

FREE SOCIETY

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

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WHOLE NO. 186.

THE LAND OF LIVING LIARS.

It may not be patriotic
To oppose the howling herd,
In this age of idiotic
Pin-head statesmanship abroad,
Where the hero who aspires
Now to fill a long-felt want,
Is but one of many liars,
In this age of silly cant.

I must say to men who labor,
Your vote is not worth shucks;
For your plutocratic neighbor,
And the other muc a-mucs,
Send their agents to the masses,
Change them to a howling mob:
And the millions awe-struck asses
Go and vote to hold their job.

This is not an age of heroes,
Tho' the craze is great for flags,
For our streets are filled with hoboes,
And the workmen goes in rags;
And the patriotic flies
Cease to smolder in the damp,
In this land of living liars,
Awe-struck asses, and the tramp.

Oh, this land of living liars!
Land of churches, and land of pride;
Where the tangled dogma briars
Choked poor freedom till she died,
And the graves are grown with grasses
Where our buried hopes now rot
But the herd of awe-struck asses
Seem contented with their lot.
— Man Without a Soul.

WHAT GEOGRAPHY OUGHT TO BE.

Forepart of an Article by Peter Kropotkin in The Nineteenth Century, December 1885.

"It was quite natural also that the revival of taste for geography should direct the public attention towards geography in schools. Inquiries were made, and we discovered with amazement that of this science—the most attractive and suggestive for people of all ages—we have managed to make it in our schools one of the most arid and unmeaning subjects. Nothing interests children like travel; and nothing is drier and less attractive in most schools than what is christened there with the name of Geography. True, that the same could be said, with almost the same words, and with but a few exceptions, with regard to physics and chemistry, to botany and geology, to history and mathematics. A thorough reform in teaching in all sciences is as needful as a reform of geographical education. But while public opinion has remained rather deaf with regard to the general reform of our scientific education—notwithstanding its having been advocated by the most prominent men of our century—it seems to have understood at once the necessity of reforming geographical teaching: the agitation recently started by the Geographical Society, the above mentioned report * of its special commissioner, its exhibitions have met with general sympathies in the press. Our mercantile century seems better to have understood the necessity of a reform as soon as the so-called "practical" interests of colonization and warfare were brought to the front. Well, then, let us discuss the reform of geographical education. An earnest discussion could necessarily show that nothing serious can be achieved in this direction unless we undertake a corresponding, but much wider, general reform of all our system of education.

"Surely there is scarcely another science which might be rendered as attractive for the child as geography, and as powerful an instrument for the general development of the mind, for familiarizing the scholar with the true method of scientific reasoning, and for awakening the taste for natural science altogether. Children are not great admirers of nature itself as long as it has nothing to do with man. The artistic feeling which plays so great a part in the intellectual enjoyments of a naturalist is yet very feeble in the child. The harmonies of nature, the beauty of its forms, the

* Geographical Education. Report to the Council of the R. G. S., by J. Scott Keltie, London, 1885.

admirable adaptations of organisms, the satisfaction derived by the mind from the study of physical laws—all these may come later, but not in early childhood. The child searches everywhere for man, for his struggles against obstacles, for his activity. Minerals and plants leave it cold—it is passing through a period when imagination is prevailing. It wants human dreams, and therefore tales of hunting and fishing, of sea-travels, of struggles against danger, of customs and manners, of traditions and immigrations, are obviously one of the best means of developing in a child the desire of studying nature. Some modern 'pedagogues' have tried to kill imagination in children. Better ones will understand what a precious auxiliary imagination is to scientific reasoning. They will understand what Mr. Tyndall tried once to impress on his hearers—namely that no deeply going scientific reasoning is possible without the help of a greatly developed imaginative power; and they will utilize the child's imagination, not for stuffing it with superstitions, but for awakening the love of scientific studies. The description of the earth and its inhabitants surely will be one of the best means of reaching that aim. Tales of man struggling against hostile forces of nature—what can be better chosen for inspiring a child with the desire of penetrating into the secrets of these forces? You may easily inspire children with 'collecting' passion and transform their rooms into curiosity-shops, but at an early age, it is not easy to inspire them with a desire of penetrating the laws of nature; while nothing is easier than to awaken the comparative powers of a young mind by telling it tales of far countries, of their plants and animals, while winds and thunderstorms, volcanic eruptions and storms, are connected with man. This is the task of geography in early childhood: through the intermediary of man, to interest the child in the great phenomena of nature, to awaken the desire of knowing and explaining them.

"Geography must render, moreover, another far more important service. It must teach us from our earliest childhood that we are all brethren, whatever our nationality. In our time of wars, of national self-conceit, of national jealousies and hatreds ably nourished by people who pursue their own egotistic, personal or class interests, geography must be—in so far as the school may do anything to counterbalance hostile influences—a means of dissipating these prejudices and of creating other feelings more worthy of humanity. It must show that each nationality brings its own precious building-stone for the general development of the commonwealth, and that only small parts of each nation are interested in maintaining national hatreds and jealousies. It must be recognized that, apart from other causes which nourish national jealousies, different nationalities do not yet know one another; the strange question which each foreigner is asked about his own country; the absurd prejudices with regard to one another which are spread on both extremities of a continent—nay, on both banks of a channel—amply prove that even among whom we describe as educated people geography is only known by its name. The small differences we notice in the customs and manners of different nationalities, as also the differences of national characters which appear especially among the middle classes, make us overlook the immense likeness which exists among the laboring classes of all nationalities—a likeness which becomes the more striking at a closer acquaintance. It is the task of geography to bring this truth, in its full light, into the midst of the lies accumulated by ignorance, presumption, and egotism. It has to enforce on the minds of children that all nationalities are valuable to one another; that whatever the wars they have fought, mere short-sighted egotism was at the bottom of all of them. It must show that the development of each nationality was the consequence of several great natural laws, imposed by the physical and ethnical characters of the region inhabited; that the efforts made by other nationalities to check its natural development have been

mere mistakes; that political frontiers are relics of a barbarous past; and that the intercourse between different countries, their relations and mutual influence, are submitted to laws so little dependent on the will of separate men as the laws of the motion of planets.

"This second task is great enough, but there is a third one, perhaps still greater: that of dissipating the prejudices in which we are reared with regard to the so-called "lower races"—and this precisely at an epoch when everything makes us foresee that we soon shall be brought into a much closer contact with them than ever. When a French statesman proclaimed recently that the mission of the Europeans is to civilize the lower races by the means he had resorted to for civilizing some of them—that is by bayonets and Bac-leh massacres—he merely raised to the height of a theory the shameful deeds which Europeans are doing every day. And how could they do otherwise when from their tenderest childhood they are taught to despise 'the savages,' to consider the very virtue of pagans as 'disguised crime,' and to look upon the 'lower races' as upon a mere nuisance on the globe—a nuisance which is to be tolerated as long as money can be made out of it. One of the greatest services rendered of late by ethnography has been to demonstrate that these 'savages' have understood how to develop in their societies the same human sociable feelings which we Europeans are so proud to profess, but so seldom practice; that the 'barbarous customs' which we so readily scoff at, or speak of with disgust, are either results of a rough necessity (an esquimaux mother kills her new born child, so as to be able to nourish the others, whom she cherishes and nurses better than millions of our European mothers do), or they are forms of life which we, the fraud Europeans, are still living through, after having slowly modified them; and that the superstitions we find so amusing when we see them amidst 'savages,' are as alive with us as with them, the names alone have been changed. Until now the Europeans have 'civilized the savages' with whiskey, tobacco, and kidnapping, they have inoculated them with their own views; they have enslaved them. But the time is coming when we shall consider ourselves bound to bring them something better—namely, the knowledge of the forces of nature, the means of utilizing them, and higher forms of social life. All this and many other things, have to be taught by geography if it really intends becoming a means of education.

"The teaching of geography must thus pursue a treble aim: it must awaken in our children the taste for natural science altogether; it must teach them that all men are brethren, whatever be their nationality, and it must teach to respect the 'lower races'. Thus understood, the reform of geographical education is immense: it is nothing less than a complete reform of the whole system of teaching in our schools."

BETTER THAN A GOLD MINE.

Comrades,—I know a bed-rock thinker who has invented a power that will run a sewing machine, a women only adjusting the work. The principle is demonstrated, a combination of wheels that run something like a clock, but it needs \$150 or \$200 more to so perfect it as to command attention. All who know me know that if I could secure money it would be devoted to human freedom, and the inventor is like me in this respect, but he is poor and sick. Now comrades, what can be done to keep this invention out of the hands of monopolists and thus make it serve the cause of human emancipation? An eighth share can be had for a reasonable sum, divided between two or more persons if one cannot purchase. Please tell us what you will do. Address the undersigned with stamp for reply. LOIS WAISBROOKER.

28 Eight St. San Francisco, Calif.

P. S. Only think what it will be to thousands of women who are now destroying their health by treading a machine from morning till night.

L. W.

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

NOTE AND COMMENT.

I am heartily in sympathy with Friend Livesey to fight Comstockism in this country, but if he thinks to deprive Comstock of "all religious assurance which makes him a God" by sending circulars to those who support Comstock with thousands of dollars, Friend Livesey will soon be disappointed and find out that the "Free Society people" accomplish much more by the slow process of distributing literature all over the land.

"I shall pay no more attention to the War Department," said Gov. Clough of Minnesota. "If necessary, I will issue a call for volunteers, arm them with such arms as I can pick up and let the government go to the devil. I am tired of doing business with Washington. There is too much red tape about it." Now if the people in general would follow the example of the governor and let the government go to the devil they would soon perceive what a curse and burden government has been to mankind.

The Chicago Arbeiter-Zeitung, while giving an account of the preparations for the celebration of the 11th of November by the local comrades and organizations, makes the following comment:

"What occurred on the 11th of November 1887 is now a land-mark in the history of the working people of the world. Five noble innocent men who stood up fearlessly for the rights of the masses were murdered on that day and the people, momentarily powerless, stood aghast at this outrage of their capitolistic masters. Eleven years have gone by and friend and foe of the disinherited now recognize that the prophetic words of August Spies, 'There will be a time when our silence will be more powerful than the voices you strangle today,' have come true. After the chief executive of the State of Illinois, governor John P. Altgeld, openly declared that our comrades August Spies, Albert R. Parsons, George Engel, Adolph Fischer and Louis Lingg had fallen victims to a cowardly judicial murder, voices have been raised in all classes of society throughout the world, condemning the deeds of the Chicago murderers and urging that the memory of the martyrs should be treasured. There is no need to appeal to Chicago comrades for this purpose. Most of the comrades living here personally knew the five heroes, saw their humanitarian work, and as here was the stage upon which the tragedy was played, there is a special incentive to worthily commemorate the life and death of the men whose bodies are resting in Waldheim cemetery. Labor unions, singing, turn and fraternal societies and clubs therefore sent delegates to the rooms of the International Workingmen's Association at 642 S. Ashland Ave. to make common preparations for the commemoration services which will be held Friday evening, November 11.

"A committee was authorized to invite Dr. Moritz Schultze as German and Eugene V. Debs and Bolton Hall as English speakers.

"A letter from Bolton Hall, a prominent New York attorney and writer, was read in which he states that the Chicago judicial murders of the 11th of November 1887 are a disgrace to our country."

The deputy marshals have finally succeeded in committing bloodshed in the coal districts of Illinois. The associated press admits that there was no reason whatsoever to shoot at the strikers and that the deputies deliberately had planned a riot, and yet we can predict that neither the deputies nor the mineowners will be held responsible. The governor of Illinois said:

The avaricious mineowners who have so far forgotten their duty to society as to bring about this blot upon the fair name of our State have gone far enough; yes, too far, as they had fair warning from me by telegraph and telephone, that the importation of labor which brings to our State an undesirable class of citizens had to stop. And I say now, to such and all others, that this is a thing of the past, that it shall not be tolerated in Illinois while I am governor. These men,

the President and officers of this company, who participated in this riot by the bringing of imported labor are guilty of murder and should, and I believe will be, indicted by the Grand Jury of Macoupin county and tried and convicted for this heinous offense.

Still colored miners are imported in spite of the governor and thus the mineowners disregard the orders of the authority with impunity—thereby depriving the miners of the necessities of life. And notwithstanding these facts there are Anarchists who tell us that the workers should not forcibly resist the outrageous schemes of the monopolists. Shall the slaves patiently succumb and starve until it pleases the parasites to relinquish their arbitrary claims? They would wait in vain. Hail the rebel!

"Unnatural," writes the Berlin Socialist, "the deed of Luccheni is called. Well, that it is; but nowhere in these judgements over the author of this deed is shown a trace of humanity. Unnatural are the conditions which forced the dagger into Luccheni's hands—unnaturally he used it—unnaturally our age sits in judgement over him!

So will the evil deeds of those who pleading the ignorance and barbarism of the people are trying to perpetuate an abominable system, continue to give birth to evil. "Eye for eye, tooth for tooth;"—as long as society through its laws instructs its members to follow this principle, it will also raise men who will apply this principle against the laws."

The following is quoted from the Chicago Arbeiter-Zeitung:

No fairy tale can be more absurd than that which tells that in this "free country" the majority rules. Now let any one just look at facts that lie everywhere on the surface and he can't help finding that the so-called people's rule is nothing but a delusion. What means to enforce their demands are now in possession of the people? Real power they have none, is the answer. But lacking this, they have been given a whole lot of sham rights "legally guaranteed."

Let us take the instance that 10,000 striking workmen would appeal to the power of the State against 50 manufacturers who had united to starve the workmen. A deputation of workmen would ask the governor to send militia to the strike regions to prevent the manufacturers from carrying out their society-damaging policy of starvation. But already the thought that such an idea could be brought forward appears ridiculous, for instinctively every one, even the most indifferent feel that the machinery of the State will never be placed at the disposal of the workmen to use against their oppressors. The opposite, however, namely that the power of the State are placed at the disposal of a small minority for the exploitation and subjugation of the majority, we see almost daily.

The powers of the State are controlled by the property-owning and therefore ruling minority and they are used brutally against the majority whenever it dares to insist upon its rights. These conditions and no others, no constitution, no political measures, are representatives of the real powers of government in this Republic of the United States.

Mine experts assert that gold, silver, lead and copper found in the Philippines surpass in quality and quantity the richest products of Australia. To exploit these treasures to their full extent it is necessary that these islands be annexed by the United States.—Ex.

This is at least short and precise. One needs not lose his temper over the pretentious talk on freedom and civilization which usually are cited as justifying annexation. The gold and silver of the Philippines are wanted; but as according to "international law" it cannot be stolen outright without the parties attempting to do it be treated as common criminals, the inhabitants of the islands are "annexed" too for the sake of appearances and to satisfy the spirit of "international law." More plainly the "noble motives" of the annexation policy could hardly be exposed.

PEOPLE DO NOT NEED RESTRAINT.

It is commonly said that people need restraint. No doubt they do in some cases. A child needs it to keep him out of the water or the fire; a maniac needs it to keep him from killing himself and others; a felon to save him from being lynched. In all such cases, the need is physical. But the moral effect, in all, is injurious. No one who has seen a baby in a rage, can doubt it is so to the child. Penologists tell us it is so

to the convict; and alienists to the madman. Now, since the mind is more important than the body, though its total distinction is less easy, restraint, when necessary, should be reduced to a minimum. All improvements in the discipline of schools, prisons, and asylums, has consisted in getting rid of it as far as possible. The results have been most happy. The schoolboy "with his satchel, and shining morning face, creeping, like snail, unwillingly to school," belonged to a past generation. Felons can be reformed and lunatics restored under the new system, which they could not under the old. Moreover, it is difficult to believe those in authority ever really thought restraint beneficial to the souls of those restrained. What they did consider was that it relieved their own passions, and saved trouble. As a general proposition, it is not true that people need restraint. What they need is liberty.

C. L. JAMES.

LOVE OF AUTHORITY.

Throughout society, the two principles, radicalism and conservatism are manifested. One, the wish to preserve, to keep that which has been gained, to follow precedents and customs is the principle that gives us history, institutions, sacred relics of the past, and is beneficial to the human race if not allowed to overwhelm the other idea; the second, the desire to reach out, to learn new things, to be freed from the restraints which old customs impose, and is the principle of progress. It is invariably accompanied by martyrdom in more or less modified form, for the holders of old ideas and institutions are loath to yield up one iota of the ground they consider sacred.

The love of authority is of the conservative principle. Authority came into the world as soon as one brute man found he could drive another from his food or shelter or his mate. Authority is now ingrained in the human organism that a conception of society without some form of it seems almost impossible. Wherever individuals enter into any kind of relationship, the first thought is that some or some form of rules must control their actions; spontaneous action or development without control from an outside influence would result in disaster or wrong, appears to be the thought of every one. Government must enter into the compact or nothing can progress.

The advocates of authority say that an organization of any nature cannot exist if "government", or laws of some sort are not brought into requisition. And whenever a demand for equality is made, the cry is immediately raised that "you want to rule." It is the most difficult thing in the world to make people understand that a protest against restraint or slavery in any form, is not an effort to gain control over the former ruler. As, witness the movement for equality for women. The real question of "women's rights" is merely a demand to be considered as human beings, not as pets, queens, toys or slaves. Yet the average man can see in this demand nothing but an insane desire to "rule over man." When the Anarchists protest against slavery in any form, and declare that equality of opportunity, and equal consideration of individual rights is a sufficient rule of conduct, he is accused of wanting to "get into power." The idea of real equality, of the absence of physical control, seems beyond the capability for most people to grasp. Power must be invested in the hands of somebody, it is generally believed; because mankind has been believing in the power of men over men for so many ages that it is almost a part of the human organism.

Such order as does prevail in society, it is considered, is the result of coercion. The fear of hell, of God's wrath, of the policeman's club, of the courts, the prisons, the army, are supposed to be the restraining force which keeps society welded together, and its members as decent as they happen to be. A day or two since, a young man exclaimed, "Why, if I did not believe in a God who would punish me and a hell that is gaping for sinners, I would steal, lie, murder, rush into all sorts of sin." He was a mild, inoffensive youth who would not do anything of the sort, and who would find his highest happiness in seeing every one about him happy and well-provided for. But he does not understand his own motives; he believes he is good because he is afraid of God and the devil. The masses of the people do not comprehend the incentives to human action. The most of them do believe they are as moderately decent as they are, only because the power exerted in religions and government forces them: or if they have progressed so far as to believe they personally need no government or fear of hell to

induce them to be good members firmly believe the "other fellow" is a people, who desire as strongly as any anarchist can, the equality of opportunities, equal freedom and plenty, of right conditions, cannot after all, conceive how such a condition can be brought about without a government to enforce. All the virtues of a good society must be exercised only by force—such as charity, education and protection. They forget that these sentiments must first exist in the minds of the members of the society before they can be embodied in the laws of that society; and that the sentiment could and would find expression somehow, even if there were no coercive regulations which made charity, education and protection of the weak imperative.

A people which has the history of a world back of it as an object lesson, which possesses the advantages of the collective experiences, studies, ingenuity and skill of all the past generations, should know now, that the due consideration of every individual's rights—that which conduces to our highest happiness—is the best line of conduct, and that outside power exerted over the individual is but the means of discord, wrong and confusion and does not further the object sought. "Order is the daughter not the mother of Liberty."

LIZZIE M. HOLMES.

BOURGEOIS SOCIETY.

At what cost and treatment of the "inferior races" the money lords at the end of our century are introducing "Christian civilization" among uncivilized folks may be seen from the following:

The correspondents of European newspapers who were present at the celebration of the opening of the Congo Railroad give some interesting particulars. One writes to Figaro: "There were phenomenal difficulties to overcome. All kinds of burdens could be entrusted to the blacks, who carried them on their heads, but to let one have a package was not to be thought of. Three hundred Chinese were brought in from Macao; three months later only 160 of them survived. The negroes from Barbadoes and Jamaica who have endured the work on the Panama Canal died like flies. Only men from the West African coast, and especially Senegambians, proved hardy, and they were costly. A Senegambian laborer on earthworks earned as much as 10 francs a day. The line is a light one, of only 75 centimeters (29½ inches) gauge; all costly structures have been avoided, and grades and curves are used which are unknown in Europe—four per cent grades and curves of 55 meters (180 feet) radius. A thirty-ton locomotive hauls but three cars of 22,000 pounds capacity each. With European rates, the working of such a road would be folly, but it must be remembered that here human carriers are the only means of transportation, and that it takes an average of thirty days for one to carry 66 pounds on his head from Matadi to Stanley Pool. This costs 1500 francs a ton, and the railroad carries it for 1000 francs." But the correspondent fails to observe that there is very little merchandise that will bear a charge of 1000 francs per ton—\$8 82 per 100 pounds—for transportation.

To the Monde Geographique a correspondent wrote: "The lack of accommodations and of fresh provisions, the debilitating effect of the temperature, which among these barren ravines and precipices, destitute of vegetation, is extraordinarily high, the difficulty of the work, and dangerous diseases, such as dysentery, swamp fever and black-water fever, caused an excessive mortality. Within eighteen months, out of 4500 laborers, 900 died, and the number of invalids was much greater, and every steamboat carried away hundreds. The remainder were terrorized, revolted and deserted. Demoralization and despair filled the black laborers and destroyed them."

And now, after the yellow and black man has paved with his bones this "road to civilization" the railroad magnates of the "Bourse de Paris" or their fellow-marauders in London, Berlin and New York will begin gathering in the crop. And where are the men to prevent them from doing so?

How the representatives of our "land of the free" understand the meaning of the liberty of action of the individual is illustrated in the New York Sun:

Maggie Wood, a comely young Scotch woman, became acquainted with Martin Hamilton, a coal-black American, while Hamilton was boarding in Glasgow at the home of Maggie's sister, about five months ago. Hamilton was working for an American asphalt company. He is a straight featured, intelligent negro, without a suspicion of white blood. The young woman grew fond of Hamilton and he fell in love with her. He asked her to marry him and she said she would. He returned to his home at 511 South Eighteenth street, Philadelphia, and kept up a correspondence with Maggie. He sent her money and she sailed two weeks ago for this port on the steamship Mongolian, which arrived yesterday.

Commissioner of Immigration Fitchie was surprised to see Hamilton at the barge office waiting for his white sweetheart. The young woman declared that

she came here to marry Hamilton, for whom she had thrown over two Scotchmen, and that she intended to do so if there was no law against it. She was told that it was not customary in America for white folks and black folks to marry. She said that she did not see why she should be prevented from marrying the man of her choice. Hamilton said he regarded himself as good as nine white men out of ten, and thought he would be a better husband to Maggie than many white men were to their wives.

Commissioner Fitchie decided to detain Maggie temporarily and let the special board of inquiry investigate the case. Meanwhile a Presbyterian clergyman will talk with the young woman and try to persuade her that she should not marry a negro.

The forgoing speaks for itself, so I'll pass without commenting on it.

A "gentleman," Frank G. Carpenter by name, who is making the rounds of the South American countries seeking for secure spots where the idle capital of the mammonites of the Mississippi valley may be invested with the hope of yielding immense profits, writes under the date of August 30, from Santiago, Chili, some interesting things about the trouble between Chili and Argentine, which show that the trouble is the old story which causes hostilities between two nations: the greed of the property holders and the anxiety of the government to strengthen its position through a successful war:

There is great danger of a war breaking out between the Argentine Republic and Chili within the next three months. The masses of the Chilians want it, and popular meetings are held all over the country demanding it. Not long ago the secretary of war resigned from the cabinet, telling the president that he accepted the place because he supposed that Chili was going to fight the Argentine, and that if there was to be no war he preferred to resign.

The trouble between the two countries is as to just where the boundary between Chili and the Argentine lies. The land in question is, I am told, not worth the price of the powder that would be burned in the impending conflict.

There is no country of the world which has so many flagstaves on its houses as this, and the people are wild with enthusiasm for everything Chilian. This is especially so among the higher classes, the people who run the government, who own almost all the property and are the leaders in everything. They are as intelligent and as well educated as we are. Few of them have any Indian blood in them, but they are to a man ready to fight for Chili.

The "cable boy" from all over Europe, Asia and Africa reports the placing of orders with the various mills engaged in the production of explosives for immense quantities of the stuff that is used as a final argument. The plotters in high places make no secret of their intentions to drown the oncoming revolt of the oppressed in an ocean of blood. Will the purblind fools through whose necks the knives of the past and present strode to power ever see through the mist, or will they first have to go through the bleeding process prepared for them?

What they threaten us with:

Rome, October 8.—The Popolo Romano says that the anti-Anarchist congress, to be held in Venice, will discuss three propositions, namely: The prevention of Anarchist papers, the expulsion of Anarchists from the respective countries taking part in the congress, and the abolition of certain rights in the courts.

Nothing new in that. The Anarchist publications in Italy and Spain are prohibited already, but that does not prevent our comrades from issuing and circulating our journals and other publications secretly; Anarchists have been "expelled" from various countries since our movement exists, but we are still "on the move." As to rights in the courts—bah, the inhabitants of the United Monopolies of North America have seen in the cases of Spies and comrades and Alexander Berkman that we were "this side" of the law all the time. Such trifling affairs shall not deprive us of our sleep of the righteous.

The humane side of Christian vengeance under capitalism:

Vienna, October 8.—From a member of the Swiss Legation here I learn that there is no truth whatsoever in the reports which are being published concerning the easy life which the assassin of the Empress will enjoy in prison where condemned to confinement for the remainder of his days. In Geneva imprisonment for life has far more terrors than capital punishment, the abolition of which is deplored by none more deeply than by life prisoners.

Their confinement is absolutely solitary. It is in an underground cell into which no ray of sunshine can penetrate, the only light coming from a gloomy corridor. The condemned man is allowed neither bed nor utensils, but must sleep on the bare floor. He is

all owed exercise once a week in the prison yard, but beyond that one occasion he is entirely shut off from all intercourse with his fellow men. Hitherto only one man has been sentenced to solitary confinement for life in the canton of Geneva and he has become insane.

And these torturers are trying to make people believe they are waging wars against the "savages" in order to spread "civilization." Can the savages compare with them in cruelty? Hardly. XX

BLIND ALLEYS.

Friend Pfuetzner is troubled because Anarchists, in their individual ideals, vary so greatly; and thinks they have left the "highway to freedom" for the blind alleys along the way. He regrets that each stands in opposition to others who do not agree with his own notions and ideals. Undoubtedly there is too much strife and contention among Anarchists; and Anarchists, like everybody else, fall far short of perfection. But this is no matter of serious discouragement. It is not in the nature of things that we should all see things exactly like; and we, quite as naturally, contend strenuously against all opposition. We can't expect others to give up their own individuality and accept ours. As well might one little fountain say to all the other fountains, "I am the real head of the great river. Come and put all your separate waters into my basin and then we'll move forward to the sea. We shall make a movement which shall command the wonder and admiration of the world." Rather let each fountain send out its own stream to the sea; but before it has gone far it finds that the valleys run together, and the streams with them, until the mighty river is formed. So let each individual strive to live his own highest and best ideal; and naturally, like the little rills running together at the end of the valley, seemingly opposite ideas run together, until, in time, we have the desired movement.

Anything else would not be Anarchy. And how can we expect the world to accept Anarchy, if Anarchists are unwilling to live it? It is always a small stream that depends upon a single fountain; and it is always a small movement among men which depends upon one leader or teacher. What we want is something which shall fill the whole earth. To get this we must take heed to every one who can speak a word for humanity, no matter how poor or how ignorant; and no matter how crudely expressed. We may attack the idea, but not the man. It is in the conflict of ideas that their real strength is brought out. This is the sifting process by which the chaff is separated from the wheat. Whatever remains, after this conflict has gone on, is that which is valuable; and it takes its place in the great movement forward because it rightfully belongs there.

Another thing, the world needs all those separate ideas. If it did not they would not come. It is said that "it takes all kinds of men to make a world;" and it takes, just the same, all kinds of ideas to make a world. If any of them are stifled or suppressed we only have a one-sided, a partial world. We have a world that is dwarfed and shrivelled up, like shrunken kernel of wheat.

No, friend Pfuetzner, let us not worry ourselves about the diversity of opinions among Anarchists or anybody else. Only let us be ready, at all times, to maintain our best understanding of the truth; but never forgetting to cultivate a spirit of forbearance and charity toward others. W. H. VAN ORNUM.

AFRAID OF ANTHONY COMSTOCK.

In Free Society, of Sept 18, you sought to encourage Free Society readers to come forward and assist me with a will against Comstock. Not a solitary man or woman has so come, either with word of encouragement or with a cent of help. In the meantime, I see that Comstock is extolled as a saint by his admirers and sums ranging from \$1 to \$1000 are sent him for his work. This is a glorious showing for anti-Comstock reform, I suppose. However, as I am an automaton, I can still continue to go it alone.

After denying myself a few more of the necessities and comforts of life, I will have sufficient to pay for some circulars I am preparing to send out to all of Comstock's friends. One staunch Freethought lawyer says there is nothing "actionable" in my circular; but thinks the Comstockites, in retaliation, will work up something dire against me, and he advises me, for my own safety, to desist. I laugh at all this. But even if imprisonment and hanging did await me, it would not

in the least deter me—I am not made in the trembling way.

I did think I might hear from a few New Yorkers who could send me clippings from New York papers regarding Comstock, hunt up addresses in that city's directory and do a few other little things that might cost about five cents a week or a month and a little time; but no person has appeared to whom I could propose even these minor kindnesses for the cause. The czar of Russia, or one of the former czars, has not been more feared, it seems, than Comstock.

I have had a three column article in the Spiritualist paper known as Light of Truth, of Columbus, Ohio. It was headed "For the Suppression of Comstock" and a bundle which the editor, Millard J. Hall, sent me free, I have sent around to Comstock's lawyer and his other defenders, as well as to others. This was a rather general article; but the circular I propose deals specifically with the religious element among Comstock's friends, and, from past experiences with such persons in other lines, I know exactly what result will follow. I meet them with their own weapons on their own ground and tell them beforehand exactly what I am going to do, and let them throw up their defenses in vain.

That's Livesey. Free Society people are too slow for me; save those who can beat me in the use of dagger and bomb. I would not have a hair of Comstock's head. I would not in any sense make him a martyr; but I would do much worse in depriving him of all that religious assurance which makes him a God in the eyes of his friends and draws from the law-makers of the land a sanction for a line of individual performances exceeding in authority those of any other one man in the country.

FRANCIS B. LIVESY.

Sykeville, Md.

THE FOLLY AND HORRORS OF WAR.

A few months ago from every city and hamlet there were eager patriotic youths clamoring for a place in the various regiments. Public sentiment was so favorable to enlistment that no young man felt like saying he was not willing and anxious to defend his country. And how chagrined those were who happened to be a quarter of an inch too short or a few pounds too light to pass.

In our town we had a regular jubilee the night war was declared. The fire and the factory whistles blew, the bells rang, the drum corps was out in full force, Company G in uniform marched up and down the streets, the old veterans got in line, the women cheered and smiled and otherwise gave token of their pleasure. When the day came for the departure of the boys for camp—and it was a regular gala day—every body was at the depot to see them leave. Great fine fellows, from every avenue of life; boys from the High school, from the store and the work shop—eager to get to the front to lick the murderous Spaniards and to set the Cubans free! And now, would that we could shut our eyes to the facts. But thousands and thousands of the "best and bravest" are dead, dying, or their systems so poisoned by malaria that they never will be well again. The horrors of camp life in the south have been graphically portrayed by many pens. Starvation—in a land of plenty, neglect in sickness, all on account of "red tape." And how many Cubans were succored?

Our capitalistic press was full of sensational stories of the wrongs of the poor Cubans, starving children, outraged woman, and the chivalry of American men was appealed to, to aid in their rescue. But now this same press tells us of our conquest of the Philippines, our extension of territory, our advanced position as a war-like nation, our need of a standing army, more naval equipments, etc, etc. And so fearful are the men of marital law that many of them will not even talk of the awfulness of their sufferings. This shows the true inwardness of war. Men must be kept in subjection, must obey, obey, obey. It seems to me it would teach some of them lessons in government, especially when they learn of President McKinley's secret instruction to the peace committee. Here we are 70,000,000 free (?) people and one man instructs a secret commission as to matters involving war or peace. Even the associated press, the subservient tool of plutocracy, begs in vain for a hint of his policy.

And I want to ask my sister women if they don't feel ashamed of the part they took in the war? Not all of them, for a few of us denounced it as a scheme from the beginning. But you who urged your friends

to join the army—who showed by your acts thought a soldier a little bit better than any other man. Who talked glibly of our party, our president, our congress, who were doing so much for humanity's sake in freeing Cuba, (Cuba Libre! Hurrah!) I ask you one and all to look into this matter, and then, if you can, prate of government.

How do you feel to know that so many men were needlessly sacrificed? How do you like to have your children drilled in patriotic songs, taught to bow to the flag and lots of other nonsense that is made incumbent upon our teachers to instill into the minds of the young.

Oh, it's a deep laid plan to have another crop of soldiers ready by the time Imperialism wants to fasten the chains more securely about the necks of a subservient and ignorant people. Let all women cease their foolish worship of shoulderstraps and put a soldier on the footing where he belongs—a hired assassin.

When we once teach our boys that it is no more honorable to go in companies and kill people than it is to kill them other ways, they would not fall over each other to get into the army. Some of them now think it not "just the thing" to see our officers drawing fat salaries and sharing in the spoils, when the most they suffered was in boarding at first class hotels, and making love to pretty Cuban girls. It is indeed too true that ignorance is the curse of the age, and let no one who sees be guilty of sparing voice or pen in teaching his brother and sister yet blind to the real foes that beset us.

MYRA PEPPERS.

A LETTER TO CO-OPERATIVE EXCHANGERS.

Dear Friends,—I expect to leave Fort Collins, Colo., in two or three weeks for a trip to the Pacific coast, San Diego, California, to see my dear boy, who has been County Clerk there for some years. Going the southern route through Colorado, I want to stop at several points south and southwest, after leaving Denver to talk Co-operative Exchange and to establish depositories on the way.

I would like to hear from friends or readers of Free Society on this route, or those interested in economic independence of workers, with a view toward stopping from one to three days each at six or eight places, including Longmont, Boulder, Denver and points south and west which I will be apt to touch on the trip. The exact route not yet ascertained.

I want to meet people who have been doing their own thinking and are now ready for action. Wherever the Labor Exchange has been established, or is desired, I would offer as a better thing in some respects, an "amendment," say in Co-operative Exchange which requires no organization and no legal tender; in fact, is a way to abolish the use (in time) of legal tender by substituting Labor Tender, a simple cheap paper money of our own—of local issue based on our natural and industrial resources.

Twelve years experience in this work have given me hints that may be useful to others who desire a change by which workers may help themselves and each other instead of the banker, usurer and tax gatherer. Incidentally I suppose I may talk on "Anarchy" and offend some property lovers who believe in government of man by man, to steal the bread he earns and appropriate it to their own needs. Also will take along some extra copies of Free Society, Lucifer, and other thought-stirrers. I ask no pay for the privilege of helping except to be fed, warmed, and sheltered and transported to the next appointment.

Friends, please write soon as I want to be in San Diego by the middle of November.

ALBINA L. WASHBURN,

Manager Co-operative Exchange.

Fort Collins, Colo.

CO-OPERATION.

The Strahle Co-operative Slate Co. was incorporated last month. They hold 520 acres, one mile from Kelsey, Eldorado County, seven miles from Placerville R. R. station. It is estimated that there is at least two hundred million tons of fine black slate. "The State Mineralogist" in Vol. VIII p. 199 says, "The quality and color is unexceptional."

The Board of Management consists of Jno. F. Wetzel, M. D., President, 813 Van Ness Ave., San Francisco, Cal. J. A. Kinghorn-Jones, Secretary, 22 Geary St., San Francisco, Cal. Jacob Strahle, Manager, Kelsey, Eldorado County, Cal. E. S. Libbey, Vice-President. M. Homefeldt, Director. Germania Trust Co., Treasurer.

company is divided into One Hundred shares at a par value of Five Dollars it is hoped and expected that the employees will become stockholders and share in the profits besides getting the ruling wages.

Parties holding stock will be given the preference as operatives in order to encourage the workers to become profit sharers, and thus make the enterprise truly Co-operative in fact as well as in name.

A limited amount, viz. one thousand shares of stock is at present on the market at 50 per cent. of the par value. Parties wishing to secure a block of the stock at this low price, either as an investment or to secure permanent employment, may do so by communicating with the President, Secretary or Manager.

The Eastern slate that is annually shipped into California alone, not to consider other territory contiguous to this market amounts to many thousands of dollars in value and these we may reasonably expect to control by virtue of cheaper facilities of production, short railroad haul and superior quality of our home product, leaving a large margin of profit which will accrue to the welfare of the operatives and investors; to remain at home and stimulate other branches of industry by its circulation in the channels of trade.

There are four men now at work filling orders, the following is a copy of a letter from an engineer who has taken stock:

Kelsey, Oct. 9, 1898.

"J. A. Kinghorn-Jones—

"Dear Sir—We arrived at the quarry safely, inspected the premises and found everything equal if not better than Mr. Strahle represented. We started cleaning up Oct. 1, and will commence getting out slate this week. There is very fine slate in large quantities in sight, and there is surely a fortune here.

"In my opinion anyone placing their money here will never regret it. Respt. Yours,

"Geo. S. JENNINGS."

This is an exceptional opportunity for establishing an ideal voluntary co-operative colony, which could depend for generations on the slate quarry alone for maintenance if necessary; besides having all the advantages of this glorious climate and its varied products. Water is abundant for power and comes cold and sparkling from the melted snows for domestic purposes.

Several families could be provided with an immediate home; houses already upon the ground and orders on hand for immediate delivery.

K-J.

For Chicago.

The International Workingmen's Association meets every Sunday evening at 642 S. Ashland ave., cor. W. 14th St. October 30, E. J. Faux will lecture on "Great Strikes"; November 6, E. E. Cook (subject not known); November 13, L. S. Oliver on "Eleven Years Looking Backward"; November 20, Roy E. Goodwin (subject not known).

RECEIPTS.

Week ending October 15.

The rest of the proceeds from a picture raffish by the comrades of Philadelphia, Pa. \$16.35.
Italian Group San Francisco, \$4.
Eugster, Task, New London Comrades, Voltman, each \$1.
Frenzel, Wissman, Lange, Jorgensen, Finkler, Wagner, Snow, Crolla, Wolfman, Dreher, Stenziger, Comerford, France, each 50c.
Asp, Burmin, each 25c. Sheibel, 75c. Washburn, 10c.

The Italian comrades of this city raffish Pietro Gorle's picture and the proceeds were divided as follows: Free society, \$4; Tribune Libre, \$2; La Question Sociale, \$2; Il Messaggero, \$2.

The Letter-Box.

N. N., Philadelphia.—You will find the amount credited in the "Receipts." Many thanks. The money came just in time to relieve us from the landlord who began to be a nuisance. I will state here also that the lucky number was 84.

E. M. Q., Stockton Calif.—No, the paper has not collapsed, and if you not received it for the last three weeks it must be due to our postal service. The fact that the dailies make so much fuss about the assassinated women of Austria is because she belonged to their clique and because of a new consciousness that the parasites are in danger. Had she been a poor woman we would have heard nothing about it, at least McKinley would not have sent a telegraph of condolences and troubled himself about furnishing wreaths to the funeral.

J. F. J., Los Gatos, Calif.—Pamphlets have been sent. As soon as we are able to issue 8 pages, all books and pamphlets we have on hand will again be advertised. Thanks.

M. S., New York.—If we get the means a splendid number of eight pages will be issued for November 11. The amount of copies desired should be ordered immediately with the cash.