



A PERIODICAL OF ANARCHIST THOUGHT, WORK, AND LITERATURE.

VOL. X. NO. 26.

CHICAGO, SUNDAY, JUNE 28, 1903.

WHOLE NO. 420.

A Woman's Cry.

Oh, must I be robbed of my just inheritance,
Of love, of little clinging hands,
Of all that makes life worth the living?
Must I forever walk alone, heart desolate,
Because I would be free?
Is this thy price, O liberty!

Must I living, yet be dead to all that's fair and best,
Find no companion soul,
No heart to beat in sympathy with mine?
Must I crush back the longings that arise
Because I will not be owned,
Submit my will to one, and one alone?

Love's welcome chains are light and free as air,
But cased in man-made bonds
They chafe, O how they chafe!
We watch with cold but pitying eye
Love's slow decay
As in its iron cage it droops and fades away.

And if I leave the beaten path of life?
O Hark! I hear a thousand hissing tongues.
Friendship's eye has turned to stone.
And O the loved ones' stony stare!
They curse me for what they too would do but do
not dare.

And is it worth it, the new made path of life?
O I must leave so much, so much behind;
Parents, Friends, all I've loved best.
Unwind the heart stings from the old supports,
Alas! Alas! I find no rest
O what is best, O what is best!

E. G. S.

The Labor Movement in Spain.

PART I

It is desirable and necessary that those beyond our borders and across the seas—al tho separated too by difference of race, religion, language, laws, and customs—should unite in one common aspiration for salvation, liberty, and human concord; that they should become acquainted with one another, should exchange ideas and impressions; and strengthened by this interchange of thought and feeling, should in turn strengthen the Socialistic movement.

Considered in the light of social privileges some nations, as the United States, Canada, Australia, England, France, Belgium, and the Germanic nations, may be said to have a certain superiority over the rest of the world. Among the working classes of these countries emancipating ideas more readily find a footing, and must spread until they take in the so-called inferior nations, as Spain, Italy, Portugal, and the South American Republics. To fail to share with these other nations the ideas of liberty would be to weaken essentially the strength of the proletarian movement; would take from it some of its most effective elements, for protest against the tyranny of autocratic capi-

talism is intensified when it comes from the lowest depths of misfortune. By refusing this contribution the privileged nations would relegate these less enlightened ones to a continued social darkness.

The Spanish proletariat has suffered much, altho it has accomplished much and is still at work in the mission of emancipating; unfortunately for the cause in general, its labor has been little known, and consequently scarcely appreciated. The current notion is that the laborers feel the same lack of interest as the people in general; and this idea is supported by certain un instructive literature which maintains without any grounds that Spain is given up to vice and bull-fights.

Until the protest against the tortures of Montjuich, and more recently against that of La Mano Negra (the black hand), no one had given any heed to the fact that we have attracted the workingmen to such an extent that a military officer in the Montjuich trial declared that it was "necessary to close the eyes to reason" in order to destroy us without mercy. It is because we had thoughts, propagated, organized until we constituted for the privileged classes a veritable danger; and as such we have a right to be heard, to have our work incorporated in the world's great effort of emancipation: therefore to leave one labor to be lost within the narrow bounds of our own geographical limits, in the poverty of our own resources, would be to defraud humanity of a means of salvation to which it has a perfect right.

The International found Spain a ready field. The decadent Spanish monarchy was at an end. Democratic opinion was in accord with Socialistic ideas and the laboring class lent aid to the attempt to establish a republic, because the platform of democracy promised many social reforms. The principal agitators were utopian Socialists and dreamers, among them being Pi-y-Mongall.

During the provisional government that held sway after the fall of the Bourbon dynasty and preceeded Amacleo's abdication, the Spanish section of the International was formed. The mistakes of the political platform; the bloody riots at Cadiz, Malaga and Bejar; the formidable republican uprising, that was overcome because of the weakness and treachery of its leaders: the terrible happenings in Alcoy, Sevilla and Cartagena, in which the blood of many workingmen was shed in the name of the republic;—all this caused the consequent disenchantment of the Spanish la-

borer and attracted to the labor organization conscientious and active men who had an unswerving zeal for progress.

Then began a great intellectual work, which by writing and word, in the papers and from the rostrum, in public assembly as in private sessions, spread abroad philosophic teachings, and established a kind of mutual and cooperative instruction that has been elevating the laboring class from the lowest depths of abjection to the highest of ideals.

Since December 24, 1869, the date of the organization of the International section in Madrid, up to the present day, a rich stream of knowledge has flowed among the working class. In order to turn this aside, those in power, since they could not repress it, have made use of the common courts, have invented crimes, and brought suits threatening our laborers, all with the aim of weakening the growing Socialist power.

A. LORENZO.

The Right to Starve.

The astonishing Socialists who persist in keeping the name without deserving it, have given but very little attention to late events in Holland. Jaures is remasticating to the Chambre the little Dreyfus story, and Millerand is asking the Congress of Bordeaux for permission to be a Socialist. It is even probable that in Holland the people of this same party have not been able to contribute to the defeat of the workers.

But all that does not take away one iota of the importance of said events, which is enormous. If so many sorrowful personages did not regard it as a duty to obscure the Socialist conscience of the workers, it is—as Kropotkin was hoping for it a few weeks ago—by an immense clamor of rebellion, by an unanimous rush of solidarity, that the workers would have responded to the challenge of the Holland bourgeoisie. The thing is in fact worth considering. It is a question whether the right to strike belongs to all the wage slaves or only to a few. In Holland as well as in Italy, for instance, it will be forbidden to a whole class of workers, and under severe penalties, to abandon their work.

He that knew nothing of our time, might see therein a very great honor rendered to labor and a precious guarantee. "They esteem your labor then, at its true worth," he would say. "They understand that without you, all the life of the social body

would stop, and they are going, it is certain, to make your condition at least equal to that of the high functionary, that fat busy-body whose labor is less useful."

"No! No!" answers the governmentalist. "You are, and will remain base wage workers, doomed to miseries and to all the risks of your conditions. While we insure ourselves in the idleness made possible to us by your activity, we do not guarantee you against that which it will please us to impose on you. Your lot will be the same, aggravated only by this fact that you have no longer the right to quit your work without our consent."

Then there are great outcries!

"What! but it is not possible! How! this liberty to work which consists—on the side of the employer—to employ whom he pleases, and on any conditions he chooses."

"On the part of the wage worker—to abandon his work and his wages when he pleases. Each one has his risks and his perils. Yes, this famous liberty, is it not even the very base of your society, have you not inscribed it in letters of gold and also letters of blood in the very pediment of the economic edifice, that you have constructed with your own hands? No one is compelled to accept a task against his will; no one is compelled to give work against his will. Is not that the hard and cold evangel to which you have accustomed us to bend the head? Is it not the pitiless wall at the foot of which so many of ours have died of misery and despair? Have you ever hesitated to impose this law,—your law—when you had need of it? And when discouraged by the odious inequalities of this contract,—when famished, we have begged you at times to assure us at least some bread for each day and to take in exchange an equivalent of our labor!"

"Oh, fie!" answered you. "This slavish arrangement would be beneath the dignity of free citizens," and while we cursed the pitiless law—that which we called the "liberty to starve," you defended it. You represented it as an indispensable cornerstone, without which all would fall. You exalted it as the greatest conquest of modern times."

"Very well! we are today of your view. We love this liberty—we want it, we understand at last how to use it, and it is you now that denounce it. After so many of ours are dead, assassinated by the law of supply and demand, it is you that violate it! No, that is not possible; no, you will not do that!"

Well, yes! the bourgeois will do that because they have no alternative. They find themselves today driven to bay by a sociologic necessity, which it is impossible for them to escape. All the profound reforms, real, tho carefully limited as have been their benefits to one class only, overflow little by little this class to carry their benefits to a larger number of men. It is like an element too strong in the hands of those who believed that they had made themselves masters of it, and which escapes them."

In a society where all is held by thousands of fibers visible and invisible, a few cannot emancipate themselves without emancipating many others with them, or at least without preparing for their emancipation later."

At the time when the bourgeois applied to its most rigorous consequences in the domain of economics, and there alone, the principle of liberty, it was only too clear that the principle could serve but the interests of the bourgeoisie.

But a whole evolution has taken place since then, and so it comes about that by the very force of things, thanks to the enormous scope taken by the strike in labor tactics, it is the proletariat now that this same principle, the liberty of labor, can serve and to whom it may be a great benefactor.

In the face of such developments the bourgeoisie could but "laissez faire" or abjure itself. It could have said: "Liberty in the hands of labor cannot be worse than in ours, let them have liberty then, come what may."

The attitude of the Holland legislators, however, as well as that of the Italian deputies show that the bourgeoisie will not play that role, they prefer to condemn the striker to six years of imprisonment or to make him perform as a soldier, unduly recalled to the barracks, the work that he refused to do as a civilian. In France that stage has not yet been reached, but the troops are made use of around the hives of industry in times of strikes, and that is a step towards it.

As fantastic as this may appear, the workers today have to defend their right to starve, and they have to defend it to the end with all their energy. This right is in fact indispensable to them, i. e., to conquer the power consuming all they have.

It is from the one that we pass to the other quite naturally by the strike, and if the workers are energetic they will triumph in this battle of the vanguard. This right belongs to them only too well. They have paid too dearly for it that it should be taken from them.

Too many empty stomachs have pondered over the liberty to work for this formula to disappear at the moment when it can aid in filling them.

The sacred phrase of the bourgeois economy must remain yet a while a truth. The bourgeoisie in their turn must sound the depths of this profound chasm. They must affirm once more, and this time for our benefit, that every worker, whether sailing a merchant vessel or running a pleasure train, manufacturing bread or jam, plows or jewelry, being master of his own person, is free to leave his toil whenever he pleases. The same as every employer, being his own master, may close his shop whenever he pleases.

If it is a social crime to desert certain tasks, let it be so, at least, that those who accomplish them will have not only the cares and the pains but also the well-being and the advantages of social life. Then you will need no law to force the laborer to work.

—Translated from *Les Temps Nouveaux*.

— o —

In considering what Socialist they had better take into the cabinet in Germany in order to still the clamor for Socialism, who should be prominently offered and suggested for the coveted place but the opportunist (reactionary) Bernstein! Great is Socialism; but the astuteness of politicians is greater!

AMERICUS.

How to Acquire Street Railway Service at Present.

(An address delivered before the Iroquois Club, San Francisco, Friday, June 5, 1903.)

In response to your kind invitation to lay before you my simple plan for acquiring the Geary street railroad,—some may perhaps characterize it as very simple—and knowing that bonds, even the very word, must be distasteful to all thinking Americans—of course excepting the shysters of society—some alternative plan should be offered for the citizens' approval at the approaching bond election. My suggestion is, that the \$700,000 dollars required for the city ownership of Geary street railroad, be raised by the city government issuing 700,000 cards, each card available for thirty car rides at five cents. These would be subscribed for at once in small, as well as large quantities; the small orders are to be filled first, thus giving the poorer people an opportunity of making a dollar without working for it, a special privilege now secured only to the rich. This plan would save the interest, which usually amounts to about as much as the amount borrowed before the debt is finally paid off.

The proposed dollar cards would probably all be used before two years had expired, and then the city would reduce the fares to two cents. If, as an objection to this plan, it be said that there would be no money for working expenses, I think the fact that the United railroads collect sufficient fares before nine o'clock each day to cover the daily operating expenses, we may safely conclude that enough cash would be taken in fares, from those not holding the dollar cards, to more than cover the working expenses.

I cannot conceive of any plausible objection to this, except that of the law. Laws, in fact, prevent the millions from taking any action for their own good, because it would be against that of the usurious class who make the laws to suit their own purpose; and to back up this statement, I will quote from Chamber's Encyclopedia, Vol. 10, p. 126, 1881 edition.

The slightest modification of National Laws concerning money affects every branch of trade, every industry, every investment; yet a small number of the whole people, those whose business it is to deal in money, as lenders or bankers, alone keep that close watch of legislation which enables them to control it unduly, so as to promote their own interests when laws are changed; or if laws are likely to affect their interests injuriously, they are the first to be aware of the effects of changes, and to guard against them. That prosperity or adversity may result to a majority of an entire people by a simple act of legislation on money, with a rapidity that legislation on no other subject can parallel has become obvious to all intelligent people.

If the "unconstitutional bogie man" is called up for the defense of the money sharks, put the following facts before the men of the city. The third Congress of the United States Senate passed the following resolution on December 23, 1793:

Any person holding any office or any stock, in any institution in the nature of a bank for issuing or discounting bills or notes payable to bearer or order, cannot be a member of the House whilst he holds such office or stock.

At that time there were only three banks in the whole country, but there were more MEN than now.

In the present Congress—fifty-fifth—there are eight bankers, and probably hundreds who hold bank stock, and two hundred and ten lawyers, and they know that every act of legislatures for decades has been illegal and unconstitutional.

But after all arguments on this point are exhausted, the question will arise, Why do live men allow themselves to be governed by, dead men who never had twentieth century experience?

Blackstone says,—book 1, p. 29:

The law of nature, being coeval with mankind, and dictated by God himself, is superior in obligation to every other. It is binding all over the globe, in all countries, and at all times: No human laws are of any validity if contrary to this, and such of them as are valid derive their force and all their authority, mediately or immediately, from the original.

Just a few ideas on natural law. Natural law is that everyone should labor to the best of his ability for the good of himself, which really means for the good of humanity. Unnatural interest laws allow the few to live on the labor of the many. By natural law a magnet draws all the steel filings to itself that come within the range of its influence, but having done this, it does not increase its power to attract from a still greater distance, it has in fact satiated its powers of attraction. By an unnatural law, gold is given the power of usury, by which it draws other gold to itself, and with each addition it increases its power at an ever-increasing ratio, to draw a still larger amount of gold to itself; so that it logically follows that all the bullion and coined gold in the world must eventually be drawn into the possession of one combine, or trust, or individual. This is so far accomplished that now one man can control the money market.

Economic freedom is impossible under a metal standard of value. Labor is the only standard of value. England forced the gold standard on the United States, and only a few years ago refused us, on a commission being sent to London for that express object—bimetallism.

You also know that the balance of trade, so much boasted about, as being in our favor, is really the amount of England's "hold up" of American labor; and this surplus against us, including gold and silver, as well as merchandise in the export and import returns, amounts to over \$600,000,000 a year, or about \$2,000,000 a day, all taken out of the pockets of our producers.

No doubt you remember the people of Guernsey, one of England's channel islands, asking the mayor to bond then to a French contractor, who would then build them a market house. The mayor agreed that the market house was required, but asked the deputation if they had the material and labor, on the island, that would be required to put up the building, and on being assured that they had, the mayor, who in addition to his other good qualities, possessed also common horse sense, and moreover was not versed in boodlism, told them he would issue market tickets of various denominations to the amount required, and declare them legal tender for all debts. It was understood that these market tickets would eventually be paid as rent for the stalls of the market house, and it was thus: in a few years all the market house legal tender had

been received by the corporation as rent: the mayor then proclaimed a public holiday, and amid much rejoicing cremated the good and faithful paper servants which had thus helped the work far better than gold could have done.

Of course this solution of the question would be better than my suggestion, because it would give us an increase in our circulating medium, to the extent of \$700,000, and thus assist us to some extent, as every one knows that the volume of money is purposely kept so contracted that there is really not enough in circulation to go round.

We have seen that the mayor of Guernsey was a law unto himself. It is too much, however, to expect even our labor mayor to take such noble action, and I therefore urge upon you to use your influence as a progressive club to bring the suggestion offered before the people. It certainly would have an educational feature, and might eventually determine the producing class of America, which is certainly getting desperate, to assert itself on the fundamental issue—money—and this could be accomplished by a united demand for non-interest bearing paper-money. Thomas E. Watson, in his "Story of France," says:

Paper money carried England successfully thru the fiery furnace of the Napoleonic struggle; paper money carried the United States triumphantly thru the great Civil War, and paper money lifted the industries of France out of the dust into which the iron legions of Germany had trampled them in the year 1870.

As a matter of fact John Law's theory of credit money has been the salvation of the very nations who h revile his name.

With the scientific paper money as our medium of exchange we can free ourselves from the European money power, in three months, as the result of three acts, thus:—

Act I—Wire instructions to all the European powers to send in all the claims of all their subjects for all bonds, or shares, or property of any kind in the United States, as the inhabitants have decided to own the United States, and all therein and thereon.

Act II—Place a notice at each postoffice, that in thirty days from date, all metal money will be illegal, but up to that time it would be exchanged for government non-interest bearing paper money.

Act III—Send the gold and silver to Europe to pay all claims, making up the balance in our new righteous tool of exchange, with the announcement that the paper money will be accepted in payment for our goods; also that our 2,000,000 unemployed, our 14,000,000 unemployed drones, our 42,000,000 uselessly employed, are now at work manufacturing and producing goods for the various European markets. (If the silver be objected to, paper money will be sent in its place.)

Dogma-Church and Dogma-States spawned Dogma-Money, and this Trinity has led us into ways far less Christ-like than any savage ever trod, not even excepting cannibalism, which is now rampart in its worst form; all the monopolists are living on human flesh, blood and bones. Humane morality, as understood and practised by the noble Iroquois is now almost unknown, because there is only one question before the world today—MONEY, the summum bonum—the necessity of life—the CHRIST: for this

men and women lie, cheat, steal, murder; from lack of it suicide; what a man is goes for naught,—dollars are now the mark of worth.

The distribution problem can only be settled right by an equitable exchange of labor. Metal money prevents the possibility of righteousness.

KINGHORN-JONES.

Splinters.

American protection papers claim that thru the policy of the tariff the foreigners pay the taxes. Now that Chamberlain proposes a tariff for Great Britain these same papers maintain that British consumers, and not American exporters, will have to pay the tariff. Here is wisdom, indeed.

The daily press takes a very complacent view of the teapot revolution in Serbia. The *Chicago Tribune* remarks nonchalantly that it makes no difference to the common people who is king so long as they are not taxed too heavily. This and the general view of the affair go to show that, so long as the government is preserved, assassination is not so horrible, after all. The main thing is to keep the robbers in. But the *Tribune* is correct: it makes no difference who is king, whether it be Alexander, or George, or Edward, or William, or Alfonso, or Tom, Dick, and Harry. And as for that matter, it makes no difference who is president, either. But there is a difference between a king and none at all. So soon as the "common people" discover that, there will be things happening, and then the *Tribune* will sing a song of another tune.

I feel almost like congratulating Kinghorn-Jones on his last article, as he has here for once gotten away from his fatiguing fiat, and proposes to back his paper with something—car rides. The fiat theory is a sort of belief that a piece of paper becomes a dollar when a government says so, by the mere wave of a hand—after the fashion of God—and which is about as rational a belief as all the other governmental superstitions, the result notoriously being that the fraud usually soon runs its course, while the victims find themselves out of pocket some good values—and the government bunco-steerers laugh in their sleeves.

As for his scheme in itself, it is not so plausible as it appears on its face. I fancy his 21,000,000 car rides would become a drug on the market, especially so as the Geary street line does not have a very extensive patronage; and the desire to give "south of Market street" (the poor district) the first chance would work better on some other line, such as Haight street, which it patronizes generally to reach the Golden Gate park.

But after all I fail to see why our friend should busy himself with schemes—or why FREE SOCIETY should waste its space in publishing them—to turn a railway over from polite robbers to insolent humbugs—which is all the difference I have been able to discover between private and municipal monopolies.

ABE ISAAK JR.

"Economic determinism" is having an embarrassing time catching up with Socialist votes in Germany.

FREE SOCIETY

Formerly THE FIREBRAND.

Published Weekly by.....A. ISAAK.

ONE DOLLAR A YEAR.

Address all Communications and make all Money Orders payable to FREE SOCIETY, 407 PARK AVE., Chicago, Ill.

Entered at the Chicago post office as second-class matter, October 29, 1901.

The publishers as such are not necessarily in agreement with any opinions expressed by the contributors

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.

CHICAGO, SUNDAY, JUNE 28, 1903.

420

If these figures correspond with the number printed on the wrapper of your FREE SOCIETY, your subscription expires with this number.

Important For Chicago Readers Only.

On July Fourth, at 3 p. m., all those who would rather be consistently happy than to set off fire-crackers, Roman candles, etc., in commemoration of an "independence" that does not exist, and shout for the Roosevelt brand of freedom, are invited to attend FREE SOCIETY'S Summer-Night Picnic, which will take place in a grove, illuminated in the evening by Japanese lanterns, near Irving Park Ave. and Campbell St., where the last picnic took place, about one mile north of Sharpshooter's Park. Refreshments suitable for the occasion will be on hand.

Those living near Western Avenue or Robey Street, can transfer to Elston Avenue cars, from which transfers can be taken for Irving Park Ave. cars going east. Others can take Lincoln Avenue cars, transfer to Irving Park or Bowmanville cars. The first brings you near the grove, and the second to Bertreau Avenue, from which walk up to Campbell west of Western Avenue.

Notes.

All exchanges and correspondents should note our new address, and direct mail to 407 Park Ave. instead of 331 Walnut.

To anyone sending us \$2 we will send FREE SOCIETY one year and Dr. Greer's "A Physician in the House" or his new work "The Wholesome Woman." Also to anyone sending us one new subscriber and \$2 we will send the same. This applies to renewals as well as new subscriptions.

Outpost Echoes.

Life is an experiment.

Lynch law is undisguised law.

Misery is the brother of death.

Liberty never looks backward.

Habit is the bete noire of progress.

Custom never argues, but it can scold.

Hope laughs even in the face of despair.

FREE SOCIETY

To discover himself is man's whole task.

How can woman's rights be men's wrongs?

It is the fate of thieves to suspect every one.

The world cannot be forced into happiness.

Wisdom is but folly to the man who does not think.

Rich men find it expensive to quiet their consciences.

All men wish for happiness, but few know her secrets.

Man is not asked to repent; woman is not allowed to.

Knives know the law best, because they need it most.

Rockefeller has a conscience, in charge of President Harper.

What Anarchists have to wait for is for men to think a little.

To married men: it is better to love two women than to hate one.

Fools are satisfied with poverty as asses are satisfied with thistles.

The truth seeker looks to his premise, the special pleader to his logic.

Strange things, elections: the man who wants to rule is willing to be ruled.

The man who lives upon the thought that he is better than you is very poorly fed.

The man who is conscious that he is a saint is unconscious also that he is a poor fool.

The optimist is one who is happy over misery; the pessimist is one who is miserable over happiness.

The waiters' strike is ended, but with the arbitration which is promised the hopes of the waiters might well end too.

Many of those who think this the best of all possible worlds should not show such unseemly desire to enter heaven. Why not stay?

Since the Servian affair the czar of Russia is said to have been almost dead with fear. A crown is coming to be an instrument of torture.

The workingman is a clod to the exploiter; the exploiter is a murderer to the workingman. Only fools talk of harmonizing the interests of the two.

Religion is the great dissipation which we

permit ourselves to have on the emotional side, as government is the great dissipation which we permit ourselves to have on the practical side.

"Great Socialist gains in Germany," is the way the placards read; "Great rehabilitation of an exploded superstition," is the way they should have read. "The Coming Slavery" seems near in Germany.

If the other departments and divisions of the State are as full of corruption as the postoffice department, Theodore is not to be blamed for shrinking from making the investigation demanded. Where would the cleaning-up end?

While Derby Day means so much to men as it does, liberty day will not be thought about much; but when the rotten fabric of lies and thievery upon which Derby Day excesses are based, falls, liberty day will make Derby Day look like a jackass handicap.

The "Christian Grocery Stores" at Hartford, Conn., are having a hard time; the clerks in all the un-Christian ones being opposed to selling goods at the same prices that Jesus would fix were he running the stores. The Christian stores are getting all the trade, and many other stores are in danger of failing; hence the attack. Palliatives, palliatives!

The wise individuals who say that the workers are now receiving all they earn, and that in enforcing their demands they are likely to ruin business, might be asked how they know that the workers are getting all that they earn; could they not be pushed to the admission that in cooperative industry the workers, even were other commercial conditions left undisturbed, would be receiving far higher wages than they now receive? How much does a capitalist "earn"?

Roosevelt's ideal citizen has been found; he is a workman in Waukegan who was forced to abandon his family of fourteen to keep them from starving, for in the absence of the "head of the house" the county would feed them. Upon being interviewed, the man stated that he could not command wages above \$1.50 a day. Theodore should now remove his hat in sign of honor, and then give his ideal citizen a fat job in the government service, for of such is the kingdom of rabbits.

"Justice" has failed in Kentucky, where two men, Jett and White, were on trial for murder, and where the jury, afraid to bring in a verdict of guilty because of the outspoken threats of the friends of the prisoners, "disagreed." It is declared that the result of the arrest of these two men has been an increase in the growth of feuds to more than double the previous number. Such are some of the results of trial and punishment; they serve at most to embitter, and finally they increase violence and vengeance.

"How to be Happy tho Married" is the title of a book which was very popular

some years ago, coming out as it did even in five-cent editions; and it is interesting to know that the volume was written by an English clergyman. Leaving the inference aside, why was the volume not entitled, "How to be Happy tho Miserable?" This renaming is suggested by the title given, for that fatal "tho" speaks in plainest speech the disenchantment, the misery, the trickery, the mutual cruelty and self-pity which the state of matrimony is responsible for. What ruinous experience legalized love knows!

The Liberty Bell is in process of traveling about our country, perhaps the sole assurance that freedom makes its home among us now. School children are reported as being anxious to see it, and they crown it with flowers under the direction of their teachers wherever it goes; and the gentle, and ungente fools of patriotism stand beside with uncovered heads and tear-stained faces as often as it is shown and feel their hearts throb in harmony with those of the truly great libertarians, Roosevelt and Hanna. Of course the fact that liberty resides in no piece of ancient metal gives not one whit of pause to these pathetic idealists in their devotion to the Liberty Bell.

A solution of the American Negro problem compatible with liberty is that offered by absorption or extinction thru race mixture. It is idle to expect the Americanized Negro to wish to return to his country, tho strictly speaking, the African tropics are his natural home. The murder, the burning, the torturing of Negroes are things of more pleasant significance to many minds than race mixture would be; but when it is considered that the few million Negroes would be lost among the many millions of whites in this country the matter of race mixture should be less terrible even to the unhappy Christians who hate the Negro so thoroly. With race prejudice eliminated by liberty, in a few generations the Negro race in America would disappear.

"The State is dead; long live the State!" might well be the motto of the State Socialists, who are just now celebrating their success in Germany; for their whole ambition, tho it is not clearly realized by many of them, is to make a discredited and faulty instrument, the State, the only one whereby the social well-being of man shall result. What infatuation! What a pitiful ignoring of history, of experience, is manifested in this worship of collectivism! A bad instrument is to be transformed thru its users becoming good! Now, what libertarians have to wait for is the progressive development of opportunism, which will surely follow Socialist gains everywhere, and prove to the State Socialists themselves at last that a close relation between things as they are and things as they will be is the inevitable result of political action.

Mrs. John Van Vorst of New York, recently laid aside fine raiment, and disguised as a working woman, essayed to find employment beside the children of toil in some eastern factories. In a late number of *Harper's Magazine* her experience and her

observations thereon are set down that others may profit by what she has gained. With abundant confidence in her ability to understand, and with a fixed sense of her superiority, this woman arrives at the conclusion that, in the interest "of this unknown class, the poor," "there is work to undertake." Mrs. Van Vorst tells a waiting public too that she "is the only woman of education who has stayed for so long a time as a laborer among laborers." How kind of her to give us this last assurance, that she is a woman of education; were it not forthcoming, her patronizing air, and her assumption that the instruction which she has received has put her in the possession of *real* superiority, would make one unhesitatingly declare that she showed the true mark of a vulgar gold higger and unmistakable snob.

AMERICUS.

By the Wayside.

About two weeks ago ten workers were brutally killed and several hundred wounded by Cossacks in Lodz, Russia, and our dailies which were so indignant about the massacre in Kishineff, do not seem to have heard of this butchery. Why? Because the toilers paraded the streets, thereby peaceably protesting against the present slavery—hence the silence of the American press.

It becomes more and more apparent that military power is a two-edged sword, which cuts either way, according to the intelligence of those who handle the weapons. In Marsburg, Australia, a colonel who ordered his men to fire on the rebellious peasants, was shot by his own soldiers. Besides, the troops emptied their rifles into the air instead of killing their fellow slaves, which shows that even trained murderers are awakening.

"It's coming. What? Socialism, of course," says the *Socialist Standard*, which is rot, "of course," and the editor knows it. If the deity, "economic determinism," is kind enough to follow the course which Socialist writers have "scientifically" outlined, in about a hundred years some sort of State Capitalism may be established, but it will have no more resemblance with Socialism than logging camp hash has with a sirloin steak.

While the stench of corruption, fraud, and bare-faced thievery of our postal officials in Washington is polluting the country, Madden, assistant postmaster, has the audacity to refuse our contemporary, the *Demonstrator*, Home, Wash., second class mail matter rates, on suspicion that its subscription list is not genuine. If the genuineness of honesty is to be measured by that of the postal officials in Washington, I fear our comrades at Home will be far from the level.

The Anarchists are often accused of misrepresentation when they contend that the Socialist parties are only successful at the expense of their original demands and principles. Now, after the program upon which the Socialists in Germany made the campaign has been published in all dailies, I

challenge the Socialists to show us (space will be given in *FREE SOCIETY*) in what the German Socialists differ from a mere reform party. Is it any wonder that the average Socialist voter is imbued with the idea that Socialism means simply higher wages, cheaper bread and whiskey?

The San Francisco *Star* wants to know whether the assassins of Serbia, being "all men of wealth and distinction," could be excluded from this country "on the ground that they are 'Anarchists.'" What simplicity of judgment! Since the brutality in Serbia has been sanctified by emperors, kings, priesthoods, and above all by "providence," the murderers would be received with open arms in this country of slaves and knaves. Compare the vituperations of the pulpit against the Anarchists of over a year and a half ago with the absolute silence in regard to the Servian assassins, and it will dawn even upon an American editor that the sky-pilots are ever on the side of the "powers that be."

Many union men realize that the general strike is one of the most effective means to combat the greed and tyranny of capitalism, but they shrink from its logical consequences. "True," said a labor leader to the writer, "organized labor recognizes the efficiency of a general strike; but when all the toilers are on strike there will be no support forthcoming, and how shall we sustain ourselves while the strike lasts?"

"Did you not tell the man who just went away, that labor was robbed of its product, and that the object of trade unionism was to secure the full product of the worker's toil? Well, then, why not take back that which has been taken from you by force of law, backed up by police and military power? Try to regain the stolen goods, and you will soon find that it is the law-and-order-loving capitalist who believes in violence!"

INTERLOPER.

LETTER-BOX.

L., N., Denver.—Your little poem has merit, but is hardly suited to our present plans. We like the daring of your woman too, but her expressions have ambiguity enough to stir up the infallible censorship of conventionalism.

G. W. M., Circleville Texas.—Thanks for kind letter and encouraging words. We hope you will find the "filthy lucre" and prove that there are exceptions. Most people change as soon as they are in possession of the "precious metal," i. e., their enthusiasm gives way to "prudence" and "philosophy."

D. L., New London, Conn.—The proceeds from the little "fair" received, as you will see in the "Receipts." Thanks. Of course, "if all comrades would do their best" much more could be accomplished in the way of propaganda, which unfortunately rests on the shoulders of the few. If only every reader, who sympathizes with our ideal, would gain one other reader in a year, Anarchism would soon make itself felt in all social movements.

E. F. R., St. Louis Mo.—You seem to be both a poor geographer and sociologist; for so far as we know neither "all roads lead to Rome" nor "lead all actions toward the overthrow of the present system." Some roads lead to Siberia where the flower of Russian youth is slowly tortured to death; and "political action" leads to the compromise of principles and corruption, as every one can see who is not hypnotized by partyism. Besides, "political action" implies majority rule—brute force—which can never be "right politics."

A Vindication of Anarchism.

VIII (continued.)

Moreover it was not the ritual, nor certainly the theoretical, but the moralelement of Judaism which did this. When the Jew devoted himself to speculation, his Cabbala and Sephirotes were equal any vagaries of paganism. Jewish morality alone secured the Burning Bush indestructibility of Jewish nationality; and it was not the better but the worse for the rites of the Temple or the casuistry of the Rabbinical schools. These things were what provoked a secession which preserved, indeed, the quintessence of Hebrew revelation but gave Hebrew political aspirations the greatest blow they ever sustained.

One thing had been lacking to the prophetic ideal at its best. It never quite explained how the self-confessed sinner might feel sure of forgiveness. But while precursors of Barchocheba were fanning that desperate zeal which destroyed Jerusalem and scattered the Chosen People again among all nations, a new prophet had arisen in their midst to whom the love of God was so deep an intuition that when representatives of the old compromise between good works and idle ceremonies crucified him, his disciples could do no otherwise than regard him as God offering himself for them. Extravagant as many conceptions of Atonement are, the central thought of all, that this great sacrificial act proves hatred of sin and love of sinners to be essentially the same sentiment, is the one point on which all Christians agree; and is also that in which Christianity can boast superiority over Judaism by raising of Duty under penalty into spontaneous gratitude. It would be worse than a twice-told tale how fearfully Christianity corrupted and degenerated during the thirteen centuries between its victory over paganism and the Reformation, or how the character this debasement assumed was in all respects similar to that which came over Judaism after the restoration under Ezra. The prophetic and priestly elements—the receptive and the conservative—had arrived at a compromise fatal to the former. Pontifices, augurs, flamens, Druids, accepted the dogmas and practices of Christian missionaries without finding them one whit less convenient for the purpose of gulling the multitude than those handed down by earlier tradition, while the “practical” view of “the Church” as an unit, whose “authority” must be maintained at all hazards, extinguished “heresy,” and with it the immediate possibility of progress.

What concerns me to emphasize is that in Christianity there proved to be something which there was not in Brahmanism, Confucianism, Islam, or the pagan philosophies of Egypt and ancient Europe. In them the receptive attitude of man to nature was extinguished. Observe, I do not say by them. Other causes contributed to stop the progress of knowledge. But religion could not save it. Now in Christendom we have already seen that the priests did their utmost under quite favorable auspices to extinguish the spirit of inquiry. But they were not successful. The advance of physical knowledge during the Middle Ages in western Europe was, we saw, very considerable; and even

at Constantinople there was a revival of curiosity no less than of resistance to tyranny if heterodox, which in the eyes of one party or another the tyrant always was. At length the time came when that one-sided compromise by which priestcraft, seeming to cede all to what it had persecuted, in fact reaped the whole advantage, could endure no longer. With Luther and his compeers,* the prophetic temper successfully rebelled against the priestly, appealed to subjective faith, and entered on a course of steady progress. For tho the old spirit of compromise soon reappeared in Protestantism, it failed to effect another popery. That union of authority, without which it cannot work its quota of mischief, had been forever shattered. The human mind was permanently emancipated at least to the extent of being free to follow its own religious bias with little interference; because, while Protestant intolerance fully equaled Catholic in venom, it never wielded power enough to bring upon innovation that degree of pressure which is at all likely to succeed. There really is thus, not only a change from superstition to knowledge, but within the steadily progressive nations from more to less cramping superstitions. For a general view of this change Amberley's “Analysis of Religious Belief” and Lewes' “Biographical History of Philosophy” may be considered. That conversion from Romanism to Protestantism was a part of the change, will probably be admitted by sceptics, and can hardly be denied by Catholics. But tho the idea is an old one, those may well wonder at my including conversion from paganism to Christianity, who are accustomed to see in mediaeval Christianity the most systematically persecuting and brazenly obscurantist of all religions. My appeal is, however, to results.

Pagan philosophy, liberal as it was in theory, did not prevent the despotism of the Cæsars from arresting the progress of knowledge. Christianity would never bow to solicit mercy or favors from an heretical Cæsar; and even when allied with the later European sovereigns against knowledge, the Church could not prevent knowledge from increasing. Why not? I believe for the same reason that Christianity defied the Cæsars. Its subjective, or prophetic element, was always too strong to be stifled by the external or priestly, which is true of

* D'Aubignes “History of the Reformation,” tho an one-sided book, is well worth reading for vivid presentation of that one side to Protestantism which made Luther, and in him the success of the Reformation. The English reformers, as Froude points out, cared much less about the emotional and more about the rationalistic side, and so did Zwingle, Socinus, in short all the contemporaries of Luther. Calvin alone, who was later, equalled him in “evangelical” experience, while far surpassing him in genius for organization and reasoning. Luther was not of a sceptical temper. He was of a very superstitious temper. His experience of regeneration by “faith alone” was all that made him discard anything, no matter what the authority for it, which would adulterate “faith” in his peculiar sense. And he was the most influential of the reformers. Therefore, the Reformation was rather a religious than a rationalistic movement. On the power of “faith” (the conviction that hatred of sin is identical with love of sinners, and the chief good) over immense classes whom rational scepticism does not at present reach, see Matthew Arnold, “God and the Bible”; for its power over a most enlightened and sceptical intellect even in our time, consult Tolstoy, “My Confession.”

no other religion except perhaps Buddhism. After the Reformation, however, there could be no comparison. The very words of the Protest were a proclamation of Anarchy.* The doctrine of salvation by subjective faith alone, was in germ the repudiation of all objective regulation. That part of religion which priestcraft particularly controls is the sacramental. The purely emotional, tho brought out by sermons, remains always mere raw material. The theoretical, indeed, requires orthodoxy; but orthodoxy of opinion must be settled by argument and therefore reason, which cannot be subject to authority, while heretical ceremonies condemn themselves. The ritual of a Church is, therefore, its practical government. Now the first act of the Reformation was to impugn the sacrament of penance. But its spirit, as Henry VIII was first to see, ran in equal opposition to all Seven. If faith alone makes the difference between good works and those having the nature of sin, then the rites of baptism, confirmation, matrimony, orders, the Lord's Supper, and extreme unction, might be edifying practices, but they could be nothing more; and if they set up for ordinances necessary to salvation or holiness of conduct at particular stages in life, they immediately became “blasphemous fables and dangerous deceits.” It was inevitable they should be at last repudiated for useless and superstitious. This result was actually reached by the Quakers, who, tho a small denomination, have been one of the most influential. Nothing has shaken the foundation of ritualism and dogma like the proofs these people have exhibited that blameless lives and piety victorious over death are perfectly capable of coexisting with absence of any standard but the Inner Light. Before they had fought and won their very hard fight for spiritual freedom, it is scarcely possible to imagine such a movement as the Transcendental arising and succeeding in a world so full of theological assumptions and positive precepts as that of European Christianity. The philosophy of Hegel is adumbrated in the *Journal* of Foxe. Quakerism, however, emancipated only from spiritual tyranny—a fruit of “the volition to Persuade.” The absolutism of logic and metaphysics, sprung from “the volition to Know,” remained intact, and might have restored the rest, since there is no cause into which syllogism of the metaphysical kind might not be pressed.

But German transcendentalism, so far as its influence extends, is the euthanasia—the spontaneous voluntary dissolution of metaphysics. In the “Critique of Pure Reason,” Kant, taking up the sceptical argument of Hume, to whom he fully acknowledged his indebtedness, expands it, with German refinement of method, into exhaustive demonstration of the impossibility of the volition to know, which in all direction leads into that region where the law of Excluded Middle does not hold; while, in the “Critique of Practical Reason,” he shows, what Hegel

* “Because it concerns the glory of God and the salvation of our souls” (everything does) “and that in such matters we ought, above all, to regard the commandments of God . . . each of us rendering account of himself to Him, without caring the least in the world about majority or minority.” This is the more remarkable because the Christian councils first realized majority rule by representation.

afterwards extended in his "Logic" and "Esthetics," that this is the realm of emotion. Thought must not contradict itself; if it aims at successful action, it cannot—and a science in which the law of Excluded Middle does not hold is plainly an *ars nugaria*,—a nonsensical science. But emotion posits that very antithesis which thought excludes. It is the state of mind out of equilibrium; its theory the dynamics, to which that of thought is the corresponding statics. A geometrical treatise is a progress from part to part of a structure itself motionless, since every stage reposes on the preceding, down to the intuition of time which can never be cast out from any mental state whatever. An esthetic argument is a progress thru a moving system whose law is revolution about a center; and it results in a rational (objective) view of the irrational subjective. The weak point of Transcendental Idealism is that none of its cultivators sufficiently recognized what is evidently true, that feeling precedes and gives rise to thought, so that tho we may have a dynamical theory of emotion and a statical theory of thought, we can have no dynamical system of the latter, but must seek the beginning of changes inductively in the senses, as the English school of evolutionists have sought it. By virtue of this improvement, they come in pretty close touch with Schopenhauer. But Schopenhauer's pessimism is irreconcilable with the truths of esthetics, as was noted in a previous paragraph; and the chief merit of applying idealism belongs accordingly to the Hegelian Left, in whose philosophy of progress induction is treated as the method, logic confined within the sphere of verifiable deduction from its generalizations, the illogical relegated to the realm of emotion, and satisfaction referred to imagination. To illustrate these sufficiently abstract assertions by an example which connects them with our subject; for nothing is more fruitful in false philosophizing than words not definitely translated into things—the early law-givers, like Moses, gave certain commandments (laws) which they said were those of the national god or totem (theology). If these commandments came anywhere near fulfilling the demands of conscience, as in the case of Moses may be admitted, keeping them was soon found impossible, when there arose the priestly compromise (sacrifice) and the ethical compromise (casuistry).

We may suppose the reader to have followed the course of emancipation from these tyrannies and shams till he stands with the Quaker, for whom law, law-giver, law-interpreter, atoning sacrifice, and regenerating love, are all summed up in one idea—the Inner Light. The Quaker, however, may still try to find a theory of this Light; and as sure as he does, he smothers it under a metaphysical bushel. The Hegelian Left teaches him that no such theory is possible,—not by the old demonstration that every such theory yet attempted runs into a contradiction, but by a new one:—the method of deduction,—syllogism,—has a different function, belongs to another sphere, is useful only as an aid to induction; if imported into the emotional it operates to confound clouds with deities and people the summits

of thought with monsters. But the "real logic" of induction takes emotion and imagination in; it banishes desire for an adequate conception of transcendental verities, only to show that they admit innumerable, new, beautiful, and admirable conceptions, even when we have rejected for unworthy all those, so plentiful in pagan systems, which do not begin with conscience. Quite normally, therefore, Anarchism sprang with Proudhon, Marx, and Bakunin, from the Hegelian Left. It takes the last steps by proclaiming the inner law incompatible with service to any outer law, and raising independence of the latter from the privilege of an elect few into the duty of all who feel any inward call to a higher life whatever.*

If I have been successful in affiliating this spiritual progress upon the Judæo-Christian movement, I must also have shown that this movement did not merely lag behind or barely keep up with the political and intellectual advance of Europe, but was itself among the moving forces, to an extent sufficient to justify the "beneficence of things" in permitting all its evils. It not only failed to put down science in Europe, but *without it the progress of scientific thought probably would have been cut short by some other religion*, as Mahometanism, which at a certain point effected that result where it had power. On this probability compare the Encyclopedia Britannica articles on "Christianity," and "Arabian Literature and Philosophy." However that may be, it is demonstrable that the above changes in religion contributed greatly to the advance of political liberty. Any account of the decline of the Roman Empire will show how a spirit which seemed dead when Cato fell on his sword, revived as soon as Christian confessors confronted Cæsars. Perhaps Hodgkin's "Italy and Her Invaders" shows it best. The representative system was first made practically successful by the Christian councils. The free spirit of the new religion triumphed over persecution, opposed a limit to the tyranny of emperors converted by mere policy, checked the ferocity of the barbarian princes, frustrated the aspirations after universal sovereignty of the German Cæsars, all this in that very period when the Church herself was most superstitious, dogmatical, and corrupt. But after Luther rebelled in the name of conscience, against both Church and State, they united to bring against Protestantism such machinery of persecution as never was wielded before.

After very carefully sifting all the extant evidence and making allowance in each case according to the indications, for overcoloring, I find abundant proof that the exertions of a dominant creed in France, England, Spain, the Netherlands, and Italy, between the years 1553 and 1573 far exceed the persecutions of Diocletian, De Montfort, and Torquemada, all put together. The result was victory of the persecuted religion, which was also the more liberal, everywhere except in Italy and Spain. Such accounts as may be found in D'Aubigne's "History of

the Reformation" (Protestant Evangelical); Lingard's "History of England" from Henry VIII to Elizabeth, inclusive, (Catholic); and Motley's "Rise of the Dutch Republic" and "United Netherlands" (Positivist), are surely, together, sufficient data for an impartial judgment. They must convince any reader that only the indomitable temper of Protestantism saved the northern countries from the intellectual ruin of Spain; and that the source of this temper was not rationalism but Evangelical doctrine. That sin, whatever its offers or threats, is utter damnation and altogether intolerable, was the sentiment which drove Luther to the monastery as it drove Elijah to the desert; that subjective faith is the only remedy, was the sentiment which enabled the weakest nation in Europe to resist the strongest, just as it was what enabled the Prophet of the small, still voice to resist successfully the banded tyrants of Judah, Israel and Tyre! Thus clearly is modern liberty fathered on the Judæo-Christian movement! But the political effect of the Reformation did not stop there. Continuing Lingard's very unfriendly but searching narrative to the end, we may see that it was Puritanism which formed an opposition strong enough to save the liberties of England from the Stuarts, and by founding American democracy prepared in America a power adequate to defend the liberties of America against England. The latter point is well brought out in Bancroft's "History of the United States." The function of Puritanism as precursor of Transcendentalism is developed in Frothingham's book on the latter. For the reincarnation of the same "enthusiasm of humanity" in Anarchism I may refer the reader to my own papers in the *Twentieth Century* entitled "Anarchy's Apostles," the more readily because if they are no longer accessible, the substance will be given in a later part of the present argument.

I should expect no one who does not misunderstand wilfully to misunderstand at all the above identification of Religion with Art. I identify them because the artificial process of religion (the Emotional and Ritual) is the only one which besides extending all thru it, as the Moral and Speculative do not, pervade also all Art (for all true art is religious).

I need not say that for the Syrian offering his child or himself to Moloch, the Babylonian propitiating Ishtar, the Jewish or Christian martyr dying rather than deny Jehovah or Jesus, his god was no "mere" creation of human imagination. If any man says that Tolstoy's is, that is because Tolstoy has reached a point at which the word "mere" is inappropriate. If there be nothing more real than imagination, and there is not to a transcendentalist, then God, to him too, is as not only real as anything can be but, being the supreme object of imagination, is the supreme reality.

C. L. JAMES.

(To be continued.)

— o —
Base is the man who will not fetch and carry for the woman he loves. And can a man be base if he does love?

Public opinion is the judgment of the incapable many opposed to the discerning few.—*The Philistine*.

* See on this side of Anarchism, Emerson's essays upon "Self-Reliance," "Compensation," "Heroism," and his book "Representative Men"; Denton's, "Be Thyself"; and Lombroso's, "Man of Genius."

AGENTS FOR FREE SOCIETY.

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

ALLEGHENY Pa.—H. Bauer 73 Spring-garden Ave.
ATLANTIC CITY, N. J.—M. Kisluck, 1108 Baltic Ave.
BOSTON—K. A. Snellenberg, 31 Beech Glen St., Roxbury.
BROOKLYN.—M. Metzkw, 174 Ralph St.
CHICAGO—T. Appel, 1228 Milwaukee Av.
CLEVELAND—E. Schilling, 55 Yeakel St.
LONDON, Eng.—T. Cantwell, 127 Ossulton St., N. W.
NEW YORK—A. Lopatiner, 180 Forsyth
PHILADELPHIA—Natasha Notkin, 242 N. Second St.

RECEIPTS.

D. Levinson, New London Conn., \$9
Philadelphia Philosophical Society, \$5.
S. Club, Philadelphia, \$4. Toggenburger, \$2. Rosensweet, Tuttle, Buzza, Smith, Kinghorn, Slove, Hirschfeld, Brown, Lampert, (sale) Fairchild, each \$1. Santoro, Cooper, Wohlleben, Krasny, Epstein, Wimenitz, each 50c. Rudinsky, Wolf, each 25c.

MODERN SCIENCE AND ANARCHISM.

By Peter Kropotkin.

(Translated from the Russian by David A. Modell—and revised by the author.)

Considered by some Kropotkin's best work.

Well and tastefully printed on good paper in clear and large type. 96 pages (or more.)

CONTENTS:

- I. Two Fundamental Tendencies in Society. The Kinship of Anarchism and the Popular Creative Tendency.
- II. The Intellectual Movement of the Eighteenth Century: Its fundamental traits; the investigation of all phenomena by the scientific method. The Stagnation of Thought at the Beginning of the Nineteenth Century. The Awakening of Socialism: Its Influence upon the Development of Science. The Fifties.
- III. Auguste Comte's Attempt to build up a Synthetic Philosophy. The causes of his failure. The religious explanation of the moral sense in man.
- IV. The Flowering of the exact Sciences in 1856-62. The Development of the Mechanical World—Conception, embracing the Development of Human Ideas and Institutions. A Theory of Evolution.
- V. The Possibility of a New Synthetic Philosophy. Herbert Spencer's Attempt; Why it failed. The Method not sustained. A false conception of "The Struggle for Existence."
- VI. The Causes of this Mistake. The Teaching of the Church: "The World is steeped in Sin." The Government's inculcation of the same view of "Man's Radical Perversity." The Views of Modern Anthropology upon this subject. The Development of forms of Life by the "Masses," and the Law. Its Twofold Character.
- VII. The place of Anarchism in Science. Its endeavor to formulate a Synthetic Conception of the World.—Its Object.
- VIII. Its origin. How its Ideal is developed by the Natural-Scientific Method.
- IX. A Brief Summary of the Conclusions Reached by Anarchism: Law. Morality. Economic Ideas. The Government.
- X. Continuation: Methods of Action. The Understanding of Revolutions and their Birth. The Creative Ingenuity of the People. Conclusion.

Price, 25 cents

Send orders to Natasha Notkin, 242 N. second St., Philadelphia, Pa.

BOOK LIST.

ALL ORDERS FOR THE FOLLOWING BOOKS

RECEIVED AT THIS OFFICE.

Essays on the Social Problem.....	05
.....H. Addis	
The New Hedonism.....Grant Allen	05
Plain Words on the Woman	
Question....." "	05
God and the State.....Bakunin	05
The Same. London edition.....	10
Whitman's Ideal Democracy and	
Other Writings.....Helena Born	1.00
Love's Coming-of-Age. Edward	
Carpenter.....	1.00
Prodigal Daughter; or, The Price	
of Virtue.....Rachel Campbell	25
The Worm Turns.....V. de Cleyre	10
The Emancipation of Society from	
Government.....Dallan Doyle	05
Roosevelt, Czolgosz, and Anarch-	
ism.....Jay Fox	03
Crime and Criminals.....C. Darrow	10
Realism in Literature and Art.....	05
Hilda's Home. Cloth \$1.....	
.....Rosa Graul	50
Moribund Society and Anarchy.	
Cloth 60c.....Jean Grave	25
Motherhood in Freedom.....Harman	05
Origin of Anarchism.....C. L. James	05
Government Analyzed.....Kelso	50
Anarchism: Its Philosophy and	
Ideal.....Peter Kropotkin	05
Anarchist Communism: Its Ba-	
sis and Principles....." "	05
An Appeal to the Young....." "	05
Anarchist Morality....." "	05
Expropriation....." "	05
Field, Factory and Workshop....." "	45
Law and Authority....." "	05
Memoirs of a Revolutionist....." "	2.00
Mutual Aid, a Factor in Evolu-	
tion....." "	2.00
Organized Vengeance....." "	03
Paris Commune....." "	05
The State: Its Historic Role....." "	10
The Wage System. Revolution-	
ary Government....." "	05
Resist Not Evil. Cloth. Clar-	
ence S. Darrow.....	75
Social Democracy in Germany.....	
.....Gustave Landauer	02
History of the Commune. Cloth	
.....Lissagaray	75
Conduct and Profession.....Darrow	10
Wind-Harp Songs.....J. Wm. Lloyd	1.00
The Economics of Anarchy.....	
.....Dyer D. Lum	25
Anarchy. (Is It All a Dream?	
Jas. F. Morton, Jr.).....Malatesta	10
A Talk about Anarchist Commu-	
nism between two Workers.....	05
A Chambermaid's Diary.....	
.....Octave Mirbeau	50
God and Government: The Siamese	
Twins of Superstition.....W. Nevill	05
The Deistic Pestilence.....John Most	05
The Pyramid of Tyranny.....	
.....F. Domela Nieuwenhuis	05
Mating or Marrying, Which?.....	
.....W. H. Van Ornum	05
Evolution and Revolution.....Reclus	05
Tolstoy.....Clarence S. Darrow	10
Pure Economy.....J. H. Rowell	10
Pages of Socialist History.....	
.....W. Tcherkesoff	30
The Slavery of Our Times. Cloth	
.....Leo Tolstoy	75
Our Worship of Primitive Social	
Guesses.....E. C. Walker	15
Revival of Puritanism....." "	10
Vice: Its Friends and Foes....." "	15
What the Young Need to Know	
The Ballad of Reading Gaol.....	10
.....Oscar Wilde	10
Life Without a Master. 336 pp.	
Cloth \$1.50.....J. Wilson	1.00
The New Dispensation. Cloth.....	1.50
The Coming Woman.....Lillie White	05
Anarchism and Outrage.....	03
Anarchy on Trial.....	05

History of the French Revolution.

— BY —

C. L. JAMES.

An excellent history of the French Revolution, well written by one thoroughly familiar with his subject. Special care has been exercised to give the facts as they are, the author not having made himself the champion of any faction.

Justice, Wilmington, Del., says of it:

It is concise; it is accurate; and above all, it deals with essentials; the author has entered into the spirit of the Revolution.

Azariah S. Root, librarian at Oberlin College Library, Oberlin, Ohio, says:

I was much interested in looking over the work. It seems to me to indicate careful study of the sources, and to be the work of one profoundly interested in democracy.

It is neatly printed from large type on good book paper, with a substantial binding. There are 343 pages, with an index and bibliographical epitome.

Price, bound in cloth, \$1 postpaid; paper bound copies, 50 cents, 9 cents extra for postage. Send orders to

ABE ISAAK Jr., 407 Park Ave., Chicago, Ill.

A PHYSICIAN IN THE HOUSE.

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 poisonous 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 be both 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-toxine. It has hundreds of excellent recipes for the cure of the various diseases. The chapter on painless midwifery is worth its weight in gold to women. It has a large number of valuable illustrations. The "Care of Children" is something every mother ought to read. It teaches the value of air, sunshine, and water as medicines. This book cannot fail to please you. If you are looking for health by the safest and easiest means, do not delay getting the book. It is printed in clear type on good book paper, beautifully bound in cloth and gold letters. It has 800 octavo pages.

FORMERLY SOLD FOR \$2.75.

SEND ORDERS TO FREE SOCIETY.

MORIBUND SOCIETY AND ANARCHY.

Translated from the French of

JEAN GRAVE

By VOLTAIRINE DE CLEYRE.

CONTENTS:

- The Anarchistic Idea and Its Development.—Individualism and Solidarity.—Too Abstract.—Is Man Evil?—Property.—The Family.—Authority.—The Magistracy.—The Right to Punish and the Savants.—The Influence of Environment.—"The Country."—The Patriotism of the Governing Classes.—Militarism.—Colonization.—There are no Inferior Races.—Why We are Revolutionists.—As to What Means follow from the Principles.—Revolution and Anarchy.—The Efficacy of Reforms.—The Experimental Method.—What Then?—Anarchism and its Practicability.—The Unvarnished Truth.

The book is printed in large type, and consists of 176 pages.

Price, paper cover, 25c; bound 60c. Five copies \$1.

Send orders to FREE SOCIETY.

FIELD, FACTORY AND WORKSHOP.

BY PETER KROPOTKIN.

This interesting work has now been published in a popular edition. No student of social and economical affairs can do without it.

The book contains the following chapters: The Decentralization of Industries.—The Possibilities of Agriculture.—Small Industrial Villages.—Brain Work and Manual Work.—Conclusion.—Appendix Price, paper cover, 40 cents, postpaid 45 cents.

Order from FREE SOCIETY.

COLLEGE of MEDICINE & SURGERY, Chicago

Four years Graded Course.
Laboratories fully equipped.
Abundance of Clinical Material.
FEES MODERATE.
Fall term opens in September
Write today for Catalog to

FLORENCE DRESSLER, M. D., Sec'y
245-247 Ashland Ave., Chicago, Ill