



A PERIODICAL OF ANARCHIST THOUGHT, WORK AND LITERATURE.

VOL. X. NO. 47.

CHICAGO, SUNDAY, NOVEMBER 22, 1903.

WHOLE NO. 441.

The Scope of Love.

True Love in this differs from gold and clay,
That to divide is not to take away.
Love is like understanding, that grows bright,
Gazing on many truths; 'tis like thy light,
Imagination! which from earth and sky,
And from the depths of human phantasy.
As from a thousand prisms and mirrors, fills
The Universe with glorious beams, and kills
Error, the worm, with many a sun-like arrow
Of its reverberated lightning. Narrow
The heart that loves, the brain that contemplates
The life that wears, the spirit that creates
One object, and one form, and builds thereby
A sepulchre for its eternity.

Mind from its object differs most in this:
Evil from good; misery from happiness;
The baser from the nobler; the impure
And frail, from what is clear and must endure.
If you divide suffering and dross, you may
Diminish till it is consumed away;
If you divide pleasure and love and thought,
Each part exceeds the whole; and we know not
How much, while any yet remains unshared;
Of pleasure may be gained, of sorrow spared:
This truth is that deep well, whence sages draw
The unenvied light of hope; the eternal law
By which those live, to whom this world of life
Is as a garden ravaged, and whose strife
Tells for the promise of a later birth
The wilderness of this Elysian earth.

—Percy Bysshe Shelley.

Love and Progress.

FIRST PAPER.

The place of love in a well-ordered life, the determination of its rightful status, sphere and influence, is a matter which those who regard man as a progressive being cannot ignore. Progress involves multifarious adjustments and readjustments of organism to environment and of environment to organism; what the adjustments and readjustments of the human organism in respect of love and its environment will be the student may well inquire and try to determine; the task proving the more enticing, perhaps, as it is realized that the investigation is hampered by prejudice and the force of custom to a degree almost beyond imagination.

It is very generally assumed, in fact, that love is a matter that cannot be measured and analyzed. We are told that it is a mystery insoluble, with which science should not concern itself; that it is one element in life which may not be reckoned with, so indeterminate and freakish are its causes and manifestations, its outbursts and recessions. Love, we are gravely informed is something both divine and devilish: a madness which is sanity, a health which is disease, a necessity which is a curse, and so on. When we

talk of studying love with a view to comprehending it, we are either laughed at or frowned down. In the popular mind at least, the study of its emotions is regarded as quite superogatory and presumptuous; and not a few otherwise learned men and women share in this superstitious obscurantism.

But progress being both a possibility and a fact, it is of course idle to decry attempts to determine the place in a well-ordered life of so important and influential a thing as love; and the evils which admittedly spring from its status and manifestations today make constant and unremitting investigation upon the part of the student of sociology imperative. Progress in other directions will be hampered if there is no progress, no effort at progress in love's sphere, no study, and no investigation of the nature of love going on. Happily, science will not be denied, and this obscure subject is beginning to receive the attention which it deserves; and it is realized that a vast field of exploration, and full of the most interesting and important facts, is opening before us.

What, then, to begin with, is progress? The answer to the question must be that progress is development in an organism, in its conditions, or in both, toward a larger and fuller life; toward elimination of restrictions upon normal faculties, functions, and normal satisfactions of appetites. It is a development in which functions and faculties attain ripeness thru their free and varied expressions. The being which has progressed lives a larger and fuller life by virtue of the changes and modifications which have supervened in and around it, bringing it more completely in touch with all the means of satisfaction; this larger and fuller life is the complex existence which the leading schools of thought, represented respectively by Spencer and Kropotkin, agree in designating as the goal of social evolution.

If a being in a state of progress is leading a larger and fuller life, a life in which ample exercise and development of functions and faculties is assured by its conditions, love, as one of the great facts of life, as one of its important manifestations, must along with other factors have experienced modifications in its condition, expression, and satisfactions. What these modifications will be it is the object of these papers to throw some light upon.

The conditions under which love finds expression among the most progressive peoples today are conditions which make investiga-

tion somewhat difficult. Economic conditions, religion, morality, and what is called custom having admittedly worked havoc with the "tender passion" during a very long period of time. The love ideals of youth, the restrictions placed upon the early expressions of love, with their effects upon health and appetite, the monogamic ideal with its accompanying spirit of ownership and mad passion of jealousy, the ideas of chastity and modesty, and the conditions of family life—all these have done their work. But fortunately, we have a philosopher's stone in the idea of the nature of progress as defined above: let us apply it.

Progress in the field of love would imply that the admitted evils which debauch sex relations today were disappearing. I refer among other things to that frenzy in man which calls for a double standard of ethics, one for himself and another for woman, to the intolerable espionage which he exercises over her, to jealousy, to prostitution in and out of the marriage relation, to those mutual disgusts which are so common, to the force which is often substituted for voluntary love relations, to the deceit which is so noticeable between lovers, and to the corruption of body and soul thru the conspiracy of silence which prevails respecting the physical side of love. These things must experience elimination thru progress in love relationships, and that progress is like other progress: a change from the narrowness of restrictions, bonds, and all other things which interfere with free and normal expression to a condition of amplitude and extension; to a condition of complexity, in short.

Complexity in love relations, a development in harmony with the complexity of a generally progressive life, would imply that monogamic love had given way to a love which, tho not necessarily more sensual, expressed itself upon a variety of objects, in similar degrees or in varied degrees; a fuller love life, as a larger and fuller expression of any function, faculty, or normal human activity, one consonant with progress, finding in a number of dissimilar objects the bases of expression corresponding to complexity, and thru reciprocal attraction attaining adequate fulfilment.

Love exclusively exercised toward one individual would create and find created for it all manner of hampering and narrowing restrictions, which, tho even it voluntarily submitted to them, would none the less be hampering and restricting influences. A little self-interrogation will convince anyone

that he or she, if in a state of comparative health, has on more than one occasion seen "one whom I could love," and has had to drive imperious feelings away and put doubtful thoughts out of mind to escape actual melancholy. The natural tendency of love feelings to extend and spread to more than one has of course aborted in a dozen directions thru the powerful influences which are so familiar in every day life, and enforced monogamic love has so far attained its narrowing outcome that love is now actually anti-social; all lovers striving to keep outside individuals from approaching loved ones except in a spirit of reserve and property-respecting discretion. But the qualities which one loved individual possesses, and which are attractive enough, perhaps, are by no means the sole qualities which can attract a given lover. In other words, one might love a thinker, a farmer, a musician, a doctor, a poet or sculptor, or a weaver, and derive from each and all of those loves results in the way of development of character essential to completeness. I speak not now of physical results principally; results coming from sex satisfaction; under conditions of progress these results would hold a far less important place than they do today; I speak of the great whole of results: that ripeness, that amplitude of life which is the outcome of using one's faculties and functions upon a variety of objects. I speak of the benefits of the complex life; of a life in which richness of experience, corresponding to complexity, has made a ripe character, and in which love has taken its proper place as a very delicate and uplifting influence, essentially social in its expression, ripening the individual and tending to draw the race into closer sympathetic relations.

Liberty is the essential basis of progress; to draw this portion of the argument to a close then, it may be said that with liberty the tendency of love would be to extend rather than restrict its manifestations, those manifestations being, not a part, but the whole of the delightful and inspiring influences which develop from the association without restriction of the two sexes, and which in their free expression are at once vital to individuality, and fundamental to the higher types of social life.

In a further paper I will consider the effect upon the individual of varied love relations in their particular as well as in their general effects.

W. F. BARNARD.

Turner's Case and Free Speech.

How nearly the United States have retrograded to the period in their history which is distinguished by the enforcement of the "alien and sedition laws," and how completely the autocratic principles of the defunct Federal party of Hamilton's day have triumphed in ours, is indicated by the decision of Judge Lacombe in the Turner deportation case. Turner is an English Anarchist who arrived in New York a few weeks ago and was arrested while making a lawful speech at a peaceable public meeting in New York. The arrest was made upon a "lettre de cachet," issued by the secretary of Commerce and Labor, under the "anti-Anarchist" act of Congress. Turner has been closely confined ever since, being denied to

visitors and allowed to consult his counsel only in the presence of a guard. A secret non-judicial tribunal, a mere administrative board of inquiry, has decided that Turner comes within the "anti-Anarchist" law and has accordingly ordered his deportation. To test the law, habeas corpus proceedings were instituted before Judge Lacombe, of the federal court, and that functionary has sustained the law, and by dismissing the writ left Turner to be disposed of by the subordinates of the secretary of Commerce and Labor.

To appreciate the far-reaching importance of this decision, a word or two of explanation may be necessary. Turner is an Anarchist; but that does not mean that he advocates violence. Tolstoy is an Anarchist; yet he is an absolute non-resistant. Turner is to be deported under the "anti-Anarchist" law; yet that does not mean that he believes in assassination. The law provides that—

no person who disbelieves in or who is opposed to all organized government, or who is a member of or affiliated with any organization entertaining or teaching such disbelief in or opposition to all organized government . . . shall be permitted to enter the United States, etc.

Other clauses of this law apply to the assassination of rulers, but they are not involved in the Turner case. His counsel stated to the court that if it could be proved that Turner is a person who believes in and advocates the overthrow of government by force, they would abandon his case. There was no such charge against Turner. The only charge, in substance, was that he disbelieves in and is opposed to all organized government—the same charge that could be made against Tolstoy. And Judge Lacombe decides that the law against this attitude of mind is constitutional and that Turner may consequently be deported!

Confronted with the constitutional provision guaranteeing freedom of speech and press, Judge Lacombe made this truly remarkable constitutional distinction:

As to abridgment of the freedom of speech, that clause deals with persons in the United States and has no bearing upon the question of what persons shall be allowed to enter therein.

The idea that the American constitution, which carefully provides for absolute freedom of opinion and expression within the United States, where it could do harm to this country if harmful, empowers Congress to legislate against it when exercised abroad, where it could do no harm to this country, is a novelty in constitutional interpretation. Its absurdity could be enhanced by nothing else than the fact that the astute judge who has discovered it labels himself "Democrat."

Under Lacombe's decision, Tolstoy, greatest of Russians and foremost among non-resistants, could not visit this country. Neither could Kropotkin, the famous literary man to whom England affords an asylum against Russian persecution; nor Reclus, the geographer of world-wide fame. Nor is that all. Under the principle of the decision, it would be constitutionally possible to exclude any foreigner who has an opinion on any subject. For "no person who disbelieves in or is opposed to all organized gov-

ernment," read "no person who disbelieves in or is opposed to all competition," and you exclude the Socialist; "to all Protestantism," and you exclude the Roman Catholic; "to the Bible," and you exclude the agnostic; "to wars of conquest," and you exclude the anti-imperialist; "to the pope of Rome," and you exclude Protestants; and so on with variations according to the popular prejudices or fears of the moment. Would these suggested exclusions be absurd? None could be more so than the one that Judge Lacombe sustains as reasonable. Any man may propose an amendment to the American constitution, but if he proposed an amendment repealing the instrument, on the ground that government is bad or useless, he would be an "Anarchist" under the "anti-Anarchist law"; and if he were a foreigner and made the proposition abroad, he could be deported if he afterwards got into this country and came before Judge Lacombe! If the whole thing did not cast an advancing shadow over the guarantees to free speech and free press within as well as without the United States, it might be humorous enough for a comic opera.—*The Public, Chicago.*

The tyranny which demands the deportation of Mr. Turner, the Englishman who came here to organize store clerks into labor unions, and who was arrested at a meeting held in pursuit of that purpose, on the charge that he is an Anarchist, won its first judicial victory last Saturday, when Judge Lacombe of the United States Circuit Court dismissed the writ of habeas corpus sworn out by Turner's counsel and decided that pending an appeal the petitioner must be detained on Ellis Island. Judge Lacombe also decided that the law under which Turner was held is not unconstitutional, and that he may be deported if the immigration commissioners find him to be an undesirable immigrant.

From arguments made before Judge Lacombe on motion of the prosecution to dismiss the writ of habeas corpus the fact is developed that the philosophic Anarchism of Mr. Turner is not the front of his offending. That was used as a pretext for his arrest and the order of deportation, but it is as a labor organizer that the government considers him dangerous. The demand for his expulsion was based by the prosecutor on the theory that labor unions are a menace to the republic.

The case will be appealed and the prosecution followed in any line of argument it may adopt.—*The Truth Seeker.*

The "New Thought," and True Thought.

That there have been great achievements and extraordinary things accomplished thru will power cannot be denied, but Lizzie M. Holmes, in a recent article in *FREE SOCIETY*, is puzzled as to its proper place as a factor in human development.

Will power, like other things, is a product, and cannot be made out of nothing. General conditions determine general will and its nature, and particular conditions produce particular will, motive or wish, just as common hygienic conditions affect health.

In the first place individuals do not will to do without consideration of material at

hand or in possible reach, and when one has willed a thing this only means that conditions created the will and that he had judgment, perception, and the correlating faculty to carry it out; but conditions made the intelligence, judgment, perception, etc., and conditions, early or late in his development determined his mere desire or aspiration to do.

A slave may be so long in bondage that he is content with it, never having had thought, training, or education enough to understand anything outside of bondage; then how is the idea of freedom going to strike him forcibly enough to induce action against his state or to create a desire for a thing entirely out of his experience? With no opportunity to attain even a little of the joy of freedom to appreciate it, how can the will to have it become implanted in him?

Things are no better or worse than the stuff they are made of, and something cannot be made out of nothing. When one has overridden obstacles and accomplished what looks like a marvelous thing from what is termed *mere* will power, I would set the "new thoughtists" right by pointing out that somehow, somewhere there were incidents to powerfully suggest the purpose,—there was strength to aid and material to use. Something in the environment, large or small, suggested the purpose. Healthful surroundings give the strength; general good conditions produce the material; and we know what complexities, tangible and intangible, this material sometimes consists of. Certain it is that motive is in the first place a product of something the individual does not create within himself, tho this subtlety my "new thought" friends are not able to grasp.

Will power cannot do everything. Voltairine de Cleyre has willed to do much, and has done much, but she did not make the incident that gave her the opportunity to teach a lesson in Anarchism by refusing to condemn one who would have destroyed her life. She cannot thru will power make an Anarchist out of one in whom generations of perverted thought has fixed the feeling that we need to be ruled.

The individual does not succeed by will power alone. That is combined with faith which strengthens persistence and something to work with; and none of these things does he create. True enough, some can, and do, overcome obstacles better than others, but while they move, they are being moved, or have had a powerful impetus as a starter.

Let us have the strong wills and the great workers. We need them, and cherish and love them because they are interesting, beautiful, and of value to us. The aspects of strength and persistence accompanying the operations of a powerful will are very interesting, and if consistent with my ideas of wisdom, are beautiful to me, but I give no credit to those in possession of that will power, because they did not create it. From conditions near or remote, behind or beside them spring the motive and the material to use. Apparently small incidents sometimes suggest noble deeds. A rustic may meet a great soul by so-called accident—and be inspired to do great deeds, but debarred from such accidents, some "new thoughtists" would insist that the rustic should have a

will to be and do, tho it is clear to a true thinker that no greatness or beauty of human endeavor ever was in his environment to liberate the imagination even. The injunction, "you can do and should do," is meaningless to one who sees the forces behind and beside us.

Those who think environment is everything, however, are in error. Those who think that man has a "free" will are more in error. Remembering that heredity plays its part in human development, there is a factor in operation little understood as yet which is an important influence in determining human character and conduct. There is an innate tendency toward expansion and development existing in the individual which under suitable conditions, tho these conditions may seem unsuitable to observers, is manifested. Of course under the most favorable conditions these tendencies would be manifest and would triumph in everyone.

All plants have a tendency to blossom. Under the worst conditions even a few will still blossom. The importance of environment is here made obvious.

OLGA ARNOLD.

— o —

Some Random Remarks.

I could not help smiling when I read in No. 437, at the quaint humor in the note appended to Mark Leumas' article on "Crime and Environment." It was well put and covers the defense. C. L. James' attempt to make of me (in the eyes of others) a promotor of the Movement in Favor of Ignorance was still more amusing. I have been something of a promotor, by spells, of various ventures, among them discussion clubs, free reading rooms, country school house literary societies, etc., and always with the one great object of combating narrowness, encouraging investigation, and stimulating study, but never having a cut and dried plan or program, or saying thus far shalt thou go and no farther. And now, because I happen to look upon the work of Lombroso differently from what our astute and erudite Comrade James does, I am a promotor of that dreadful and monstrous thing which he constantly flaunts before the eyes of all who dare oppose him or differ from his conclusions.

I have not read the "Vindication of Anarchism," as FREE SOCIETY has not fallen regularly into my hands. I did not criticize James in what I wrote. I wrote to emphasize the fact that in spite of what phrenologists and criminologists of the Lombroso school may say, we are, all of us, but an evolution from lower forms, and given a certain environment, some will be affected so as to act one way, some so as to act another. Given our present environment, many act in a manner called criminal who would not act so in a different environment. Given a condition of freedom, all crime would be reduced to the minimum.

I have not the statistics at hand, and will not enter any long discussion. I will state, however, that I have done more than read the statistics of prisons. I have been inside and talked with the inmates, and found them, on the average, exactly like people outside. But I do not wish to occupy so much valuable space in a useless discussion.

To Mark Leumas, let me say in passing. I have seen many strong, healthy men who were "criminals," and perfect health is no guarantee against crime. Neither can many of us afford to take lessons at present prices in "health methods," "physical culture," etc. My plan for gaining the favorable conditions is to break down authority everywhere and whenever possible. The exercise of authority shuts us off from the use of natural opportunities, from the acquisition of knowledge, from free intercourse with each other and the untrammelled development of our latent powers. Therefore cease to exercise and to uphold authority.

* * *

I notice that the Socialist papers have mentioned a number of cases lately of fights between Socialists and Anarchists. I have seen nothing about it in the Anarchist papers. Is it all lies? Who have been the aggressors? In his recent sensational speech in the Reichstag, Herr Bebel said: "We are the strongest opponents of the Anarchists." Have his followers in this country taken a hint from that and begun a physical war on the Anarchists?

Are there not enemies of the oppressed enough without two factions of them warring with each other? Or has it come to this, that everyone must either be for liberty or authority? It must come to that some time, and then you will see the hidebound class conscious Socialist standing for authority.

VAN DYKE BROWN.

— o —

Echoes.

Chicago has recently been obliged to punish members of its police force for offenses against citizens, and the *Evening Sun*, commenting upon the fact, says: "A community is getting pretty close to barbarism when it has to wonder how it will protect itself from its official protectors." That is not so. The community is becoming civilized when it brings officials to punishment for misdeeds. The history of liberty is the history of the people's struggle to protect themselves against their official protectors, and the struggle has been going on ever since the first government was established.—*The Truth Seeker*.

* * *

The great pretensions of the lawyers and the judges at Cripple Creek taking such patriotic (?) umbrage at military usurpation does not challenge my admiration so keenly. I am mistrustful, my confidence has been shaken in the honesty and uprightness of lawyers and judges. The only motive apparent in this matter is that the lawyers and judges saw "their power being undermined"; they then discover all at once the great importance of "civil law"; its supremacy must be maintained at any cost or the lawyers and judges are liable to lose their jobs. The situation can be summed up in a few words, thus: Lawyers, judges, "civil law," quiet imposition and tyranny for life, or prompt imposture, military power uncorrupted, and a danger of tyranny for all time. An uncorrupted military despot is preferable to a corrupt court.—*The Patriarch*, Seattle, Wash.

— o —

FREE SOCIETY hall, December 5.

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, NOVEMBER 22, 1903.

441

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

Free Society Ball.

A grand ball given by FREE SOCIETY will take place on the evening of December 5, in Aurora Hall, Milwaukee Ave. & Huron St. Admission 25 cents.

Milwaukee Ave., Ellston Ave., Division St., and West Chicago Ave. (40th) cars run past the door of the hall. Transfers given on all lines.

This will be one of the happiest affairs that friends and comrades have ever participated in, and all owe it to themselves, as well as to the propaganda, to attend. Come and enjoy an evening with us.

— o —

For Chicago.

Under the auspices of the Sociological League, a newly-formed Chicago society, W. F. Barnard will deliver a course of twelve lectures during the winter. A successor of the Philosophical Society on a somewhat different plan, this organization has taken the commodious Jefferson Hall, Fraternity Bldg., 70 Adams St., between State & Dearborn Sts., where the lectures will be given on Sunday evenings at 8 p. m., beginning November 15. Tickets for the course will be \$1; single admission 10 cents.

Nov. 22—"Society and the Individual."

Nov. 29—"What is Progress?"

Dec. 6—"Government an Evil."

Dec. 13—"The New Conception of Evolution."

— o —

About the Linotype.

At the time of this report, Monday, Nov. 16, the linotype fund stands thus:

PLEDGES.

At last report.....\$127.00
Less cash paid and transferred.....5.00

Balance, \$122.00

PAID CASH.

Previously reported.....\$105.00
Mr. A. Herold, Milwaukee.....5.00
*St. Milner, Baltimore.....5.00

Total, \$115.00

* Those marked with an asterisk have paid on pledges, and are transferred to the cash fund.

FREE SOCIETY

Parry and Thrust.

Every man is a martyr.

Falsehood buys its friends.

The revolution is immortal.

Give us freedom to become men!

Slaves love guilt upon their fetters.

Hearst rhymes with worst, and correctly.

The strike is a protest which means something.

The pleasures of privilege are the pains of liberty.

Marriage is a worthless insurance policy issued upon love.

Monogamic love is anti-social, and therefore anti-socialistic.

When the police run the cars of a corporation we understand law.

At best home is a pleasant prison; at worst it is a gloomy dungeon.

Those who have, preach their own contentment to those who have not. How wise!

J. D. Rockefeller preached on love last Sunday. Is he trying to bull love in the market, and then sell?

The man who is not willing to give up a lesser thing for a greater one will not want liberty at any price.

John Turner will stay and fight it out. Sometimes law can be used against law to the great advantage of freedom.

The lords of the land are taking counsel with the lords of gold these days, and are trying to invent a new toy to catch the angry public eye.

The Chicago Socialist praises a union agitator for not advocating the general strike. Is this journal afraid that economic determinism will be lost sight of?

One Chicago policeman has discovered that he is a man and has refused to arrest strikers who shout the truth. He must go. Give his place to a wiser man.

The emperor of Germany was pleased that his subjects took so great an interest in his recent indisposition. He should learn a lesson from Kipling's fate and not presume too much in consequence.

Free speech, the inviolability of which the constitution guarantees, needed no such guarantee (which now proves to be nothing but a mockery), but lives and persists be-

cause it is impossible to suppress it. The legal tinkers and patchers are mere bumptious schoolboys.

Is the price of immunity for the Chicago police "grafters" to be that they put down the street car strike? If so, that would explain their feverish activity.

The decision of Judge Lacombe in the Turner case should make it clear to all that constitutions have no existence outside of the interpretations which judges put upon them. Constitutional guarantees, then, are but shadows.

Why is it that street railway corporations are solicitous about the non-unionists' right to work? Is it because in a humanitarian spirit they wish to give as many work as they can possibly employ, or because they wish to break the power of labor to protect itself against exploitation?

John Turner will stay in America to fight American "freedom," and as a representative of real freedom. When the Supreme Court has passed upon his case and has decided either adversely or favorably to him, only those whose fears are easily lulled will cease from watchful attention at the door of irresponsible authority. Wrong never sleeps.

The October *Comrade* contains the most uncomradely article, perhaps, that ever was penned; an article on Anarchism, made up exclusively of slanderous insinuations, and contemptuous utterances; an article in which there is not even an attempt at an argument. Ernest Untermann, the author of the vile rubbish, should be set at better work than such ink-pot scavenging.

Our contemporary, *Lucifer*, is in the hands of the postal inquisition (those clean hands!) and has been ordered to show cause why it should not be denied second-class rates. The first blow struck at it was an attempt to discredit its paid circulation; this blow falling short, the amount of book advertising which the paper does, has been appealed to as a basis for suppression. In restricting the freedom of the press a government postoffice proves itself a public nuisance.

Anarchism offers to the world peace in place of war; and plenty for all as the basis of that peace. Anarchism says to those who regard struggle and slaughter as the basis of progress: "What do you want; freedom to be, freedom to enjoy? Why, then, not establish such condition as would facilitate the attainment of your desires? Because you are habituated to the fighting life and because education bows to habit. Be practical; the things you desire are near; do not fight over them; take them!"

Panama furnishes the latest proof of the depths of infamy to which the Roosevelt administration has sunk, and at the same time the salient facts in the evolution of the State are made more clear. It is in the nature of government to increase its power, and if constitutions and solemnly made

pledges stand in the way, so much the worse for these things. Roosevelt and his ilk fomented the Panama rebellion for their own ends, and no ideas of justice nor yet any respect for international law gave them pause. States stop at nothing but fear of consequences. The ethics of governments are the ethics of thieves. AMERICUS.

To the Readers of Free Society.

I wanted very much to send a report of the Turner case some time ago, soon after I sent the first report, but owing to the uncertainty of the situation, and the fact that I had to devote every minute to the case it was impossible for me to write. Now I am in a position to give you a more definite account as to how the case stands, and what is being done to fight it. You all know of course the decision of Judge Lacombe; after that we tried hard to get Turner out on bail or parole, as we do not wish to keep him on the island until the Supreme Court has decided the case. On the other hand, it would have been useless to appeal to the Supreme Court if Turner had been deported. So we put the matter before Turner and had him decide whether he wanted to stay or go. He decided to remain if we would make an energetic fight. Not that he believes that the decision of the Supreme Court will be in his favor, but he feels as we do who have had his case in hand so far, that if sufficient public interest is aroused in his case, it may either have sufficient influence on the authorities to repeal the law, or to prevent his deportation. The appeal has therefore been made, and John Turner, by his own consent was sentenced to four months on Ellis Island, for it will take at least so long until the Supreme Court makes a decision.

In my last report, I mentioned something about a committee being formed to fight Turner's case. This committee is now a reality. It held its first meeting Saturday, November 14, and has formed itself into a permanent Free Speech League with the purpose of fighting every abridgment of freedom, assembly and press, but in particular to prevent by every possible means the deportation of Turner, and to make any anti-Anarchistic law an impossibility.

The committee so far consists of E. Chamberlain, who acts as president of the Free Speech League; Dr. Foote, Jr., as treasurer, and A. Pleydell as secretary; besides: Benj. Tucker, George Macdonald, of the *Truth Seeker*; Mr. Rousseau, W. F. Doll, Gaylord Wilshire, E. C. Walker, M. Oppenheimer, J. Barondess, the latter representing the Jewish trade unions; Dr. Maryson, Bolton Hall, and others.

At the first meeting it was decided to have Clarence S. Darrow as counsel for Turner, and, if possible, to retain H. O. Pentecost, who has done such excellent work so far; to arrange a protest meeting in Cooper Union with Clarence Darrow, De Witt Warner and other prominent men as speakers; and last, but not least, to draw up a circular, dealing with the Turner case from a legal and ethical standpoint, this to be sent to all labor papers, organizations, and societies throughout the country, in order to arouse public interest against this latest outrage on the part of imperialistic government.

This fight will cost money. The legal proceedings alone will cost two thousand dollars. Outside of this we have Turner's family to look after, and since we cannot have Comrade Turner out on bail, we want at least to make him comfortable in his "winter quarters," as he puts it.

As long as the immigration authorities thought they would be able to deport John Turner within a week, they gave him decent food—as decent as any government allows its prisoners; but since they saw that he is to remain there for several months against their desire, they allow him thirty cents a day for his maintenance. You all know that this is not enough even for one to live on in freedom, not to speak of one imprisoned. Turner is a very modest man and does not ask anything for himself, still I think you will all agree with me that he ought to be given common comforts.

As I said before, money will be needed, and we shall call on all organizations and societies for contributions, and we feel certain that the readers of FREE SOCIETY will not refuse to open a subscription for that purpose. All money is to be sent to Dr. E. B. Foote, Jr., 120 Lexington Ave., New York, N. Y. It will also interest you to know that an attempt will be made to form similar committees all over the country.

To give you an idea of what kind of a man John Turner is, permit me to quote from a letter of his I received this week—"As to my stay till February, honestly, I would almost as soon stay as return, if it does not entail too heavy a loss. I do not like the idea of having anybody pay anything on my behalf; but if it is felt that it ought to be fought as a matter of principle, then I am willing to see it thru. Let my little holiday on the island worry no one. Of course I would have preferred a summer; but so far even nature seems to have smiled upon me! We have had fine weather.

"I must confess I am surprised that so much notice has been taken of the case, as there seems to be. Certainly America has politically placed itself in the most reactionary position, by doing as it has. But after 1887 (how that tragedy has haunted me this week!) anything is possible here, and I almost wonder it creates any interest when a trifle of this sort takes place. I cannot say how I appreciate all that's being done. You know I am always rather stupid when trying to express my feelings about the many, many kindnesses I receive from friends, but those who do know me, know that I appreciate it all very highly indeed, and that I shall never be able to repay it.

"I was more than surprised to hear that Clarence Darrow was willing and agreed to fight this case. Do not think for a moment that I imagine that even he will succeed in saving me from being deported; but he may show the utter absurdity of the law so clearly, that an amendment may follow as a result. Ever sincerely and fraternally, John Turner."

Do you not all think that Comrade Turner deserves the assistance of those who have freedom and justice at heart? And that anything that we can do will not be a bit too much in showing Turner our devotion and comradeship with him.

EMMA GOLDMAN.

The Chicago Strike.

One of the encouraging signs of the times in the labor movement of Chicago is the street car operators' strike, the facts of which are known now all over the country. Significant factors in the struggle are the refusal of the corporation to treat with the men or to accept the services of the State Board of Arbitration, its fangs thus being shown, and the attitude of the general public, which from all that can be learned is markedly favorable to the strikers.

The attempts to confuse the issues at stake seems to have signally failed, the old complaint that unionism was a blow at the freedom to work being heard but little in this crisis. The press itself, knowing that public sentiment is with the strikers, is sitting on the journalistic fence waiting to see what turn events will take. No injunctions have been issued, and the police ride upon the few cars which move from the barns, so great is the power of the corporation, they do not like their work; and in many cases perform it but sullenly.

The strike may fail, it may succeed. Powerful interests are arrayed for and against it. If it fails that will not be because it was a strike; it will be because it was not a general strike. That powerful weapon, if used, would paralyze all efforts to coerce the strikers. Injunctions, corporations, courts, and police would be alike rendered powerless, and labor might then calmly wait for capital to appeal to it with a somewhat humble and contrite heart. The general strike is the next hope of labor. AMERICUS.

Literature.

DO YOU WANT FREE SPEECH? By James F. Morton, Jr. Published by the author, Home, Wash. Price 10c.

This pamphlet from which we published some extracts in the last issue of FREE SOCIETY, is a compilation of a series of articles which appeared in *The Demonstrator* some time ago. Imperialism being an accomplished fact in this country, the author strudly contends that Comstockism—the persecution of sexual treatizes and free thought in religious matters—was only the foreboding of a general peril to free speech on all questions pertaining to life; and recent events show clearly that Comrade Morton's premonitions were not imaginary. The pamphlet is written in a style which will not fail to appeal to all liberal and fair-minded people, and our readers should spare no effort in giving it the widest circulation possible.

LETTER-BOX.

P. W., New York.—Neither the desire of "mud-slinging" nor "maliciousness" prompted "Interloper" to state that there were two prominent Anarchists scabbing in your city. He simply made the mistake of relying on the truthfulness of the source it came from, which carelessness he sincerely regrets, and we are glad to state here that the report was a false one.

James F. Morton, Jr., Home, Wash.—That part of the radical press represented by FREE SOCIETY was not lacking in "ordinary courtesy" in postponing the reviewing of your pamphlet on Free Speech, but was only lacking in time and opportunity. "Judge not, that ye be not judged." Our intention was to give the pamphlet an extensive review, but since we had occasion to reprint parts of it, we could confine ourselves to a short notice, we thought.

Degeneracy Again.

Comrade Chas J. Finger informs me that he expected to find in my "Vindication of Anarchism" a fuller reference than there was to the subject of degeneracy; which, he adds, "should be more fully dealt with in all articles on the philosophy of Anarchism." This is a very unusual complaint. It is enough to make "a tiresome and arrogant teacher," like me, "thank God, and take courage," that, if he have preached an Etychus or two asleep, there are others who wish he had preached all day, as well as all night! It even incites his vanity to suspect that Etychus might have found the discourse less tedious if he had been in a position less favorable to the misfortune of humpty-dumpty!

For the rest, I may remark that Anarchism is a big subject; that space in radical publications is limited; that it was important I should make my "Vindication" as short as possible, confining each topic strictly to its connection with Anarchism; and that, after all, it proved too long for completion in that form. But as I should infer from some things said about it since that none of my critics on this branch of science were previously much informed, I have no objection to telling what I know—and have not said before so that I was understood.

The theory of Degeneracy is a corollary from that of Evolution. Every farmer knows that prodigious changes can be effected in the qualities of plants and animals by selecting for the purpose of propagation those possessing such as it is desired to increase. In this way every variety of dog has been "differentiated" from the wolf. In this way, every horse now extant, from the Flemish mammoth to the small Arabian racer, has been evolved out of the Tartar pony. In this way all the varieties of apple are derived from the common crab. In this way the innumerable, yet constantly increasing, kinds of rose have descended from the eglantine, and those of potato from the wild climbing vine of Ecuador. Thus it is that pigeons can be bred of any desired feather. Thus it is that pansies, descendants of the little weed called Johnny-jump ups, can be made to order by the bedful, of any pattern from pure white to pure black, all the colors of the spectrum being represented by the way.

The doctrine of Darwin, which within forty years has revolutionized natural history, is that nature, in longer periods, effects a similar evolution of species, by rejecting, for the function of parentage, not thru castration but mainly premature death, those individuals, in each generation, whose qualities are unsuited to their environment. Thus does she make the Russian ermine out of one stock with the English stoat; the long-necked elephant which browses the trees of Africa, the flat-backed one which grazes in the Indian jungle, both naked to suit their sultry climate, and their woolly congener whose frozen body is found in the Siberian ice. In the formless oceanic protoplasm is "the promise and potency of every form of life"; the particular type is determined by the adjustment, thru selection, of each evolving species to its environment. Observe, however, that this could not happen, unless the qualities selected by the breeder

to intensify had a previous disposition to do so. That they have such a disposition is implied in the most familiar observation that like begets like. Two similar parents are necessary to the process in every sexual species. The human breeder, of course, selects both parents. But nature, according to the Darwinian theory, has her own way of doing that. Besides thinning out of each generation, females as well as males whose qualities are directly unsuitable to the environment, she performs a similar process on the offspring of those whose sexual propensities are (thru it) unsuitable indirectly. Sexual passion is, in different individuals, excited to varying degrees by likeness and unlikeness. But the effect of great unlikeness in the parents is sterility. Thus species are developed, incapable of breeding together; and destruction of an adapted type thru desire for the unlike, is averted by a milder process than premature death. On the other hand, too great resemblance in parents works feebleness in the offspring; they die off whenever in-and-in-breeding becomes excessive; and so the sexual selection of actual parents is kept between those limits of likeness which are necessary to vigor and those of unlikeness which would create (if anything) mermaids or other monsters. Thus each species and variety not only differentiates more and more from others, but improves within itself. Beauty, sensibility, intelligence, and as their last result, adaptability to any environment, increase. The ancestral bathybius lies torpid in the only place where it could exist, the unchanging depths of ocean; while man establishes his habitation alike on the sands of Sahara and amidst the ice of Greenland; he traverses the seas, descends into their depths, soars into the air, and aspires to communicate with other planets.

As concerns species, this is still perhaps in a measure theory; tho no serious doubt remains of it among men of science. As concerns varieties, it is fact, verified daily by an ever increasing range of observations and experiments. Now this experience teaches us that, as might be expected, reversion to the primitive type begins whenever the processes of selection are interrupted. As long ago as Virgil, farmers knew this to be true of their artificial selection; for Virgil wrote concerning grain:

*Et, quamvis, igni exiguo, properata maderent,
Vidi lecta diu, et multo spectata labore,
Degenerare tamen, ni vis humana quotannis
Maxima quæque manu legeret: sic omnia fatis
In pejus ruere, ac retro sublapsa referri;
Non aliter, quam qui adverso vix flumine lembum
Remigiis subigit, si brachia forte remisit,
Atque illum in præceps prono rapit alveus ammi.**

The great examples in the evolution of man are seen at the opposite poles of society. An aristocracy (necessarily) consists, at first, of the most energetic men and the most beautiful women. But once established as an aristocracy, the process which made it capable of becoming one is interrupted, or rather inverted. Henceforth conditions favor perpetuation of the stupid, the weak,

* It was once an ignorant, tho common, objection to Darwinism, that if new types were evolved by natural as by artificial selection, they should, as in the latter case so also in the former, revert, whenever the process was arrested. An ignorant objection, because Darwin was well aware they do; and said quite a good deal about "atavism" even in his early works.

and the timid, rather than the intelligent, the strong, and the brave. For aristocracies, as such, must fight; but, if they do, they suffer decimation or worse, which those among them left at home as incapables escape, without being any less technically noble. The Fabii all fall in one battle, except a boy too young for war; the Giustiniani, all but a forgotten monk. The race, renewed from such inferior scions—the last child of his father's dotage, the weakling who became a monk because good for nothing else,—degenerates, of course. But this is not all. Sexual selection, as well as natural, is interrupted by hereditary wealth and honors. Mercenary marriages of worn-out voluptuaries with beauties of lower rank, incestuous marriages between sluggards and frights of equally illustrious descents, accelerate the time when "every man who has access to court and looks like a monkey, may be presumed a grandee of the highest grade." At the bottom, a process goes on very similar to that at the top. The utter failures of the race—the contented slaves, who want only "bread and shows," or their modern equivalents, bread and whisky, are, tho individually quite contemptible, considered worth that in most countries, because their number would make them troublesome if they were not so cheaply satisfied. Hence natural selection is defeated in the case of a pauper class, like that of England before the New Poor Law. Nor is there much sexual selection

*"Where the smouldering fire of fever creeps along the
rotted floor,
And the crowded couch of incest, in the warrens of the
poor."*

It is absurd to dispute the physical degradation of a family like the Jukeses, among whom, while many were actual criminals, the majority were petty thieves, common drunkards, pimps, touts, gamblers in a small way, etc.; a fearful proportion were also blind, mute, insane, idiotic, or epileptic. Environment will not at all explain it. Their environment, except as their increase made for them a new one, was a rural district of New York, with opportunities under which their neighbors grew up full of Yankee energy. But pauper English stock, with pauper English instincts, explains it fully.* Similarly, "pleasant surroundings" are certainly not what the royal families of Europe want, to make these descendants of Paladins, and crusaders, and troubadours' heroines, something else than scrofulous hydrocephalous abortions. What both do want is being left to work for all they get. Of course it would kill some of the parasites, both fat and lean. And it would make others sterile. The latter consideration is what renders it desirable. Here then is the answer to V. D. Brown's question, "From what higher race have we degenerated?" "We" have not degenerated from any higher race. "We" are heaving the huge round stone up the high hill all right. Only it does not do for anyone to let his stone stop!

*"The huge round stone, resulting with a bound,
Thunders impetuous down and smokes along the
ground"*

* Observe, this has nothing to do with metaphysical discussions about free-will; tho heredity does forbode scientific determination of how far character is born and how far made. Some of the Jukeses "got their living honestly." But the very best were "shiftless."

FREE SOCIETY

Among Ourselves.

D. L., New London, Conn.—Enclosed find a money order for \$10 for the linotype fund. I will send \$10 more about the beginning of January 1904.

H. Comarow, Brooklyn, N. Y.—The proposition regarding the purchase of a linotype, if realized, would certainly be a very practical move towards the enlargement and improvement of FREE SOCIETY, and I do not doubt for a moment that its circulation would increase enormously. It is high time that we should do something in the direction of an influential American movement. This could be done by spreading our FREE SOCIETY and other literature among the American workmen.

I am not in the habit of finding fault with the American because he does not appreciate our good intentions or does not accept our sound principles. I rather blame the comrades for not realizing the great importance of a more vigorous propaganda among the English speaking people. It is a pity to see how little attention is paid to it, and how little interest and energy are given by the foreign comrades in that direction.

J. W. Britain, Kalispell, Mont.—I heartily endorse Jay Fox's scheme, and I can see no reason why sufficient funds cannot be raised if there is some practical plan followed.

My idea is that a group be formed of those directly interested in the work and plan, and each subscriber listed as a sort of stockholder in the concern. A record kept of the earnings of that plant and every so often a pro rata paid back to the loaners who do not want to remain members of the group, and it seems to me that the money can all be paid back to the subscribers.

Now, as for myself, I would be very glad to help what I can to get the plant, but do not feel like donating much. If there was a plan pursued along strict business principles I am positive that the group could pay for it easily. . . .

I feel that with the linotype the propaganda can progress much faster than at present, and it seems to me that we should try to formulate some plan that would inspire every Anarchist to help to start the thing going.

Maud Starnes, Kalispell, Mont.—It seems to me that the linotype proposition is one of interest to all Anarchists, and an opportunity of great promise. The comrades who have worked so hard getting out the literature of the propaganda may well expect us all to lend a hand now to facilitate that work and to increase the power and scope of publication.

I heartily agree with Jay Fox's article on this subject, in FREE SOCIETY of November 1. His suggestion of a sort of federation of the groups and comrades by means of correspondence was of particular interest to me. Such an arrangement would undoubtedly be a source of strength and benefit to the individual as well as to the propaganda. By association the social spirit is developed, and I am persuaded that the active personal participation of each friend of freedom in the discussion, practise and propaganda of their

deals is the thing needed to make fine theories better than dry bones, and to put vitality and growth into the Anarchist movement.

Courageous Socialists.

Kindly allow me to use some of the valuable space of your paper. I understand that your paper is as yet the only one which is not monopolized by any "political party" or capitalist corporation, and that it truly advocates freedom—complete welfare—for every individual of this damnable society.

I have been selected by a group of workingmen (who are conscious of their relation to this present capitalistic system, and who wish to change it mighty quick) to invite persons who are able to present to the public the details of the present complex social problem, thereby to assist those who will attend the meetings to comprehend more easily for themselves which is the correct and most expedient method, by which this problem can be solved.

Knowing that the Socialists are always willing to let themselves be heard, especially when a hall and other expenses are furnished, and moreover when there are well-meaning, earnest workingmen who will patiently listen, I thought it wise to invite Mr. A. M. Simons, who is understood to be a fearless exponent of Socialism.

Alas! it is not so.

Think of it! The reply to our invitation was: "I do not wish to speak for those people because [pointing to the names which were already on our list as speakers] I do not want to be mixed up with them."

What a disgrace to Socialism! What cowardice!

Simons does not wish to speak on that which he stands for, because such noble men and women as William Barnard, A. Isaak, Lucy Parsons, and Julia Mechanic will also give their ideas to the eager workingmen on some other occasion.

And the Chicago Socialist, which is a tool for the expression of ideas, now in the hands of the Socialist party, which wishes to take possession of all other tools of production, cannot be used to express the above indignation! How will it be when the rest of the means of production and distribution will be in their hands? Evidently every one who will differ with them will have to lay down and die.

T. KLEINMAN.

For Chicago.

Liberty Group has headquarters at 427 Park Ave. Open every day and evening. Regular meetings and discussions every Thursday. All are welcome.

Mrs. Lucy Parsons will lecture Saturday evening, November 21, at Newman's Hall, 224 Blue Island Ave. at 8 p. m. sharp. Subject: "What Anarchy Means." Admission free.

For Cleveland.

"Free Society" meets every Sunday 2:30 p. m., in Foresters Hall, 223 Champlain St. All friends of liberty are cordially invited.

These eddies occur chiefly where dependent poverty and independent wealth induce a stand-still. The conclusion is decidedly favorable to Anarchism. To State Socialism and anti-Malthusianism perhaps not.* But the reason it is especially material to Anarchism, and the fifth section of my "Vindication," in my own opinion one of the most important, is that Criminology, a part of the degeneracy study, is what has given the coup de grace to all arguments for government derived from the necessity of restraining or reforming criminals. It teaches (1) that a great part of the criminals cannot be reformed (2) that only a very small part (of these only) need restraint (3) that every consideration, but especially getting rid of them quickly, dictates severe letting alone of the rest (4) that reformable criminals are made practically irreformable by legal penalties.

Having heard nothing to the contrary, I suppose my critics understand by this time that criminology is not like phrenology, because it does not profess to understand the relation between physical and physiological reversion, but only to see there are parallelisms for induction to explore; that the criminologist's only reason for not "measuring Rockefeller" (and the gent who proposes that) is that they won't let him; and that the relation of environment to heredity in determining of character is a problem, to be solved (of course) not by dogmatic statements, but unbiased, guarded, observations on a suitable scale. My original contribution to its solution is the twelfth section of my "Vindication of Anarchism."

C. L. JAMES.

* Observe, again, that the idea of "mutual aid" is inapplicable to cases where, from the character of one party, no mutuality can be expected. Probably, neither a Jukes nor an Edward the Seventh could be made anything else than a parasite. The very best chance, however, would be to abolish legal monopoly and its *ame damnée*, legal charity, informing both gentlemen that, except as voluntary aid may intervene, they must "root, hog, or die."

A Protest from London.

As an English woman and as an internationalist I should like to enter my protest against the treatment dealt out to John Turner. I should also like to ask: Where is the boasted "freedom" of your republican America? I had always understood that America was the pioneer of liberty, etc. If the authorities of the United States only knew how foolish they look in attacking a man like Turner. If they only knew that they are defeating their own ends by such actions. If it were not so utterly humorous it would be shameful.

Conservative old England, with a monarchy and all that is narrow, has allowed this same man to go quite free, and has also allowed him to propagate his ideas for many years. But he goes to a country which constantly boast louder than any other of its "freedom," and he is arrested!

How long will the people of America and of the world be blinded? BESSIE WARD.
London, England.

You can add to the success of an enjoyable occasion by attending FREE SOCIETY ball.

SUBSCRIPTIONS for FREE SOCIETY can be paid at the following addresses:

ALLEGHENY Pa.—H. Bauer 73 Spring-garden Ave.
ATLANTIC CITY, N. J.—M. Kisluck, 1108 Baltic Ave.
BOSTON—K. A. Snellenberg, 127 Center St., Roxbury.
BROOKLYN—M. Metzkwow, 174 Ralph St.
CHICAGO—T. Appel, 1228 Milwaukee Av.
CLEVELAND—B. Schilling, 34 Elwell St.
LONDON, Eng.—T. Cantwell, 127 Ossul-ton St., N. W.
NEW YORK—M. Maisel, 194 E. B'way.
PHILADELPHIA—Natascha Notkin, 1332 S. Sixth St.

RECEIPTS.

S. S. Club, Philadelphia, \$2. Zisterer, Haag, Kunert, Carlin, Lund, Levy, Task, Mussatto, Smith, Ahrensdorf, Wachtel, C. Koczynski, L. Koczynski, Milner, Cohen, Simons, each \$1. Flax, 76c. Schuloff, Hofinger, Beirauegel, Goodman, Torvin Smolensky, each 50c.

MODERN SCIENCE AND ANARCHISM.

By Peter Kropotkin.

(Translated from the Russian by David A. Modell.)

Considered by some Kropotkin's best work.

Well and tastefully printed on good paper in clear and large type. 94 pages.

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 Natascha Notkin, 1332 S. Sixth St., Philadelphia, Pa.

M. N. MAISEL'S BOOKSTORE.

194 EAST BROADWAY - NEW YORK

Guy de Maupassant, The Orphan; The Blind Man..... 03
 Guy de Maupassant, Beside Schopenhauer's Corpse; The First Snow... 03
 Guy de Maupassant, Who Knows? 03
 Guy de Maupassant, The Death-Watch; On an Evening in Spring.. 03
 M. Harden, When We Dead Awaken (a criticism on Ibsen's plays)..... 05
 J. P. Jacobsen, Just the Place for Roses; Two Worlds..... 03
 J. P. Jacobsen, The Plague at Bergamo..... 03
 B. Lazare, The Social Conception of Judaism and the Jewish People..... 05
 A bundle of these excellent booklets, selected and published by Benj. Tucker, sent while they last to any address for 25 cents.

A well selected stock of more than 5,000 volumes on philosophy, history, sociology, free thought, the labor movement, modern literature and drama always on hand.

German and Russian books imported. Good prices paid for collections of radical books and periodicals.

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 Marriage-Contract.—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.

BOOK LIST.

ALL ORDERS FOR THE FOLLOWING BOOKS

RECEIVED AT THIS OFFICE.

Essays on the Social Problem.....H. Addis 05
 The New Hedonism.....Grant Allen 05
 God and the State.....Bakunin 05
 The Same. London edition..... 10
 Whitman's Ideal Democracy and Other Writings.....Helena Born 1.00
 Prodigal Daughter: or, The Price of Virtue.....Rachel Campbell 25
 Love's Coming of Age..... 1.00
Edward Carpenter 1.00
 Evolution of the Family..... 05
Jonathan Mayo Crane 05
 Conduct and Profession..... 10
Clarence S. Darrow 10
 Crime and Criminals..... 10
 Realism in Literature and Art..... 05
 Resist Not Evil. Cloth..... 75
 Tolstoy..... 10
 Crime and Punishment..... 10
Voltaireine de Cleyre 10
 The Worm Turns..... 10
 The Emancipation of Society from Government.....Dallan Doyle 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.

Send orders to

LIBERTY GROUP, 427 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.

Hilda's Home. Cloth \$1. R. Graul	50	Life Without a Master. 336 pp.	
Anarchy. (Is It All a Dream?)		Cloth \$1.50.....J. Wilson	1.00
Jas. F. Morton, Jr.)...Malatesta	10	The New Dispensation. Cloth. "	1.50
A Talk about Anarchist Commu-		The Chicago Martyrs: The Fam-	
nism between two Workers... "	05	ous Speeches of the Eight Anarch-	
A Chambermaid's Diary.....		ists in Judge Gary's Court; and	
.....Octave Mirbeau	50	Altgeld's Reasons for Pardoning	
The Deistic Pestilence... John Most	05	Fielden, Neefe, and Schwab.....	20
God and Government: The Siamese		The Social Revolution. By Karl	
Twins of Superstition...W. Nevill	05	Kautsky. (An excellent work to	
The Pyramid of Tyranny.....		disillusion deluded Social Demo-	
.....F. Domela Nieuwehuis	05	crats, who still imagine that So-	
A Cityless and Countryless World:		cialists contemplate a Revolu-	
An Outline of Practical Coopera-		tion.) 180 pages.....	50
tive Individualism. Cloth \$1.....		Anarchism and Outrage.....	03
.....Henry Olerich	50	The Economics of Anarchy.....	
Mating or Marrying, Which?.....		Dyer D. Lum	25
.....W. H. Van Ornum	05	Roosevelt, Czolgosz, and Anarch-	
Sine Qua Non, or The Core of Re-		ism.....Jay Fox	03
ligion.....Dr. Geo. Pyburn	10	Moribund Society and Anarchy.	
Evolution and Revolution...Reclus	05	Cloth 60c.....Jean Grave	25
Pure Economy.....J. H. Rowell	10	Motherhood in Freedom..Harman	05
Pages of Socialist History.....		Government Analyzed.....Kelso	50
.....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 "	10		

WHAT TO READ ON SOCIALISM

A book of sixty-six large pages, describing the standard works on socialism in such a way that the student can readily judge what is to be learned from each. An introductory essay by Charles H. Kerr on "The Central Thing in Socialism," adds to the value of the book for new converts or inquirers. Handsomely printed on fine book paper with portraits of Marx, Engels, Liebknecht, Vandervelde, Carpenter, Whitman, Blaisford, Simons and other writers. Mailed in a cloth cover for a copy \$1.00 a hundred.

Liberty Group, 427 Park Ave., Chicago, Ill.