

FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

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

VOL. V. NO. 21.

SAN FRANCISCO, CAL., SUNDAY, APRIL 2, 1899.

WHOLE NO. 209.

THE SOCIALIST'S ORATION!

Tho' rifles assail you and Trust Rings affright,
Tho' ballots all fall you, and kings all unite,
Yet one thing assures you, whatever betide—
Our Prophet assures you,
The State shall provide.

Like the ships of the ocean, by tempest-winds tossed,
On fathomless deeps,—yet you cannot be lost,
Tho' storm-whirls enrage—the dark foiling tide,
Our Platform engages,
The State shall provide.

The beasts of the forest, and birds of the air,
All heap up their produce for State-thieves to share,—
So, saintlings, most fitting, shall ne'er be denied:
Behold it is written,
The State shall provide.

Go, straightway obey, then, like lambs of the fold,
Not knowing the way, then let Marx make you bold,—
Tho' circled by wild wolves, you have a sure guide,
Keep voting like tame doves.—
The State shall provide.

All self-strength and valor you never must claim,
All self-will to labor for State Priesthood's fame,
This, this, your strong tower, in dangers to hide,
Vote ME into Power:—
The State shall provide.

When life slinks apace and the grave-hole's in view,
Then collectivist grace, it shall comfort you through,
Not fearing or doubting, tag-marks on your hide—
Hope, hope to die shouting,
The State shall provide.

Tho' rifles assail you, and Trust Rings affright,
Tho' ballots have failed you, and empires unite,
Yet one thing assures you, whatever betide—
Our Platform assures you,
The State shall provide.

RED PENCIL

THE LAW MAKERS.

As I write, the august body of law makers for the state of Colorado is convened beneath the magnificent dome which sends a glow of brilliant reflected rays into my very window. The stately pile built for their accommodation has already cost the people a million dollars and is not near completion, is not likely to be within the time that such structures will be needed. While it is in process of construction it is a continuous source of revenue to those who happen to be "in," as every one, except the laborers who handle the tools, gets "something for nothing" out of each little transaction connected with it. It is a beautiful object and towers majestically over the city just where we may all "point with pride" whenever we have a stranger within our gates.

But as an ornament only, it is rather too expensive. It is empty throughout eighteen months out of every two years, except for the officials whose business it is to guard and keep it. It affords no shelter to any one needing shelter; the people are not allowed to hold meetings there, to gather there for festivals or to hold exhibitions of their products there. It stands majestically alone, high above its creators, greater than they, a thing to be admired and revered, a sign of "law and order" and beneficent civilization forever.

Yet as such, it is less harmful than when put to its legitimate use. There are over forty senators, seventy-one representatives, besides the speakers, innumerable clerks, ushers, pages, sergeant-at-arms, waiting women, factotums who seem to have no occupation except to stand about, look pleasant, and draw their salaries, porters, janitors, etc. When one considers what it has cost every beneficiary in the machine, both in his morals and his pocket, to obtain his place, one stands aghast. The will of the majority has little to do with placing any one of the incumbents. The fiction of majority rule is the instrument by the use of which minorities work their own invasive schemes. Each

representative represents the shrewdness, the manipulations, the treachery of a greater or less number of "constituents." Politics may seem simple to one who believes it to be the mere registering of each voter's opinion, and that each and every vote is a "scepter in the hands of a sovereign." But it is much more than this—indeed it is not this at all. It is a confused clash of schemes, among those who have a hundred different interests, a pulling of a thousand wires which move about as many puppets. "Reform parties" are meat to old politicians. Whenever they spring up "in the interest of pure politics," they exist on purpose to be bought, or, they may be paid by the opposition party not to be bought, but to keep on agitating for the harm they can do to the other side.

Every official has had to plan and scheme and fairly sell his soul for the pull which has placed him there. Women have given all they had to give for the "appointment" which enables them to live. Men sell their right to think and speak their own opinions, for a few months' officialism under the State. And this corruptly created crowd is established in the splendid halls of the capitol to "make our laws" and keep intact the "institutions" of our country. Once there, they are the prey of every corporation; every millionaire with a "vested right" to protect, every middle class man who wants a privilege, every schemer with a "job" in view. Bills, bills, bills, are being heaped up and running over and threaten to swamp the assembly; bills on every conceivable subject, every one of which must go through the same expensive process even though it is lost, until, if laws could make us happy and good, we would have a little paradise right here in Colorado. Even the Denver daily papers are crying out against the enormous number of bills pending. But nearly all of them are evil, and even in the eyes of the "law abiding" community will work more harm than good. And the truth is, that not one law out of the many which will probably be passed has a semblance of justification, excepting those which seek to modify or rectify the results of laws made in the past. Every bill which contains any element of benefit to the people, has a tendency to put things back to where they would have been had no laws been passed at all. But legislatures seem to find it impossible to go straightforward and do a decent piece of work directly. They never absolutely repeal a law so as to leave the statute book as clean as before it was passed. They qualify, and amend, and regulate and elaborate, and the statutes go on piling up, contradicting each other, becoming more complicated and confused until no man living understands them and anything can be proven by them as it can from the Bible.

The people are so law-ridden in this state that anything goes. A bill is pending and will very likely be passed, which makes it imperative on every one who dares to be a little sick, to employ a regularly licensed doctor. He may die if he dies legally, but if a legally qualified physician, who may kill him with impunity, is not on hand his death is criminal. One dare not, under this bill, advise a friend to take a warm bath for a cold or give a baby a dose of catnip tea. From this, it is hard to speculate upon how far our private affairs will be subject to the inspection of our "law makers."

It costs enormously to keep up our "institutions"—whatever they might be—I as an American of two hundred years' standing do not know—and

people believe we must have them. An institution seems to be good only as it does not include all the tyranny it might. The nearer it is to not being an institution at all, the better it is. Anything that is "established," however good it may be at first, is certain to become dangerous to liberty, when time and change of conditions have made it useless, while custom and reverence have rendered it sacred. It is then an unwieldy thing, almost impossible to remove, yet an instrument which can be used to enslave and rob the people. Old laws and institutions are the things which make it necessary that the huge, complex, expensive governmental machine should be ever grinding out new laws. When it becomes so cumbersome and unbearable that people will no longer endure it, it will be abolished, and the people will in voluntary associations regulate their own affairs without expense and without invasion.

LIZZIE M. HOLMES.

INFIDELITY IN THE CHURCHES.

Rev. S. P. Cadman has created a sensation among the Methodist ministers. Speaking at their weekly meeting in New York, recently, he undertook to prove this proposition: "That the inherency and the infallibility of the Bible are no longer possible of belief among reasoning men." The list of discrepancies, contradictions, and absurdities impossible of belief, given by the speaker, as throwing doubt upon the Bible as authority, include, in the main, just those parts of the Bible which methodism and popular christianity in general have relied upon as proof of God's power and the authority of his book. Half way through the address a motion had to be passed to suspend the rules in order to give time for the speaker to finish. So interested were the audience of ministers that this was readily voted, and when the speech was finished the parsons loudly applauded the discourse.

Of course this is all a sign of the times, and but shows that in the churches the parsons have begun to see the same truths that Thomas Paine saw and wrote about a hundred years ago. Indeed a few years back a parson, amid the applause of his fellow ministers, somewhere out west, made a similar kind of speech, and when the applause had subsided, boldly told his hearers that all he had done was to repeat verbatim an extract from Paine's "Age of Reason!"

It will not be many years before the churches will, in the matter of Bible criticism, be just as advanced as the most infidel of Freethinkers are. The only difference, it begins to appear, will be as to the abstract questions of "God," "soul" and "the future life," and "churchianity" in the future bids fair to become a deistic movement such as the one Paine was engaged in, and will have the advantage over the free-thought movement that it will still appeal to the social instincts and all that mass of sentiment that clings to the ideas of "respectability." The strength of the free-thought movement has always been the fact that it was intellectually ahead of all other movements, and when the churches go over to practically the infidel position, as regards the Bible, it is time for the Freethinkers to "get a move on them" and progress beyond the dead level of what is satisfactory to current respectability. Radical movements that have become "respectable" are dead, as "movements," and those who have fought for them should look around for "more kingdoms" to conquer, for fresh fields for the intellectual advancement of the race. It has long been evident to thinkers familiar with the free-thought propaganda that the movement was getting into this dead-alive condition, and the cause of the condition was such a similar movement within the churches as proved that the work was done.

Bear these general facts in mind and it becomes apparent what the future attitude of the free-thought

(Continued on page 3.)

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

NOTE AND COMMENT.

The New York *Evening Post* is much worried over the barbaric manner in which the Filipinos are now being "civilized," and the reason for its lament is characteristic and worth mentioning. "How can we justify these cruelties and injustices before the furious Socialists and Anarchists whose number is increasing all over the globe." A grand confession; an acknowledgement that the Socialists and Anarchists do their own thinking and cannot be easily duped and have to be reckoned with.

Prof. Herron was not permitted to deliver his last lecture in the People's church of Chicago, because he had said things that displeased some men of wealth whose money is needed to run the church. The objectionable statements were:

This is a perjured nation. It has been untrue to its promise to the natives of the islands of the sea. It is complained by givers of charity, that the poor are ungrateful. This is not to be wondered at, and is a mark of latent manhood. The poor want justice.

"Infidelity is a back number," said the Evangelist Moody in this city, and considering the manner in which a "Christian nation" now butchers and slaughters their "brethren in Christ" on the Philippine Islands, I am inclined to believe him. News like "mowing down the Filipinos like grass," and "300 new saloons have been opened since the Americans occupied Manila," must sound like the "voice of God" to Rev. Jones who says of the Filipinos: "They cannot man and work a single battery of field artillery, nor make the cartridges for Mauser rifles they use; and in this stage of the world, a people who cannot do such things are incapable of administering a government of over ten millions of people." Cover thy face, Jeems of Nazareth.

The readers will doubtless remember the sensational press reports, some time since, of the alleged attempted assassination of the German emperor in Cairo on occasion of his trip to the "holy" land. What a grand opportunity that was for the "saviors" of society! It was the grandest chance of their lives to condemn all Anarchists to death by strangulation and decapitation. But, alas for the "saviors"! An altogether different story is now being evolved through the legal proceedings instituted against the accused parties. It transpires that that alleged attempt upon Billy's life was—listen, oh ye bloated saviors!—an extremely awkward engineered police machination. The *Egyptian Courier* says:

"Even the most incredulous are now obliged to admit that that splendid alleged dynamite conspiracy against our emperor was nothing but a clumsy plot of the Anglo-Egyptian police in favor of English politics, as all the suspects have been acquitted."

This little incident ought to, but presumably will not teach a lesson to the vicious monopolistic press who most likely at the very next re-representation of a similar police plot will be as ready as ever to dish up to the eager dupes of the reading public something sensational regarding the Anarchists who contemplate the assassination of all the kings, potentates and presidents of the past, present and future, the destruction of this planet and all other impossibilities and irrationalities.

A bill for the protection of the American flag against desecration is to be introduced in the U. S. congress. Whenever symbols fail to command the natural respect of citizens similar laws are resorted to as props. Thus with the American flag. However, if it be possible to desecrate a piece of

cloth, the real "culprits" ought to be caught. In such an event McKinley's name ought to lead the procession and it would be followed by a long list of very prominent names whose owners would fit exceedingly well into the category.

But then how many people now-a-days know what the American flag was originally intended to symbolize, anyhow?

Rev. Morgan Dix, a priestly mouth-piece of New York's "four hundred," lately blabbed out regarding the motives for the enthusiasm animating the so-called higher spheres of society. He frankly admitted that a standing army was a necessity for the internal as well as the external foe. He said: "As long as there are labor leaders who carry on an incendiary propaganda among the working masses and cause riots and strikes, as long as there are Anarchists who incite the non-possessing class against the possessing class, we need the protection of the State as represented by militarism."

That is the opinion of this christian gentleman; and it must be admitted that his view corresponds with reality more than the reasons feigned for a military government by demagogical diplomats and politicians.

The situation is simple enough. Militarism is to protect the wealth of the corporations, financiers and monopolists against the uncomfortable crowding of the starving. The wider the chasm between the starving masses and the appropriators of wealth the greater the danger of the downfall of the existing system of spoliation that has been perfected to such nicety. By the brutal means of militarism this monopolistic collapse is to be prevented.

Upon the Prussian cannons the inscription appears, "Ultima ratio regis" (the king's last resort). Such—cannon and militarism—are the last resort of monopoly as well.—*Chicago Arbeiter-Zeitung*.

CO-OPERATION IN COLORADO.

Numerous letters asking for further information in regard to the co-operative plan outlined in Nos. 14 and 15 of *Free Society*, many of them warmly endorsing the article and the move suggested, have been received. Permit me through the columns of *Free Society* to say to all inquirers:

The Industrial Co-operative Association is now organized, and it is expected that active work will begin at once. One thousand acres of land, only 25 miles from Denver and 4 miles from Boulder, Colorado, the latter a city of 12,000 inhabitants and one of the most active and rapidly growing places in the state, have been secured. This consists of the home ranch of comrade C. M. Pruden and about 800 acres of additional wild land in the immediate vicinity.

The improvements are: a good, two story stone house, with barns, stables, sheds, corals, etc., several farming implements, large garden and orchard, about seven horses, fifty-two head of cattle, hogs, chickens, several stands of bees, heavy and light wagons; about 20 acres of the land under cultivation, mostly in alfalfa hay.

Resources: Plenty of rock and building stone, marble, four fine lime ledges, coal, timber and wood for fuel. The South Boulder creek runs through the land, with a fall of about 300 feet to the mile, affording as fine a water power as there is in the state. The scenery is superb, much of the land lying up a beautiful mountain canon, where the rocks tower a thousand feet on either side. There is no better site for a summer resort anywhere. There are about 200 acres of fine agricultural and horticultural land, very rich, and especially adapted for grapes, apples and small fruit. The elevation above sea level is about 5,500 feet.

It must not be supposed that the particular plan recently outlined in my article in *Free Society* has been abandoned. The association has options on several valuable tracts of land within the limits of the city of Denver, which can be bought upon very reasonable terms, and every effort will be made to secure a piece favorably situated for the purpose intended—that is, upon which to build homes for city residents. Meanwhile lots will be sold on the land above described at \$150 each; and the payment of \$5 per month will entitle the purchaser to a home, with the privilege of transferring his right of purchase to a home in

this city as soon as the land has been secured. The one thousand acres will be used as a basis for supplies, and it is intended as soon as possible to build a hotel and sanitarium, and afterwards to establish co-operative factories, etc., on the land near Boulder, using the above mentioned water power to operate all industries.

To those who have inquired concerning personal liberty, etc., I wish to say that there is no constitution, no by-laws; the three simple rules given in my previous article, viz: that all resident members will be required, by contract, to agree to settle their differences within the association, to purchase all they consume from or through the association, and to perform whatever work there is to do, are the only laws governing members. The personal liberty of each member will be respected, and all that will be required is performance according to contract and respect for the rights of others.

Comrade John Petz, who has traveled extensively in California, Oregon, and Washington seeking a favorable location for a colony, is here and taking an active interest in this new movement. He desires his friends to know, through this paper, that he considers this the finest opening, the most favorable location and the best plan for practical work he has thus far found. Several other comrades are also interested. Some of them are already on the land, and as soon as the weather will permit active work will be begun on a large reservoir, which is required to facilitate irrigation.

There is no doubt whatever that the Industrial Co-operative Association has secured the finest advantages, in the way of land, resources, etc., for co-operative work that has ever been had by any colony thus far founded in America, and if the proposed plan is faithfully carried out, and land very near this city is secured, we may look forward to the greatest co-operative movement ever inaugurated.

Address all communications to the Industrial Co-operative Association, or to the undersigned, P. O. Box 780, Denver, Colorado. WM. HOLMES.

WHO ARE THE SCOUNDRELS?

The following utterances of Prof. Herron confirm my assertion, made at the beginning of the war, that the hostilities were maliciously instigated by the money power:

"I stand as a father confessor to a certain capitalist who has placed in my hands a copy of a compact between merchants, jobbers and others entered into just after the explosion of the Maine, a year ago.

"This compact is an agreement on the part of interested parties to promote the war feeling in this country until hostilities shall have been declared with Spain. In other words, it was a conspiracy on the part of those people to bring about the war in order that they might profit by it. To this end they subsidized congress and the press and they succeeded in their desire. Out of the war they divided up a profit of \$30,000,000. When the war is really ended and the investigation committee has ceased its labors I may make public the terms of the compact and the names of those who were parties to it."

The above from your issue of March 5 cannot be too often reprinted and repeated vocally. And I believe yet another man has to—and will in due time—come forward and reveal the darkest part of the vilest plot of the ages, by exposing how certain Americans arranged and paid for that demonical act, the blowing up of the Maine. This will open the question as to who are the greatest scoundrels: those who instigated the black deed or Armour for the wholesale crime of poisoning the American soldiers and killing the credit of the nation. It will be a difficult question to settle and could well be left in the hands of those great devines "who use divinations and enchantments and sell themselves to do evil in the sight of the Lord to provoke him to anger," to quot from their text book.

KINGHORN-JONES.

LEGISLATION.

The futility of remedying social ills through legislation is again forcibly demonstrated in England after the passage of the compensation act. This bill, which was favored by the Liberals and Socialists as a great benefactor to the workers, is now cursed by the men who clamored for its passage. The following regarding this measure is quoted from our contemporary *Freedom* of London:

We all know well enough how much the worker feels the benefit of this legislation when at last it filters down and down to the sphere of his domestic life. It has become invisible. We will not stop to enumerate here all the acts that have been passed for his supposed benefit from the factory legislation, which was to protect his life, to the adulteration acts, which were to protect his food, and over the graves of each of which legislative fiasco can be written the word "failure." It will be more to point to call attention to the latest example of such instances and this we shall find in the working of the compensation act. Let Mr. Chamberlain—practical man *par excellence*, and a legislative genius—set forth his own fair promises:—

"While he (Mr. Asquith) will deal with this subject incompletely, inefficiently, I propose to deal with it once for all and completely. I propose to say that every workman who is injured without fault of his own shall be entitled, as a matter of right, to reasonable compensation, to such solace in his misfortune as pecuniary assistance can give; and I propose not to make this a question of litigation, not to send him into the courts to get it, but to make it a matter of statute about which there can be no possible uncertainty."—Mr. Chamberlain, July 10th, 1895.

The *Daily News*, in a series of articles which appeared last month has so completely exposed the disastrous breakdown of this act, that we cannot do better than to quote the most striking statements.

"The act has had a terrible effect upon the veterans of toil. Life has long gone hardly enough with the workman showing 'silver threads among the golden.' The Act has intensified the hardships a hundredfold. . . . I find that in Sheffield, Manchester, Oldham, and Newcastle, where I have made inquiries, a number of old engineers have lost their work, practically for ever, as the result of the act, although some of these men have ten to fifteen years of good service left in them. . . . This is the notice issued by the Barrow Hematite Steel Company:

"From this date forward please notice that no men are to be engaged who are known to have any defects, such as the loss of a limb, defective sight or hearing. Further, no men are to be engaged in any department who are older than 50 years of age. Any men already in the employ of the company in excess of this age may be retained, but in case of their leaving they are not to be re-engaged."

Passing rapidly over the other evils brought about by the act, such as the employment of boys in place of men, the exemption from its "benefits" of many dangerous callings and the usual amount of confusion over its "lawful" interpretation, let us conclude our quotation with the following, for which the *Daily News* must take the full responsibility:

"Mr. Jack Cade proposed to usher in his social Utopia by hanging all the lawyers. There was a good deal in his suggestion. Mr. Chamberlain contemplated nothing so blood-thirsty. He merely proposed to subject them to what Macaulay has called 'the most terrible form of destruction.' He was going to starve them out. In a word, his compensation act was to get rid of all litigation in the matter of accidents. I propose not to make this a question of litigation, not to send him into the courts to get it, but to make it a matter of statute about which there can be no possible uncertainty. What a fascinating prospect! But alas and alas, for good intentions! The act has been a bundle of bones of contention. It has been productive of more litigation than any other measure within a like period from birth."

Look again at the housing question. For some years the County Council have been making feeble attempts to cope with this problem. Slums have been cleared and dwellings erected. But the slum-dwellers have made slums elsewhere, and the rush for the "dwellings" has left thousands unprovided for. And now the housing question has cropped up again, this time in Whitechapel and in such an acute form that a pretense of doing something must again be made. The *Chronicle* has admitted, and the Council perfectly well knows, that the landlord is at the bottom of the evil, just as the factorylord is at the bottom of the abominations in our industrial system; and when the Council begins to "move," it finds itself face to face with the question of private ownership of houses and land. But as our legislature does not propose to discuss the question of expropriation, which is the only radical cure for these and kindred evils, nothing will be done to bring any appreciable relief.

Such are the fruits we may expect from legislation

as predicted even by those who support the wretched farce. And those who agitate for old-age pensions, cry again—legislate! Legislate that the worker who lives to 65 may eke out his misery for a few more years on five shillings per week.

INFIDELITY IN THE CHURCHES.

(Continued from page 1.)

party ought logically to be. In the past its fight has been to maintain the right to think freely and speak openly; in the course of events it has had to confine its efforts in this direction, for the sake of the strength that comes from unity of purpose and effort. In this way it has neglected, has almost, indeed, failed to see, that the logical sequel to the claim for freedom of thought is the claim for freedom of life. Reject authority in things connected with the mind, with thought, and you must reject it, logically, in things connected with life and action. The logic of free-thought ends in atheism, the rejection of authority in thought. The logic of atheism ends in Anarchism, the rejection of authority in life and action.

Freethinkers, except in rare instances, in the past, have not seen this logical inference, that free-thought and free life are "one and indivisible," fruits of the same tree, and that in rejecting one, you reject both, and land in a maze of intellectual and social hypocrisy. The Freethinkers of the past have been the intellectual force of the world; the intellectual future of the world is in the hands of the Freethinkers who are free-livers, the Anarchists. To all Freethinkers we say as the man in the vision said to Paul, "Come over and help us." In that direction is progress; in any other you will simply land in the bosom of Holy Mother Church again.

Keep on with your attack on God and his book and all the stock in trade of those who make a business of superstition, but wake up to the fact that as long as authority exists in any shape, there is little guarantee of safety and little hope of real freedom for the race. Monster and criminal as the Church has been, the State, under the guise of government has been, and must be, its fellow in iniquity. Keep up the fight for freedom of thought, but add to it the fight for freedom of action. Keep up the fight against religion, but also begin the fight against the State. Take up the social question.

CHAS. B. COOPER.

OFFICIAL CALIFORNIA.

Editor *Chronicle*:—In your editorial on "California and Expansion" in Saturday's issue, you say, "officially the State of California has spoken for expansion."

Will you kindly explain just what you mean by "official California?" Because I only know one official California and when she speaks I want to be a good many miles away from the putrid current of her official breath, and even then armed with a bottle of "Conde's Fluid" or some more powerful disinfectant.

Official California allows its chief clerk to misapply the peoples money and then whitewashes him because of his dangerous officiality to itself. Official California finds its legislative speaker guilty of receiving a bribe and whitewashes him—cannot elect a senator (not that we need one) because the sack is too evenly divided between the rival candidates—pays double salaries to its officials and the people pay the piper. Official California robs and plunders the producer in every conceivable way—is first cousin to the official rascal who gives Egan a six years vacation on the full pay (people's money) of a brigadier general for sowing out meat almost as putrid and poisonous as the breath of official California.

This is the only official California that I know of, and if she has spoken, we common citizens can only hold our outraged noses till we can deal with this official stink as Cromwell dealt with the Rump Parliament. Un-official California says, "Long live the Filipinos! May they whip every armed bandit, foreign or American, out of their land, for they are fighting for a principle we ourselves laid down, namely the right of the governed to consent or refuse to be governed."

HENRY J. WEEKS.

Santa Cruz, Cal.

Literature.

Waiting for The Signal, a novel by Henry O. Morris, Pueblo, Colo. Published by the Schulte Pub. Co., Chicago, Ill. Price, in cloth, 407 pages, illustrated, \$1.00.

This book is an excellent illustration and criticism of the present abominable social iniquities and to that extent a valuable starter and awakener for those who still labor under the fatal delusion that we are living in a union of democracy. Its bold and fearless style is refreshing, and the detailed disclosures of our corrupted government officials and of the debaucheries of the famous "four hundred" are not in the least overdrawn, and the reader will plainly see a parallel between our present condition and that of the people of Rome just before its downfall and that of the French people before the bloody revolution of a century ago. That he has hit the nail in portraying the notorious "Seely dinner" and the "Bradley-Martin ball," is shown by the letters received by the author from participants, two of which we here reprint:

Sir:—In your book "Waiting for the Signal," you give fairly accurate descriptions of the Seely dinner and Bradley-Martin ball, but I have no patience with an individual who has the temerity to object to such entertainments. The world moves, and what was considered indecent a few years ago is now quite the proper thing, I assure you. So you see, Mr. Morris, you are a long way behind the times. Here in New York we are up to date; we are sufficiently educated to enjoy the alluring voluptuousness of "wine, women and song," and we propose to do as we please, a few howlers like yourself to the contrary notwithstanding. With our wealth and influence we are able to defy restraint, and your infamous book will fail of its purpose if it is intended to hold up to scorn such true patriots as Horatio Harper, H. F. Flagler and Bradley Martin, who, together with hundreds of our wealthy and refined citizens, love the pleasures of life, regardless of the sneers and threats of paupers and Anarchists.

New York, N. Y.

THEO. MARSHALL.

Henry C. Flagler of Brooklyn, N. Y., is more indignant than Theo. Marshall and proposes to suppress the book. He writes:

The book, "Waiting for the Signal," should be suppressed by the United States authorities. It is a compilation of vile treason. The working people have some rights, I suppose, but neither they nor their friends should be permitted to criticize our millionaire classes, who have always been the staunch supporters of our constitution and the party of law and order. Among the guests at the Seely dinner and the Bradley-Martin ball were our foremost men and women, and it is a disgrace to become an ignorant Anarchist living in the wilds of Colorado to criticize and satirize his superiors.

The general opinion of the daily press is that "the book is dangerous" and "rank treason" which fact alone will secure a large sale for the book. Yet, notwithstanding the critical merits of the author in exposing corruption, political frauds, and the force of the prevailing representative government, his remedy is "a long way behind the times," to use the words of Theo. Marshall. He shows how easily this government could be overthrown, but does not realize that government ownership of railroads, mines, etc., and the income tax, would, though shifting the masters to some extent, leave the causes intact that have brought the present iniquities about, and that nothing short of the abolition of government and private property in the means of production and distribution will solve the social question.

The Road Heart in a White World; a Suggestive Manual of a Free Society, containing a Method and a Hope. Second edition. Published by the author, J. W. Lloyd, Westfield, N. J. Price, 55 pages, 10 cents.

The many readers of the beautiful "Wind Harp Songs" by the same author will peruse his present work with interest. The author, who was formerly a "plumb-line" Individualist, has now modified his views and convictions to the extent of a recognition of "natural social rights," and the above work is written in that spirit. It proposes a plan of co-operation which, though upon first impression seems to possess the flavor of the old time authoritarian officialism and red tape, is based upon as much voluntarism as any organization will permit. The booklet is written in an elevating tone and intertwined with several poems. Although the author's conception of freedom is much broader than that of the so-called Individualists (Tucker-ites), yet he still advocates a system of contracts which in its very nature curtails liberty, and fails to conceive that Anarchist-Communism, in which the means of production and also the product are at the free disposal of every human being, guarantees the greatest scope of freedom so far conceivable. Notwithstanding, the little book is well worth reading.

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

PRACTICAL ANARCHY.

Some travelers were passing through what then was known as the American desert, when they came upon a little place fresh with trees and verdure. Both they and their horses were parched with thirst; so, with souls made glad by expectancy, they alighted and looked for the water. Just then a man appeared, who told them the water was his and they could have what they wanted by paying for it. This they did and departed. One of the travelers remarked that it might cost him something to hold that water.

Sure enough. When the party, on their return trip, arrived at the place, the water was flowing freely for all comers. The man was lying upon the ground, dead. A ticket was pinned upon his bosom upon which was written, "This man thought he owned the water. He was mistaken."

So, until we have made up our minds as to whether or not we really own things; what is the use of bothering ourselves as to how we are going to get them?—John Roberts in *Sacramento Bee*.

ONCE AGAIN!

J. H. M. is mistaken if he means to class me with the "philosophers" who "pretend great benevolence," or "are frightened by the preaching of the wickedness of selfishness." If egoism meant only that there is a great deal of humbug in that sort of thing, I should accept it readily. But it means something much more than that. In logical completeness, it means what Tak Kak said,—that all actions, down to catching and sneezing, are dictated by a calculation of expediency. In illogical incompleteness, it means that all actions are so governed except some automatic ones not particularly worth mentioning. This theory seems to me about as erroneous as the other, because all habitual actions soon become automatic, and because that bent of mind which determines love, hate, taste, is automatic and hereditary. I reject this very aged theory because induction teaches me it is false. And how it leads to Anarchism, I am unable to see. The modicum of truth which makes it pass—that success in executing one's automatic impulses is agreeable, and frustration disagreeable—is bald truism, which leads to whatever you like; simply because it does not lead, by inexorable logic, to anything in particular. Could there be a better proof than the life of H. O. Pentecost?

C. L. JAMES.

FROM THE EDELSTADT MEMORIAL SOCIETY, CHICAGO, ILL.

To the thousands of conscientious and enlightened men and women, who for the last decade have taken an interest in the advanced labor movement of this country, there is not possibly a more familiar name than that of David Edelstadt; especially is this true in regard to the intelligent, Jewish speaking population of this country, to whom he was known, not only as a man who believed in an ideal and was ready to sacrifice his

all for it, but also as their singer and poet. Many were the sorrows when the sad news reached them, that he was no more; that the cause which he cherished and was devoted to, with a faithfulness characteristic of the true idealist, lost a brave and noble comrade and that the spring of those soul inspiring songs, that have served not only to beguile their leisure moments, but also to instill in them a desire for what is good and noble in life, has run dry—never to flow again.

When he died he was but a mere youth, but he succeeded in leaving to his admirers, and the public in general, a heritage of rare value, consisting in thousands of poetical gems in both the Russian and Jewish languages. Right after his death, a small volume of his poetry was published, but the greater part of his work remains as yet either in manuscript form or is to be found in different magazines and newspapers; it is therefore natural that a deep and rooted desire should exist among the many friends of the poet, to see his works published at an early date. They have been carefully edited by able hands and a well directed movement, under the name of The Edelstadt Memorial Society, has been set on foot in the principal cities of this country, to raise the necessary funds for their publication.

Here in Chicago a Russian spectacle and ball has been arranged for Saturday evening, April 15, '99, at Wicker Park Hall, 501-503 W. North Ave., for the benefit of the fund, which apparently will be a success. Reports from all over the city indicate that everyone who is able to appreciate the character of the poet and the value of his works, is eager to contribute his share to make the ball a financial success. Encouraging reports also come from other cities where similar efforts are being made to raise funds.

Chicago, Ill. B. A.

UNEXPECTED ANARCHY.

"It is preposterous to suppose that the people of one generation can lay down the best and only rules of government for all who are to come after them, and under unforeseen contingencies."—Pres. U. S. Grant. *Memoires*, p. 221.

NOTICE.

The sister of our deceased comrade David Edelstadt, whose songs of the poor have made him famous, asks our readers who are in possession of any poetry in his handwriting, or copied from it, to send the same to H. Mindlin, 241 E. B'way, New York, as some friends of Edelstadt intend to publish all his poetry and songs.

For Chicago.

Emma Goldman will lecture on the following subjects:

Sunday, April 2, 3 p. m., at Lent-Entertainment of "Freisinnige Gemeinde" of the North West Side, at Schoenhofen's Hall, cor. Ashland and Milwaukee aves. Wednesday, April 5, 8 p. m., at Hoerber's Hall, 710-714 Blue Island ave., by Turner Society "Einigkeit." Subject: Trades Unionism: What it is and what it ought to be. (Lecture in German.)

Saturday, April 8, 8 p. m., at Zeph's Hall, 120 W. Lake, cor. Desplains street, by Brewers' and Maltsters' Union No. 18, in German. Subject: Trades Unionism. Tuesday, April 11, 9 p. m., at 55 N. Clark street, Painters' and Decorators' Union No. 275, in German. Subject: Politics and its corrupting influence on man.

Monday, April 24, 8 p. m., at Jung's Hall, 104 Randolph street, Journeymen Tailors' Union No. 5, in English. Subject: The future of Trades Unionism.

Wednesday, April 26, 8 p. m., at Aurora Turner Hall, cor. Ashland ave. and Division street, Aurora Turner Society. There will be some more meetings arranged which will be announced later.

RECEIPTS.

Please do not use private checks nor bank checks if you can avoid it.

The safest and most acceptable manner of remitting is by postoffice or express money order Week ending March 25.

Holmes, \$1.00. Huling, Green, each 50c. Asp, 30c. Studebaker, 2c. Tuttle, Ralph, each 10c.

Alexander Berkman.

Some friends of comrade A. Berkman had a photograph sent to the penitentiary and his picture taken, which can be had for 25 cents. The proceeds will be utilized for the benefit of *Free Society* and *Freedom*, London, England.

The pictures are sold by Emma Goldman, 50 First St., New York; H. Bauer, 73 Springgarden, Allegheny, Pa.; and *Free Society*.

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