

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. 46.

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WHOLE NO. 182.

THE ARISTOCRAT.

NEW STYLE.

They sundered usage like a wedge;
They swept the ancients from their stools;
By piracy, by sacrilege,
By war, across the necks of fools
A royal road the strong men strode;
But other times have other tools.

The warlord and the churchlord stir
The pulses of the world no more.
The trader and the usurer
Have passed the lion-guarded door:
The praise, the prayer, the licensed air
Ascend to us from every shore.

A MONEY Lord, unheralded
I issue from a vulgar strain
Of churls who spiced their daily bread
With hungry toll in sun and rain,
A secret dower of patience, power
And courage in my blood and brain.

Though corner, trust and company
Are subtler than the old-time tools,
The sword, the rack, the gallows-tree,
I traverse none of nature's rules:
I lay my yoke on feeble folk,
And march across the necks of fools.

My friends and foes adventured much;
But elbowing iron pots the delf
Go down in shards; or some rude touch
Of fact installs upon the shelf
Souls slimly cast; for me, I last,
I, wiser, braver, more myself.

—John Davidson.

MISPLACED SYMPATHIES.

Established authority has now another victim, another excuse for torturing out of existence a few more wretches who at best have never half lived. The President of the United States, with other potentates of the world, has cabled the sympathies of the American people to the potentates of Austria for their recent bereavement. He had no right to—he does not know how all the people feel about it, and I for one protest; when I have any condolences to offer I can do it myself—I need no mouth-piece. I am as sorry for the harmless old lady who met such a sudden death as I might be for any stranger whose mere name I might happen to have heard. But I am much more sorry for the woman who died of want and privation right here in Denver not long since; and a thousand times more sorry for the women toiling in sweat shops and factories under conditions that make life worse than death in every large city in our own country; and I do not suppose the President will bother himself to present my sympathies to them. So, if he pleases, he needn't disturb himself to cable them to foreigners, whose best virtues are that they do not create quite as much suffering as the power in their hands would allow them to.

The people of America will have plenty to say of the "poor murdered Empress" and her bereaved relatives; they will pour melted sympathies over the ocean in true "republican" fashion. And of the poor, crazed, straving creature who did the deed—they will only have the severest condemnation. They will commend the arrest of every man or woman who ever spoke a kind word to him or "harbored" him in any way; they will applaud the persecution of Italians wherever found, and see them hounded from their chances of earning a living, with pleasure. They will not remember the piteous cries for bread that have come from the bloodless lips of Italian workers within the last few months, they will never try to realize what their lives have been in their starvation and woe; but when from out the hells of their poverty one poor insane victim has crept to strike a blind blow at something which came in his way and which to him embodied the principle that hurt him, then all mankind will raise a howl of condemnation and persecution!

Oh the pity of it all! Oh the distorted vision that can see nothing to regret in the prolonged, needless, cruel misery and starvation among the workers of the world, which wonders at a desperate, head-long blow,

from a despairing victim now and then—and sees an international calamity in the quick and painless death of a woman who could command every comfort on earth to ease her passing away.

Why are the agonies of thousands so little, the death of one woman so much? Will the mists ever be cleared away?
LIZZIE M. HOLMES.

STATE-HELP—SELF-HELP.

"The emancipation of the working class must be the work of that class itself." How often are these words spoken by the workers and how little do they heed their lesson when they find themselves thrown into conditions where action suiting these words would aid the work of emancipation.

Instead of regarding themselves as self-conscious opponents of the State, but too often the workers claim to be and are loyal citizens. Now the worker must fully comprehend that a union with the State, a bargaining and compromising with the profit-making groups of society, will never lead him to his goal: to freedom and plenty. To achieve this, he must break the chains with which society has shackled him. The State is the union of the wealth-poseessors for the protection of their possessions and for their increase through the exploitation of the strength of the non-possessors. As the wealthy have full assurance that the State will execute their wishes, so the poor have good reasons to mistrust it. A very clever trick it is, indeed, which the leaders of the State play when they again and again direct the workers with their demands to the State. Well the wealthy know it that so long as the workers stop at demanding puny reforms, they, the wealthy, are secure in their possessions.

Don't turn your eyes, writes Der Arme Konrad, at every occasion, at every pinch, with entreaty for help to the State; instead, join your forces and fighting win your rights, your freedom, for by begging you will never gain them.

From this point of view also judge those who offer you their assistance. Your most dangerous enemies are especially they who promise you to act as your representatives, to beg for you from the State and to bargain for crumbs.

Not all who press upon you their friendship do this with the intent to cheat you; but they themselves are so deeply immersed in the morasses of inherited prejudices which have taught them the necessity of the State, that they are unable to take a broad view of conditions and inevitably lead you astray. Many others there are who first from ambition, then from custom or sport, play their role as leaders, and at the same time are as stupid as geese, their only distinguishing trait being their loud tongue which they adroitly use to flatter the mass.

These watch sharply. Don't go to those who tell you of State-help and of representing your interests. Let each represent his own interests and let each become accustomed to defend himself.

Of course the individual will be able to gain his freedom only by uniting with his comrades. Union, however, does not signify subordination or the transference of the fight to others. The same misery, the same desire for freedom and plenty welds us together when in the strike we oppose the employers. Each we prove our energy, and that steels the spirit of the rebel which lies dormant in all.

Be stern. This make your principle: Not one man nor one cent if used to beg for State-help; each and every man and cent if for Self-help or training for it.
—Chicago Arbeiter Zeitung.

LABOR DAY.

The historians tell us about the Roman saturnalia, a round of holidays of old Rome which were enacted by the Roman emperors in honor of the god Saturn. These saturnalia were supposed to symbolize a paradisiacal life—a life of freedom and equality—which

according to old traditions mankind had led under the old gods.

Accordingly was the character of the festivities on the saturnalia. While the rest of the days of the year belonged to the rich, the slave-owners, the powerful and oppressors, and the workers and slaves had to drudge, be silent, suffer and pinch, so the conditions were reversed during the saturnalia. The slaves feasted like masters at long tables, their real masters serving them and playing the role of waiters.

When this custom had been observed, the slaves had sobered up, then again stared them into the face the old life with its misery, its humiliation, its degrading slavery. Again the lash, wielded by cruel drivers, was laid with its sickening thud upon the backs of the slaves. The rich squandered as before the marrow and blood of their human beasts of burden, robbed and heaped up treasures, while suffering and misery increased, the social conditions rotted more and more, ripening towards their collapse.

The old Roman slave holiday in reality therefore had no other meaning than to hold up to scorn the the poor and miserable, to jeer at the oppressed and disinherited.

And our Labor Day, does it not also partake of this character? Is this day not also a jeer at the rights and liberties of the millions of proletarians that suffer in wage slavery? In theory the day signifies that labor is honored; it is to symbolize the high position labor holds in society; but in reality it is the day for the demagogical betrayers of the people, who, while flattering the masses, put them to sleep, rob and enslave them. The wrong which lies in this Labor Day is just as bitter as the wrong which was in the Roman slave holidays.

One need but look at the pictures which every year appear on Labor Day in the papers. There triumphs in gay array along the streets the laborer as he proudly marches with music and banners through the admiring throngs of employers who, assuming a humble attitude, honor labor. The capitalist, the office-holder and the other non-producer, on Labor Day they all praise the producer—and during the rest of the year they squeeze him like a lemon—cheat, rob and fool him.

No, today we still cannot set aside a day to honor labor's liberty and worth; let us therefore leave Labor Day to the boodlers and demagogues, doing everything in our powers to bring about the real Labor Day on which we can celebrate labor's victory.—Chicago Arbeiter Zeitung.

WORDS FROM HONOLULU.

Please warn the readers of Free Society who may hope to find an Eldorado here. There is a very poor chance for a white man to make a living here, unless he can win the patronage of the parsons. The cost of living is high, and if a man is out of a job he can go back where he came from—but that means money.

The call to the liberals of comrades Quinn, Oliver, and Pfuetzner is absolutely out of season in my opinion. We do not need to start a worldwide organization, for such is already in existence. The aim to combat tyranny, to struggle for a condition in which we can enjoy a free and happy life—this aim puts us shoulder to shoulder. Try to spread our papers, pamphlets and books and we will soon have a movement in every town.—I do not belong to any organization, and yet I am traveling from country to country, and tramping from city to city propagating the idea of freedom.
A. KLEMENCIC.

Honolulu, Hawaii.

A wealthy Chicago woman lately donated \$5,000 to Prof. Swing's church, and the committee has decided to invest the cash in mortgages, the income to be used in "broadening the work of the church," to use the language of the committee. Think of it! A church that pretends to do the work of Christ, living on the money squeezed from the mortgaged slaves.—Detroit Justice.

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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.

Notice.

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

NOTE AND COMMENT.

Subscribers who fail to receive the paper should inform us immediately. It quite often happens that either the "dear husband" or the "dear wife" burn the paper as soon as it arrives, or else notify the post-office that the paper is not wanted. How will people ever free themselves from government and abominable social customs when they cannot even free themselves from the censorship in their own "sweet home."

We are also informed that some readers of New York City complain that their contributions have not been acknowledged in the paper. Again I will say that all amounts sent in as subscriptions or donations are acknowledged in the "receipts," and if the contributors after three weeks do not find the amount credited and the number on the wrapper not changed, we have either not received the amount or else have failed to record it. The dropping of a postal card will rectify the matter, for we never destroy a letter unless the amount contained has been recorded. Amounts for books and pamphlets are not acknowledged in the paper.

The people of England have won a victory by persistently resisting the vaccination law, and this conquest has not been achieved through the ballot box as some legislation worshippers may imagine, but by the intelligent minority who defied and ignored this law. The legislators found out that one-third of the children born (about 300,000) in England escaped vaccination, and "a law that led to this evasion, Sir William declared, was not worth keeping on the statute book." Too long has this superstition of vaccination been a curse to mankind, and should be defied by all intelligent people. Small pox, like many other diseases, are the results of poverty and improper care, and not until poverty is abolished will society conquer the disease. Not being a "doctor," I cannot tell whether or not vaccination has ever prevented small pox, but I know it has diseased and poisoned people for life. One of our boys was a picture of health before vaccinated, but became scrofulous right after vaccination and the effects have been such that he will lose his hearing altogether if we cannot soon afford to have an operation performed. Such are the blessings of vaccination.

There is yet another feature in the defeat of compulsory vaccination law that Anarchists ought to consider. It shows us that by persistently defying laws and customs we will not only gain prestige, but make them powerless, change prevailing customs and finally revolutionize society. There is much truth in the assertion of Dr. Ravlin, whose article appears in this issue, that we can free ourselves in many respects when we are determined to do so, but the scope is limited unless I make up my mind to be free or die. While I can free myself from many customs and laws which interfere with my enjoyments and happiness, yet I cannot free myself from economic slavery as long as the necessities of life are monopolized without risking my life or at least the freedom I so far enjoy.

The assassination of a single woman among the drones of society has set the parasites wild. "The Anarchists are wild beasts that threaten order and security, they are they enemies of society and their suppression is a mere matter of self-defense," is the howl of the prostituted press all over the country. Not society is in danger, gentlemen; not the poor woman who toils from sunrise till night and cannot earn enough to care for her children; not the man who runs around begging for a job; but the oppressor,

the legalized robber, the parasites are in danger. It is a war between the slaves and the tyrants, the exploited and the exploiters. Read the following quotations from men who are not considered Anarchists, but whom "society" has set monuments.

It is Heinrich Heine who cries:

"This old society has long since been judged and condemned. Let justice be done! Let this old world be broken in pieces . . . where innocence has perished, where egoism has prospered, where man is exploited by man! Let these whitened sepulchres, full of lying and iniquity, be utterly destroyed."

It is Lamennais who curses:

"We say that your society is not even a society, that it is not even the shadow of one, but an assemblage of beings that can be given no name: administered, manipulated, exploited at the will of your caprices, a warren, a flock, a herd of human cattle destined by you to glut your greed."

It is Victor Hugo who blasphemes:

"What kind of society is it which is based upon inequality and injustice to such an extent as this? Would it not be well to take the whole thing by the four corners and fling pell-mell up to the ceiling the cloth, the feast and the orgy, the gluttony and the drunkenness and guests; those who have their two elbows on the table, and those who are on all-fours under it, to spew the whole lot in God's face and to fling the whole world at heaven."

The Hell of the poor makes the Paradise of the Rich." A. I.

RANDOM NOTES.

"The Aristocrat," appearing elsewhere in this issue and taken from the London Saturday Review, well indicates the signs of the times. A few years ago this journal was an arch reactionary organ of a certain part of the English money aristocracy. But owing to some occurrences relative to the management of that journal the ice was broken and the new policy manifested itself in the engagement of Geo. B. Shaw, the well-known English Fabianist, who up to a recent date wrote the theatrical reviews for that organ. Mr. Shaw's connections with the journal were severed owing to the fact of Shaw's marriage to a young and wealthy lady. But the liberal policy of the Saturday Review still continues, and bourgeois though, as the journal certainly is in its editorials, it has from time to time excellent articles on general topics. As such may be characterized the articles on the murderous influence of the English pottery industry on the health of the 300,000 workers engaged in it. The Saturday Review went even so far as favoring, should there be no radical change in the present methods of production possible, as was claimed by the manufacturers, the entire abolition of that industry. And the Saturday Review is certainly intelligent enough to know what the throwing out of employment of such a vast army of workers with no hope of ever getting work would mean. It would practically force modern English society to face a piece of the Social Revolution.

The Saturday Review had a little reproach for the judge who sent not long ago the Russian editor of the Narodovolets, Vl. Burtzeff, to serve an 18 months term in prison for printing in his paper a view of a now deceased author concerning the usefulness to the community of czars on this earth.

In the Bedford case the journal took the proper attitude and commenting on the supposed merits of Dr. Havelock Ellis' book, very sensibly remarked that the only objection the Saturday Review had was against the exorbitant price of the book, barring it from ever becoming the property of the broad reading public, as it should be; not at all piping in the horn of those "excusers" who point to the fact that the book was intended for the "few," but demanding access for the "many" who are bent on earnest study of subjects of such and kindred importance.

But where the Saturday Review is most outspoken is in its book reviews. Theology and authors of all sorts of rapid subjects fare bad, and justly so, at its hands. Reviewing several weeks ago a book on Spain by an American author the journal had occasion to express its conviction of the "lawful" or rather lawless murder of our comrades in Chicago, in 1887.

The Atlantic Monthly for this month began the publication of Kropotkin's memoirs under the heading of "The Autobiography of a Revolutionist." Kropotkin is introduced to the readers of the Atlantic Monthly in a very sympathetic manner by E. Ely. Comrades who cannot afford to buy the journal, but who live in localities blessed with a public library, may avail themselves of the opportunity thus afforded

without going into the otherwise necessary outlay. Call the attention of your neighbor to it and see the result.

The time is drawing near when Jean Grave's book "Moribond Society and Anarchy" and Kropotkin's "Conquest of Bread" will see the light of day in English. These two publications: the former as a criticism of existing institutions (negatory in character), and the latter outlining the course for the Anarchist participants in the coming struggle in order to secure the success of this Revolution which may soon be upon us in the Roman Latin peopled countries, will, in my mind, thanks to its remarkable soberness and practicability, appeal strongly to the intelligent few of this country and it would be far more profitable for impatient comrades in our midst who are seeking for ways how to accelerate the hour of deliverance, to rather provide for means of a wide-spread circulation of these works than rack their brains about the questionable value of "proclamations" calling for "secret organization."

To speak my mind freely upon this proposition I cannot constrain myself from designating it as a big lump of folly. To outsiders it may appear very queer how people who on the one hand are not equipped with the necessary intelligence to formulate themselves the much coveted declaration of principles, do on the other hand so positively assert the necessity of the secret character of the proposed, let us call it, "association" in question. Why secret? It seems as though the authors of the call are entirely ignorant as to the origin of secret propaganda. The reader of recorded history will hardly be able to point to a single case where promulgators of even the most unpopular ideas,—and let it here be remarked that all ideas of innovations have in their time been most unpopular—have voluntarily invited secret propaganda. To go far back take the early Christians; they started out on an open propaganda and continued it until the times forced them under the risk of life and torture to abandon that course. Later on, during the period of the Reformation the same course of action manifests itself; the advent of the Anabaptists follows the same track. In our own day let us take the Revolutionists of Russia. In a country even like the dominions of the Czars the propagandists started out, one might say, with open meetings though the risks were so great from the very outset. One need not recall the public demonstrations in the south in 1870, in Khazan, Moscow, etc. Our German comrades who have to pay so dearly for the maintenance of the propaganda do all in their power to preserve as far as possible open propaganda. And the Anarchists of Italy have till the very last minute held on to open propaganda. Certainly now, when all ways of open manifestations are closed to them, no other course is left but secret propaganda. But then they had time and opportunity to learn in periods of comparative security how much confidence and trust So-and-so inspires. The K. of L. in this country had at a certain time to resort to secret propaganda.

But how different our case. If a given individual does not possess heart enough to attend an Anarchist meeting or have a periodical sent to him through the mails how, may be asked, do you expect such a one to join a secret "group" which will be looked upon almost as a conspiracy, to muster up courage enough in times of trial? Nay, nay, brethren, your position is shaky, turn and twist the matter as we may. Then another feature in the call. The signers speak of an "international" association. This part of it is, emanating as it does from Chicago, simply ridiculous. Just think of it! Chicago urging the comrades of France, where the 250,000 workmen federated in the syndicates have for the last five years at their congresses declared in favor of our principles; where our school is represented by something like four score volumes of good, as the Marxians could say, "scientific" matter, etc.; yes, just think of it, this Chicago calling on France to "go ahead." Why, friends, our comrades there are hardly in need of your reminders. Let us be done with these puerilities which may end in tragedy-comedy.

To me this call simply and plainly indicates a cry of despair and acknowledgment of impotency to perform a work which waits for its man. That such is the case has been plainly enough shown to the Chicagoans during a visit paid to this country by an English comrade. There is a broad field for propaganda to be done, and not secretly mind you, on the contrary, in the broad daylight so to speak, but the "cultivator"

did not arrive yet.

But why lose heart, talk wild and start on a path of possible blunders? If you and I cannot do this work the only course left to us—to wait, and in the mean time let us see whether we cannot do something to spread the two books mentioned above. N. B. St. Louis, Mo.

AN EXPLANATION.

In reply to article in Free Society, September 11, under head of "Finds fault with Anarchists":

1. The call to the "Lovers of Liberty" issued in Free Society August 7, does not mention the words Anarchy or Anarchists from the beginning to end. It was an urgent appeal to the friends of human freedom, regardless of the school of thought they belonged to.

2. The "Declaration of Principles" was not to be handed over to a committee of five, who were to represent the association that might be formed. But simply men who represent radical ideas or principles. Said committee are only to select from among the communications sent in, what in their best judgment they deem the most effectual and acceptable methods proposed for associating, or bringing together those who are disgusted with the present methods of suppressing free speech, and free press.

The declaration of principles thus selected by said committee will be published in the radical papers for approval. It will then be in order for the public to suggest, adopt or discard, as it sees fit.

It has been a voluntary arrangement, so far by those directly concerned. None of the acting parties take upon themselves the right—or have they any inclination to presume, what is best to accept or reject, among the communications sent in. The undertaking is for the purpose of getting the expression of those who are tired of being browbeaten, robbed and humbugged in the name of the people. We seek the most feasible plan for forming a protective association to defend ourselves against the legal invasion of the rich robbers and murderers of the present day.

The trial and hanging of the Anarchists, the shooting down of the miners at Hazelton, were cold-blooded murders, and are fair illustrations of the conspiracies that can be carried on by the monied class under cover of law.

How can success be accomplished if nobody acts? Why sleep away the time, when action is so essential? What if we do fail in finding the best method? Try again. What apology is there for criticising, or condemning, a well meant proposition, by those who have nothing to suggest in its place? Come, come, my good critic, don't be a dog in the manger.

Maywood, Ill.

L. S. OLIVER.

CHRISTIANITY AND SOCIALISM.

Extracts from "Fenley," lecture by Reverend W. Nicholas, M. A., D. D. (England).

"In uttering its watchwords, Socialism says 'liberty' with bated breath, it says 'fraternity' with greater boldness, but it lays special emphasis on 'equality.' 'Inequality is hateful to all but the highest,' says one of the Fabian essayists.

"Christianity teaches an equality of right and requires that no one shall be treated unjustly either by private individuals or by public functionaries; the ideal magistrate does not bear the sword in vain, is a 'terror to evil-doers, but a praise to them that do well.' It is 'the' magistrate or Christianity? K.-J.] recognizes the right of every man to the ordering of his own life; but it does not teach that all men are equal in intellect, real or moral faculties, or ought to be equal in position, or in material possessions. Equality is not in accordance with the order and course of either nature or of Providence. If God had intended equality to prevail in human society, He would have made human beings equal in the cradle. He has not done so.

"The inequality existing in society has a moral purpose: it is a means for the moral training of the human race. The idea of equality appeals to envy—the vice that Longfellow calls the vice of republics, and that John Stuart Mills calls the most anti-social of all the vices. Envy looks with an evil eye and a malignant heart on all superiority. It has often been a bar to progress, but it has never helped an individual to be happy, or a state to be great. This evil passion is the moral basis of Socialism. To soothe envy there must be equality. Assert that all men are equal,

yet the inequality that exists in human nature will manifest itself, and envy will rage. Christianity recognizes the inequality that exists in society, and teaches us how to deal with it. Those who are brought into contact with their superiors are taught to have that charity which envies not. Those who are brought into contact with their inferiors are taught to honor all men: not to honor a man because he is great or rich, but because he is a man, because he has, with his superior, a common immortality, and a common Savior. Those placed in influential positions ought to regard those placed under them as placed there by God, and as the necessary, even if humble instruments in carrying out the divine purposes; and therefore as fellow servants, not to be treated with contempt, but with consideration and respect. Those placed in subordinate positions ought to regard those in higher positions, not as enemies, not with envy, but as having important duties to perform, and as working together for the common good. Mutual dependence, mutual helpfulness, mutual considerations, and mutual respect, are the moral lessons that ought to be learned from the inequality that exists among men. That those lessons are not always learned is not the fault of any one class. This, however, is certain, that as Christianity prevades society (1898 years not bad for a trial. K.-J.) these lessons will be learned, hatred between the different classes will cease, rich and poor, high and low, will feel that they are all members one of another [you are not expected to laugh here. K.-J.] and that while all the members have not the same office, and are not equally honorable, yet that united together in love, they will accept the statement of Saint Paul when dealing with this very question, 'That there should be no schism in the body; but that the members should have the same care one for another.'

"The equality that Socialism loves, if once secured, would rob life of all interest. The dead level would soon become absolutely repulsive. The thought that by no energy could one procure a change into a higher level of life would take away the charm of existence, and men would ask then, with more reason than they have at present, 'is life worth living?'"

COMMENT.

This Reverend Doctor of Divinity, like all other parasites, is appalled by the fast rising tide of Socialism; he sees his craft is in danger, and must do his part to show the ungodliness of Liberty, Fraternity and Equality. As he is a "master of arts," and also a close follower of Talleyrand, "using language to conceal his thoughts," it may show more clearly the utter hollowness of his discourse, by giving the Century Dictionary definitions of some of his favorite words.

Liberty—The state of being exempt from the domination of others. [Not much need for "bated breath." K.-J.]

Fraternity—The state, condition, or relation of brotherhood. [No need for "greater boldness." K.-J.]

Equality—The state or quality of being equal. [The "special emphasis" is denied for liberty would mean equal rights. K.-J.]

Right—In accordance with right, justice, or moral principle.

Moral—Of or pertaining to the practices, conduct, and spirit of men toward God, themselves, and their fellow-men, with reference to right and wrong and to obligation to duty.

Society—The collective body of persons composing a community.

Love—To have a feeling of regard or affection for.

Envy—To have a feeling unfriendly toward another.

Providence—The care, control and guidance exercised by the Supreme Being over the universe in all its parts and contents.

Christianity—The doctrines and teachings of Jesus Christ.

God—The one Supreme Being self-existent and eternal.

It may also be appropriate to quote a few texts, rarely mentioned by parsons, who quote Jesus (the carpenter) and Paul (the tentmaker) as recorded in their Bible; but who seldom preach, and still more seldom, live, according to the teaching and living of these two social reformers.

1. "The land shall not be sold for ever."
2. "Money is the root of all evil." ["The love of," will be omitted in the final revised version.]
3. "Take thou no usury of him, or increase."
4. "In the sweat of thy face shalt thou eat bread."

5. "Neither did we [Paul] eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

6. "In those days there was no king in Israel."

* * * Then the five men departed and came to Laish, and saw the people that were therein, how they dwelt careless [without care] after the manner of the Zidonians, quiet and secure; and [read for instead of AND] there was no magistrate in the land, that might put them to shame in anything."

7. "And an highway shall be there [Christ's kingdom], and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall not err therein."

8. "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

Text 1 would bring about the "equality of rights," desired by "moral" society; "love" would abound, and "envy" be abolished by "Providence" in such a way as no magistrate or king could accomplish. This text observed would also show the truth of text 2, and render text 3 obsolete; parasites would no longer be able to change the word "thy" in text 4 into "other fellows"; thus compelling Reverends and D. D.s to observe text 5; or take up their claim (the only one now for those who do the Labor of the world), six feet by two feet.

If the individual occupying the "influential position" of the Reverend W. Nicholas, M. A., D. D., will allow a "humble instrument in carrying out the divine purposes" to suggest that although he is taken fully into God's secret ways and intentions as to manger cradles, or gold, or silver, or wicker cradles, he does not appear to have yet grasped the fact that many, very many good church members, good because they pay all the fees necessary to obtain the ticket for the short-cut-church-route to heaven, are also good Socialists! and this simply because they have taken the liberty of using their "intellect, real or moral faculties" and have drawn their conclusions that Jesus denounced parasites without mercy. Then, if Nicholas will reason further, he may arrive at the conclusion that all Anarchists are developed from Socialists, the acute point of the evolution being the desire to carry out the conditions of texts 6, 7, and 8, so that Churchianity may be replaced by Christianity, the superstitious God by the real Good, and the determination that "life shall be worth living," to those only who are worthy to live. Parasites will not be worthy. No Anarchist submits to the domination of even a Reverend Doctor of Divinity. KINGHORN-JONES.

ON THE RIGHT TRACK.

A Socialist of Los Angeles says that he challenged comrade Emma Goldman to public debate and that she was afraid of him. This seems to me so unlikely, from what I know of the two positions, that I write to ask you to verify or deny it.

Personally I am convinced, that the Revolution will not come through any of the political parties now organized, for the very simple reason that it is party that is the trap that is set to kill all reform. You may put prime pig or dirty dog through the sausage machine and the difference is only at this end, at the other end of the machine they both come out sausage. So in like manner, you may formulate a platform and put up for office the most earnest of its advocates and when he enters the government machine you have only turned out a self-perpetuating politician. This has never failed to be the case and as long as we have to pass the Rubicon of public office to get the Revolution, it will never come. The peculiar faculty that makes one set of men think they will be impervious to influences that have never failed to modify all other sets of men striving to attain certain ends by the same means is an interesting study. There is nothing contingent about the fees of the public official. And yet

* Comrade Emma Goldman did not decline to debate with this Socialist because she was afraid of his erudition, but because he wanted her to pay half of the expenses and had slandered her previously. That she was not afraid to debate with Socialists she proved by debating with Emil Lies, editor of the Socialist daily of this city, who knows more about Socialism than Harriman ever is apt to learn.

they are the people's attorneys sent to prosecute the case for the people. One set of pettifoggish rascals has been drawing fat fees for decades, and have never yet won a decision for us. There comes another set under another name and tells us that the other rascals did not know their business and that if we only give them a chance they will speedily bring the case for the people to a successful conclusion. These also fall in all but bleeding the people for their fat salaries. All that the people want is contingent upon getting it through these rascally agents, and they seem to be unable to conceive of any other channel through which their aspirations may be satisfied, and so they keep on altering the mode and expression of the things they think they want, instead of changing the agency.

I meet much criticism because I have begun to doubt the efficacy of political parties, and am asked what I propose in their place. That is something I do not feel called upon to do. I refuse, however, to continue to waste my energies any longer in assisting organizations which are essentially antithetical to all that the people really need. HENRY J. WEEKS.

Ventura, Cal.

FRATERNAL ORDERS.

As we proceed on the road battling for freedom we meet with many obstacles, and the one I have often to contend with in my arguments and which is hardly ever mentioned and analysed in the reform press, although of considerable magnitude, is the institution of fraternal order, organization for mutual aid, a sort of a creed in a new form, a new way to keep men in ignorance.

The secret society humbug tends to distract the attention from the proper measures to be chosen for the betterment of the masses, it divides the people and prevents them to reach the result they seek, aid and protection in case of need. The benefit always goes, with rare exceptions, to those who need it the least. Only those who are in position to keep up the dues are entitled and will receive the benefits, while those who from lack of steady employment or reduced wages are unable to pay the dues are barred out and lose all they paid, thereby benefiting those who were more fortunate in life.

A great deal of money and valuable time is spent in useless paraphernalia and senseless ceremonies which are intended to impress the victim with the gravity of the thing and to befuddle his mind at the same time making him more docile and willing to part with his shackles.

My idea is that that which is right and just does not need any secrecy in its management; only fools or scoundrels fear the light. Besides is an individual less a brother or less deserving when in actual need if he does not belong to an organization?

I have seen to my disgust that a common member to receive a paltry sum had his whole life's conduct dissected and his whole family history analyzed the whole fraternity had to wrangle over the paltry amount, but when a prominent brother got sick, no matter through what cause, the money was forthcoming without murmur.

Instead to study the true conditions and their causes, and enquire why they—with all their toil—are in need of charity, and to establish an equitable system, a condition in which their children could not be victimized, they try to get something for nothing and for that purpose they congregate and call down the divine (?) blessing and go through some credulous hocus-pocus ceremony, a performance to ridiculous for publicity, they hide their idiocy, so as not to be looked upon as fit subjects for the lunatic asylum. To make the institution more attractive and to catch more victims, the promoters added the life insurance scheme to fill the ranks and also get something for nothing. The latter trick they hold up as a virtue to be enjoyed by every member, but the delusion vanishes when the victim through unfortunate circumstances is prevented to meet his obligations and finally is forced to drop out and thus losing all he paid in. And it is just these drop-outs which enable the institutions to live and without which the limit of ability to exist would be very brief of most of these organizations.

To prove my assertion and the injustice of the system of fraternal life insurance, and show the deception practiced on the dupes, I will analyze and look into the workings of its mechanism, and when it is sound and just it will, like every other truth, stand its test.

Now, to illustrate I take as an example the order of

the Independent Order of United Workmen which seems to be the most popular. All the rest are more or less imitations of this order.

The age of admission into the order of the I. O. U. W. is 18 years, the limit is 45 years, and the benefit derived by the hires after the demise of the lucky culprit is \$2000. The order cannot meet its obligations unless the money required is paid by the members, and to be just—if a member is not able to pay his dues, he ought at least to be able to draw out the amount paid in, minus expenses of administration, or else it is not justice!

If we put the average life of people at 45 years, there are 27 years for every member to make up his \$2000. The initiation fee is \$3.50 and the maximum assessments \$20 a year which, for the period of 27 years, amounts to the sum of \$634.50. I peg to ask the managers where the balance of \$1365.50 comes from to make up the full amount of \$2,000. Some one has to pay it. We cannot take anything out if it is not put in, but we may pay in lots and not get anything out. In this case there are only few lucky ones to draw out the amount, but a great number are drawn in to pay the bill and then thrown out. I think a lottery a more honorable institution than those fraternal orders, for it don't delude its victims and states in plain words what it is for.

To sum up, the object of these fraternal-brotherhood-benevolent societies are nothing but a trick in trade, a wrinkle to compete. Every rich man, every politician, gambler, saloonkeeper, and every scamp afraid to earn his living by useful work, will join one or more of these orders to play on the credulity of his brother member, to pass off his wares, otherwise not saleable, or fill his brethren with bad whiskey or patriotism as the case may be, at their own expenses.

Every organization urges its members to support their brethren and the rest can go to hades, and such is the justice, equality and brotherhood of the fraternal orders. It is like everything else under the present system: the weak must carry the burdens of the more fortunate—the stronger in addition to his own, he must make up the deficiency that his more fortunate brother may receive the benefit. But the money thus received is blood money of which every cent is stained with tears of despair. E. F. ROTSCHECK.

SUGGESTION.

[Dear Comrades: I think enclosed clipping from The New Road is well worth reproducing in Free Society. It is a thought that is gaining wonderful ascendancy, and the very suggestions which it engenders carry one into illimitable depths. W. H.]

As a general thing people act as they are acted upon. It is no easy task to analyze the motives, incentives or promptings that operate as the power behind the throne, in developing either the good or the bad actions of men. Pre-natal suggestions have more to do in shaping the destinies of people than the unthinking imagine. The best time to redeem men is before they are born.

Many are cursed with life-long bondage are they open their eyes on this planet. Deceit and hatred on the part of men and women stamp their progeny as thieves and murderers.

More criminals are born than are made so afterwards. The instincts of depravity are transmitted. Even so may the principles of good be bequeathed to those that come after us. There is no such thing as "total depravity." We can cultivate the human species or let them grow wild. Weeds may cumber the ground, or, these destroyed, good seed will grow luxuriantly in the same soil. Good and evil exist in all. By suggestion, good predominates in some, evil in others. But the evil may become good, and even so the good may become evil. Suggestion intelligently and perseveringly applied, will raise the fallen, cast out vice, and enthrone virtue. Contrary suggestions are usually given. A young girl goes astray, or a woman sins, and at once society is shocked, and the suggestion is given wings that they are ruined. The way to a better life is closed, and the door of reform is slammed in the face of woman and of girl. Society becomes guilty of murder, and the family and the church are accessories thereto, and all through wicked suggestions. They are NOT ruined. It is false. Both cases supposed have more good than evil in their natures. All the dens of vice are filled with human captives more sinned against than sinning. A just judgment would restore them to liberty, to manhood and womanhood. Innocent girls are made the victims of

the wiles and lust of men by evil suggestions, and they are denied the opportunity to reform by diabolical customs pregnant with suggestions of like nature, in which society, the church and the family are alike guilty. The theory of total depravity is a type of suggestion responsible for the depraved customs, manners and lives of men. When you assume there is nothing good in man, how can you expect good from him? or, when you assume there is evil and only evil in him, how can you hope to see anything else developed in his life? Assuredly you can have no hope at all, and hence you are continually giving to all men evil suggestions instead of good. In fact, the logic of this whole depravity business is, to fill the world with suggestions of guilt, sin, shame, perjury, lust, licentiousness, robbery, murder, and such like things, and in every direction we see the power of these wrongly directed suggestions manifest. Prisons, jails, insane asylums, reform schools, are filled with wretched inmates, and thus the endless farce goes on of punishing the effects, while we ignore the cause. We inaugurate a certain state or condition of things by custom, and in the name of law, and then punish and brand with infamy the victims of the system we ourselves have inaugurated. Both the slaves of vice and the slaves of our industrial system are of our own creation. From so-called high places the suggestion goes forth that the masses were born to serve, and that the classes were pre-destined to rule, and that the former have no rights the latter are bound to respect, and lo! seventy millions of people are made the bond servants of a few thousand multi-millionaires. Suggestion makes the conditions harder, the breach wider and the outlook more forbidding. Would it not be a good plan for suggestions of freedom and personal liberty to be multiplied, that the seventy millions refuse longer to submit to be trampled in the mire of a degraded manhood; that they unite, combine, consolidate, organize and fraternize in the exercise of their inalienable birthright, the ballot, and by so doing take this government and run it in the interests of the whole people? We give the suggestion that it is time that plutocracy and aristocracy were dead in this country. They should have no place in a government of the people. Unless we are "such stuff as dreams are made of," the days of their dominion are numbered, and their revolting reign will soon be at an end in this land of our patriot fathers.

Slavery to disease, to fear, to evil habits, to ridiculous customs, to a ruinous competition, to the tyranny of wealth, and to political chicanery can be overcome and forever cast out by the power of right suggestions. Let all those who would be free, use as their slogan: "I CAN and I WILL cast off every yoke. I can and I will be a slave no longer. I CAN and I WILL declare my absolute freedom from every form of vice. I CAN and I WILL assert my manhood. I CAN and I WILL overcome all obstacles that lie in my path. I CAN and I WILL dwell in a healthy body, and disease shall no longer cloud my existence or deplete my energies. I CAN and I WILL succeed in all my laudable undertakings. I CAN and I WILL rise above every cloud of misfortune." We should all cease to cry "hard times," and by suggestion help to inaugurate a reign of prosperity. It is in our power to create it. Let distrust give place to confidence, and good cheer drive away pessimistic grumblings. Then the clouds will lift, business revive, prosperous times will come, plenty will abound and enforced idleness will be at an end. We predict an era of prosperity unexampled in the history of this country. We predict the clearing of the political atmosphere, the overthrow of rings, corrupt corporations and proscriptive combinations of wealth, and that political and industrial regeneration will be effected by lawful and peaceable means. "Then the man of the earth shall oppress no more, and freedom shall be proclaimed throughout all the land to all the inhabitants thereof." Yea, the islands of the sea (lately acquired) shall rejoice and be glad in the abundance of peace and prosperity that shall smile upon them. In a splendor magnificently sublime this nation shall stand at the head of the nations, and lead the grand march of destiny in the new time that is rolling on.—Dr. N. F. Ravlin.

RECEIPTS.

Week ending September 17.

Pfuetzner, \$5.
Roedel, \$2.
Weeks, Crank, Small, each \$1.
Giles, Stone, Goodheart, Engvall, Osnaess, Robinson, Diner, Croston, Hanson, each 50c.
Frenzel, Bacon, each 30c.
Krasny, 8th St. Social Club, Daniliewicz, each 25c.
Malsel, Behrman, each 20c.

We have received from New York City the following contributions for comrade C. L. James:
M. Stein, \$2.00; Emma Behrman, \$2.00; Robinson, \$1.00; Dr. Solotaroff, \$1.00; H. Mindlin, \$1.00; Leytich, 50c; Margon 50c; Schmukler, 50c; Malsel, 50c; Raymond 75c; Hurowitz, 25c.
In order to avoid unnecessary expenses further contributions may be sent direct to C. L. James, Eau Claire, Wis.