freely chosen by those who think him best fitted to superintend a certain work. Only those who elect him pay him, by distributing the payment of his salary among themselves like subscribers, for the minority need neither follow him nor pay him, and are expected not to. Any man may stop his individual payment at any time, and when enough do so the leader is a leader no longer. From first to last he has no authority except such be temporarily delegated him by individuals for some special purpose just as a sick man may give a doctor authority to cut out a tumor. In other words, the leader as presented in the "Red Heart" manual is an employe, and that only.

Let me give a few extracts:—

"Liberty is the one essential, and everything else can be, nay, in liberty *must* be, optional."—p. 19.

"The natural leadership (non-compulsory) of the best and wisest individuals."—p. 20.

"... the recognition of the right of each individual to be entirely free, separate, and alone so far as he wishes."—p. 20.

"those jealous of the rights of the individual and of the minority will please observe that there are no offices of command, (except in the special executive groups, and there, even, there are no powers to force obedience beyond free consent) no rules or legislators for others, no titles except descriptive ones, nothing but service or advice. No one need accept this service or advice, or vote, or pay or obey; and any one who chooses may refuse the contract (except the implied one that he is not to invade) refuse even the insurance, and, except that he must not invade, may do exactly as he pleases, separate from everyone, and be as free as if he were the only man in the world."—pp. 26-27.

"It is not to be forgotten that the foregoing plan of organization is suggestive, merely, and that any different or improved plan, equally favorable to equal liberty, that may be adopted by the Initial Council will be perfectly acceptable to the author."—pp. 27-28.

J. WM. LLOYD.

Here and There.

There are some strange phenomena in the course of evolution of a "free republic." In the monarchical countries of Europe, even in Russia, the flogging of human beings was abolished years ago, while in the State of Delaware the whipping-post has been re-established as the most humane and progressive institution of civilization. In other States the most brutal lynching is an every day occurrence. If this is "evolution" we will soon excel the dark middle ages.

Through our contemporary *Freiheit*, we learn that the Italian comrades of New York and vicinity have made another attempt to present the play "A Man Without a Country." It was to have taken place in Brooklyn on February 9, for the benefit of Bresci's family; but again the omnipotent New York police stepped in and prevented the performance. Yet there are simpletons who claim that we are living in the freest country on the globe.

The Filipino fate is sealed. God has been discovered on one of the islands, and that is of course reason enough to benevolently assimilate the "rebels," who have been rather unfavorable to the idea of being civilized by gatling-guns, whiskey and the Bible—the nucleus of Christian civilization.

Sixty workmen perished in a coal-mine explosion in British Columbia. These men are the victims of capitalistic greed; they were murdered by the mine owners because of the few dollars it would require to have proper outlets for the accumulating gas.

Out of 1,451 women incarcerated in the workhouse on Blackwell's Island in one year, 1,298 belonged to the servant class. Another evidence that poverty, the result of government and private property, breeds the "criminals."

President McKinley has been presented with a magnificent album by Nicolas II. of Russia. There is nothing unusual in that, although it is a violation of the Constitution of the United States; for like begets like, and tyranny loves its kind.

Arrests in Russia continue to take place in great numbers. Prof. Melukoff, the celebrated historian, has been arrested for attending a conference of students and liberal citizens at a private house. In Moscow 320 students have been arrested recently. And from a monster who rules thus in his own country "our" president accepts an album, containing illustrations of a clown performance called a coronation!

Among the demands made by the Christian powers upon China, is one for the heads of a number of individuals said to be prominent in the Boxer outbreak. This is the point most strongly contested by the Chinese, and the one most strenuously insisted upon by the "civilizers." Already preparations are under way for another campaign of slaughter by the good Christians, under the leadership of that German rascal who has so implicitly carried out the edict of his master, to show no quarter to the Chinese. An English correspondent says the cruelty of the Germans is something appalling, he having witnessed sixty-five executions in one day. This is done in obedience to an imaginary higher power. Men would never act that way on their own initiative,—their whole beings would rebel against such monstrous brutality. Only the stupefying influences of superstition could produce such blind obedience and inhuman fanaticism. Government, thou art the mother of all this; avaunt thou monster!

For NEW YORK.

Comrades will please remember that M. Maisel, 178 Henry St., receives subscriptions for FREE SOCIETY. There are many subscribers in arrears, and they are kindly requested to renew their subscription or to notify us of their inability to pay at present, otherwise their subscription will be discontinued.

The Cattle Pen.

BY J. GORDIN.

It was dusky and quiet. The shades of night were fast covering the half broken pen, and all were asleep in a death-like slumber.

In the infinite blue heavens there revolve vast worlds; marvelous mysteries are being unveiled within them, and below the cattle are lying in oblivion and darkness. It is quiet here, only now and then sounds the timid sigh from the cow, the dreamy grunt from the weary ox, and the sleepy yawn from the other ruminants. One little star has risen above the cattle pen, a faint ray of light breaks into the muddy dwelling of the peaceful animals.

A young calf, shuddering with fear, opened her frightened eyes and murmured quietly: "Mama, I am cold and hungry; I want to be near you. Why am I tied up here?"

The cow slowly turned her practical, wise head and said:

"My child, you are talking foolishly. The tether is an indispensable necessity to order. Should there be no tether, there would be no order in life. You are tied up during the day that you may not tread upon the nobleman's beautiful flowers and vegetables; and at night, that you should not suckle my milk. You must

yet learn to understand that in everything there is hidden a high, wise aim. . . ."

"But your milk was generated with my birth and for me only," said the amazed calf. "And besides the milk, I desire to be near you; I want to be warmed with your heat; I long to be lulled to sleep with your kindness and sweet kisses."

The cow smiled over her child's simplicity, and instructively said: "You are young and inexperienced, and therefore you know not the order of life. In the past when everything was in an uncultivated state, there you were free to run over the green meadows, and in the valleys, trample upon the green grass; and delight in kindness and love. But there were no cattle pens then, everything had its own way; therefore we had no order in life. True, no tethers existed; but neither did they drink tea with milk, fry cutlets in butter, serve up little pigs with cream, or bring into the large cities carloads of milk. Now compare that with what is, and you will understand that everything is better and modern."

"I am not any better off for it," answered the calf, and with a deep sigh fell into meditation.

"And as an individual I am not any better off; but, they say, in common we are," added the mother, and involuntarily began to dream of the past, when the prairies were covered with juicy grass, and the meadows along the banks of the rivers were free and open, when the sun was clearer and brighter, and the birds were joyously singing their songs.

The young calf wrathfully shook her head and said: "But why do they ever give me milk? I would rather starve to death than languish with thirst and weariness."

"Foolish child, you are talking against the wise laws of life. You are given milk that you should grow up. When you have grown up, you will give milk, because that is your highest destination."

The noise of footsteps interrupted the conversation. With a creaking noise the pen-gate opened, and the light of a lantern shone in the cattle pen.

Presently the cow heard someone say in a commanding voice: "This youngster should be led plentifully and on pure milk only. You understand? A gorgeous affair will take place and we will need a well-fed calf; but she must be nourished on pure milk only, because it tastes better."

"I will attend to it," was heard in response, and the tether was immediately removed from the calf's neck. While the pen-gate was closing the calf fawned on her mother, sucked ravenously and gladly looked into her mother's eyes. The cow lowered her head, licked her tenderly, and responded to her wild fondness, although weak-hearted, yet with a long impressive deep sigh.

In the infinite blue heavens there revolve vast worlds; marvelous mysteries are being unveiled within them, and below the cattle are lying in oblivion and darkness.

Again the shades of night fell upon the earth, and in the cattle pen dusk and quiet prevailed.

Within an arm's length of the cattle pen large palaces were beautifully illuminated with bright lights. It was noisy and jolly inside; and the banquet was a complete success. At a richly decorated table were sitting finely attired guests enjoying the delicious veal, and drinking imported wines. While they were eating the delicious meat the champagne glasses were refilled with the clear and sparkling beverage. A seemingly "refined gentleman" stepped up and loudly exclaimed:

"Compare that which was with that which is, and you'll see a wonderful change for the better. Gentlemen, I propose a toast to freedom and progress!"

Three loud cheers of the guests resounded within; wine glasses were clinking, knives and forks were rattling, joy and laughter were supreme, while the remnants of the veal were consumed to the last mouthful.

In the pen it is quiet and dark. The cow, mournful and lonely, is lying in deep meditation. In disgust she turned away from the broken stall, and the dry straw thrown before her to eat. In vain was she looking for her child with her large and timid eyes; in vain was she sighing, moaning and complaining. The wise "law of life" is perfected, and the "higher destination" of the poor calf fulfilled.

At midnight there is silence, gloom and cheerlessness in the cattle pen; but merriment, brightness and gladness in the palaces.

In the infinite blue heavens there revolve vast worlds; marvelous mysteries are being unveiled within them, and below the cattle are lying in oblivion and darkness. The world is asleep. . . . —Translated from the Russian for FREE SOCIETY by M. S. Mandell.

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

AGENTS FOR FREE SOCIETY.

The following named persons will receive and receipt for subscriptions for FREE SOCIETY.

ALLEGHENY, Pa.—H. Bauer, 73 Spring-garden Ave.

ATLANTIC CITY, N. J.—B. Morwitz, 2018 Baltic Ave.

BALTIMORE—M. Kahn, 1139 Granby St.

BUFFALO—Hattie Lang, 408 Riley St.

CHICAGO—C. Fluetzner, 469 Wabash Av.

LONDON, Eng.—T. Cartwell, 127 Ossulton St., N. W.

NEW YORK—M. Maisel, 170 Henry St.

PHILADELPHIA—Natasha Notkin, 242 N. Second St.

ST. LOUIS—C. Norman, 209 S. 15th St.

For PHILADELPHIA.

There will be held for the benefit of FREE SOCIETY, the twentieth century Russian tea party, concert and ball, with Mmes. Barili and Staller and Sig. Giannini among the talent, on Friday evening, March 1, 1901, commencing at 7:30 p. m., at Pennsylvania Hall, Christian Street, below Eighth. Dancing till 3 a. m. Tickets 25 cents.

For CHICAGO.

The FREE SOCIETY SUSTAINING CLUB meets every Wednesday evening at 515 Carroll Ave. Subject for Feb. 27, "Hindrances to the Realization of Anarchy." Dr. C. J. Lewis will open the discussion. Everybody is cordially invited.

Take the Lake Street Elevated, Ashland Avenue Station, or any surface line crossing Ashland Ave. or Paulina street, which is one block east of Ashland Ave.

MONEY.

Money is a medium of exchange, the use of which is made obligatory by government in the interest of the property owners. A man who has nothing but his right to labor, has no use for a medium of exchange, as is proved by the stores run in connection with great industries. The energy that some waste in shopping is thereby saved and can be expended in the interest of their employers. If our property owning class were compelled to show something for their wealth besides "paper," it would be impossible for them to accumulate as they do now, without causing an uprising of the masses that would sweep them out of existence. But now a man "makes money" and "invests" it in some "industry" protected by the State. Thus it accumulates without any effort on his part, until the "wealth" of the country has climbed up to a point where the

common working people cannot possibly pay interest on the numerous investments of our lords—the capitalists. Then there is a panic, and values go down to somewhere near an exchangeable basis, only to be run up again by the next generation.

It may be said that railroads, etc., would not be built if they were not protected and subsidized by the government; but the railroads and telegraphs are now built, and the time is near when the people should get the benefits accruing therefrom, instead of private individuals. J. O.

Mission Work Slow.

It is a surprising fact that, at the end of the nineteenth century, a time when civilization has extended into hitherto unknown countries to a far greater extent than was dreamed of a century ago, more than half of the inhabitants of the world are heathens.

According to the latest statistics, there are 143,000,000 Protestants, 98,000,000 followers of the Greek Church, 230,000,000 Roman Catholics and 176,000,000 Mohammedans. The population of the world is said to be in the neighborhood of 1,500,000,000. Counting the adherents of the four great religions of the world, and allowing 53,000,000 for the thousand and one beliefs with comparatively small followings. There is left a balance of 800,000,000 people who worship strange gods, or practice curious rites in lieu of religion; such people as are commonly called heathens, and for whose conversion thousands of dollars are collected each week among the churches of the civilized world.—Exchange.

Chords.

Rich thieves go to Congress and honest poor men go to prison.—*The Social Democrat*.

Labor not only creates wealth, but it also creates millionaires, and after creating them, clothes and feeds and shelters them. It sends them abroad to tour Europe and the world. Labor is a mighty handy thing to have on hand for the convenience of the robbers it creates.—*Social Democratic Herald*.

The excuse offered by Americans for extending sympathy to the Boers in their fruitless struggle, is that they are a free people fighting to the death for the maintenance of their independence and free institutions. Does not the same apply with equal force to the "rebel" Aguinaldo, and those who with him have for two years past held the armies of the States at bay?—Vancouver (B. C.) Province.

The most dangerous weapon with which a man can be entrusted is power. Even the church in the Middle Ages was corrupted by the power it had acquired or which fell into its hands from time to time. So covetous, so ambitious and so worldly did it finally become, it almost lost sight of its original mission, the salvation of mankind.—*The New Dispensation*.

The government pays \$530 a day bonus, above the usual extortionate charge, for a fast mail from New York to New Orleans, which is attached to the passenger train. This sum will pay three times the entire cost of running the entire train—but the railroad managers know what politics mean, while the jaspers who do the voting and paying do not

This is a Bonus, mind you, of \$70 a mile each way for one mail car a year. The government thus pays an interest, two per cent on nearly \$10,000,000 for handling the mail 1,344 miles, enough to build the railroad between the two cities.—*Appeal to Reason*.

The Letter-Box.

W. R. A., Pasadena, Cal.—Your contribution will not appear on account of some lines being illegible. Please write with ink and on one side of the paper.

G. J. M., Brooklyn, N. Y.—Glad you found "food for thought" in FREE SOCIETY. There are many, very many who are permeated with the ideas of Anarchism—freedom, and they only need to be supplied with our literature to become thorough Anarchists, if we only had the means to reach them.

M. S., Sea Breeze, Fla.—Yes, we forgot to publish an obituary of Milan, the ex-king of Serbia; but remember that our space is too valuable to notice the demise of every sport, gambler and idiot.

F. G., Pittsburg, Kans.—It is sad but true that many children of liberal and radical parents are utterly indifferent to new ideas; but when the parents disclaim all guilt in such cases, they simply expose their ignorance in rearing children. The child's mind is very perceptible and easily influenced, if the parents only know how to cultivate it. The rod is contaminating, and restrictions foster deceit and lying. Be a friend, an adviser, a kind teacher; never tell your children a lie, even if it concerns their origin, and you will have no cause to complain.

M. C., Philadelphia, Pa.—Your encouraging letter and stamps received. The book can be had from *The Truth Seeker*, 28 Lafayette Place, New York City.

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T. B., City.—Your letter received, and were pleased to hear from you. We should be glad to see you.

D. D., London, Ontario.—No; we don't want to force our ideas upon anyone, and because of that fact we are opposed to government, for its sole function is to compel one man to do this and prevent another from doing that. If you don't believe in that then your place is with us.

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