



A Bit of My Philosophy.

"O for a lodge in some vast wilderness,
Some boundless contiguity of shade,
Where rumor of oppression and deceit,
Of unsuccessful or successful war,
Might never reach me more."

I am lying "under the greenwood tree,"
And dreaming of what this world might be
When peace, that "source and soul of life,
Beneath whose calm inspiring influence
Science his views enlarges and refines,
And swelling commerce opens all her ports."

And when no longer "trades" unfeeling train
Usurps the land, and disposes the swain;
Along the lawn, where scatter'd hamlets rose,
Unwieldy wealth and comprous pomp repose,"
And I have been delving in virgin soil.

The home I rent carries with it a lot of land, mostly woods, but still more open than I can work. Much of it has no appearance of ever having been tilled. I was dreaming of co-operative comrades, with a knowledge of practical and "intensive" farming, removing those stones and underbush, and making the earth yield the increase and fullness which Kropotkin assures us intensive methods can produce.

Farming in this vicinity is an unusual industry. So many rocky boulder stones to discourage the ploughman; and we, poor devils, dependent on wages, are still

"Dropping buckets into empty wells
And growing old in drawing nothing up."

And so I dream of a knowledge of "intensive" farming and the help of comrades in friendly co-operation, enabling us to throw off the yoke of dependency.

Kropotkin tells us what might be done—but how to do it? It seems to me to require a knowledge of the chemical constituents of the soil, as well as the experience of practical application. I can only dream that this knowledge and practice be brought to the poor—that these unused spots of earth may yield the wonderful increase science has demonstrated possible. So my prayer shall be: "Bring it to men and to me," and not "make it as the lucky fellow might, a close monopoly by patent right."

It seems to me that this idea of self-help would fit wonderfully well into our propaganda. Could we but teach the poor how they could support themselves by their own endeavor, their own labor. How they could emancipate themselves from "wage slavery." How they could do without the goods of the monopolist. I'm inclined to think our battle would be won, and no fighting required. The radical, as the name implies, should go to the root of this matter. "We want the earth and the fullness thereof." But if a small piece

could be made to satisfy our needs, why let the monopolist hold his big farms?

Of course, it is monopoly and the state back of monopoly, that interferes with our "life, liberty and pursuits of happiness," and deprives us from enjoying the fruits of the earth. Shall we fight or circumvent the monster? The fact is, the sentiment of the great majority is against us. We have to contend against the rights and privileges accorded by government, by customs, by religion, and fortified by prejudice, born of inherited tendencies and preconceived opinions. Our real enemy is the prejudice in the minds of the people. It is vain to fight an idea.

Says Mr. Penticost: "Look at the history of the world; you cannot down truth. You can burn its apostles at the stake, you can put them in prison, but you cannot down the truth by force. . . . It is just as true that you cannot down an error by force. So the idea that government can be overthrown by force is as mistaken as to suppose that Anarchism can be overthrown by force. . . . Government exists in thoughts, and the only way to get rid of a thought is to substitute some other thought. The only way to bring about a condition that will abolish government is to prepare the people's minds to live without government—when the people are convinced that government is useless, that it is a superstition born of an ignorant and savage ancestry. The only force that can avail is the force of education. And it is equally true that colonization is a failure. You held the people of one faith, and prejudice will fence them in, and bigotry can strike them better and with more effect. Propaganda to thrive requires fresh fields and new pastures. The more you scatter our forces, the more territory you have to plant the seeds of discontent, the more opportunity for precept and example. And yet, while I would avoid all organization and close communion, I would have radical friends co-operate and consult as to the propaganda."

My idea is to deduce facts from human nature. Government is an idea which must be supplanted by the idea of self-help, self-reliance and self-assertion. If every soul provides for its own, there could be no such thing as poverty, no such thing as wage slavery. We know that all wealth is produced by the labor of the individual alone or co-operating with his fellows. Why should he be deprived of the fruits of that toil. It is because rights have become inherent in property rather than in man. Men may come and men may go, but property remains forever.

But it is our task to live down this error.

The idea of man's right to life, liberty and happiness being superior to his rights to property is comparatively of recent date. Even now but few dare maintain it. When the right of property in man (slavery) abrogated, it suggested the abrogation of property in all things (wage slavery) that is to say, a legal right; what Proudhon meant when he said, "Property is robbery." What labor produces, labor alone is entitled to. This is the natural right, the natural law, the natural justice which needs no expounder and requires no defender. But to apply it, man must break loose from the master, turn from laboring for others, to labor for himself.

The fact is becoming universally known that individual energy can supply every individual need. That the soul's happiness depends upon its own endeavor. The satisfaction of self means universal happiness—means absolute liberty. If each unit can provide for its own, the whole can enjoy satisfaction. This is Individualism. With such liberty comes love and sympathy, generosity and congeniality. A free society depends upon independency and perfect equality, that is to say, independent of and equal among men. Yet a free society means Communism—the order and harmony of liberty. Each unit of society, like notes in music, must be separate and distinct. This is what we mean when we say that Communism in its purity and simplicity depends upon and results from the highest Individualism. Even as altruism develops from egoism.

Evolution! The race has evolved from the savage and ignorant. Evolution is the unfolding of a principle. The selfishness of the savage becomes intelligent egoism. The gluttony of the ignorant evolves into the epicure of intelligence. We simply learn that things are not always what they seem. Our greatest happiness is in making others happy, and our greatest relish is catering to the appetite of others. "In union there is strength," and in co-operation great economy. An organization tends to corruption as it introduces the principle of authority, which always results in rebellion. Hail comradeship, which carries liberty, equality and fraternity! Let us inculcate self-assurance.

And I still dream of a time when science comes to her aid and helps humanity to help itself. When "intensive" farming and a knowledge of electrical and chemical phenomena shall enable the poor to supply their needs, and laugh the monopolists to scorn.

"The Dieties that I adore
Are Social Peace and Plenty."

A. LE ROY LOUBAL.

FREE SOCIETY

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

ATTENTION.

All delinquent subscribers are earnest-
ly requested to renew their subscriptions
if they wish to receive the paper.

In New York City Mrs. ANNIE EDELSTADT will
visit the negligent subscribers, and we hope she will
not spend carfare in vain.

By the Wayside.

"The attorney-general of Kansas has handed down an opinion to the effect that the Colorado miners should be forced to work in the Kansas harvest fields from sunrise to sundown; that then they would be glad to be good and go back to their jobs in the mines." Such sentiment is in accord with imperialism and "civilization," and the sooner the desire is executed, the better. Perhaps it will awaken some of the toilers to the fact that they are slaves under any wage system—slaves whose cries and bickerings are only endured by their masters as long as they are harmless.

The outrages heaped upon the miners in Colorado have awakened the workers from their slumbers, says the *Miners' Magazine*. "Workers have awakened and found themselves in danger of destruction by the ruthless hand of the law that they thought was their protection and shield." If this be the case, if only some of the workers have learned that they have worshipped and obey the dictates of the monster which devours them—the Law—than the price they have paid is small indeed. But I am afraid the workers still worship the deity, and clamor only for different priests to take care of the shrine.

In an article in the *London Times*, Mr. Tolstoy openly defies the Russian czar and the despotism of autocracy. He bitterly denounces Russian bureaucracy and hurls grave accusations against the government for its wanton provocation of the present war, and the order of things in general. The article is full of gloomy prophecies, predicting a bloody revolution, and asking the world to look with contempt upon the czar—the tool of an unscrupulous clique. I salute thee, brother, for thy courage and sincerity will inspire millions of languishing souls with an unconquerable desire to throw off the shackles of czarism.

The members of the Federation of Women's Clubs seems to be much superior in intelligence to their male contemporaries. While the latter hope that the "appalling catastrophe

in New York harbor will at least have the effect of reforming the steamship inspecting service," the former have taken the proper step, namely, taking the inspection into their own hands, and there is no doubt that such inspection will be much more thorough and efficient than that of government officials. Individual initiative has ever come to the rescue of the public when corruption, inefficiency and negligence of the government machinery became a menace to public safety, or when the educational institutions under governmental supervision did not respond to the requirements of the times. Thus all our public institutions, such as public schools, libraries, parks, the Red Cross Societies, life saving stations, public baths, etc., are creations of individual initiative. And this creative spirit will perform wonders once mankind has been delivered from governmental interference and poverty.

The National Committee of the Socialist party has finally discovered that "the Anarchists can be found in the club-rooms of the Citizens' Alliance, in the offices of the Mine Owners' Association, in the uniforms of dehumanized military upstarts, in the corrupted legislative halls, in the executive chambers of the state government and upon the bench of the State Supreme Court. Anarchy is wherever capitalist interests are entrenched, wherever the capitalist class meets to scheme exploitation and concoct conspiracies against progress and freedom." In short, according to these putrid mudsills, who label themselves "Socialists," the infernal system of capitalism represents Anarchism. But the leaflet needs no comment: the lie recoils upon the perpetrators before the intelligent reader gets thru with these effusions of confusion. "But the Socialists have regard for the laws, altho they do not make them," the leaflet continues, "the Socialists obey the laws, altho it is their intention to change most of them at the first opportunity." What a strange combination of "revolutionary Socialism"! They have regard for the laws (and obey them), which are hatched out in "corruptive legislative halls," and which are nothing but intrenchments of capitalist interests—laws concocted against progress and freedom. Need they be reminded of the saying: "Only fools obey the law"?

A correspondent of the *Evening Journal* calls attention to the leniency of "American justice" toward the rich and the callousness of the same justice toward the poor. A woman, coming from "good stock," and being "accustomed to refined surroundings," shot her husband, and during her leisure moments cut his body into pieces small enough to burn in her kitchen stove. Some of the bones she carefully ground up and fed to her chickens. ("What a product of American civilization!" exclaims the correspondent.) The jury of Sullivan County decided that "the electric chair would be too shocking to the nerves of this esthetic woman," and for this reason she was sentenced to imprisonment for life. A poor, ignorant Italian woman, on the other hand, killed her rival in a rage of jealousy, having been provoked by sneers and vile epithets. She was sentenced to the electric chair, and the appeal for a commutation of sentence was coldly denied. And the correspondent grows indignant. But it does not occur to him that capital punishment is in itself a relic of barbarism—"legalized vengeance"—cold-blooded murder. Nor does he make any inquiries as to the causes of such cruelties as perpetrated by a "refined woman," altho the trial clearly showed that the institution of marriage and property were at the bottom of the tragedy. In a society in which a woman could leave a brutal husband without being ostracized, and where she and her children could freely enjoy the necessities of life, there would be no incentive for

chopping husbands to pieces. Among primitive peoples—free from the property craze and perverted sex morality—thrift, homicide and prisons are unknown.

The editor of the San Francisco *Star*, one of the good-natured and faithful believers in "good government," again hopes that "severe punishment will be meted out to those responsible for the awful loss of life by the burning of the steamboat General Slocum, in New York harbor." How short-lived is your memory, Mr. Barry! You expressed the same hope after every mine disaster, and especially after the Chicago theater tragedy, and always in vain. "A monumental crime has been committed"? Assuredly; but such crimes are committed day after day with impunity, nay, are sanctioned and approved by "law and order," and I cannot see why the owners of the Slocum should be singled out as the scapegoats of "law and order." Look around, and you will see the victims of Mammon falling on the roadside by the hundreds of thousands and no fuss is made about it. Thousands of miners are being suffocated every year in order that Baer and other pious men may be enabled to fill their vaults with glittering metal. For the sake of the filthy lucre tens of thousands of human beings are being crushed to death or crippled on the railroad tracks. Thousands of tender girls and boys are being stunted and crippled—mentally and physically—in factories and sweatshops. Hundreds and thousands of little infants die every year for want of proper care and food—all of whom are the victims of enforced poverty and ignorance. Others are delivered from misery and drudgery only by the disease of the proletariat—tuberculosis. In short, the victims of Moloch are legion, yet Mr. Barry never suggests "severe punishment" for "those responsible." And when the Anarchists propose to slay the monster, he joins the chorus of Moloch worshippers in the cry: "Insanity! We must have a monster. Let's have a good monster." But government is like the wooden god in one of Aesop's fables. It does not listen to prayers. But when the poor man, who had prayed for money, got out of patience and dashed the idol to pieces upon the floor, hundreds of gold pieces, which had been hidden in the body, flew about the room. "How have I wasted my time in worshipping a graceless deity," he exclaimed, "who yields to force what he would not grant to prayers!" Just so. Smash the deity, and mankind will again breathe in an atmosphere of plenty and safety.

According to the Chicago *Arbeiter Zeitung* (*Labor News*), the administration of the St. Louis Exposition has heaped another infamy upon the judicial murder of the Chicago Anarchists in 1887. In the gallery of notorious criminals—among highwaymen, murderers, robbers, burglars, bank embezzlers and car-barn bandits—can be seen the pictures of Albert Parson, August Spies, George Engel, Adolph Fischer, Louis Lingg, Fielden, Neebe and Schwab. Imagine these five men, five of whom went to the gallows because they loved the oppressed and the poor, in the gallery of criminals—the inevitable concomitants of our pernicious civilization! They believed in a better society, they worked for the betterment of the workers, they protested against the massacre of strikers and for these crimes Judge Gary—a monster in human form—and a packed jury—an aggregation of stupidity and prejudice, hirelings of capitalism—maliciously and wantonly murdered them. None of them was convicted of the "crime" they were charged in the indictment—the killing of policemen. In his "Reasons for Pardoning Fielden, Neebe and Schwab," Governor Altgeld has vindicated all of them, proving that the jury was packed and that Judge Gary denied them a fair trial in order "to win the applause of a

certain class in the community." For this act of justice and fairness Altgeld was made a poor man. Even the chief of the police, Ebersold, has condemned the methods of "justice" as it was employed in the persecution of the Anarchists in Chicago. In an interview, published in the *Chicago Daily News*, May 10, 1889, he says, among other things:

"It was my policy to quiet matters down as soon as possible after May 4. The general unsettled state of things was an injury to Chicago.

"On the other hand, Capt. Schaack wanted to keep things stirring. He wanted bombs to be found here, there, all around, everywhere. I thought people would lie down and sleep better if they were not afraid that their homes would be blown to pieces any minute. But this man Schaack, this little boy who must have glory or his heart would be broken, wanted none of that policy. Now, here is something the public does not know. After we got the Anarchist societies broken up, Schaack wanted to send out men to again organize new societies right away. You see what this would do. He wanted to keep the thing boiling—keep himself prominent before the public. I sat down on that; I didn't believe in such work, and of course Schaack didn't like it.

"After I heard all that, I began to think there was, perhaps, not so much in all their Anarchist business as was claimed, and I believe I was right."

Six years after the trial the judge—haunted by the ghosts of his victims—found it necessary to vindicate his "ferocity of subserviency," to use Altgeld's words, berating his victims after death. Still, the spirit of vengeance is not yet satisfied. They heap infamy upon infamy, to turn public opinion in their favor and to appease their own conscience. But their efforts are in vain. Posterity already sits in judgment upon the real criminals—the hirelings of the state. The time is not distant when Gary and his satellites will occupy the space left vacant in the gallery of criminals after the pictures of the murdered Anarchists have been removed to the halls of fame. It is only a few weeks ago when a principal of a public school in this city told his pupils that the Anarchists in Chicago had been executed because they loved mankind and protested against tyranny and exploitation. He could also have told them that truth was crucified in Socrates, in Christ, in Giordano Bruno, in Huss and many others, and if the art of photography had been known in those days they all would have been found in the galleries of criminals.

INTERLOPER.

Democracy or Freedom, Which?

I find many things in *FREE SOCIETY* that strike me favorably, altho I reserve judgment on the tactics. To my mind the world struggle is to be between Socialism and Anarchism; between the cosmos and chaos of inevitable change. (1)

By Socialism I mean the democracy of labor—in other words, all forms of political government will sooner or later give way to industrial co-operation—not "State Socialism." But it will be "collectivism" and not "individualism"—as I understand the doctrines of Anarchism. (2)

In the meantime, however, what are known as public utilities, may fall under the control of political government—that is to say, in the process of dissolution of such governments, a process that is now going on everywhere. Anarchism cannot stop the current of evolution, but it is going to lash the elements into a fury of universal discontent, and I fear the means more than the income. (3)

After the storm shall have spent its force, exploitation will be a thing of the past or poor humanity will have followed dying liberty into the tomb. I have the utmost faith that in

some way and at some time there will be a solidarity of the race. The tragedy of labor must end somewhere in the ascent of life. (4)

Kindly send me the names and address of Anarchist papers—one each—published in England, Spain, France and Italy. I want the "pure goose quill," not any "holy religion" or "Jesus" publications. The more radical the better, as I want to get at not only the philosophy of Anarchism, but also the nature of the movement in general in these countries, and especially labor conditions from the Anarchist view-point. I take Socialist publications from those countries, but I want both sides so that I can form my own conclusions if such are possible.

A LAWYER.

Cripple Creek, Col.

COMMENT.

The author of these interesting observations is in a position to know something about the beauties of government, as he has been in the hands of Gen. Bell and that redoubtable man's assistant agents of peace recently in Colorado. He is interested, it seems, in two forms of Socialism; the voluntary kind, that which the lovers of liberty cherish as their ideal; and the compulsory variety, that which many who believe in government with all their hearts would substitute for the present régime. He has not yet come to the parting of the ways and made his choice, as his utterances show; but he leans, me thinks, toward that sane view which is the result of judging things by their workings after having learned why they work badly; being like the wise wine grower, who ceased to put new wine in old bottles after he had lost three or four crops of wine in trying to economize in the matter of bottles.

(1) Most of us will agree that "the great struggle is to be between Socialism and Anarchism, between the cosmos and chaos of inevitable change"; if by "Socialism" our friend means the monster of authority-run-mad which would bring everything within the grasping hand of government; but if he means that Anarchism stands only for chaos and that Socialism means order, we say "No" very definitely. Anarchism would make chaos of authority, of government, but of nothing else, just as anyone would make chaos of poison ivy who wished to root that pestilent vine out; but there its work of chaos would end, leaving vistas of all the good things of life, undisturbed, and clear to view near and afar. In the matter of "tactics" our inquiring friend is palpably in error; as Anarchism has no set rules and tactics to impose upon its adherents. *What will rid the minds of men and women of that unreasoning faith in masters which does their souls dishonor today, is what Anarchists wish to use*; consequently their views as to methods or tactics differ. There is a saving grace in all this; for after all what can help us more than experiment? How to find the best way and then to use it, that is all there is to the tactics of Anarchism. Make way for liberty and solidarity is all its battle cry.

(2) "Industrial co-operation" is all right, altho the phrase smells a little badly on account of association with that view of things in whose company it is too often found. Anarchism professes to be the "one crying in the wilderness" who is making the world ready for just that thing. Co-operation, with any form of government accompanying it, would

be the old story over again; would be putting new wine in old bottles; voluntary co-operation in production could alone exist simultaneously with Anarchism. It is a popular misconception, as well as that of the writer of these observations, that Anarchism stands for a tooth and nail affair of "keep in your own side of the wall," the very antithesis of social life. He must be told, then, that in the view of Anarchists of all schools individuality can only become a highly desirable thing as the social life becomes a fact, depending for its nourishment after its inception upon the human harmonies which make possible all the arts and sciences. Anarchism, then, clears the ground for solidarity.

(3) "Public utilities" cannot fall into the "control of political governments" thru any process of dissolution." The position taken by our friend is an erroneous one. Dissolution is another name for death, and nothing but increased strength could suffice to bring these same utilities into the power of government. Political Socialist science crops out in the utterance of his pen in spite of the broad view of things to which he is trying to accustom himself. Evolution of government would bring about a state in which government might control all that it would, including "public utilities." "The current of evolution" will not allow Anarchism to "stop" anything which is of social worth; but how if Anarchism is the very expression of the next step in social evolution? Anarchists think that it is, and they are constantly offering reasons for the faith that is in them. The state is stagnation of life and expression. The laws are the written evidence of this. But the spirit of evolution is never found without its native associate, liberty, the young on-leader of the world. If man is not the "master of things" neither is he their slave. His force thrown into the scale of evolution, to what great results it may lead. It is folly to "fear the means." Government will meet its doom at the barbed head of the best arrow which is shot at it. All other arrows will fall short. The search for means, the use of means, all this is in and of evolution, too.

(4) "After the storm." Yes, then there will be clearing skies and the green fields and woods made visible; but only if the storm has cleared away the vestiges of authority and government which lurk like poison vapors in every "organized" form of society or machine type of human association. And whether liberty comes soon or waits till late to give to us all the blessings of individuality and solidarity, it is the only power which can come and solve the problems of human association; that problem which saints and sages innumerable have tried to master and failed to solve, with economists of doubtful science by the dozens to keep them disappointed company, that problem which can only be solved by leaving men free to find the way. "The solidarity of the race" will follow, as the next step, the liberty of the race.

AMERICUS.

No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it.—R. W. Emerson

John Turner and the U. S. Government.

If Anarchists believed in "votes of thanks," I should be tempted to propose one to the United States Congress for passing such a stupid law as that of March, 1903; to the Federal government for deciding to enforce it thru the Department of Commerce and Labor (?), and finally, to the Supreme Court of that country for deciding that the law is constitutional, and trial by jury and free speech are not the rights of aliens!

In the first place, nothing could have brought out the fact so clearly that it is not merely acts of personal violence that governments fear, but the propaganda of ideas which expose the folly and danger of organized social and political power being placed in the hands of any man or body of men. For in this case it was not seriously urged that violence had been either used or even advocated! While at first a slight effort was made to strain things in this direction, it was afterwards entirely abandoned; and the final decision as to whether I came within the law was based entirely on my beliefs or disbeliefs! That is, because I believe it to be possible for society to exist and to be a great deal better off without organized territorial government, therefore I disbelieve in government; and as I happen at the same time not to be a citizen of the United States of America, I and others of this way of thinking who are not citizens, or in the country more than three years, can be forcibly deported, tho never a word has been spoken in public or an unsocial act of any kind committed. To show the childishness of it, one has only to add that it is not a crime for citizens to hold these opinions; and the Constitution—tho utterly worthless—guarantees the right of free speech and publication to them. Of course those who hold these unpopular opinions are in the minority. And the majority, thru the government, has decided that it can dictate what people shall think who want to come into the country! They must not have opinions in accordance with the minority, or they are deported; altho if citizens they would be free to think, express, or publish the ideas they are deported for holding as aliens.

Then, too, one cannot avoid feeling grateful to the government for helping to spread our ideas broadcast. No one man—least of all myself—could have done as much to make Anarchism popular in twenty years as the United States government did by keeping me a prisoner on Ellis Island just less than twenty weeks. Since my purpose in going was to do Anarchist propaganda, I feel it has, of course quite unintentionally, been my best friend in the work. Almost all the papers and magazines of any importance have had articles upon the case; and since I was held simply on account of what I was supposed to think and believe, or at worst because of the political principles advocated, these had to be discussed on their merits, apart altogether from anything merely incidental. All this helped to keep the issue clear, and was to the good in securing a better understanding of the Anarchist position by those who had never given the question any previous consideration. In fact, had there been a conspiracy between my friends in America and the government to help forward the Anarchist movement, it could not have accomplished more than it has.

Again, the fact that the Department of Commerce and Labor (?) was the one that had to do the dirty work ought to make those in the labor movement pause before crying out for more labor laws. If ever the predictions of the Anarchists were verified they were on this occasion. Sooner or later the very protection which government pretends to afford labor is used against it and twisted in favor of the privileged classes. So it has been over the immigration laws, and is likely to be all the time and in other directions. If it helps to open the eyes of those in this country who

have been crying for similar laws here, a double purpose will have been served. And tho it will be a long time before the mass of workpeople see these things, since they are in the main the most conservative portion of the community, still, such actions as this are likely to quicken their vision. So, while individual trade unionists and a few Central Labor bodies interested themselves on my behalf, I quite understand why it is that the executive of the American Federation of Labor, and even the executive of the London Trades Council, are afraid to come out openly against the government. There are so many who have aspirations to government appointments, who at least desire political power, and therefore feel instinctively that the more laws, and the more clamor for them there is, the better prospect for their future. However, the future work in the labor movement is to teach it the danger of relying on the State, and such object lessons as this are more eloquent than words.

Lastly, everyone must smile at the idea of the democratic United States of America trying to stop people from thinking—at least, trying to stop those who think from daring to express their thoughts in that Republic. It is sure to increase the faith of all conservatives and reactionaries in democratic institutions. The belief in the "majority" will become the teaching of that comic combination, the unthinking and the privileged classes everywhere.

What a sight for the gods!

The country, partly founded by people who went there to be able to express freely what they thought and felt to be true in religious matters, now refusing the opportunity to later comers to even think or speak what they think to be right politically. True, they almost from the first refused to others what they asked for themselves. And now all Europe is laughing at the spectacle of the boastful political American Eagle being terrified at ideas that have already become a part of the intellectual life of the older countries! Politically the United States is beneath contempt; one can only mingle laughter with the cynicism the situation creates.—John Turner in *Freedom*, London.

Stickers.

I wish to inform all FREE SOCIETY's readers that I have printed a set of Anarchist stickers. There are 25 stickers in a sheet, 22 of them different, and each sheet bears the union label. They are gummed and perforated like postage stamps. The following samples will give an idea of the words:

"Government is a nuisance."

"Government keeps doing what it would jail me for doing."

"Whatever really useful thing government does for men, they would do for themselves if there was no government."

"The institution known as 'government' cannot continue to exist unless many a man is willing to be government's agent in committing what he himself regards as an abominable crime."

"At almost every point of history, government has been found to be the greatest scandal in the world. Why? And when anything else has been extremely scandalous, this has usually been on account of its association with government. Why?"

The purpose if these stickers is—first, to keep before the people's attention by peaceable means the fact that people are objecting to the continuance of government; second, to spread broadcast a concise statement of some of the reasons against government. The short ones are mostly for the former purpose, the long ones for the latter. They are meant to be stuck on anything that they will stick to, wherever they will be read by anybody who can be set to thinking, tho I, as a commercialist, don't in general approve of sticking them on other people's property. I have found most opportunity for sticking them on mail matter; next to that, on packages—for

instance, bundles of clothes for the laundry. As to mail, however, I need to give warning by telling a little story—which will at the same time explain why a polite request to me did not receive an answer.

Three months ago the editor of FREE SOCIETY wrote asking me to let him see a sample sheet of the stickers. I put one in an unsealed envelope, stuck two stickers on the outside, the words being—

"How much harm do you know government to do?"

"Because government uses the thug's methods, it is naturally apt to be controlled by thugs."

I mailed it under a one-cent stamp. I heard nothing more from it till this week a man came saying that he was a post-office inspector, and that my package (which he had in his hand; it had never been delivered, and the stickers of the sheet inside were more or less torn apart) was unmailable because it bore a scurrilous inscription. He wouldn't have thought of doubting that the two stickers were both scurrilous if I had not especially called his attention to the fact that one of them, at least, could by no strain be brought under that title.

I do not think that any of my stickers could be convicted of scurrility in court, at least before a judge of ordinary fairness. But the danger is not so much that of prosecution as that of non-delivery of your mail. I think, however, that at least two-thirds of the twenty-five will be found not to give a handle in this respect even to a malicious accuser, and will therefore be perfectly safe for pasting on the outside of mail. I continue to use them myself.

I will send the stickers postpaid, one sheet for 2c., three sheets for 5c., twenty sheets for 25c., a hundred sheets for \$1.

STEPHEN T. BYINGTON.

70 Otis street, E. Cambridge, Mass.

LOST

Twenty Dollars at the FREE SOCIETY picnic last Sunday. The finder will oblige a poor comrade by leaving the money at the headquarters of FREE SOCIETY, 230 East Fourth street.

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FOR PHILADELPHIA.

The First Annual Moonlight Excursion of the SOCIAL SCIENCE CLUB, arranged for the benefit of FREE SOCIETY, takes place on Saturday, July 30, 2 p.m. sharp. The boat "Henry A. Haber" leaves from Dock Street Wharf. The steamer takes only 175 adults, and so tickets should be procured in advance. Tickets for adults 75 cts.

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For the benefit of the FREIE ARBEITER-STIMME an excursion will take place on Saturday, July 16. The steamer "Richmond" and two fine barges will leave Market st. Pier at 2:30 p.m. sharp. Come and be merry. Ticket 50 cents.

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A Summer-Night Picnic for the benefit of THE FREIHEIT, given under the auspices of the singing society "Freiheit," of New York, will take place on July, 10, at Old Homestead Park, Third Ave., near 91st st. Admission 10 Cents.

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For Paterson and New York.

On July 31, 10 a. m., the Italian comrades have a picnic at Cavnagar's Hotel, Corner of Jewett and Turnpike Aves., Staten Island. Tickets (including lunch and three glasses of beer) 30 cents. Comrades of all nationalities are cordially invited to participate in the outing and make things merry.