

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. 51.

SAN FRANCISCO, CAL., SUNDAY, OCTOBER 30, 1898.

WHOLE NO. 187.

NEMESIS.

From Europe's cauldron seething,
Come famine voices, breathing
Mutiny and discontent profound.
As the end of wrong is nearing
Nemesis is appearing,
And the dogs of retribution are unbound.
Behind the bayonets glinting,
The monarchs stand a-list'ning,
With wealth and privilege afraid—aghast;
Stand list'ning to the murmur,
Growing ever plainer, firmer,
Of exploited labor waking up at last.
Waking as the lions waken,
When their offspring's food is taken,
Food, by fiercest struggle hardly won;
Grimly facing his despoiler,
So, to-day stands Europe's toiler,
And the Armageddon is begun.

—Whittier.

WHY WE ARE ANARCHISTS.

Editor Plaindealer:

In your issue of September 22, you comment upon the lack of precision of the Republican party convention, in its use of the terms "anarchistic" and "socialistic." If you will permit me I should like to add that there is a want of exactness in the minds of the general public respecting the meaning of these words, and a pocket dictionary or even an unabridged will not give an entirely comprehensive explanation of them.

The theories advocated by any set of social agitators must be studied at first hand to be clearly understood. I claim to be an Anarchist. Webster defines an Anarchist as "one who excites revolt." Well, is there anything very bad about that? Had not our forefathers revolted where would our "independent" United States have been? And now that the United States are established, has the aim of social perfection been reached? Is there no longer need of revolt?

"Anarchy; want of government, political confusion. Anarchism; confusion." Thus saith the unabridged. Ah! "confusion;" that it seems, is the spook at sight of which the order-loving public turns pale. Always trembling at ghosts!

"But," the Anarchist agitator avers, "want of government is freedom, and such want would not necessarily be followed by confusion. In fact all experience clearly proves that the greater the freedom, the less the confusion."

Governments are, and have always been, a mixture of privileges for the favored and restrictions for the great mass—"thou shalt pay taxes and thou shalt not infringe on the privileges of the favored," with a penalty attachment.

To be free, we must be subject to no authority, for if any person or organization has power to enforce obedience, we do not control our individuality.

That we are willing slaves does not alter the fact of our slavery.

Anarchists are unwilling slaves to government. The form of government is immaterial to them. Subjection to the majority is as galling to a person whose mind is free as is the subjection to an individual. Someone has said "The majority is always wrong," and whenever one of us breaks away from the opinions of the majority he is convinced that the savant spoke the truth!

"Majority rule" is the ideal at whose altar Americans are wont to worship, and now as in times past, he who desecrates an altar is anathematized, persecuted. The breaker of idols is always unwelcome.

Why do Americans so persistently kneel before the fetish of majority rule? Does nought but benefaction move in the wake of "our glorious institutions?" What reason for all this poverty that leers at us from every direction in which we turn? "Mismanagement!"

* The editor of the Plaindealer refused to publish this article under the pretext that he had not "space at this time for discussion of abstract questions." Of course political boodle is more concrete and more profitable, especially when a would-be radical devotes the space of his paper for the Democratic campaign just before election.

is the laconic conventional answer. Does that satisfy the poverty stricken? Does it make their suffering less.

The social agitators of the Revolution sought to eradicate poverty. Suppose they could see the outcome of their compromise! Yes, compromise, for the radical revolters of that day desired more extensive freedom for the people than the political machine adopted and guaranteed them.

The ultra revolter of the present makes his claim for unrestricted freedom,—no compromise; freedom from the superstitious rule of the Church, the burdensome subjection to the State, and the pauperizing, stunting slavery to commercialism.

The Anarchist wishes to be free; free from tithe, tax, profit. The results of the imposition of all these three are the same: poverty for the many.

Yes, we must have freedom to live upon this earth without paying tribute; to co-operate voluntarily, with whomsoever we find willing and agreeable. These are the terrible (?) things the Anarchists want; and the procuring of them means innumerable innovations. Those who are living fat under any given system, fight innovation—it compels a change in their ways, and, they do not like change. Can we progress without it?

We may as well look this matter squarely in the face. The time was when the public opposed the introduction of forks for table use. We laugh at the stupidity of our ancestors in their antagonism to a convenience, so evident at first glance. But hold! These same ancestors dictated our social institutions, religions, laws, exchange. We grip precedents in these matters with tenacity, especially the "cheat 'em all you can" in the institutions of exchange. Every trivial modification is warring with the old, and the old is one of instant life or death.

We no longer oppose (openly) the introduction of mechanical devices. Now, I would ask you, can any part of our social contrivances be radically changed and the other parts be unaffected by it? Impossible! The priests who thought to quash Galileo's assertions, knew that, and it is high time for us to discover it.

In the past century there has been great activity in mechanical inventions. Every new labor saving machine throws out of employment vast numbers of workers. The sources of production are monopolized; so, also are the finished products. Shall we force these unemployed to beg, steal or starve?—and in any case do it meekly, peacefully? That is what we have been trying to do.

It is folly to continue in that line. Existing social institutions must be destroyed and others built to meet the emergency. It is for this purpose that Socialists and Anarchists are endeavoring to expose the fallacies of the old methods and press before the people new ideals of social life. Except in the matter of government the exposition of the old regime by these agitators is similar, but they differ, radically, in their ideals of a new order; the Socialists propose enlarging the scale of political manipulations; the Anarchists would abolish political subjection altogether.

If any of your readers desire to investigate the theory of Anarchism as advocated by Anarchist writers, I will gladly inform them where such literature can be procured. The truth never shuns the light.

Lake City, Cal.

VIROQUA DANIELS.

TWO ASSASSINATIONS.

On Monday last the daily papers published cablegrams stating that the Empress of Austria had been stabbed to the heart. On the same day an inquest was held on the body of William Patchett, aged 72, who died at Northcote, a suburb of Melbourne. The wife of deceased testified that they had been in very poor circumstances, living on scanty slices of dry bread, and that her husband used to pick up scraps of food in the streets to eat. Medical evidence was that death was the result of peritonitis, caused by starvation; and a verdict to that effect was given. This old

man was just as really assassinated as the old lady who fell by Luccheni's stab. And whilst Luccheni killed the Empress of Austria because he had been driven mad by brooding over the thousands of deaths like Patchett's, and the millions of more living deaths, and by persecutions and perils and despair, Patchett was killed by no particular individual, but, none the less, simply for plunder; he had no doubt worked hard in the days of his youth and prime, had constantly produced wealth, and had as constantly been refused the right to more than a pittance while working, and when he could no longer be utilized to produce for someone else more than the cost of his subsistence, he was told he had no right to anything out of the wealth he had helped to create and had not been allowed to enjoy. Yet the world goes into hysterics over the quick and easy death of an empress at the hand of a man maddened by social injustice, and takes no notice of the robbing of workers to death by slow starvation. Which is the madder—Luccheni or Society?—Sydney worker.

HAPPINESS AND LEAST RESISTANCE.

There are two kinds of people it is useless to argue with,—those who are too busy, and those whose idea of argument is to repeat a proposition when asked to prove it. As J. H. Morris represents both, he might be disposed of very briefly. But, though I do not love controversy, whatever he may suppose, I am interested in the issue, because I think the philosophy an encumbrance and not a help. Mr. Morris says our "brand new amounts to the same thing. But they are very different in form. One makes all action on calculation; the other makes most actions unconscious; most conscious actions involuntary; and even those into which calculation enters, automatic to a great extent. One makes man primarily a feeler; the other an actor before he becomes a feeler. One says action aims at happiness; the other that it follows the line of least resistance. By the former, as all experience shows, one can prove anything, which amounts to nothing. The latter proves Anarchism—ad hominem, truly, but sufficiently; because it proves that restraint leads to discord, while the only plea for restraint is peace. One is rejected, by the great majority of critics, as a clumsy jumble of sophism and truism, after having been before the world two thousand years. The other is a law of physiology based on a truth of mechanics. One led to pessimism in antiquity and is leading to the same place now. The other rehabilitates optimism. To prove that these philosophies are the same in substance, is Mr. Morris' business. When he tries, I will consider the proof.

C. L. JAMES.

It would be folly to deny that the material conditions which surround a man exercise a strong influence upon his actions and thoughts. But equally foolish it would be to deny that the individual traits of the man ultimately decide how he shall react against the influences which result from the surrounding material conditions. It is easily imagined that one may under alike social conditions become utterly degraded, losing all will and energy, while the other remains an energetic propagandist, a fighter during his whole lifetime.

For the propaganda of revolutionary ideas therefore two things are necessary: first, a thorough spread of insight into the why and wherefore of our surrounding conditions, especially the social ones, and second, a deepening and strengthening of personality, a further growth of individual life, for only self-conscious, self-willed men, independently drawing conclusions, are able to draw these conclusions in line with the spirit of the times. The mental development of man must keep as much as possible even step with the development of things, otherwise a condition results in which man finds it impossible to comprehend the results of their development.—Chicago Arbeiter Zeitung.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

Published Weekly by Free Society Publishing Co.

50 CENTS A YEAR.

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

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

NOTE AND COMMENT.

According to newspaper reports John Bonfield, who was so prominent in the murder of our Chicago comrades, is dead. All who are familiar with the history of November 11, 1887, will regret that there is no hell for such monsters in human shape.

We are informed that Comrade Berkman's case has again been postponed till January 1899. It was found that the present Board of Pardon is prejudiced against Comrade Berkman, and as the new Board will not be in session before January 1899, the comrades who have the matter in hand deemed it prudent to postpone the case.

The San Francisco Call has made the discovery that there is a "dedicated band of 'Anarchists in town. The police have been notified and are on guard." The Italian Consul "sleeps with one eye open." The Anarchists are about twenty strong, and twelve of their number are recognized as leaders whose commands are to be rigidly followed and implicitly obeyed." Then the ass of a reporter tells the reader that "during the day a few of the Anarchists work," but "all earnings are pooled and equally divided after the leaders have appropriated their shares, for Anarchist leaders never work." And such rot is dished out to "intelligent readers" of our "greatest daily."

Today is between Socialism and Anarchism. The Social Economist, asserting that Anarchism is "individual slavery." But in another issue the editor suddenly takes issue with the Anarchists and denounces all governments:

Humanity can never be liberated from industrial servitude as long as property rights are recognized as superior to human rights. All governments are used for the protection of property rights over human rights; hence the social struggle throughout the world.

Correct, Mr. Editor; hence the issue is not between Socialism and Anarchism, but between the governors and the governed. See the cat?

A subscriber asks us to define Anarchy: It means living without law and implies the absence of all need of law. None but the pure, the true and the unselfish can live such a life.—Industrial Freedom.

It requires angels to live more or less harmoniously under restraint, but in a condition of freedom even the so-called criminals will live a "pure and unselfish life" as has been demonstrated in communities where they had no laws. When will the reformers learn that it is law and restraint that causes friction and strife, and that "unselfishness" does not exist?

The laws of Washington require the teacher to devote 10 minutes each week to talk upon patriotism. Thus the law compels the teachers to cultivate hatred, murder and piracy. In nearly all the public schools of the United States the children are continually instilled with the idea that this is a free country, that all are equal before the law, and in some schools the teachers imbue the pupils with the life that all people out of employment are lazy or drunkards. Thus "public opinion" is systematically fabricated by "non-partisan and impartial teachers." The same tendency can be observed in the schools of France under government control. A teacher from England saw there in a schoolroom painted upon the walls the names of certain generals connected with the Dreyfus case, and these were labelled "heroes." Below them were the names of Dreyfus, Picquart and Zola, and these were labelled "traitors."

According to The Freethinker, London, England, the first volume of the "Russian Library" for English readers, is entitled "Reflections of a Russian Statesman," by K. P. Pobedonostseff, Procurator of the Holy Synod of Russia. In his critical analyses regard-

ing the separation of Church and State, advocated by the Freethinkers, this conservative statesman substantiates what Bakounine has demonstrated long ago, namely, that the Church and State stand and fall together. "However powerful the State may be," he says, "its power is based alone upon identity of religious profession with the people; the faith of the people sustains it; when discord once appears to weaken this identity, its foundations are sapped, its power dissolves away." This is a hard nut for the Freethinker to crack, and it does not attempt to meet this argument. The statesman argues further "that the Church of England has gained, rather than lost, since religious freedom was granted to Catholics and Non-conformists," and "the Roman Catholic is rapidly becoming the dominant Church in America." The author shows then, "that unless the State allies itself with the predominant Church, and uses it for political purposes, the predominant Church will endeavor to use the State for its purpose; and the result will be either clerical tyranny or a revolution." That there is something in that the Freethinker does not deny. "There is real danger, but we think this writer exaggerates it." Both the Freethinkers and the Socialists can learn something from this conservative statesman.

But it is not only the Freethinker who receives heavy blows from this statesman. He also attacks "New Democracy" and shows that he is a close and critical observer of social phenomena. "Freedom, in the democratic sense of the word," he says, "is the right to participate in the government of the State. You give every man a vote, and you imagine that all men are equal. But they are not. Each vote represents an insignificant fragment of power; by itself it is utterly useless; but the who controls a number of these fragmentary forces is master of all power, and directs all decisions and dispositions." The real rulers in Democracy are the skillful manipulators of votes with their placemen. Their instruments are organizations, bribery, and what is called eloquence, which is often associated with ignorance and superficiality. Unlimited flattery of the crowd is universal. Parliaments are elected to represent the people, but they really represent a minority, and sometimes a bare majority. Votes in Parliament are not affected by speeches, which are a part of the show intended to amuse the masses; the votes are absolutely commanded by the party managers. As for the press, our author holds it in utter contempt. Journalists are not even elected, they serve private proprietors of newspapers, individuals or syndicates; they may be ever so ignorant, ever so shallow, and ever so disreputable; it is enough if they can write in a taking way, and flatter the prejudices and passions of their readers." Again I say, Social Democrats and other reformers can learn a great deal by looking into the mirror that this defender of Church and State holds before them. "His criticism of Democracy is shrewd and sagacious. He hits many of its weak places with force and decision," says G. W. Foote in the Freethinker.

Bebel and Liebknecht, who returned to Berlin from the Social Democratic Congress, recently held at Stuttgart, have expressed their apprehension of the compromising and shallow tendency manifesting itself in their party. A strong element recommends political reform measures and lost sight of the final aim. That such is the inevitable fate of all political parties the Anarchists have known long ago.

There is a movement now on foot in the State of Indiana to amend the divorce laws at the next session. The churches are alarmed at the surprisingly large number of divorces granted in proportion to the marriages consummated. It is said that the chief causes for the increasing number of applications for divorce are "a growing disrespect on the part of many for the marriage relation," and "a lack of proper consideration of the importance and sacredness of marriage prior to its consummation," etc., and such "evil must be cured by legislation." All in vain, you wiseacres. The process of decomposition has set in and will in spite of all laws and restraint finally dissolve the marriage institution.

MALTHUS AND RICARDO.

John Stuart Mill has remarked that the theory of Malthus may turn out the strongest argument in favor of Socialism. But to appreciate this possibility, one must know what the theory of Malthus is. And a

majority of those who talk about it do not know. A common explanation, no doubt, is that Malthus thought population must increase beyond the means of subsistence. But there could not be a more complete misunderstanding. The very basis of Malthus' theory is that population can by no possibility increase beyond the means of subsistence. A person a trifle better informed might say the theory of Malthus is that population would increase beyond the means of subsistence, but for war, famine, prostitution; or, in short, "vice and misery." This is an inadequate statement. Malthus, even in his first edition, (1798), said "vice and misery, and the fear of them." In the second (1803) he added "the desire of men to improve their condition." In this qualification lies the beginning of his divergence from Ricardo. The theory of Malthus may be correctly and shortly stated as follows: (1) "All checks on the increase of population fall into two categories; the Positive, that is, premature death, through vice or misery; and the Preventative, i. e., voluntary abstinence from propagation. (2) Where these checks are least energetic, as in new countries, population is observed to double by propagation alone, about once in twenty-five years. (3) Such a rate of increase cannot continue. For, if we start with a single pair, it would, in only about thirteen centuries, people the globe to the exclusion of even standing-room. (4) But since this rate of increase must soon stop; and since there is nothing to stop it but death or abstinence, it follows that, long before the impossible alternative of actual crowding is approached, the premature deaths can be avoided only through a lower birth-rate." Is this theory true and useful? Attempts to prove it otherwise (whose name is Legion) fall into the following categories, which all involve a palpable misunderstanding. Some deny that the birth-rate in new countries is as high as Malthus says. But they are not informed on vital statistics. Some, among whom I am sorry to name Kropotkin, say Malthus overlooks improved methods of agriculture. But he does not. An easy sum in logarithms will show that the increase, if admitted, would prove incompatible not only with finding food between space; and that not in geologic aeons but a few centuries. Some say Malthus forgets that men are not cattle. He does no such thing. If they were, his "preventive check" would have no place. Some say Malthus must be mistaken, because population has not actually increased to any extraordinary extent—as if the checks, both positive and preventive, had not always been at work; as if war could not annihilate a Carthage or syphilis unpeuple a Polynesia; as if it were not notorious that in vast civilizations, like the Roman Empire, celibacy reduced the birth-rate below the death-rate; as if the immense majority of deaths in all countries were not premature! Some point to isolated examples, like the British peers or the descendants of Confucius, to prove that propagation, even when encouraged, is slow. These examples only prove that the record, including illegitimate births, is very defective. They avail nothing against the reliable census of a whole great country. Some say the theory is a truism. This has the merit of admitting that it is evidently true. It is, however, no truism, but a very complicated equation, whose merit is fully known only to those who have applied it in such ways as explaining the rally of population among barbarians after a disastrous expedition like those of Aqua Sextia and Stamford Bridge; the decline after devastation and under oppressive institutions; the rise in wages after a great depopulation like the Black Death. For a hundred years, it has been to rational history and biology what Grimm's Law is to the science of language. All this while, theologians, moralists, wags, and Socialists, have been refuting it at the rate of twenty or thirty volumes a year: and now, surely, a new refutation may be put on the same shelf with one's reconciliations of Moses and geology. The really weighty criticisms are of a very different kind. Though restraint on population is necessary to avoid vice and misery, it will not necessarily avert them, as proved abundantly by the Roman Empire. Nor can it be expected that a "free" rural population will put any restraint on the propagative instinct unless encouraged to do so by the hope of improving their condition; which they cannot have under an exacting system of taxes or rack rents. In Ricardo's system, all this is overlooked. From the maxim of Malthus that population, if unchecked, increases in a geometrical ratio, while food-supply can only increase in an arithmetical, he inferred that population must increase till arrested by the positive check; that the bulk must always be in danger of that

check; that the wages of this majority, the offspring of thrifless parents who had been more ready to make children than provide for them, could never rise above the minimum necessary to sustain life. Malthus, however, with much emphasis rejected these improvements on his theory. He did not consider it at all necessary that the masses should be poor. The conditions of their being comfortable were in his judgement, (1) that they should restrain their increase, (2) that they should be enlightened; for otherwise they will not voluntarily restrain it, (3) that they should not be oppressed beyond hope of improvement; for in that case they neither will become enlightened nor can they escape from tyranny if they do. It is only necessary we add that this enlightenment and hope should extend to the women, the class who have most to suffer and least to desire in propagation; if we would see that Malthus' theory is the surest argument for Anarchism, instead of an excuse for existing institutions as Ricardo taught so many to think.

C. L. JAMES.

RANDOM NOTES.

A degenerate disciple of the inflated bourgeois oracle on "Criminology," Lombroso, who answers to the call of "Rev. Wyllys Rede, D. D., in replying to the question, "How can homicide be decreased?" among other "Christian" suggestions, too numerous to be quoted in the columns of Free Society, raves thus in the The North American Review:

"The reasoning power ought to be strictly limited or altogether abolished. We ought also to provide better police protection for her (woman), such as would reasonably guarantee the speedy capture of any assailant upon her honor. Men who lend themselves to unprofessional trickery and deliberately undertake the defeat of justice ought to be ostracised and openly condemned, not only by all good lawyers, but by all decent citizens and their offences ought to be made amenable to law. The time has come when journalism must be restrained by the strong hand of the law. The true 'freedom of the press' will not thus be abridged. There is no liberty guaranteed by our national principles (?) to any man so endanger the life, liberty or happiness of his fellow citizens in order to gratify his own greed or gain. A bribe lately before the legislature of New York provided that 'any person who conducts a paper which corrupts, depraves, degrades or injures, or has a tendency to corrupt, deprave, degrade, or injure the mind or morals of the public, or of its readers, or of the people among whom it circulates, is guilty of a misdemeanor.' Such a law wisely framed and with heavy penalties attached, should be enacted and enforced in every State of the Union. We cannot but feel that, after all, Prof. Lombroso has omitted all mention of the most needful and effective of all remedies for the prevention of homicide, namely the christian religion. Surely it must be acknowledged that christianity has been the most consistent and powerful champion of the sacredness of human life which the world has ever seen."

The "reverend gentlemen" must surely be joking. Who of our readers doubt the truthfulness of the assertion contained in the last sentence of Mr. Rede! Just recall in your memory the bloody feasts of the Spanish Inquisition, the persecution of the Protestants, the Anabaptists, Quakers, Nonconformists in Russia recently, the torture of political offenders by the Spanish government of today, the massacre of the mahdists, maiming of limb and curtailing of the space of life of millions in unhealthy factories all the world over, and you will have the touch-stone with which to test christianity. I am herewith bringing this man Wyllys Rede to the notice of the Saturday Review and should the humane London editor decide to take a hand in treating this "lunatic" I promise to co-operate with him. I would suggest cold douches and plenty of open-air exercise. Not being blessed with any worldly riches I will pitch in my nickel in order to save a fellow-being.

"But the christian ideal, however sublime and benificent, is imperfect. It involves an impracticable secession from the world and disregard of all worldly interests. Christianity has had little influence on industrial, still less on public life. Has not 'To hell with Spain! Remember the Maine!' been the cry of the most church going of communities?—Goldwin Smith, in The North American Review, Oct. 1898.

Sir.—Your correspondent, F. A. Alcock, in your issue of the 10th inst. writes as follows:—In the catholic church the shepherds lead the sheep. From the time of Saint Peter down to that of Leo XIII the Popes have been the shepherds. . . They are in turn the unit that catholics are governed by. Saint Cyprian, in the year 258 A. D., writes that the Pope is the only

fount of spiritual jurisdiction. The following "shepherds" (I could name fifty others) were pre-eminently qualified to lead the "sheep"—

Alexander VI, being requested by a dying friend to become the guardian of his two young daughters, imprisoned the elder in a convent, and made the other his mistress.

Benedict IX sold the Papacy for the sum of £1500. Boniface VII stole the treasures from Saint Peters, Rome, and fled to Constantinople.

Gregory VII administered poison to no less than eight cardinals and bishops.

John XIII made it a practice to violate all female pilgrims visiting the tomb of Saint Peter.

Julius III was accustomed to reason in contempt of the deity.

Leo X, an atheist, said: "It is well known to the world through all ages how greatly the fable of Christ hath profited the Popes."

Paul III poisoned his mother, his two sisters and his niece.

Sextus IV built and entered a brothel in Rome. —John F. L. Laubach, in the London Saturday Review.

The foreign police system, which has undoubtedly its good points, requires a strong justification of the methods employed for the suppression of Anarchism. When we learn of the wholesale arrests of harmless students in Switzerland, simply because a madman murdered that excellent lady, the empress of Austria, we ask ourselves whether the evil may not be aggravated by such measures on the part of the authorities. It is the unwarrantable interference with the liberty of individuals which generally sows the seeds of political disaffection, especially among the excitable youth on whom such an outrage is apt to make a lasting and irradiable impression. The evil effects of this violent repression on the part of governments of free political thought have been exhibited often enough in Russia, where Nihilism has, in consequence, permeated through every section of society. We are accused of harboring and encouraging revolutionary outcasts in this country. The fact is we recognize that a broader solution of the question than the violent measures proposed on the continent is more logical and more just. The Anarchist is as much a product of civilization as the lunatic or the cripple; and his disease requires the same pity and human treatment.—The Saturday Review, London.

I will take exception to the "good points" in the continental police system as well as to the terming Luccheni a "madman" and question the ground on which the late Mrs. Hapburg could rest her claim to being styled "an excellent lady". But with all that it must be admitted, when we consider the class of men the Saturday Review represents, that the sentiment expressed in the editorial before us as compared to the ravings of the mouthpieces of mammondom on this side of the great lake—respects a palpable modification in the light of viewing current events that has taken place within a portion of the British ruling classes in late years. The editor of the Saturday Review agrees with us as to the effects of violent repression of ideas. Thought will not be encased any more than steam. But in order to plead for the course adopted and maintained by the ruling classes of England—at home—to keep the safety-valve always open—the editor of the Saturday Review need not cut such capers as to either cloth us in the straight-jacket of the lunatic or assign us cots in the hospital ward. We are surely deserving of a better fate. But the time may bring about that change too—provided we do not go to bed.

Billy Hohenzollern, better known to the world as "speechifying Bill," has found an ambitious rival, like himself bent on making history "with his mouth," in the person of another Billy, of that wrapped in red-cloak coterie that is stretching out its hands after the political scepter to be seized and wielded in the name of the German proletariat. Billy Liebknecht, known among his intimate fellow politicians as the "senile crazy kid" has once more on the occasion of this years annual Socialist congress at Stuttgart utilized the opportunity to announce with much bombast that "the Socialist party was the only one capable of freeing the world from Anarchism and war." He also repeated another fable of his own manufacture about the Socialists having annihilated Bismarck. As far as the "freeing" of the world from Anarchism goes Liebknecht, Bebel and Auer and their benchmen can pride themselves upon having left no stone unturned to bring that end about, beginning with the delivery into the clutches of "law" of August Reinsdorf, John Neve and ending with doing sundry voluntary police work, and everything else in their power to hamper our propaganda in Germany—but to no avail. Our

footing there is secure in spite of both "Bills." How they think to abolish war we were told at a previous congress—by heading the social democratic battalions and leading them against the Russians or the French should the last named government declare war against Germany. And what concerns the annihilation of Bismarck, well, Billy Liebknecht and his party's hand had far less to do with the "whiskey statesman's" political death than that of Bill McKinley in killing the Spaniards. All the world knows that Bismarck was told to take a move by the "Jack of all trades" now on the German throne. But it is only too natural that the two German Willies should try to pluck feathers from each others fool's cap.

In his work "The Psychology of the professional soldier", A. Hamon, Paris, France, has collected data spreading through the records of wars waged through our whole century which proves conclusively in the mind of the reader that behind the terms "glory, national honor" and "patriotism" there lurks in the breast of each and every professional soldier, stronger than anything else, the spirit of pillage and homicide. To add one more fact to the already collected data on the case read the following:

"WATSON FEELS DISAPPOINTED." So: He Did Not Get a Chance to Destroy Camara's Fleet.

Chicago, Ill., October 3.—Commodore Watson, recently in command of the Cuban blockade fleet, arrived here today on his way to San Francisco to take command at Mare Island. He is accompanied by his family. His coming was unheralded, but it did not prevent Comptroller R. A. Waller, acting Mayor, making him the guest of the city during his short stay here.

A luncheon in his honor, attended by prominent citizens, was given at the Union League Club. In a moment's conversation between the Commodore's hurried movements about the city he left no doubt of his disappointment, as a navy official, with the ending of the war before his fleet had got under way to Spain. Asked if he was relieved by the practical declaration of peace, he said:

"As an American citizen, yes; but as a member of the navy, no. We would have liked a more every loyal citizen that the war is practically over. It is to be regretted, however, that Spain was permitted to get away with many of her boats, torpedoes and other property that were in the West Indian waters at the time hostilities closed. They were our meat. Throughout our government acted with the utmost magnanimity and the greatest consideration for the enemy.—Globe Democrat.

AMONG OUR EXCHANGES.

The possibility of anything in the shape of altered social conditions depends chiefly on two things, viz., that the people's ideas and feelings are such as would be met by the proposed alteration, and that those ideas and feelings are positive enough to be a motive power causing themselves to be naturally acted upon. Equally either the absence of ideas or the mere apathetic acceptance of them is a condition of impossibility for any deep-reaching reform.—Sydney Worker.

The strikers at Virdon, Ill., were through the baseness of the capitalists placed before the alternative of either to surrender their organization and work as cheap as the colored miners imported from Alabama, or to be locked out and patiently die of hunger with their families, or else courageously fight for a more humane existence. They chose the latter. "If we have to perish," they said, "let us die like men." They armed themselves and resisted. They have given an example to those who suffer under the pressure of prevailing conditions. The attitude of these miners strengthens our confidence that the producers everywhere will help themselves before it is too late. When in the course of the capitalistic development such battles will occur more frequently all over the country at the same time, then we will be near the end of the present system. We expect such course of the labor movement, because capitalism itself unconsciously points out the road for the oppressed to take. Of course we expect that among all those who are determined to fight will be some individuals who are aware of the remedy—individuals who not simply care to tear down and to revenge themselves, but who are willing and able to substitute a more just and equitable system in place of the present social structure.

Dispatches from Peking state that the Chinese are getting ready for a great massacre of Europeans. Astonishing is this certainly not, for the Chinese have long had sad experiences with the European apostles of Christianity and lately also the armed bearers of culture. But it may just suit the powers if a number of their subjects living in China were massacred. The movement for the division of the Flowery Kingdom, began with such zest, has been of late retarded through the influence of certain conditions and the killing of Europeans would give it new impetus and more appearance of right.—Chicago Arbeiter-Zeitung.

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

FREE SOCIETY'S AGENTS.

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

Chicago, Ill. C. Pfisterer, 369 Wabash Ave.
O. Schliensmeier, 40 Orchard St.
New York City. I. Rudash, 383 Grand St.
S. Friedman, 130 Attorney St.
Brooklyn, N. Y. A. Levin, 555 Stone St.
Buffalo, N. Y. Hatte Lanig, 205 Monroe St.
Philadelphia, Pa. L. Rabotnik, 525 Washington Ave.
Allentown, Pa. H. Bauer, 73 Spring Garden Ave.
Baltimore, Md. B. Morvitz, 1005 E. Baltimore.
Providence, R. I. Bookbinder, 31 Robinson St.
St. Louis, Mo. Otto Rinke, 3359 Kosciusko St.
St. Paul, Minn. E. H. Schneider, 3224 Calif. Ave.
London, Eng. F. Goulding, 39 Merdith St.
Glasgow, Scotland. Wm. Dunn, 9 Carpin St.
Gowan Hill.

RECEIPTS.

Please do not use private checks nor bank checks if you can avoid it.
The safest and most acceptable manner of remitting is by postoffice or express money order.
Week ending October 22.

Engene Ross, \$2.50. Collected in Waterford, Conn. St. Class, Hering, Lott, Dinawitz, Juler, Hirschson, Hammon, each 50c. Tannen, Oravello, Danielowitz, each 25c. Gasman 20c. Levinson, 15c. Behrman, Maisel, Harris, each 25c.

For Philadelphia.

The 11th Commemoration in honor of the Chicago Martyrs of 1887 will be held under the auspices of the Knights of Liberty, on Friday evening, November 1, 1898, at Washington Hall, 523 S. 4th

English lecture will be delivered by De Cleyre.
10 cents.

For Chicago.

A grand concert and ball, connected with a fair of valuable and useful articles, will be given by the International Workingmen's Association at Old W. 12th Street Turner Hall, 251-255 12th Street (near Halsted), for the benefit of the Free Reading Room and the propaganda in general, November 26, 1898, 7 p. m.
Admittance: 15 cents a person when paid in advance; 25c. at the door.
All comrades are kindly requested to invite their friends and to assist us in selling tickets. THE COMMITTEE.

Judge: "Please describe the man you saw talking to the prisoner."
Witness: "I don't know how ter do it, yer honor."
Judge: "Can't describe him? Did he look like any of these lawyers? Did he look like me?"
Witness: "No, yer honor. He looked like an intelligent gentleman."

It will not be very long before there will be no middle class in the United States, but all will be very rich or very poor, princes or paupers, and the country will be given up to palaces and hovels. The antagonistic forces are closing in on each other. All attempts at pacification have been dire failures, and monopoly is more arrogant and the Trades Unions more bitter. "Give us more wages," cry the employees. "You shall have less," say the capitalists. "Compel us to do fewer hours of toil in a day." "You can toil more hours," say the others. "Then under such conditions we will not work at all," say the workers. "Then you shall starve," say the employers. The workmen are gradually using up that which they accumulated in better times. Unless there be some

radical change, we shall soon have in this country 4,000,000 hungry men and women. Now, 4,000,000 hungry people cannot be kept quiet. All the enactments of legislatures, and all the constabularies of the cities, and all the army and navy of the United States cannot keep 4,000,000 people quiet.—T. Talmage.

Free Society Library.

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

- No. 1, "Law and Authority," by P. Kropotkin.
- No. 2, "A Talk About Anarchist Communism," by Enrico Malatesta.
- No. 3, "Emancipation of Society from Government," by Dallan Doyle.
- No. 4, "Anarchist Morality," by P. Kropotkin.
- No. 5, "Mating or Marrying, Which?" "A Lesson from History" and "The Problem of Criminality," by V. H. Van Ornum.
- No. 6, "Essays on the Social Problem," by Henry Addis.
- No. 7, "The Wage System" and "Revolutionary Government," both by Peter Kropotkin.
- No. 8, "Anarchism: Its Philosophy and Ideal," by Peter Kropotkin.

IN QUANTITIES.

	10	100	1,000
No. 1, 30 cents	\$1.75	\$15.00	
No. 2, 25 cents	1.50	12.00	
No. 3, 25 cents	1.50	12.00	
No. 4, 30 cents	1.75	15.00	
No. 5, 25 cents	1.50	12.00	
No. 6, 30 cents	1.75	15.00	
No. 7, 25 cents	1.50	12.00	
No. 8, 30 cents	1.75	15.00	

A PHYSICIAN IN THE HOUSE.

A NEW
Family Medical Work.
IT IS THE BEST MEDICAL BOOK FOR THE HOME YET PRODUCED.

BY
DR. J. H. GREER.

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

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

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

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

PRICE \$2.75.

Send Orders To FREE SOCIETY

NEWS STANDS

Where FREE SOCIETY can be obtained:
SAN FRANCISCO—Paper Covered Book Store, 1203 Market St. Anarchist and Freethought literature also on sale.

BOSTON—Brigham's Restaurant, Washington St.

BROOKLYN, N. Y.—A. Levin, 555 Stone Ave. (26 Ward). He accepts subscriptions for all Anarchist papers. Sample copies of London Freedom will be sent to anyone enclosing a one cent postage stamp. Is also agent for New York.

ALLEGHENY, PA.—H. Bauer, 73 Spring Garden Ave. Has also other radical papers, pamphlets and books in the English and German languages. Call or send a postal card.

NEW YORK.—I. Rudash, 383 Grand St. Radical literature of all kinds, including English periodicals, on hand.
S. Friedman, 130 Attorney St.

BOOK LIST.

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

- "Appeal to the Young." By P. Kropotkin. \$ 06
- Anarchist Communism, its Basis and Principles. By P. Kropotkin. 05
- Law and Authority. By P. Kropotkin. 05
- Expropriation. By Peter Kropotkin. 05
- Anarchist Morality. By Peter Kropotkin. 05
- A Talk About Anarchist Communism. By Malatesta. 05
- Recluse (one volume). 05
- Anarchism vs. State Socialism. By G. Bernard Shaw; 8 for. 05
- A Talk About Anarchist Communism. By Malatesta. 05
- Let us be Just. By W. Tcherkessoff. [An open letter to Liebknecht] 05
- "Ireland." By M. Bakounin. 05
- Socialism in Danger. By D. Nieuwenhuis. 05
- Social Conditions and Character. By G. Landauer. 05
- "God and the State." By M. Bakounin. 05
- Anarchism and Violence. By Beverington. 05
- Speech of August Spies in Court. 05
- The Emancipation of Society from Government. By Dallan Doyle. 05
- When Love is Liberty and Nature Law. 05
- Wants and their Gratification. By H. Addis. 05
- My Century Plant. By Lois Waisbrooker. 1.00
- Wherefore Investigating Company, resplendent price 50c, but while present supply lasts "they go at" 25
- *The 3-cent rate does not apply to those marked with a *

Public Meetings.

The New Generation, 605 South Third St. Philadelphia Pa., open every evening.

The Independent Educational Club meets every Sunday evening, at 7: 30 P. M. at 1927 E. St. Tacoma, Wash

The People's Union, a free discussion club, meets every Sunday evening at 935 Westminster St., Providence, R. I.

International Workmen Association, of Buffalo, N. Y., meets every Sunday morning at 10 o'clock A. M. at Blume's Schweiser Hall, 483 Broadway.

International Workingmen's Association, meets every Wednesday evening, German, at 642 Ashland Ave., Chicago. Third Sunday of each month in English. Beginning with Oct. 2 every Sunday lectures will be made in English by eminent speakers.

Wendell Phillips Educational Club will meet every Saturday 8 P. M. at 31 Robinson St., Providence, R. I. Pamphlets in English, German, French, Jewish and Russian languages on hand.

DR. FOOTE'S PLAIN HOME TALK

EMBRACING

MEDICAL COMMON SENSE.

For the information of those who may be interested, I would call attention to the popular edition of this book, that has been a standard of information, and a source of knowledge to tens of thousands of families for many years. The popular edition has been brought out to meet the ability of the poor to buy, and is sold at the remarkable low price of \$1.50

Order of Free Society.

Free Reading Rooms.

642 S. Ashland Ave., cor. W. 14th St. Chicago, Ill.
Labor Literature of every description. Newspapers of all countries and languages.

The Reading Room is open from 9 a. m. until 10 p. m. every day.
Subscriptions for Free Society and all other Anarchist papers can be made by the janitor.

At 1524 Avenue A., New York City.

WHEREFORE INVESTIGATING COMPANY.

BY
LOIS WAISBROOKER.

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

"AND A COPY TO YOUR CONSERVATIVE NEIGHBOR."

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

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

Regular Price, 50 Cents.

OUR PRICE, 25 CENTS.

Radical Exchanges.

L'Agitazione, an Italian Anarchist weekly. Address: Cialdini No. 10, Ancona, Italy.

Libertaire, a French Anarchist weekly. Address: 26 Rue Sainte, Marseille, France.

Der Sozialist, a German Anarchist weekly. Address: Elisabethstrasse 66, Berlin N., Germany.

Freedom, an Anarchist monthly, 86c. per year. Address: 7 Lambs Conduit St., London W. C., England.

Discontent, an Exponent of Anarchist-Communism. Address: Lakebay, Wash.

The Coming Era, a semi-monthly Journal of American Politics. Price 50 cents a year. Address: Ross Winn, Dallas, Texas.

Freiheit, a German Anarchist weekly, price \$2.00 a year. Address: 317 Genesee Street, Buffalo, New York.

L'Avvenire, a Spanish Anarchist-Communist paper. Address: G. Consorti, Calle Uruguay 782, Buenos Aires, Argentine.

Anarkisten, (Norwegian) Semi-monthly. Address: Kristofer Hansteen, Vibes gate 8, 4 etg., Kristiania, Norway.

Volne Listy, a Bohemian Anarchist monthly, published at 50 cents a year. Address: Franta Letnar, 48 Johnson Ave., Brooklyn N. Y.

The Adult, the journal of sex. Office: 51 Arundel Square, London, N. England. 3d. Monthly. 4d. Post Free.

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

Der Arme Teufel, a radical and literary German weekly. Price \$2.50 per year. Address: Anna Rettel, 949 Gratiot Ave., Detroit, Mich.

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

Le Pere Peinard, a French Anarchist weekly. Address: 15 Rue Lavieville, Montmartre Paris, France.

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

Germinai, a Spanish Anarchist weekly. Address: B. Salinas, Casilla Correo 1084 Buenos Aires, Argentine Republic.

Miscarea Sociala, a Roumanian Anarchist magazine. Address: Matasariu 22, Bucharest, Roumania.

Sozialistische Monatshefte, a radical monthly magazine. Address: Marien St. 37, Berlin N. W., Germany.

Belnickie Listy is an eight page Anarchist weekly paper, published in the Bohemian language at Cleveland, Ohio, 1126 Broadway, by the International Workingmen's Association of America. Send for sample copy.

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

WANTED: Light on the Sex Question. This is humanity's greatest need. Read Lucifer, the Light Bearer, the only paper of its kind in the world. Weekly, eight pages, \$1 per year. Send 25 cents now and receive Lucifer three months on trial and these five thought stirring essays, which are worth an equal sum, as premium: "Human Rights," by J. Madison Hook, "The Sexual Enslavement of Woman," "Love and the Law," "Variety vs. Monogamy," by E. C. Walker, "Thomas Jefferson as an Individualist," by Gen. M. M. Trumbull. Address: M. Harman, 1804 Congress street, Chicago