

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.

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SAN FRANCISCO, CAL., SUNDAY, MAY 7, 1899.

WHOLE NO. 214.

ARMAGEDDON.

We sit here and whisper and wonder
Of the woes that are coming on earth,
When the stooped, silent toilers in thunder
Shall ask what the ages are worth.

There'll be curses and cries for the reasons,
And a tempest of feet on the stairs;
When the stooped, silent toilers in thunder
Shall ask what the ages are worth.

There'll be cries—there'll be beating of hammers,
For the anarchoes will gather again,
There'll be knocking at gates—there'll be clamors
Be night—there'll be whirlwinds of men.
—Edwin Markham.

THE HUMAN BEING.

Under the above heading a letter, written to P. J. Proudhon by Joseph Dejacque in 1857, appeared recently in *Lucifer* which conclusively shows that the author was far in advance of Proudhon, realizing that the greatest freedom could be enjoyed in a state of society now termed Anarchist-Communism, and that freedom in sex relations is as essential as economic liberty. We quote the following paragraphs:

"Flogger of woman and absolute serf of man, Proudhon Hagnam, you use your words for a lash. Like a slave-driver you seem delighted to disrobe your beautiful victims (on paper) and flagellate them with invectives. Moderate Anarchist, liberal, but not libertarian, you want free exchange of action and candles and you seek to protect man against woman in the exchange of affection and human passion. You cry again: 'the great barons of capital, and you would rebuild a proud barony of man on vassal-woman. Logician with misfit eyeglasses, you are unable to read the lessons of the present or the past; you can discern nothing that is elevated or at a distance or in the perspective of the future.'"

"Ah! if there are so many abject females and so few real women, what is the cause of it? What have you to complain of, Dandin-Proudhon? You wish it to be so.

"I admit you personally have fought valiantly for the revolution; you have gashed the marrow and the trunk of property and have made the noise of tumults resound afar. You have stripped off its husk and left it exposed to the gaze of the populace; you have shaken down like dead branches and leaves your powerless authoritarian antagonists and have shown the emptiness of the revamped Greek theories of the state socialists, your own included. You have drawn with you through the sinuous avenues of reform all the pack of appetites, physical and moral. You have traveled the road and took the others with you. You are tired. You would like to rest, but the voice of logic urges you to follow up your revolutionary deductions and march onward, always onward, lest you be overtaken by those whom you have deluded.

"Be then frankly an entire Anarchist and not a quarter Anarchist, an eight Anarchist, or one-sixteenth Anarchist, as one is a one-fourth, one-eighth or one-sixteenth partner in trade. Go beyond the abolition of contract to the abolition not only of the sword and of capital, but also of property and of authority in all forms. Then you will have arrived at the Anarchist community; that is to say, the social state where each one is free to produce or consume according to his will or his fancy without controlling, or being controlled by, any other person whatever; where the balance of production and consumption is established naturally, no longer by the restrictive laws and arbitrary force

of others, but by the free exercise of industry prompted by the needs and desires of each individual. The sea of humanity needs no dikes. Give its tides full sweep and each day they will find their level.

"Do I need, for example, one sun for myself, one river for myself, one forest as my own, or all the houses in all the streets as my own? Have I the right to become the proprietor of them—to the exclusion of others, especially when I do not need them? If I have not that right, is it any more just for me to wish, as under the system of contracts, to measure to each one—according to his accidental ability to produce—just what proportion he should receive of all things: how much of the sun's rays he is entitled to, how many cubic feet of air and water shall be allotted to him, or the extent of his promenades in the forests; what number or parts of the houses he may occupy, what streets he may walk on and what streets he must keep out of?

"With or without contract, will I consume more than is good for me? Will I take all of the sunlight, all of the air, all of the water? Will I monopolize all of the shade of the trees, all of the streets of the city, all of the houses or all of the rooms of the houses? And if I have a right to the productions of nature, such as the light and the air, have I not also a right to manufactured products, such as the street or the house? Of what use then is a contract that can add nothing to my liberty, but on the contrary most certainly will restrain it?

"And as for production, will the activity of my nature be developed all the more by being restrained? It is absurd to assert such a thing. The so-called free workman even in the present state of society, produces more and does his work better than the negro slave. How would it be if he were really and universally free? His productive power would increase one hundred fold.

"But the idlers?" you say. Idlers are produced by the abnormal conditions of society. That is to say, when idleness is held in honor and labor in contempt it is not surprising that men are reluctant to engage in labor which repays them in bitter fruit. But in an Anarchist community, with the arts and sciences developed as they will be developed in our days, nothing of the kind could be seen. Of course there would be, as there are today, some who would be greater producers than others, and there would be some who would be greater consumers than others, but those most active in producing would also be most active in consuming. The equation is natural. Do you demand proof? Take one hundred workmen at random and you will find the greatest producers are the greatest consumers.

"On the soil of true Anarchy, of absolute freedom, there would be such diversity among the people—diversity of age, of sex and of tastes—that none would be without congenial society. Equality is not uniformity. That diversity of people and of each succeeding moment of time is just what makes all governments, all constitutions and all contracts destructive of liberty. How can you bind yourself for a year, for a day, for an hour, when in an hour, a day, or a year you may think entirely different from the way you thought at the time of making the contract?

"Under the conditions of radical Anarchy there will be some women, as there will be some men, of more relative worth than others. There will be children and there will be old folks, but all, without distinction, will be none the less human beings and they should be equally free to move in the

circles of their natural attractions, free to produce and consume as they see fit, without any parental, marital or governmental authority, without any legal regulations to restrain or to hinder them.

"In a society thus constituted—and you ought to know it, you Anarchist who pride yourself as a logician—what would you have to say of the sexual infirmity of either the female or male human being?

"Listen, Master Proudhon! Before you talk of woman, study her: go to school. Stop calling yourself an Anarchist, or be an Anarchist clear through. Talk to us, if you wish to, of the unknown and the known; of God who is evil, of property which is robbery; but when you talk of man, do not make him an autocratic divinity, for I will answer you that man is evil. Attribute not to him a stock of intelligence which belongs to him only by right of conquest, by the commerce of love, by usury on the capital that comes entirely from woman and is the product of the soul within her. Dare not to attribute to him that which he has derived from another, or I will answer you in your own words: 'Property is robbery.'

"Raise your voice, on the contrary, against the exploitation of woman by man. Proclaim to the world with that vigor of argument which has made him famous as an intellectual athlete, that man, without the aid of woman, is unable to drag the revolution out of the mire, to pluck it out of the filthy and bloodstained rut into which it has fallen; that alone he is powerless; that he must have the support of woman's heart and brain; that in the path of progress they should march forward together, side by side, hand in hand; that man can not attain his goal and endure the fatigue of the journey without the sustaining sympathy and the encouraging caresses of woman.

"Say to the man and to the woman that their destinies are to draw nearer together and to understand each other better; that they have one and the same name as they are one and the same being—the human being; that they are, each in turn, the one the right and the other the left hand, and that in the human identity their hearts are as one heart and their thoughts are inseparable.

"Say to them that in this condition only can they be able to sustain and support each other in the journey, and the light of their love shall pierce the shadows that separate the present from the future of civilized society from harmonized society. Tell them the human being, in its relative proportion and manifestations, is like the glow-worm, which shines only by love and for love.

"Say that. Be stronger than your prejudices, more generous than spiteful. Proclaim Liberty, Equality, Fraternity, the indivisibility of the human being. Do it; it is for the salvation of the people. Declare humanity in danger; call on man and woman to cast prejudiced invaders out of the frontier of social progress; create a second and a third September against that other masculine nobility, that aristocracy of sex which would rivet us to customs of the past. Do it; it is necessary. Proclaim it with passion, with genius, trumpet-tongued; make it thunder—and you will have well won the esteem of others and of yourself."

Magistrate—"You are charged with beating a horse. What have you to say for yourself?"

Prisoner (sobbing)—"Why, yer worship, I've just lost me wife, yer worship."

FREE SOCIETY.

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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.

THE SPEECHES.

The book containing the speeches of the eight Chicago Anarchists in Judge Gary's court, their pictures, the monument erected to the memory of those legally murdered, and Altgeld's reasons for pardoning Fielden, Neebe and Schwab, is now ready and should be widely circulated among those who are still under the impression that our comrades were guilty as charged by the government.

The retail price of the book is 25 cents, but to groups and individuals who purchase ten copies or more it will be sent for 15 cents per copy. Cloth, 60 cents.

Those friends who have so persistently urged us to publish "Morbund Society and Anarchy" will now please send in their orders. **FREE SOCIETY.**

NOTE AND COMMENT.

The small group of active Anarchists of this city had looked forward for months past with joyous anticipation to the first of May, happening to fall on a Monday this year; to the day on which they could celebrate independent and in spite of the capitalists. But, alas! they had counted the chickens before they were hatched. The governor of the State declared the first of May a legal holiday—Dewey day—upon which instead of the celebration of the creative forces of true civilization—labor—the barbaric forces of destruction, wholesale butchery and annihilation were to commemorate their bloody, murderous deeds of war. Thus some of our active comrades felt so discouraged that they did not participate in the private picnic of our own.

The intelligent American working people have now but the alternative of selecting another day upon which to protest against capitalistic exploitation, for the so-called "labor day" has been a farce from its inception and now even the first of May has been completely turned into a feast day of politicians and exploiters.

The report of the New York State board of lunacy states that on an average 7,000 young working women of that State go insane each year for want of sufficient food and clothing. Oh, what a terrible people these Anarchists are who strive to abolish these horrid conditions, the result of so-called "law and order!"

Seven men and young girls committed suicide in this country last year to escape the pressure and agony and shame of the competitive system. And we believe this was the year we went to war to help suffering humanity somewhere else.—*Sp. A. B. C.*

Yes; and this was also the year in which the hypocritical and prostituted press raised such a terrible howl because a poor worker stabbed one single woman of the parasites.

"Two hundred employees of the united railroads of Cuba are on a strike. They demand the wages that existed prior to the Spanish war." Thus the Cubans enjoy American freedom and American protection. "American ideas are certainly taking swift and strong hold in Cuba. They have at least one strike a week there now," remarks a daily sarcastically.

That laws are not made for the rich and the ruling classes is now amply demonstrated in this State. The legislature recently passed the anti-cartoon and the signature law, the latter demanding that all articles and editorials appearing in the press must be signed by the writers. The day these laws were supposed to go into effect the daily papers were full of cartoons of "prominent citizens" and not a single editorial ever bears a signature. The *Call* contained thirteen cartoons under which it sarcastically said: "We are glad the anti-cartoon law is now in force," and the article concludes: "The law goes into effect, but the press goes its own way." Thus the great dailies defy the laws with impunity and the guardians of "law and

order are making no attempt to enforce the laws. On the other hand, the poverty-stricken editors of reform journals are harassed and jailed for making use of their constitutional rights. Contemptible!"

The Canadian postmaster-general excluded *Scandal Thought* from the mails for publishing a poem entitled "An Eastern Hymn," a satire of the Christian Easter legend. The editor, referring to the "free and equal laws" of Canada remarks proudly that "none but a nation of slaves would submit to its arbitrary exercise by any individual." Such is the language to his readers, but in his letter to the postmaster-general he crawls thus: "Should you favor me by rescinding your order, I will endeavor to see that no such objectionable matter shall appear in the future." Slave and master have now agreed to have the paper issued under the censorship of a Christian postmaster.

"Fields, Factories, and Workers," by Peter Kropotkin, is the title of a new book published by Houghton, Mifflin & Co., Boston, Mass. Many favorable and very extensive reviews have appeared in the daily press, but unfortunately we have so far not been able to obtain a copy of the book. We understand the substance of these essays was published in the *Nineteenth Century*, and one of them in the *Ecumen*, but a very considerable amount of new matter has been introduced and many chapters written anew.

The latest news of American imperialism is the exclusion of Prof. Atkinson's pamphlets from the U. S. mails for Manila. The following extract will show its "dangerous character and criminal aggression":

"We are in full sympathy with the heroic struggle for liberty of the people of the Spanish island, and therefore protest against depriving them of their rights by an exchange of masters."

So much for American free press.

LEO TOLSTOI ON DISARMAMENT.

The editor of the *Independent* has supplied the New York Journal with advance proofs of a remarkable article on the Czar's peace conference. The following are among the most striking propositions contained in the article:

It is said that the easiest and sweetest way to universal disarmament is the refusal of individuals to take part in military service. This is most just. I am even of opinion that this is the only way to escape from the terrible and ever-increasing miseries of war and militarism. But that at the conference which is about to assemble at the Czar's invitation the question should be debated whether men who refuse military service may not be employed on public works instead appears to me quite a mistaken idea. In the first place, because the conference itself can be nothing but one of those hypocritical arrangements which aim not at peace, but, on the contrary, at hiding from men the one means of obtaining universal peace, which the foremost men are now beginning to discern.

"Obtaining or retaining by force can only be done by conquering. And it is always *by force* battalions which conquer. And, therefore, if a government has an army it should have as large a one as possible. That is its business. If a government does not do that it is unnecessary. A government may undertake many things in internal affairs: it may emancipate, civilize, enrich a people, build roads and canals, colonize waste lands or organize public works, but there is one thing it cannot do, viz. the very thing which this conference is summoned to discuss, reduce its fighting force."

"As long as governments continue to rule their people by force, and continue to desire as now to obtain new possessions, Philippines, Port Arthur, etc., and to retain what they already possess, Poland, Alaska, India, Virginia, etc., so long will they not voluntarily decrease their armies, but with, on the contrary, continue to increase them."

"With a amazing effrontery, all governments have always declared, and still go on declaring, that all the preparations for war, and even the very wars themselves that they undertake, are necessary to preserve peace. In this sphere of hypocrisy and deception a fresh step is being made now, consisting in this: That the very governments for whose support the armies and the wars are essential pretend that they are concerned to discover means to diminish the armies and to abolish war. The governments wish to persuade

the people that there is no need for private individuals to trouble about freeing themselves from wars; the governments themselves, at their conference, will arrange first to reduce and presently quite to abolish armies. But this is untrue."

"Armies can be reduced and abolished only in opposition to the will, but never by the will, of governments."

"Armies will only be diminished and abolished when people cease to trust governments, and themselves seek salvation from the miseries that oppress them, and seek safety, not by the complicated and delicate combinations of diplomats, but in the simple fulfillment of that law, binding upon every man, inscribed in all religious teachings and present in every heart, not to do to others what you wish them not to do to you—above all, not to slay your neighbors."

"Armies will first diminish, and then disappear, only when public opinion brands with contempt those who, whether from fear or for advantage, sell their liberty and enter the ranks of those murderers called soldiers."

TO MY FRIENDS AND COMRADES IN NEW YORK.

I have been notified that money has been collected in my name, of friends in New York, towards my tour. I have authorized no one in New York or any other city to open up a subscription for me, nor have I received anything that has been collected for me. There was a general call for a fund in *Free Society* some time ago directing the contributions toward my tour to be sent to *Free Society* or myself directly. As a consequence Comrade Isaak sent me \$12.20, the proceeds of a social held in San Francisco for that purpose; and several friends, who do not wish their names mentioned, have sent small sums to me personally.

In the cities I have already visited, the comrades have covered expenses of meetings, and contributed towards my tour through either local subscriptions or socials which has enabled me to get along so far.

I am compelled to publish this statement, because I do not wish my friends, especially in New York, to contribute money, believing it to be for me, whereas it never reaches me.

With fraternal greetings to all,

Chicago, Ill., April, 24, '99. **EMMA GOLDMAN.**

ANENT PHRENOLOGY.

Sometime ago—in No. 190 of *Free Society*—when I classified phrenology among the modern shams and humbugs, C. L. James took exception to my position. Phrenology being also recognized by a number of other people of progressive tendencies, I solicited an expression of opinion upon the subject from Emil Lies, a noted scholar and lecturer of the German Free-thought Society of this city and hereby append his reply. His communication is interesting with regard to the balance of shams as well and I therefore submit it in full.

S. D.

COMMUNICATION OF EMIL LIES:

It is strange that upon the threshold of the twentieth century we are still obliged to take up phrenological tea-pot discussions, and it is still stranger that such controversies should occur among the readers of *Free Society*. I thought the readers of such an advanced journal are above such trash.

With exception of a few non-essential details I fully endorse your article on "Superstition" in No. 190 of *Free Society*.

Phrenology never has been a faculty either in medicine, natural history or philosophy; in any of the European universities. The anatomist and physician Francis Josef Gall, the first "scientific" founder of phrenology (born in 1758 at Tiefenbrunn, Baden; died in 1820 at Montrouge, near Paris) delivered a number of lectures on his "skull-science" at Vienna in 1791; they were entirely prohibited at first and finally allowed in a modified form. Subsequently he went to live at Paris and delivered lectures on phrenology there as well as in London. There never has been any recognition of phrenology as a science by any of the European universities to my knowledge. Gall's phrenology is based upon a lot of undemonstrated suppositions and assertions and is, in spite of an insignificant kernel of truth—such as for that matter may be found in any hypothesis—unsound. Gall, however, was at least an exceedingly honorable man who made no business of his phrenology, but really meant to serve science. The phrenologists of today, on the other

hand, with few exceptions, are, as correctly characterized in your article, the veriest humbugs.

Gail's contemporary, Schurzheim, who was associated with Gail in the publication of a number of voluminous books upon "Investigations of the Nervous System," etc., was another eminent phrenologist.

Carus ("Principles of a New and Scientifically Established Craniology," Stuttgart, 1811; Combe (System of Phrenology," London); Schewe (Catechism of Phrenology," Leipzig, 5th edition, 1896), and many others have amplified Gail's phrenology (also termed craniology and craniology).

"Topographical Anatomy" by the universally recognized and famous anatomist and physiologist Hyrtl contains an unprejudiced and therefore doubly valuable excellent criticism of "phrenology."

Among people who really understand something about physiology and psychology the American and English phrenologists ("professors") are prominently considered frauds and impostors. Indeed, it may not be a mere coincidence that fortune-telling, spiritualism, phrenology, etc. in their most hideous and disgusting forms find the readiest soil in England and America where the religious illusion is still in full bloom. All of these humbugs, who vividly remind one of the mediaeval charlatans of Dr. Eisenbarth, refer to "science" and usually manage to bluff the layman by their audacious gab, but the whole lot of them know no more of the science requisite for the explanation of physiological phenomena than a donkey knows about differential or integral arithmetic.

Phrenologists, as is well known, distinguish some thirty odd mental faculties or elementary forces and assign certain portions of the brain to each of these faculties respectively. In their opinion the exterior shape of the skull-bones depends upon the organs of the brain, and from projections, bumps and cavities of the skull-bones these "professors" conclude upon a certain shape of the brain, and from this assumed shape of the brain they assume the existence of certain mental attributes. While it is true that modern physiology and in connection therewith modern psychology prove that a localization of single brain activities (centers of the senses, motion, speech, etc.) exists, it is at the same time proven 1, that the exterior shape of the skull by no means corresponds with the contour of the brain and that the growth of the skull-bones depends neither upon the formation of the brain nor that the formation of the latter depends upon the shape of the skull-bones. Every modern book of instruction upon anatomy, physiology and psychology proves that 2, that the shape of the skull and exterior contour of some centers of senses is no criterion for the higher or lower development of the respective brain activities.

To recapitulate: It is not true that, as the phrenologists claim, the shape of the brain can be determined by the shape of the skull-bones during life.

Nor is it true that it is possible to ascertain the mental make-up of a human being from the shape of the brain, even were it possible to get at it without an operation of the skull (trepanning). On the contrary there are to be considered in this connection some very difficult chemical and microscopic investigations, partly the measurement of the electro-magnetical velocity in the ganglion cells, etc., etc.

These bare facts, namely that it is impossible to determine the shape of the brain by the shape of the skull, or the quality of the interior brain apparatus by the shape of the brain, overthrow phrenology.

It is not to be denied, however, that some of these people, particularly Gail and Schurzheim,—a hundred years ago—gave an impetus to anatomical and physiological science through their fallacious hypotheses. Many a scientist who set about to ascertain the value or correctness of Gail's assertions, during his research but upon some next hitherto unknown fact to whose discovery Gail's assertions, though themselves disproved thereby, were the incentive.

That is the historically scientific value of Gail's theory. Everything else is sheer nonsense. Our American "professors of phrenology," however, I repeat, are downright ignoramuses and impostors.

EVIL LINS.

GOLD STANDARD VS. LABOR STANDARD.

The degrading influence of gold, among those professing the Christianity of the Nazarene carpenter, who had not where to lay his head, was illustrated recently by the managers of the M. E. Church South New York, who raised their own salaries \$3,000, and

cut down the wages of the employees \$1,400. Who can doubt that gold is king, and of the most degradingly monometallic grade possible?

The following will show that the power of gold far exceeds that of any previous emperor. The Pullman Palace Car Company recently declared a dividend of \$18,000,000; the sugar trust a dividend of \$20,000,000, the Standard Oil Company one of \$50,000,000. Within the past few years the Pullman Palace Car Company increased their stock from \$30,000,000, by the aqueous process, to \$54,000,000, in order that their gigantic robbery might be somewhat hidden from the public gaze.

The gold power in 1893, through the English governor general of India and an English council changed the financial system of nearly 300,000,000 of people, by an act introduced and passed in the course of a single day, by closing the Indian mints to the free coinage of silver.

The gold power perpetrated the crime of 1873, and is still the only obstacle to the rehabilitation of silver. The idea of such a rich and vast country as America asking permission of England to return to bimetalism is hypocritical hyperbole. We know the reply to the request was arranged by those who engineered the bluff; further still, we know that those who instigated the bi-metallic commission farce, will do all in their power to prevent such a slight move toward better conditions of the toilers.

The gold standard of England is the sole power, by which, through interest, all the other nations of the globe have become debtors to England. The United States Laborers are thus robbed of \$1,500,000 daily by this constant, insidious, silent, certain, relentless power of usury. Of course, the payments have to be made in products, there not being sufficient gold coin and bullion in the world to pay more than six months' interest on the debts of the world.

The present mad craze for this yellow metal is most emphatically portrayed by two facts: One: William R. Day, who two years ago was an obscure lawyer friend of McKinley, in a small Ohio town, is to receive from the government \$100,000 for 59 days' attendance at the peace commission—nearly \$2,000 per day—equal to a laborer's wages for 1,000 days. The other: Our fathers, one hundred and twenty-five years ago, drew up the Declaration of Independence for the love of humanity, without money and without price, but they were honorable men—true patriots of the old style. Gold patriotism is the only kind that counts today, from police to president.

One more illustration of the unrighteous standard of Christian Britain, which rules the world, will show Justice, not blind, but eyes wide open, or perhaps with a malicious wink. Suppose two men violate the same law in the same manner, and are fined \$10 each; one has an income of \$100 per diem, the other labors for \$1 a day. The one is punished one hour, and the other ten days.

The profits of monopolies and some millionaires for 1893, amounting to \$1,896,750,000 will provide, as an empty cupboard also does, much food for thought and also explain to the thoughtful why millions of cupboards are bare.

The gold standard—nothing else—makes it possible for the monopolies thus to rob Labor of \$1,896,750,000 in one year. It would be instructive to know the number of hands employed in producing this vast amount of wealth. Ruskin's definition "there is no wealth but life" is not applicable here, as doubtless the billion and a half was obtained at the cost of many thousand lives.

Had Franklin lived in these days, he would, after estimating "gold as the most useless metal in the world, fit only for pinning teeth and ornamenting tools," have further expressed his horror at the evil it has caused through its enthronement as king.

The economic analysis of this ruling standard of values may be rendered thus: Gold is hidden away in those parts of the earth that are least suitable for the habitation of man. Labor produces it, under most trying conditions, and at great risk to health and life. Labor refines it. Labor then stamps it with certain heathen hieroglyphics, which give it a villainous fictitious value. Labor, the creator, thus makes this created inanimate standard of values actually the master, tyrant, autocrat over its creator.

By natural law a magnet draws all the steel things to itself that come within the range of its influence, but having done this, it does not increase its power to attract other steel things from a still greater distance. By an unnatural law gold is given the power of interest, by which it draws other gold, and with each addition it increases its power at an ever increasing ratio,

to draw a still larger amount of gold, so that it logically follows that all the bullion and coined gold in the world must be drawn into the possession of one combine, or trust, or individual. Natural law is that every one should labor to the best of their ability for the good of humanity. Unnatural interest law allows the few to live on the labor of the many.

KINGDOM JONES.

THAT SAVING BUSINESS.

I have never been a very great admirer of C. L. James, but his letter to Mr. Bradley Martin, Jr., in *Free Society* of April 23, I fully endorse. In the eyes of the successful to save is the panacea for the poor man; it is the fountain from which all supplies may be drawn. On the people have been so falsely taught; they take such narrow views of things that sometimes I can hardly possess my soul in patience as I listen to their attempts at reasoning.

If the beauties of nature were not monopolized, if the products of labor went to their rightful owners, there would be no need of saving; and if all our workers practiced the economy that these gadabouts are forever urging upon them, the suffering produced would be much greater than we have now. The worker cannot save without denying himself some luxury or some necessity. Let us count six million working men, and we will say that they have employment at good wages, and that they resolve to save a hundred dollars the coming year. To do that they must buy a hundred dollars less, some of one thing and some of another, but most of them would buy less of many things. One hundred dollars less a year for six million men would mean six hundred million dollars less purchased, and of course, that much less manufactured, for what is the use of making what cannot be sold?

How many men would that throw out of employment? I know that intelligent Anarchists are familiar with these facts. They understand, as C. L. James says, that a penny saved is twopence wasted, but in propaganda work such illustrations are needed. A hundred dollars to a family is very little to have laid aside, so little that an accident, a month's sickness or anything of the kind would swallow it all up and call for more.

But suppose all is saved and six hundred millions are deposited in the savings banks of the country. Will it lie there idle? No, it will be loaned out to business men and speculators at a high rate of interest. That interest paid to the banks helps to centralize the wealth of the country in the hands of the few.

But six hundred million dollars worth of goods manufactured, or if many articles of gold or silver taken to a foreign country and sold for less than the same goods would bring here if the saving man were not on us, would lower wages. Another result of the darrangement of business, because of this saving mania which the rich advocate for the poor, would be the breaking up of many savings banks in which their money was deposited, and then how much better off would the savers be?

The perpetuation of the banks depends upon their being able to get enough deposits at a low rate of interest and loaning the same at a high rate to secure an income that will keep all connected with the business in luxury, or said banks must fail. But if men pay a high rate of interest for money to do business with they must make enough off the products of labor to pay that interest and live in luxury themselves, and if the products of labor are not consumed or must be sold at a very low price, then, as before said, wages must go down or business must stop.

So, whichever way we turn, the whole burden rests upon the workers' shoulders, and under a government which (as all governments do) sustains property rights against the rights of the workers, this burden cannot be thrown off. Oh, for the time when the whole accursed system shall be broken up and freedom take its place!

LOIS WATROOKEE.

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

FROM THE COLORADO COMRADES.

We are still receiving many letters of inquiry in reference to the Industrial Co-operative Association in Colorado. Wm. Holmes' articles seemed to be self-explanatory; nevertheless, for the benefit of those who may not have read them, we will repeat: We have no by-laws, constitution, nor rules. The three conditions are all that is necessary. 1. All difficulties to be adjusted within the association. 2. All able-bodied males applying for work to be subject to necessary manual labor. 3. Members must purchase all their supplies from or through the association, which is themselves.

We would like any of *Free Society* readers to criticize our propositions. We will be as pleased as anyone to find out if we are mistaken. On the other hand, if we can prove we have the solution to the problem, we will expect a rush of *Free Society* readers into our organization as members to push the movement to a finish. Always remember there are more ways of killing pigs than sticking them, and that you need not always butt your head against a stone wall to accomplish a revolution. We are making good progress, and if comrades lend us a helping hand, it will not be long until we can take in and find work for comrades who have not a dollar. They are the ones we are after, but we must have some paying members at first, to enable us to reach that desired position.

Another object we have is to use a certain amount of our property as a basis of security in cases of emergency, so that bonds in large sums can be furnished for editors arrested for daring to print the truth. It is pitiable to see how difficult it is to get a few thousand dollars bail when outrages are committed against free speech and free press.

Take the matter up, comrades, and let us hear from you.

We will gladly reply to all inquiries through *Free Society*, and answer any communication addressed to

GEO. TAYLOR,

Box 780, Denver, Colo.

FREETHOUGHT AND CHRISTIANITY COMPROMISE.

Handel was right: "There are more things in earth and heaven than are dreamt of in your philosophy, Horatio." I see that there is an agreement between the publishers of *Sunday Thought* and the Canadian postal authorities to permit the paper to be published. In the wildest flights of my imagination I have never dreamed of a Freethought publication being carried on under the censorship of a Christian. "Washed in the blood of the Lamb," it will go forth to teach the glorious gospel of freedom with censored thought. A paper devoted to freedom dominated by fear. Bah! How about that, Saladin?

243 East St. A. JOHNSON,
San Francisco, Cal.

The Letter-Box.

M. C., Chicago.—As long as neither the Spiritualists nor the Materialists know anything about spirits, it is an absurdity to discuss Spiritualism. Investigating "spiritual phenomena" is probably all right, but that cannot be done in *Free Society*. During nine years of "investigation" I have seen no other spirits than those produced by "medi-

ums" of white maulin and illuminating paint. The New York Herald has offered \$20,000 for a single demonstration of a "spiritual phenomenon," so we are informed; so the "spiritualists" have now a chance to make a fortune.

O. F., San Jose, Calif.—Comrade Berkman's case was before the Board of Pardons April 25, which has taken the case "under advisement" till May 19. That comrade Emma Goldman is coming to the Pacific coast was announced in *Free Society* long ago, but when she will arrive we cannot tell yet.

A. M. S., New York.—M. O. received. The figures 274 on the wrapper signify that your subscription expires with that number. The present number is 214, consequently there were 60 numbers due to you.

E. G., New Whatcom, Wash.—You say you would like to have your questions answered, yet we fail to find the questions. The fact that your wife kept you from enlisting, claiming that the war was "simply a put up job by the money power, in order to get control of and mortgage the islands," shows that she has more common sense than yourself and all those that enlisted. That there is so little resistance to the schemes of plutocracy proves how easily the masses can be duped in the name of liberty and patriotism.

A. C., Philadelphia.—Thanks for clipping. Lamentations regarding the decline of the members of churches and the increasing scepticism among the preachers are such common occurrences at present that our limited space does not allow us to mention them all.

L. E., New York.—The paragraph on the first page, quoted from *Lucifer*, will show you that Proudhon was not "the most advanced Anarchist of his time." The Tuck-rites stand today where Proudhon stood 50 years ago and consider it a sacrifice to advance a step beyond him. Property, whether public or private, is equally obnoxious and necessitates government to protect it.

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Photographs.

Group photographs of the eight Chicago martyrs, and photographs of the monument at Waldheim cemetery, can be had for 20 cents each from *Free Society*.

Alexander Berkman.

Some friends of comrade A. Berkman had a photographer 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*.

For Pennsylvania.

All comrades of Western Pennsylvania that are anxious to distribute *Free Society* and the *Freedom* among their acquaintances, can receive them free from the undersigned by request.

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