

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX AND TILDEN FOUNDATIONS

FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

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

NEW SERIES NO. 40.

SAN FRANCISCO, CAL., SUNDAY, AUGUST 14, 1898.

WHOLE NO. 176.

ANARCHY.

(Translated from the German by Harry Lyman Koopman.)

Ever reviled, accused,—n'er understood,
Thou art the grisly terror of our age.
"Wreck of all order," cry the multitude,
"Art thou, and war and murder's endless rage."
O, let them cry. To them that n'er have striven,
The truth that lies behind a word to find,
To them the word's right meaning was not given.
They shall continue blind among the blind.
But thou, O word, so clear, so strong, so pure,
That sayest all which I for goal have taken,
I give thee to the future!—Thine secure
When each at last unto himself shall waken.
Comes it in sunshine? In the tempest's thrill?
I cannot tell,—but fit the earth shall see!
I am an Anarchist! Wherefore I will
Not rule, and also ruled I will not be!

—John Henry Mackay.

THE CURSE OF PRIVATE PROPERTY.

Private property as a social institution has been weighed in the balance and found wanting. It has been given a fair, indeed, a thorough trial. For centuries it has dominated every department of human activity. It has been guarded with most jealous care, and always it has been in the possession of those who guide and direct the religious, social, political, and economical institutions of the earth. Certainly, then, if it is a good thing there has been no lack of opportunity to prove its virtues.

And what have been the fruits of this mighty power? Do we find growing out of it the virtues that make men prosperous, wise and happy? Has it brought to the majority of the human race peace, security, liberty, brotherly love? Nay, none of these, but instead it has filled the world with unspeakable misery. Like a pestilential vapor, wherever its malign influence is felt it scorches and dries up every humane feeling, every ennobling sentiment. All efforts to lift poor, struggling humanity out of the slough of despond are rendered futile by its mandates, while unspeakable horrors stalk grimly in the wake of its destroying march.

Many will probably declare this arraignment too sweeping, and the evils exaggerated. Such critics will point with pride to the evidences of vast wealth and great enterprises on every hand. They will tell of the magnificent development of the arts and sciences, of the growth of cities and nations—all conceived and carried forward under the beneficent (?) influence of private enterprise. Alas for the pride and ignorance which blind men to the truth. This is not argument; it is the shallowest sophistry imaginable; like the reasoning of the devout Christian, who soberly tells us that all these evidences of prosperity are the direct result of christianizing influences. Not because of private property but in despite of that monstrosity have we progressed; for the spirit of progress, though hampered by man's stupidity and superstition, may not be confined or rendered entirely impotent. As has been shown many times, the commercial rapacity which always accompanies private enterprise defeats the very end sought. The profit system is as necessary to private property as the heart is to the body. Neither could exist without the other.

And this latter thought furnishes the key to the right understanding of the position held by Free Communists. If in stating a theory a test can be found which when applied clearly demonstrates its soundness and reasonableness, it will prove a pretty safe theory to hold. Free Communists have such a test in the Cost principle, which, when applied to all theories of social reform, will easily prove the superiority of their own. The Cost system is the very antithesis of the profit system. They are mutually antagonistic and repellant; where one is the other cannot be. I have said that the profit system is absolutely indispensable to the maintenance of the institution of private property; our individualistic "plum-bline" friends to the contrary notwithstanding. For, take away the incentive to private profit in any enterprise, and its proprietor will

instantly cease to do business as an individual. Men do not engage in such occupations for fun, or to assist their fellows, but for profit. To be sure, there are institutions carried on as private enterprises the advertised objects of which are highly meritorious; but investigate them thoroughly, and in every case there will be found attractive inducements, in the form of subsidies, fees, and the like. Primarily, then, business is conducted for profit. What object would there be in my owning and operating say a flour and feed mill if I could not make a profit. As an individual I would only operate such a business at cost provided I could make more than I could make by co-operating with others. The Cost principle introduced into any private enterprise would quickly bring the business to a standstill, and cause the owner either to seek the advantages afforded by co-operation, or to sell it out to those who would carry it on as a co-operative concern.

It has been said there are three kinds of Anarchism, viz. Individualist-Anarchism, Collectivist-Anarchism and Communist-Anarchism. Anarchism is a principle, and cannot be qualified. Communism is a theory of constructive society, and can be and is qualified. Hence I prefer the term Anarchist or Free Communism in contradistinction to authoritative Communism—Communism of the Elias Longley order. There may be Anarchist (free) Individualism; there may be Anarchist (free) Collectivism. For my part I have by much study satisfied myself that only under Free Communism can the blessings of liberty, security and solidarity be thoroughly enjoyed, and the problems of individualism and collectivism trouble me very little. I said in a previous article, and I reiterate here: the superstition concerning the "sacredness" of private property is a nightmare, and while inseparable from the thing itself, grows out of the fear of want which lack of property produced. Abolish this awful spectre of our vaunted civilization—give to every man all that he produces—and the desire for private ownership will melt away as thick fog before a noon-day sun.

Whatever lowly, beastial state we may by slow and painful processes have developed from, this much is certain, our destiny is ever upward and onward. We are surely emerging from the brute stage. The ferocity and rapacity which characterized our hairy ancestors must and will give place to gentleness and brotherly kindness. For I believe with Emerson, that "the Saxon man, when he is well awake, is not a pirate but a citizen, all made of hooks and eyes, and links himself naturally to his brothers as bees hook themselves to one another and to their queen in a loyal swarm."

WM. HOLMES.

SOME QUEER THINGS.

An old Quaker once said, "Every one is queer except thee and me, and there is queer sometimes," and there are some queer things even among the radicals. One is, the scarcity of women in the radical ranks. Is it because the women do not think and as a consequence do not reason? Or is it through fear of ridicule and ostracism? Without the women there can be no freedom; no advance can be made until they enter the conflict. Is there any way to awaken the women? Any movement of a religious nature, especially with an eloquent, magnetic man for a leader will soon have a large following of women. They are naturally sentimental, their lives are monotonous, they long for a change of some kind; they are either sexually abused or sexually starved. The whole nature calls for something to satisfy the hunger, what it is they cannot tell, and as religion is always of an emotional nature, they try to get satisfaction from that. A woman demands appreciation, sympathy and love. She will have it, and when husband or lover does not meet her needs then she finds it in some, so-called, illegitimate manner. The orthodox woman constitutes the family physician or the pastor as her patron saint and well do they fill the niche.

A woman of delicate physique, pretty, refined, mar-

ried a burly, rough man, coarse in form, feature and manner. When I knew her she was suffering with what was termed hysteria. She was not understood by any one. I was with her during one of her attacks, and sent for the nearest physician, a young, nice appearing man. When he came, he went through the usual course—felt her pulse, looked at her tongue and stooped over her to listen to the heart. In an instant that woman's arms were around him; the tender voice, refined appearance, the touch, and the poor woman's starved nature cried out for food. Not sexually, for she had been so abused that she loathed the thought, but for the tender care, the magnetic touch of love, these would have restored her and she could in time have taken her place among women. This M. D., wiser than most of his profession, advised her to go to the hospital, where she grew better rapidly, but she had not been home two weeks until she was as sick as before. She died shortly after and I know now it was from starvation.

The queer thing about this case is that men and women did not reason from cause to effect; and this is only one of thousands of like cases. There is nothing so abhorrent to a woman, nothing so debasing as to endure the embraces of a man she does not love. Nothing so soon destroys a woman's attractiveness as a loveless union. A woman should be attractive all her life, and if nature is allowed her way she will retain her attractiveness to old age.

Another queer thing, peculiar to women is the idea of corsets enhancing their beauty of form. I wonder if they know it is a relic of barbarism and that in ancient times the master put a strait jacket of wood and steel around the waists of his female slaves? It is altogether unhealthful and a destroyer of beauty; it impedes the freedom of motion and the strongest pressure is upon that ganglia of nerves, the solar plexus. The solar plexus has been well named "the principal brain of the nervous system," it being in such close proximity to the stomach, liver, heart and lungs that it shows its intimate relation to the vital parts of the body. A cramped waist means a useless solar plexus, a useless solar plexus means a weakened brain. This ganglia of nerves is the most sensitive part of the human body. When trouble or anxiety, hope or joy comes to us suddenly we feel the influence in what someone has called "the great center of reception, the Solar Plexus."

The ancient Grecians were true worshipers of beauty, and the loose flowing robe was truly graceful. Imagine Cleopatra, over whose beauty men raved and the sight of whom meant rapturous love, imagine her with a corset on, whose lacing were drawn so that her waist resembled a wasp's, bust and abdomen protruding in a most uncomely manner. She would not have queened it as she did had she been dressed in the present fashionable mode.

Indeed it is our pleasure and duty to make ourselves as attractive as possible, but steel bands never will do it, but charms of mind, of body and manner all should combine to make the radical woman a pleasant, entertaining companion. Some ultra radical women dress in a grotesque manner, we need not do that for we do not care to be queer, neither need we go to the extreme of the first man and his wife, who, they say, were clothed in "sunshine and a yard of climate," but using common sense and judgement to make ourselves "help meet" for the best and brainiest of men.

Another queer thing is the slighting, sneering way one sometimes hears even radicals speak of that tenderest and purest emotion—love. We toil with a heart full of joy when the toil is for a loved one. All the reward a true heart craves is love. Someone has asked me "does one ever get over that foolishness?" It is not foolishness and they never "get over" it. A human being who can live without love and know no sense of hunger, of want is not a normal being.

Some people deplore the great number of books of fiction that are read instead of the more solid works of history, science and philosophy. It goes to prove that the crying need of the human heart is love, not the "vapors of an idle fancy," but the need of the deep, pure love of one for another, the love that makes a "little corner of heaven on earth."

Huestburg, Tenn.

NELIE M. JERAULD.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

Published Weekly by Free Society Publishing Co.

50 CENTS A YEAR.

Address all Communications and make all Money Orders payable to FREE SOCIETY, 43 Sheridan St., San Francisco, California.

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.

Notice.

Exchanges and correspondents will please note our new address, which is 43 Sheridan St.

NOTE AND COMMENT.

In order to reduce our expenses we found it necessary to change quarters, and visitors can find us now at 43 Sheridan St., corner 10th.

Comrades who are desirous to assist the "Knights of Liberty" of Philadelphia to keep Free Society afloat can do so, till September 17, by sending five cents to comrade N. Notkin, 242 N. Second St., Philadelphia, Pa., and there is a CHANCE that she will send "a crayon and frame of Sophia Perovskia" in return.

The Industrial Freedom, published at the Equality Colony, Edison, Wash., says:

"You people out in Anarchy would confer a favor by sending to the bureau of correspondence any clipping from any paper that is for or against our movement."

The editor has evidently discovered a new island somewhere on which people live in Anarchy or else he is somewhat confused, for so far as the so-called civilized world is known today to the average mortal there is nothing but slavery and degradation to be found, and he will greatly oblige us by telling where people live "out in Anarchy"—without government—and enjoy the beauties of freedom.

"At Geneva, Switzerland, an electric power trust has been organized with a capital stock of \$5,000,000, mostly French capital. The concern is after the splendid water power of Switzerland." The foregoing is taken from an exchange which never fails to point out that Switzerland is a sort of a heaven on earth in consequence of the Initiative and Referendum system. Facts show though that monopoly absorbs the resources and impoverishes the people the same as in any other country. Not until Church and State are abolished will conditions be altered in favor of the producers, no matter what palliatives are practiced.

The following clipping from the Examiner, a plutocratic daily of this city, illustrates clearly that people are not governed by their consent as politicians want their dupes to believe, but by mere force and violence:

"Far into the night was the celebration in Honolulu continued, and over at the officers' club the hilarity did not cease until the morning.

"But the news of annexation did not bring happiness to the hearts of all. Those who have fought against it, the politicians who wanted President Dole ousted, and the Royalists, who all along have entertained the hope that the days of the monarchy would come again, accepted the situation, not because they were content, but because they were forced to. They were sorry, not the sorrow of sentiment, but rather the chagrin of the politician whose plans have miscarried.

"It was the home of the native that the music of the band, the red glare of bon-fires, the cheers of the crowds could not brighten. To them the booming of the cannon, the blare of the band, the rejoicing of the crowds meant much as a matter of sentiment, nothing in a sordid way. Hospitable to a fault, they have lost, many of them, their lands, and now have nothing left but a deep-rooted love for the traditions and customs of their race."

Anent the above I quote a paragraph from a letter of a friend of mine who lives in Honolulu:

"I feel sorry for the poor natives, they are mourning the annexation; they feel they have lost their

islands they loved so well. Poor devils! They cannot understand that they lost their islands ago. They have absolutely nothing to lose. They live on leased ground and rented shanties and mighty small ones at that."

From the minutes of the San Francisco Labor Council we quote the following:

"The troop transport Peru left with a Chinese crew in spite of all protest made to the authorities at Washington and in this city. To please rich corporations, the Administration, especially the War Department, is evidently willing to trample under foot all claims of white labor. Brigadier-General Otis, the notorious enemy of organized labor, and owner of the rat-printed Los Angeles Times, sailed on the Peru. It looks rather strange that in a war purported to be carried on for the liberation of the Cubans, noted labor crushers like Otis are given the highest commands in the army and Chinese coolies are given work, while white seamen are tramping the docks in idleness. It is also evident that American seamen are good enough to enlist, risk their lives and win victories, but not good enough to be employed on government transports. Chinese seamen are then preferred."

The "administration" will continue "to please rich corporations" and "trample under foot all claims of white labor" as long as white labor submits and confines its protests to the pen. Active resistance, and the final repudiation of the administration will remedy things.

Millions of dollars have been squandered on the pretense to relieve the starving Cubans, but the starvation at home does not in the least move the tender emotions of our rulers, who are supposed to protect the "weak against the strong." The Hazelton miners are still enduring the most pitiable privation, and cases of shocking destitution come to light all over the land. Elizabeth Harley, aged 15, at 49 Merkel avenue, Cleveland, O., died the other week, according to the coroner, from starvation. Her mother has been driven insane for lack of food, the father is in a still more pitiable condition, and three other children of the family are nearly dead. William Harley, the father, has been out of work for the past year and a half and has been too proud too ask for aid.

In Indianapolis, Ind., a young man, H. P. Studford, was taken to the hospital and the physicians stated positively that he was starving. He had been five days without food looking for work and has a wife with little ones in Kokomo in destitute circumstances.

I wonder if our radical friends, who dread violence so much, will try to persuade the parasites and oppressors to relieve their dupes from such horrible condition.

We have just received a letter from New York announcing the coming of the "fire works king" to this city for a "great out door production of the blowing up of the Maine," etc., etc., "for the benefit of the National Monument to the heroes of the Cuban battle fields and the martyrs of the Maine." Had the "National Committee" also included the martyrs of Hazelton, Chicago, Homestead, etc., and the victims that die daily from starvation, we would have felt inclined to appeal to our readers for assistance, but as it is we decline. The poor sailors of the Maine were neither martyrs nor heroes, but simply unfortunate victims of monopoly and government.

WAR AND REFORM.

The first apparent results of the war as far as "home-government" in Cuba is concerned, are, as every sound thinker (Mr. Walker excepted) must have foreseen.

The New York World says:

"A few days after the surrender of Santiago, Gen. Garcia sent a committee to Gen. Shafter, informing him that the Cubans had selected a Cuban named Castillo for Governor of the city. It is plain, however, from the reading of the President's order to Gen. Shafter that it will be a long time before this Cuban officer is allowed to exercise the functions of governor." A little farther along it adds:

"... the name of Cuba is being greeted with camp profanity. In some quarters there is a disposition to prophesy an early collision between our men and the Cubans."

Throughout the United States there seems to be a growing dislike and contempt for Cubans. The men who were greeted a few weeks ago as heroes and martyrs are put down as cowards and impostors. Why? Because the rebels are beginning to see what their "self-government" is amounting to and are refusing to help those killing their masters that they may reign.

They are called cowards because they no longer assist those who are fast becoming their enemies, but can such a thing justly be said of men who have struggled for years against superior force and would have given up only with death? They are rebels and at least it takes some courage to rebel.

Mr. Walker and other of our patriotic reformers hold war necessary—it seems to me I have heard Moody say about the same thing—and to a certain extent I agree with our friends—Moody and the rest. Rebellions are undoubtedly necessary, although frequently, if not always, the results are not what are expected, but have advanced the cause of Freedom. As "propaganda-by-deed" carried on by individuals or otherwise is a necessary part of progression. The other wars to which our friends refer—the Crusades, 1812, Mexican War, the present Humanitarian War and others of the same class—might be recorded as necessary. Just as it is necessary for a bulldog to fight; just as it is necessary for some big boys to bully smaller ones, but not as much so as for a native born cannibal to appreciate a missionary.

Under the prevailing conditions it might not have been otherwise, but it is our object to change these conditions and this can never be done by advocating one of its vilest results; no more than a consistent Free Lover can advocate marriage to destroy the marriage laws or an Anarchist can advocate State Socialism.

Not a few people say Tucker recognized this war spirit and claim he advocated war with England when we had our Venezuela backyard quarrel. It is not my purpose to defend Tucker—he is one perfectly capable of doing that himself—he is logical and consistent. If I remember rightly he had a small article in Liberty wherein he deplored the thought of war but said if it was inevitable he would welcome a short and decisive war resulting in British defeat. Who would not? I said before this present struggle began that if it could not be avoided it would be best if it was short and result in our victory, yet I did not think myself inconsistent, or, above all, advocating the war, nor did any of my friends call me patriotic.

When the war is finally over; when we glory in foreign possessions—including Cuba—I wonder if our friends' logical reasoning will carry them to the extent of advocating the government putting down the rebellions which will probably occur from time to time in our newly acquired territory or embarking on war with other countries as a result of disputes over this territory, and, if so, do they not justify Sheriff Martin?

Another thought: As an excuse for their position the warlike Anarchists say that, if we help the soldiers free Cuba, they will help us when affairs occur as at Hazelton. This from logical thinkers! Indeed it is so absurd as to be undeserving of criticism and I will only suggest that they enlist under Gen. Shafter and, after the war is over say to that warrior, "Come on, old man, we'll hunt up Martin and then go and help the strikers at New Bedford, or else we'll go to England and free Geo. Bedborough." Adding, of course, a few adjectives to be soldier-like.

They also say this patriotic spirit does not hurt reform but how can it be otherwise when it weakens reformers?

PERRY A. BALLOU.

FROM OUR EXCHANGES.

Claus Spreckels, the great sugar king, who virtually owns Hawaii, has had his island annexed to the United States. By annexation Claus can have Uncle Sam at his back, with his standing army to hold his industrial slaves in subjection if they should protest against his theory of economic servitude. These are wonderful times in which we live, but many people are catching on to the situation. They "see the cat."—Social Economist.

It is not so much reform that we want as it is revolution. A reformation would be only patchwork. What we want to do is to revolutionize the present social system. A mere reformation will not satisfy the people nor stop the agitation against present conditions. The whole world demands a revolution. We

want to get rid of political bosses, plutocrats, banks, corporations, and competition, and every other condition and system that has cursed the world for centuries. This will be a revolution, and nothing short of this will bring "peace on earth, toward men good will." Call it the revolution.—Social Economist.

One small little two-hour practice off Santiago cost the workers of America 750,000 dollars. That means 750,000 bushels of wheat shot away, 15,000,000 loaves of bread fired from the cannon.

Statistics show that there are no less than 4,000,000 of consumptives in the United States, which means one to every 17 inhabitants. It is also proven that the largest number of these unfortunate people are of the poorer classes, which leads to the natural conclusion that they are the victims of our perverted industrial system.—Clarion.

Some Scottish Highlanders living in Chicago, who had caught the war fever, wrote to Andrew Carnegie, and urged him to equip a regiment for Cuba with Highland costume. Andrew replied that he was "greatly honored" by the request, but feared the war would not last long enough to enable him to get the costumes ready! There are no flies on Andrew. No doubt he was afraid he might be asked to lead them, and that would have been carrying the joke too far. He, as all the world knows, prefers to have his shooting done for him by the Pinkerton brigade.—Keir Hardie's Labor Leader.

Some men are born under an unlucky star. That New Jersey man who stole a locomotive and was arrested belonged to that class. There are other people who steal whole railroads and are never arrested, although they are much sought after—by society, instead of by the sheriff.

Slavery being but a means by which the master appropriates the earnings of man, the more refined and subtle modern forms of slavery are far safer, more comprehensive and more profitable. While apparently giving the wage-slave a large degree of personal freedom and a limited choice of masters, avocations and home, yet the purpose is similar, and the results—financial gain—much greater. It also relieves the master of any care for the health or welfare of the wage-earner. If he dies the master sustains no loss; other men can be hired for the price. Probably a dozen men are scrambling to take his place. Under the wage system men run—not from servitude—but to it. Their desire is not to escape, but to secure a master. The slave driver's lash has been supplanted by scorpion whip of necessity. The latter is often more to be dreaded.—A. M. Colwick.

Senator Tillman has a considerable amount of "horse sense" beneath his rough exterior. He is opposed to the policy of imperialism, and he hits the nail on the head when he says: "Americans, while glorying in the heroism of Dewey and Hobeon, should not forget that the Roman empire rotted at the core as it increased in area. Conquered provinces of incongruous peoples mean a large standing army, heavy taxes and danger to the government of the people, by the people and for the people."—Commonwealth.

A South African correspondent of the New Age says: "The world has heard enough from white lips of the black man's fondness for a plurality of wives. But what has the civilized world to say about the wholesale concubinage carried on by those who are loud in their condemnation of the above in the black? As a matter of fact, thousands of whites in these regions are demoralizing the native women by the introduction of this wholesale system of concubinage and prostitution

It is now a matter of common knowledge that power, whether its nature be monarchic, aristocratic, or democratic; whether it is based on the word, on the right of inheritance or of election, is wielded by men neither better nor worse than their fellows, but whose position exposes them to greater temptations to do evil. Raised above the crowd, whom they soon learn to despise; they end by considering themselves as essentially superior beings, solicited by ambition in

in a thousand forms, by vanity, greed and caprice, they are all the more easily corrupted by the fact, that a rabble of interested flatterers is ever on the watch to profit by their views. And possessing as they do a preponderant influence in all things, holding the powerful lever, whereby is moved the immense mechanism of the state-functionaries, soldiers and police—every one of their oversights, their faults—their crimes repeats itself to infinity and magnifies the evils, as it grows.—Eliase Reclus.

COMRADE ETIEVANT'S FATE.

Many readers who are familiar with Comrade Etievant's splendid writings, have been anxiously inquiring what had become of this able young man since his arrest, but as we are not able to translate from our French contemporaries we could give no definite information. We now read in Freedom, London, England:

So Etievant dies. Considering that government under the present French Republic pulsates between the two extremes of hysteria and bombast, there is nothing surprising in the fact. A man in France who asserts his rights as a human being must die—he is de trop. "The right to live is yours just so long as it suits their (the ruling minority's) good pleasure," so wrote Etievant in his Declarations, in 1892; six years have passed and now as he lies under sentence of death, an oft-repeated truth asserts itself. It does not suit "their" good pleasure that any man, let alone an Anarchist, with sufficient force of character to resent injustice or persecution, should live. Found guilty, therefore, without "extenuating circumstances," although proved to be a sober, industrious workman and a good son to his father, he was immediately condemned to death; and with the courage natural to a man of his character he is reported to have immediately retorted, "I scorn your sentence. Vive l'Anarchie!"

All that Society seems able to record against its latest victim is a theft of dynamite in 1892, the insertion of an article in Le Libérateur and the wounding of two policemen. What Etievant has to record against Society naturally does not enter into the question. That he was hounded down by the police from the moment of his discharge last year from prison (where he had spent five years for his theft of dynamite) and effectually prevented from gaining a livelihood, seems established beyond doubt. Now what police brutality and espionage mean, only those who have suffered either know. The constant reiteration of a little ditty which used to regale the ears of the Irish police in Land League days, so shattered their nerves, it was said, that a fine or imprisonment became the penalty for singing it; police nerves are recognized by law; those of a suspect, or of any person Authority chooses to regard as a suspect, are not. A hunted beast, tortured and maddened by the yelps and fangs of the pursuing curs, is not thought "game" unless it turns at bay and rends its enemies; not so a human being under ban of suspicion. For him, if a worker, starvation; and always, if of some imagination or sensitiveness, the added torture of feeling watched; of knowing more or less certainly that habits, correspondence, friends, lie beneath the microscope, to be analysed and dissected at will. Etievant, a man of courage and great intelligence, resented this sensation; he may have been a born fighter, but even the gentle dove has license to fly at the eyes of the devouring cat, so the human worm at last turned. Six months ago Etievant fired at and wounded two policemen, and for thus vindicating his manhood and his right to daily bread—he dies. There is a malady, however, which no bourgeois Cabinet or Jury the world over will ever kill, and that is Thought. No, my masters, you may guillotine every Anarchist, and yet you will never slay Anarchism, the hydra-headed, nor yet the spirit of revolt that your injustice has set ablaze throughout the world.

A few weeks after he had been sentenced to death the Clarion of London contained the following notice:

George Etievant has been graciously reprieved from the sentence of death by the President of the French Republic. It is not in the interests of the bourgeoisie to kill him immediately; they will do it by the slow process in prison, which is quieter, and will not shock the public mind as would the guillotine. Etievant, writing to a friend, says: "As for myself, I would have preferred death to the prospect of the prison, and it would have benefited the cause of human liberty much more." France will some day recognize the value of this man.

The following is quoted from a German contemporary:

Etievant has great ability in mathematics. He is not an arithmetician like the prodigy Frankel, but a thinker who "guesses" the key to the most difficult mathematical problems and then solves them. A prominent Parisian scientist, Dr. E. Rubenovitch, a professor of higher mathematics, informs the public in an open letter of the mathematical talent which

this death candidate possesses and requests his pardon. The professor says: "Eight days prior to his appearance before the jury, Etievant, whom I do not know personally, sent through the agency of a friend a letter to me in which he asks my advice in the solution of some mathematical problems. What surprised me especially in his letter was the discovery that Etievant succeeded in solving without the aid of books theoretical problems which, although now belonging to the elementary stages of mathematics, earlier demanded for their demonstration not only talent, but genius.

"All specialists will agree with me that the ability to solve without any aid of books and but with simple definition mathematical propositions, including trigonometrical problems, shows an unusual scientific mind, able to make any discovery. Who knows," concludes the scientist his plea, "but what Etievant some day will pay back his debts [? Ed. F. S.] to society in the shape of a discovery which will be an honor to him and mankind."

Various Voices.

O Frenzel, San Jose, Calif. Dear Comrades—Enclosed find the amount for pamphlets received. I am sorry that my purse is empty and that I cannot do more for our cause. It is deplorable that the comrades and especially the readers in arrears make no greater efforts to help our paper along.

To gain freedom we must agitate, agitate, agitate, and to be able to do that we need a paper that brings the friends of freedom in touch and is a forum for their thoughts. Comrades, help to push the wagon up Freedom's steep hill. Greetings!

B. F. Brooks, Denver Colo.—Relative to T. Quinn's article on Debs of some time ago I should like to say a word. All of Comrade Quinn's old associates know his honesty, but his attack smacks too much of the "et tu Brutus" in us all. Not to defend Debs any, yet why fail to recognize the good a man has done. We all have weaknesses—and Debs's most glaring one is his desire for control, yet it is not so unusual either. He has unquestionably made Social Reform a "respectable" term, and an idea for not only the radical to be able to expound, but for a goodly portion of the conservatives to listen too. Quinn cannot say that Debs is a Powderly—what Debs may develop into is another thing. If we were all as fearless as comrade Quinn such organizations as the S. D. would be superfluous.

The Letter-Box.

P. H. A., Chicago.—The money was received and the paper has been sent regularly. Inquire at your postoffice.

R. C., Racine, Wis.—If it is "a good thing to kill off many people," why didn't you go to war? I would have no objection if all parasites of society were killed in a war, but unfortunately, it is rarely the case that the right persons are killed in wars," says an exchange. "If the right persons were killed wars would cease." I am inclined to think that you belong to the class that ought to go to war and be killed.

F. S., Harrisburg, Or.—It depends on circumstances. We may issue 8 pages again next week.

J. H. F., Philadelphia.—Of course we will publish the Speeches of the Chicago Anarchists, if possible, but so far the prospects are very poor.

M. V., Weir City, Kans.—No, a Methodist preacher is not an Anarchist. The editor of "The Eagle and the Serpent," published in London, says, "A Christian Anarchist is one who does not believe in Christ or Anarchism," and he is correct.

H. Gordon, Pittsburg, Pa.—We received \$3.75 collected by you for the Italian revolutionists and turned the amount over to the Italian Relief Committee of this city.

E. F. R., Steilacoom, Wash.—Your article was not rejected because you differed with us, but it had to be re-written in order to make your ideas clear and we have not the time to spare. All shades of opinion concerning the social question are welcome if written in plain language, and only articles dealing with all sorts of "occult forces" are rejected.

B. B., Philadelphia.—P. Kropotkin's address is Villa Hood, Crescent R1., Brommley Kent, London, England.

An Appeal.

Perceiving the necessity of establishing a Free Reading Room we appeal to all comrades who are willing to assist us in our efforts to send books, pamphlets, papers and other donations to Geo. Stine, in care of Haupt, 111 Avenue B, or to A. Gross, 330 E. 76th St., New York.

THE COMMITTEE.

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

FREE SOCIETY'S AGENTS.

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

Chicago, Ill. C. Phuetzner, 469 Wabash Ave.
C. Schliebenmeier, 49 Orchard St.
New York City. I. Rudash, 363 Grand St.
S. Friedman, 130 Attorney St.
Brooklyn, N. Y. A. Levin, 555 Stone Ave.
Buffalo, N. Y. G. Lang, 514 Hickory St.
Philadelphia, Pa. L. Sabotnik, 526 Washington Ave.
Allegheny, Pa. H. Bauer, 73 Springarden Ave.
Baltimore, Md. B. Morwitz, 1005 E. Baltimore.
Providence, R. I. Bookbinder, 31 Robinson St.
St. Louis, Mo. Otto Rinke, 3859 Koelsch St.
R. H. Schneider, 5824 Calif. Ave.
London, Eng. F. Goding, 39 Meredith St.
(Paisley, London E.)
Glasgow, Scotland. Wm. Duff, 9 Carlin St.
Gowan Hill.

PROPAGANDA FUND.

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 August 6.

Kinghorn-Jones, \$2.00.
Phuetzner, 75c.
Caffin, Hatten, Lynch, Jones, Haering, Fix, Davenport, Lindstrom, Appel, Lewis, Hampe, each 50c.
Columbia Hotel, Pyburn, Ballou, Jorgenson, Hyder, each 25c.

Comrade A. J. Pope will send his photo, with an account of the Firebrand case on the back, to anyone who will send him 4 cents and any other amount to aid him and the cause for which he was persecuted. His address is 334 E. Eleventh street, Portland, Ore.

Every reform was once a private opinion.—Emerson.

A Volunteer out in Cleveland complains that girls are taking an undue advantage of the war. He says: "They look so tearful and pitiful when they hear that a fellow is going to the front that he can't help engaging himself to them." And he added, "I'm engaged to seven myself."

"Ma, the mini-ter is coming."
"What makes you think so? Did you see him?" "No, but I saw a take the parrot and lock it up in the stable."

"A woman is braver than a man."
He: "What! Why, a woman is afraid of a mouse!" She: "Yes, and a man is afraid of that same woman."

Rev. Mr. Lently: "I notice, my son, that you didn't seem to understand it when I said grace. Doesn't your father always bless the food?" Bobbie: "No, sir. He generally swears at it."

"Why did you strike little Elsie, you naughty boy?" "Well, what did she want to do for?" "How did she cheat?" "Why, we were playing at Adam and Eve, and she had the apple to tempt me with, and she never tempted me, but went and ate it up all up herself."—The Freethinker.

Little John (after casting his penny into the fund for the Bamalam Islanders): "I wish I was a heathen." Sabbath School Teacher: "Oh, Johnny! Why do you wish such an awful thing as that?" Little John: "The heathen don't never have to give nothin'—they are always gettin' somethin'."

Free Society Library.

These pamphlets are issued monthly at 5 cents each or 50 cents a year:

- No. 1, "Law and Authority," by P. Kropotkin.
- No. 2, "A Talk About Anarchist Communism," by Enrico Malatesta.
- No. 3, "Emancipation of Society from Government," by Dallen Doyle.
- No. 4, "Anarchist Morality" by P. Kropotkin.
- No. 5, "Mating or Marrying, Which?" "A Lesson from History" and "The Problem of Criminality," by W. H. Van Ornum.
- No. 6, "Essays on the Social Problem," by Henry Addis.
- No. 7, "The Wage System" and "Revolutionary Government," both by Peter Kropotkin.

IN QUANTITIES.

	10	100	1,000
No. 1, 30 cents	\$1.75	\$15.00	
No. 2, 25 cents	1.50	12.00	
No. 3, 25 cents	1.50	12.00	
No. 4, 30 cents	1.75	15.00	
No. 5, 25 cents	1.50	12.00	
No. 6, 30 cents	1.75	15.00	
No. 7, 25 cents	1.50	12.00	

A PHYSICIAN IN THE HOUSE.

A NEW Family Medical Work.

IT IS THE BEST MEDICAL BOOK FOR THE HOME YET PRODUCED.

BY DR. J. H. GREER.

It has 16 colored plates showing different parts of the human body.

This book is up to date in every particular. It will save you doctor bills. It tells you how to cure yourself by simple and harmless home remedies. The book recommends No Poisons or Dangerous Drugs. It teaches simple Common Sense Methods in accordance with Nature's laws. It does not endorse dangerous experiments with the surgeon's Knife. It teaches how to save Health and Life by safe methods. It is entirely free from technical rubbish. It teaches Prevention—that it is better to know how to live and avoid disease than to take any medicine as a cure.

It teaches how Typhoid and other Fevers can both be Prevented and Cured. It gives the best known treatment for La Grippe, Diphtheria, Astarrh, Consumption, Appendicitis and every other disease. This book is Not an Advertisement and has No Medicine to sell. It tells you how to live that you may Prolong life. It opposes medical fads of all kinds and makes uncompromising War on Vaccination and the use of anti-toxine. It has hundreds of excellent recipes for the cure of the various diseases. The chapter on Painless Midwifery is worth its weight in Gold to women. It has a large number of valuable illustrations. The "Care of Children" is something every mother ought to read. It teaches the value of Air Sunshine and Water as medicines. This book cannot fail to please you. If you are looking for Health by the safest and easiest means, do not Delay Getting The Book.

This book is printed in clear type on good book paper, beautifully bound in cloth with gold letters. It has 800 Octavo pages.

PRICE \$2.75.

Send Orders to FREE SOCIETY

Free Reading Room, CHICAGO, ILL.

642 S. Ashland Ave., cor. W. 14th St. Labor Literature of every description. Newspapers of all countries and languages. The Reading Room is open from 9 a. m. until 10 p. m. everyday. Subscriptions for Free Society and all other Anarchist papers can be made by the janitor.

NEWS STANDS

Where FREE SOCIETY can be obtained:

SAN FRANCISCO—Paper Covered Book Store, 1203 Market St. Anarchist and Freethought literature also on sale.
Boston—Columbia Stationery Store, 935 Washington St.
Brigham's Restaurant, Washington St.
BROOKLYN, N. Y.—A. Levin, 555 Stone Ave. (26 Ward). He accepts subscriptions for all Anarchist papers. Sample copies of London Freedom will be sent to anyone enclosing a one cent postage stamp. Is also agent for New York.
ALLEGHENY, PA.—H. Bauer, 73 Springarden Ave. Has also other radical papers, pamphlets and books in the English and German languages. Call or send a postal card.
NEW YORK—I. Rudash, 363 Grand St. Radical literature of all kinds, including English periodicals, on hand.
S. Friedman, 130 Attorney St.

Radical Exchanges.

L'agitazione, an Italian Anarchist weekly. Address: Cialdini No. 10, Ancona, Italy.
Libertaire, a French Anarchist weekly. Address: 26 Rue Sainte, Marseille, France.
Der Sozialist, a German Anarchist weekly. Address: Elisabethstrasse 68, Berlin N., Germany.
Freedom, an Anarchist monthly, 36c per year. Address: 7 Lamba Conduit St., London W. C. England.
Discontent, an Exponent of Anarchist Communism. Address: Lakebay, Wash.
The Coming Era, a semi-monthly Journal of American Politics. Price 50 cents a year. Address: Ross Winn, Dallas, Texas.
Freiheit, a German Anarchist weekly, price \$2.00 a year. Address: 317 Genesee Street, Buffalo, New York.
L'Avvenire, a Spanish Anarchist-Communist paper. Address: G. Consorti, Calle Uruguay 782, Buenos Aires, Argentine.
Anarkisten, (Norwegian) Semi-monthly. Address: Kristofer Hansteen, Vibes gate 8, 4 etc., Kristiania, Norway.
Volne Listy, a Bohemian Anarchist monthly, published at 50 cents a year. Address: Franta Leitner, 48 Johnson Ave., Brooklyn N. Y.
The Audit, the Journal of sex. Office:—61 Arundel Square, London, N. England. 8d. Monthly. 4d. Post Free.

Solidarity, an International Review of Anarchist-Communism. A semi-monthly, 50 cents a year. Address: J. H. Edelman, 50 First St., New York City.

Sturm und Drang, 50 First St., New York City, an Anarchist Communist paper printed in German, semi-monthly: 80 cents per year

Der Arme Teufel, a radical and literary German weekly. Price \$2.50 per year. Address: R. Retzer, 675 McDougall Ave., Detroit, Mich.

Le Temps Nouveaux, a French Anarchist weekly. Address: 140 Rue Mouffetard, Paris, France.

Le Pere Peine, a French Anarchist weekly. Address: 15 Rue Lavi, Montmartre, Paris, France.

La Tribune Libre, a French Anarchist weekly. Price \$1.00 a year. Address: Charlier, Pennsylvania.

Germinal, a Spanish Anarchist weekly. Address: B. Salas, Casilla Correo 1034 Buenos Aires, Argent ne Republic.

Miscarea Sociala, a Roumanian Anarchist weekly. Address: Matasariilor 22, Bucharest, Roumania.

Sozialistische Monatshefte, a radical monthly magazine. Address: Marien St. 27, Berlin, N. W. Germany.

Deincke Listy is an eight page Anarchist weekly paper, published in the Bohemian language at New York City, 402 E. 71st St. by the International Workingmen's Association of America. Send for sample copy.

The Altruist is a monthly paper issued by the Altruist Community, of St. Louis, whose members hold all their property in common and both men and women have equal rights and decide all their business affairs by majority vote. Twenty five cents a year: sample copy free. Address: A. Longky, 2819 Olive St. St. Louis, Mo.

WANTED: Lighten the Sex Question. This is humanity's greatest need. Read Lucifer, the Light Bearer, the only paper of its kind in the world. We pay eight pages, \$1.00 per year. Send 26 cents now and receive Lucifer three months on trial and these five thought stirring essays which are worth an equal sum, as premium: "Subsistence and Justice," by Lu Lods B. Chan-ler, "The Sexual Enslavement of Woman," "Love and the Law," "Variety's Monogamy," by E. C. Walker, "Thomas J. Henson's an Individualist," by Gen M. M. Trumbull. Address: W. Harman, 1294 Congress street, Chicago

WHEREFORE INVESTIGATING COMPANY.

BY LOIS WAISBROOKER.

An interesting book, written in story form, showing the inevitable and bad results which arise from monopoly in land. A splendid missionary book of 313 pages.

"LEND A COPY TO YOUR CONSERVATIVE NEIGHBOR."

"THE HOMELESS MILLIONS OF THE WORLD CRY LOUDLY FOR"—THE LAND.

This Book is Printed in Large Clear Type, and on Good Book Paper.

Regular Price, 50 Cents.

OUR PRICE, 25 CENTS.

BOOK LIST.

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

- "Appeal to the Young. By P. Kropotkin, \$.05
- Anarchist Communism, its Basis and Principles. By P. Kropotkin. 05
- Law and Authority. By P. Kropotkin. 05
- Expropriation. By Peter Kropotkin. 05
- Anarchist Morality. By Peter Kropotkin The Commune of Paris. By P. Kropotkin, and An Anarchist on Anarchy. By E. Reclus (one volume). 05
- Anarchism vs. State Socialism. By G. Bernard Shaw; 3 for. 02
- A Talk About Anarchist Communism. By Malatesta. 06
- Let us be Just. By W. Tcherkesoff. [An open letter to Liebknecht] 08
- Social Democracy in Germany. By G. Landauer. 02
- Socialism in Danger. By D. Nieuwenhuis Social Conditions and Character. By "Ireland". 08
- "God and the State. By M. Bakounin. 05
- Anarchism and Violence. By Livingston Speech of August Spies in Court. 05
- The Emancipation of Society from Government. By Dallen Doyle. 05
- When Love is Liberty. By Lois Waisbrooker. 10
- Wants and their Gratification. By H. Addis My Century Plant. By Lois Waisbrooker. 1.00
- Wherefore Investigating Company, regular price 50c, but while present supply lasts "they go at" 25

*The 3-cent rate does not apply to those marked with a *

Public Meetings.

- The New Generation**, 605 South Third St., Philadelphia Pa., open every evening.
- The Independent Educational Club** meets every Sunday evening, at 7: 30 P. M. at 1927 E St., Tacoma, Wash.
- Independent Debating Club**, St. Louis, 410 1/2 Market St., Room 7, meets every Friday evening at 8 o'clock
- The People's Union**, a free discussion club, meets every Sunday evening at 935 Westminster St., Providence, R. I.
- International Workmen Association**, of Buffalo, N. Y., meets every Sunday morning at 10 o'clock A. M. at Blume's Schweizer Hall, 483 Broadway.
- Social Science Club**, of San Francisco, meets every Monday 8 p. m. sharp at sixth and Market sts (No. 119). Free discussion on all questions. Admission free. Ever/body welcome.
- International Workingmen's Association**, meets every Wednesday evening, German, at 642 Ashland Ave., Chicago. Third Sunday of each month in English. Beginning with Oct. 2 every Sunday lectures will be made in English by eminent speakers.
- Wendell Phillips Educational Club** will meet every Saturday 8 P. M. at 31 Robinson St., Providence, R. I. Pamphlets in English, German, French, Jewish and Russian languages on hand.

DR. FOOTE'S PLAIN HOME TALK

EMBRACING

MEDICAL COMMON SENSE.

For the information of those who may be interested, I would call attention to the popular edition of this book, that has been a standard of information, and a source of knowledge to tens of thousands of families for many years. The popular edition has been brought out to meet the ability of the poor to buy, and is sold at the remarkable low price of \$1.00

Order of Free Society.