

FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

AN ADVOCATE OF COMMUNAL LIFE AND INDIVIDUAL SOVEREIGNTY.

NEW SERIES NO. 11.

SAN FRANCISCO, CAL., SUNDAY, JANUARY 23, 1898.

WHOLE NO. 147.

THE MARCH OF THE WORKERS.

What is this, the sound and rumor? What is this that
all men hear,
Like the wind in hollow valleys when the storm is
drawing near,
Like the rolling on of ocean in the eventide of fear?
'Tis the people marching on.
Whither go they, and whence come they? What are
these of whom ye tell?
In what country are they dwelling 'twixt the gates of
heaven and hell!
Are they mine or thine for money? Will they serve a
master well?

Still the rumor's marching on.
Hark the rolling of the thunder!
Lo the sun! and lo thereunder
Riseth wrath and hope and wonder,
And the host comes marching on.

Forth they come from grief and torment; on they wend
toward health and mirth,
All the wide world is their dwelling, every corner of
the earth,
Buy them, sell them for thy service! Try the bargain
what 'tis worth,
For the days are marching on.
These are they who build thy houses, weave thy rai-
ment, win thy wheat,
Smooth the rugged, fill the barren, turn the bitter into
sweet,
All for thee this day—and ever. What reward for
them is meet,
Till the host comes marching on?

Many a hundred years passed over have they labored,
deaf and blind;
Never tidings reached their sorrow, never hope their toil
might find.
Now at last they've heard and hear it, and the cry
comes down the wind,
And their feet are marching on.
O, ye rich men, hear and tremble! for with words the
ground is rife:
"Once for you and death we labored; changed hence-
forward is the strife.
We are men, and we shall battle for the world of men
and life,
And our host is marching on."

"Is it war, then? Will ye perish as the dry wood in
the fire!
Is it peace? Then be ye of us, let your hope be our
desire.
Come and live! for life awaketh, and the world shall
never tire;
And the hope is marching on."
"On we march, then, we the workers, and the rumor
that ye hear
Is the blended sound of battle and deliv'rance drawing
near;
For the hope of every creature is the banner that we
bear,
And the world is marching on."

Hark the rolling of the thunder!
Lo the sun! and lo thereunder
Riseth wrath and hope and wonder,
And the host comes marching on.
—William Morris.

THE FIREBRAND CASE.

It may be of interest to the readers of FREE SOCIETY to be made acquainted with the causes which led up to the suppression of the Firebrand and the trial before the federal court of this city of Henry Addis, A. Isaak and A. J. Pope, as publishers of the paper.

An intelligent jury, composed of liberty-loving American citizens found them guilty on the first count of the charge, that is of having mailed a bundle of papers to one R. A. Williams, which turned out to be the assumed name of the postal inspector, Robinson, these papers containing two articles, upon which the prosecution rested its charge. These two articles were, a poem by Walt Whitman in the issue of March 14, 1897, entitled "A Woman Waits for Me" and a letter headed "It Depends on the Woman," signed A. E. K.; in the issue of April 25. The second count was based on having mailed the issue of September 19, contain-

ing an article by Anton Niedermier, headed "Marriage versus Liberty."

Although the postal authorities have never prohibited the collection of poems, entitled "Leaves of Grass," by Walt Whitman, which contains the poem "A Woman Waits for Me," from going through the mails, the prosecution made of course the most of it. The United States Attorney, Mr. Hall, read the poem and the above mentioned articles to the jury; he appealed continually to their prejudices and impressed them with the idea that the safety of the country, the sacredness of their homes, the virtue of their wives and daughters demanded of them that they find these men guilty. The defense, on the other hand, was as weak as it possibly could be without merging into prosecution. Comrade Addis claimed all the glory for having Mr. Henry McGinn, his personal friend, as he called him, appointed by the court for the defense. May a kind providence deliver him in the future of such friends! Important witnesses were not called upon; Comrade Isaak was given no opportunity to testify on his behalf, and, in short, the whole trial went by default. Comrade Pope, upon whom, by the way, a whole lot of unnecessary sympathy has been wasted, tried to get off a tirade about what the bible says about swearing, thereby arousing the ire of the judge, and was promptly told to shut up by the counsel. In fact, had it not been for the uprightness and impartiality of Judge Bellinger the comrades would very likely be wearing striped clothing by this time instead of having granted them a new trial, and being at liberty on their own recognizance. It is a pleasure to me to say, that of all the judges in this land, there is not one who tries to live up more to the standard good-government theorists set up than this man.

The mouthpiece of plutocracy, the Oregonian, expresses its displeasure with the action of the judge by saying: "If the jury who found these men guilty could have rendered a verdict also, they would not be at liberty now to make a motion for a new trial."

Judge Bellinger had also given Comrade Pope, who delights to pose as a martyr for the cause of freedom, the option to leave the county jail, where he is confined in default of bail, by signing personally a bond for the sum of \$200 as security for his appearance, but he refused under some flimsy pretext which he pleases to call his principles.

The fact of the matter is, however, as he imparted to me, that he feared the contributions to the defense fund would fall off if he left the jail, as if most of the Anarchists had not enough to do to make a living and raise a dollar occasionally for the support of their papers.

Of the three comrades he was the only one happy for being imprisoned. He did not take into consideration that the paper was suppressed and the propaganda in English almost annihilated, which had taken years of untiring work to build up. What was that compared to the satisfaction of posing as a martyr? His life-long ambition had been fulfilled; he was "as happy as a clam" as he expressed it.

It was A. J. Pope who insisted on having the very articles published on which the comrades have been found guilty. They were inserted against the choice and during the absence of A. Isaak. It was A. J. Pope who, as he related himself, told Moses Harman, editor of Lucifer, "you had your turn," after he was released from prison, "but my own will

come soon," and it appears to me that he joined the Firebrand on purpose to get himself in trouble. What was it to him that the means of livelihood of others were taken away; that the comrades abroad were called on for contributions which they could ill afford, as long as his vanity was satisfied?

I would not have mentioned these matters, if the idea had not got abroad that old man Pope was actually suffering for the cause of freedom, while on the contrary no man was more satisfied and happy with his position than this very would-be martyr, and the comrades in this city have no more sympathy for him. Why should they? He planned to go to prison; he could have left it by simply signing his own name, but he wanted to remain, and for all we care he can stay there till doomsday.

Portland, Ore. CHAS. DOERING.

While FREE SOCIETY group believes Comrade Doering has stated the case as he sees it, we cannot overlook the fact that Comrade Pope has done much for the Firebrand (now FREE SOCIETY) and also that he has never asked for a cent of the defense and publication fund on his own behalf, but urged that it be used for propaganda purposes to keep the paper from being killed. We deem it but just to Comrade Pope to make this statement.

FREE SOCIETY GROUP.

CRUSHING BY LAW.

This is translated for FREE SOCIETY, by favor of Comrade N. Notkin, from the Spanish paper, La Anarquía, ano III, No. 21, edited at La Plata, June 20th, 1897; correspondent, J. Gimenez, at La Plata: "Casilla de Correos," numero 22.—

If the Spanish bourgeoisie had not given sufficient proofs of its perverted instincts, its criminality and cannibalism, it has given new samples of its claim to monopolize clearly and definitely its miserable character, showing the latter plainly to all the world by its persecution of the advocates of truth and justice. Some used to think that the French Revolution had opened the doors of Liberty, at least for thinking, and some people imagined that tyranny could never return, that after the death of Thiers, Torquemada and Arbues the inquisition, the method of vengeance and persecution by simple detention and by torture without any evidences of guilt had come to an end. The stoic eloquence of facts proves the contrary. Paris and Chicago will no longer be the places most notorious for the murdering of innocent people (on account of their humane ideas), but rather Jerez and Barcelona.

Thiers ordered the assassination of about 35,000 men, women and children in Paris, simply because the people, realizing that its mandarins had sold them to their enemies, took up arms to drive out the villains, whereupon those politicians, who first made war against one another, united against the people and, conquering it, committed their atrocities.

When some Chicago workmen of courage and talent aroused the people to insist upon a right granted to them by law 40 years before, but which law had remained a dead letter, the eight-hour working day, the capitalists considering it a terrible menace to their robberies, managed to get rid of them by spending \$1,200,000 in purchasing miserable judges, who sentenced them.

What has the Spanish bourgeoisie done? Some workmen at Jerez had been asking for an increase of wages. It was not only denied, but sol-

diers were sent to assassinate those who would protest. A murder was committed, and the existence of a secret society was at once imagined. A mass of workmen were attacked and a number of them killed. Two of the victims were brothers, and their own mayor and alderman had given evidence that at the time of the murder mentioned above, they were far away from that locality. Nevertheless they were made to suffer for it, the judge presenting an alleged written confession, though neither of them was able to read or write. When the car of the inquisition came to their doors, and the people saw their comrades taken to jail without having committed any wrong, they attempted to liberate them. For this noble deed they were attacked wholesale and forced, under the torments of the inquisition, to make any confessions the judges desired.

And what happened in Barcelona? Five innocent men were tortured and assassinated on account of the explosion of a bomb at the Cambios Nuevos. Knowing that Anarchists do not unite for acts which can be performed individually we repudiate the outrage of being held responsible for the acts of any individual, especially if such an individual be paid for his performance by men like Weyler, who extorted millions from his victims by applying the methods of the inquisition in the Philippines and in Cuba.

PETER KROPOTKIN.

It will probably sound paradoxical to some of the readers of FREE SOCIETY, when I say: Peter Kropotkin stands alone in the whole wide world as far as his personality is concerned.

I speak here solely of Kropotkin the man, and not of Kropotkin the prince. Most people while searching in him the prince entirely overlook the man, which is the most important. They attribute his greatness to his being born a prince, and do not understand that his real greatness is in his being a prince among men, and not being a prince among princes. There is absolutely no harmony between Kropotkin the man and Kropotkin the prince. They are two extremes. Their characters, feelings and dispositions are conflicting and constantly at war. There has never existed enemies more bitter than they.

If it is true that ancestry counts very much in shaping characters and feelings it is surely not the case with Kropotkin. The character of Kropotkin went straight back on those of his ancestors.

A noble character in the sense of a crowned monarch and aristocrat, is something different to that of a Peter Kropotkin. The first are based on hypocrisy, nursed by tyranny, that would sacrifice humanity for their tyrannical will; the second, composed of truth and noble deeds, would spend its life's blood for the welfare of mankind.

Peter Kropotkin is a living contradiction to crowned monarchs, the greatest living protest against them that ever lived on this earth.

I am the last one to worship persons, and your readers are probably the same; but you, the same as I, could not withstand this 'emptation, and we can't rightly call it personal worship.

It is truth, purity, science, philosophy and art in the shape of a human being, that we admire in Kropotkin. When you meet him and he shakes hands with you, you will find yourself confronted with a face illuminated with a smile, unlike all the smiles that deceive us every day, but like the smile of a child that smiles because it feels like smiling; it does not care whether you like it or not; it is not artificially made and created by hypocrisy in order to win you. It is the smile of his soul that greets you.

You will also behold the looks of his eye, so pure and fearless that they suggest the clearness of his conscience, and reflect the broadness of his heart that beats so warm toward you. If you could only hear him talk about his friends—not the crowned heads and aristocrats; it is his comrades whom he means—those who struggle on a smaller

scale to throw off the yoke of his ancestors and their like; these are they whose friend he is, and whose master and ruler he could be, if he only wanted.

"Where are the comrades?" was his first question when he came to Boston. His first words, his first greeting, his first handshake belonged to them. Reporters begged for a word from him; his eagle eyes met theirs, truth and falsehood met face to face and they dared not face him any more at that time. He was busy, he wanted to know the name of this and that comrade and whether they would come and see him to-morrow. We were amazed, we hardly believed that this was the famous Peter Kropotkin who preferred a dungeon to a royal court; iron chains to princely decorations; a steel pen to a gilt sword; to teach instead of command.

We wondered, is that Kropotkin, the hated by tyrants and beloved by their victims, whom foes respect and friends adore, whom science calls my son and liberty my friend?

But his simplicity not being simple, his tolerance not being neutral, convinced us of the fact. We could not think of another one like him. He appears before men of the present system, who are nursed by its surroundings and influenced by its conditions, like a man whom even the wicked hand of capitalism could not touch. He remains free of all the faults so common in our everyday life.

We will never forget the evening we enjoyed in his company. You could see upon his face that he was delighted; he felt at home among his comrades; he had a word for everybody; it looked as though he tried hard to please everybody, and always with his characteristic smile upon his face. His short address to the comrades is still fresh in the minds of us all, and can never be forgotten.

It had such an electrifying power in it that words fail to explain. You simply felt that something unexplainable sank deep in your soul, that made you strong and determined, and gave you courage and hope.

It was the voice of a great prophet, father and teacher.

S. C. B.

Boston, January 2, 1898.

WORDS.

When words mean the same thing to each person there will be less misunderstanding, bickering and mud flinging. Yesterday the mother of my 3-year-old grandchild remarked that she was going to dress the turkey. The child said: "You may have one of Dolly's old dresses for it." (Dolly is her toy doll.)

Now, ever so many who think themselves liberals are pitching into "Editor Green," of Free Thought Magazine, for fraternizing with "Aunt Elmina," the Anarchist and Free Lover! But I doubt if I am more of an Anarchist or Free Lover than is Ingersoll or Green, or lots of others, who do not accept the name. I do not believe in the same kind of Anarchy that "St. Jonathan" does—a wild, rampant, reckless, bomb-throwing, murderous, war-like Anarchy that calls for a French revolution—but I would have one brought about by pure argument and sound reasoning; one that takes all natural rights as far as it can be peaceably done and not invade the rights of others.

The Sunday law I ignore sufficiently to use the day as best suits me. I would, if necessary to my convenience, wash, bake, churn or dig garden on Sunday. But I would not flaunt the work directly in the face of others, as a friend of mine used to do every Sunday. He would hitch his horse to a plow and plow right where the churchgoers were passing by just to aggravate and annoy them, and to show his contempt of of law. It is unlawful to use a postage stamp after it is broken or torn into, but I buy and pay for them and the using injures no one, so I take the right and use them. Good, moral, useful laws and regulations are needed for social purposes.

As to free love—we all know love cannot be forced or bound. We love as we must, and not as we will; and divorce should be as free as marriage. Sex union, or cohabitation, should be only for procreation. I have lived a strictly monogamic life, in accord with my Puritanic Quaker training. But my radical sex work and the indefinite meaning of words have caused thousands to misunderstand my real belief, and hence

the apparent finding of the mare's nest in green fields and pastures new.

ELMINA DRAKE SLENNER.

THE ENGLISH SUMMARY.

THE fortnightly discussion took place at Comrade Warwick's house. Barton opened. He thought that communism, or free consumption, was not possible except in small societies, where each was known to all; there it was probably best, but between communes some standard of exchange value was necessary. Monopoly, however, would be prevented by free access of each to any locality, so that a commune with greater advantages would have more to share them.

It was pointed out in the course of the discussion that sympathy and public spirit followed a sort of law of gravitation, they increased in power according to the nearness, the contact, of those affected, and vice versa. Thus we felt a neighbor's injury more than that of a person in another town, and still more than of one in another country. (The reason probably is, that we see and hear more of it in the one case than in the other, and personal knowledge enables us more vividly to realize it; but this does not alter the fact that the difference exists.) It seemed to be generally agreed that while the ultimate ideal was to extinguish value relations altogether, for a time they would be necessary between groups and communes.

The arrangement of more general matters relating to large cities or districts was next discussed. Barton suggested the communal folk mote or parish meeting as a basis. Comrade Rely objected. He thought such localizing would be limitation. He suggested tentatively that, say, if a group was prepared to put a scheme into operation, they give public notice; those who objected would come forward and the matter be discussed until some settlement was arrived at. Asked if he thought it necessary to convince all objectors, to have complete unanimity, he thought it was. Other comrades were, however, dubious as to its possibility.

EDITOR'S COMMENTS.

In reference to the above, we cannot help but think that the small commune (in which all adults can take personal part) is the natural unit of economic organization. For these reasons: Firstly, a larger organization would require considerable delegation, and would be less elastic and spontaneous; secondly, a commune may be largely self-supporting, while an individual or group of workers is largely dependent upon the co-operation of others; thirdly, trade organizations, or craft guilds, though necessary, are, if adopted as units of social control, apt to develop sectional interests and become exclusive (as in medieval time); fourthly, the independence of the commune would not mean its isolation, the right of free ingress and egress would prevent monopoly, and the relations of the people of each commune would be varied and extensive, especially with freer communication and wider culture.

The commune as the economic unit; the individual as the moral basis of society; for his free development is, after all, the object toward which all social institutions are merely expedients.

Communes will have matters common to all of them, how can these be arranged on Anarchist lines? To have a central congress to manage national or municipal matters—even without military or executive power—is too much like parliament, because a few men, however clever, cannot deal with all matters. The following is a suggestion:

In a country, a district or a city (comprising a number of communes) voluntary associations are formed, independent of the communes, to discuss matters of public welfare. Of course their discussions and their decisions will have weight in so far as they are approved by the general public or by those interested. In practical matters, in each commune the various trades and departments would probably form separate groups. If a scheme is on foot, say, to electric light the whole of the communes in a big city—the electrical workers of each of the communes would meet personally, or by delegates, and form a special association to carry out matters, of course with the consent of the various communes whose material and territory they used; the latter, however, would hardly, in their regard for liberty, attempt to interfere unless some vital interests were at stake.

Thus, instead of one big congress, there would be lots of special conferences and special associations of temporary character.

December 11, 1897.

A. BARTON.

BIBLE TEACHING UP TO DATE.

"The truth shall make you free."

S. B. Rigger, in *The Examiner*, Jan. 1, under "Single-Tax" heading, says: "The land is the physical basis of life—the source of all wealth—and every child born into the world comes endowed by its creator with a right to use the land precisely equal to that of every other living child born before or after. The interference with this right is the crowning sin of our time, and the primary and chief cause of the prevailing industrial slavery, which, in many respects, is more bitter, pitiless, inhuman and outrageous than any form of chattel slavery of which we have any knowledge."

"The discovery of the Western Hemisphere postponed the issue of the land question for several centuries, but now we are face to face with it, and to ignore it means Anarchy."

"Juggling with the tariff, the currency, with socialistic utopias, or any other doubtful, useless palliative, may do for a certain class of office seekers, demagogues, champions of special privileges, etc., but these things will not feed the hungry and clothe the naked, it takes the land to do this."

Friend Rigger no doubt intended to say that it takes Labor applied to the land to feed the hungry and clothe the naked; he is, however, still more careless in saying that to ignore the land question means Anarchy; he should know that the correct definition of Anarchism is "the theory that all forms of government are wrong and unnecessary;" he shows, however, that he does not understand the true meaning of that bugbear word—Anarchy, or he would know that the monopoly of land and the currency was brought about and is enforced by government; he fails to realize with the rest of our Single Tax friends that the government is composed of land and currency monopolists; they maintain their power through the metal basis of all exchanges; gold appoints the supreme court which governs America, and gold will not relax a tittle of its power except by actual compulsion; science is "a body of truths"—nothing but truth will make us free, so in connection with the equal right to use the land there must be the equal right to exchange the products of Labor on the land; therefore the "juggling currency" must be replaced by a scientific medium of exchange—a true money that will do nothing but exchange, that cannot be used to force anyone to Labor for others.

Seeing, therefore, that reasonable men must know that the land will not, as a direct measure, be restored to the people without great loss of life, it follows as a natural sequence that if the people can capture the medium of exchange, and this can be done by Labor (who produce all wealth) gradually combining to use their own scientific money; the people who labor can thus recapture the land, because it will be useless to the present holders without men to labor who will accept wages by which they are robbed of most of the results of their work to enrich the landlord, and just as soon as a man who labors with brain or brawn understands how and where he can retain all the results of his Labor he will cease working for those who by means of metal, or legal tender paper, rob him as a matter of right, and thus quietly, peacefully, but surely, will the land revert to those only who will use it. This is one of the great aims of the Labor Exchange Association, which has over 300 branches and 13,500 members.

J. ALFRED KINGHORN-JONES.

CONTRABAND GOODS.

The lie of monarchy and aristocracy, the political lie, the matrimonial lie, the lie of religion, all ought to receive a thorough shaking up. They are all of vital importance and each lie should receive its proper punishment from the pen of the enemy. Idol smashers are interested in having them all pulverized. But in this matter, as in everything else, there are some malcontents who prefer to concentrate their fury on the political bone, greatly to the discomfiture of monarchs and aristocrats. On the other hand, the religious and matrimonial lies afford some choice tid-bits well worth debating. Must it be said that what in a christian worker is but a choleric word is open blasphemy in an Anarchist paper? In fact, matrimony and religion are the fruitful sources and prolific causes of many anxious moments to the conformist and non-conformists. One explanation why the monax, matrimonial and religiax are so strongly entrenched in their position is due to their greater expenditure of vocal wind and printers' ink. Such evidently being

the case would it not be as well for the under dogs to become more vociferous. They would thereby stand nearly on a par with the slick parson and the sly-polly politician. Now that printing presses are plenty and black ink abundant for us as well as Talmage let us promulgate our little message! Let us avail ourselves of our boasted freedom and our inkling of knowledge. It is inconsequential whether the gospel of Anarchy is an ignis fatuus or not, remember there are others in the same fix. So long as anarchistic thoughts please our fancy, let us, one and all, add a little fuel to the flame and keep it piping hot in these times of piping peace.

ST. JONATHAN.

IT WAS CHRISTMAS TIME.

Mr. Rockefeller, philanthropist, etc., was just shy a miserable \$17.50 wherewith to buy a few Christmas gifts for his admiring friends. It was only a week to that festive time, and Standard Oil stock had not oozed out as much stuff or as many millions as he would like, so he took a look around to see what could be done. When, lo! he discovers that the widow Mary Yessen's cow has had pasturage equal to that amount on his farm near Greenwich, Conn. He sued her and won. The court officials knocked off their fees on account of the widow's poverty, but Colonel Rockefeller demanded his pound of flesh—all that the traffic would bear—and got it.

A poor widow up in New England may be lamenting the loss of \$17.50, but the heart of Mr. Rockefeller is rejoicing with a great joy—he was solid with his friends at Christmas!—*Machinist's Journal*

WELCOMING STRANGERS.

The following letter to the Philadelphia Ledger should be read by all the ranters of exclusion of foreigners. It is a tale of governmental slave trading of today and the government is your own beauty, you American Voting King:

Editor Public Ledger.—In your article on naturalization rules of Dec. 6, the last sentence strikes me as being somewhat strange in view of my experience here. I arrived in Philadelphia a few months ago and had to pass the customs office. I was asked a number of questions, among them the amount of money I had, my occupation, if I had any friends. I had \$22, am a gardener, without any friends. I was detained with the intimation that I would be sent back, although I showed the officer that I had a life policy for \$1,000 and held some mining scrip and that my passage from Amsterdam cost me over \$100; but that did not matter, although anyone seeing me would know me to be a decent workman.

I was marched off to prison with six others. We were all huddled into a room 13 by 13 feet, less if anything, with a single bed the whole length of the south side, and another bed, 6 by 3 feet, on the northwest corner, leaving about six feet square for seven men, so that we had no room even for all of us to stand up at the same time. There were two small windows, but as they were barred, as was the door, we could not open them more than a foot, and as it was the 2d of August a glance at the temperature of that day will show you what we suffered. It would be considered a disgrace to treat criminals like that, yet honest men who come here to make a living are so treated and told that they are welcome. We had our meals in the same room, and after the waiter left the tray on the table the door was bolted, and if anyone wanted a drink of water it was handed to him through the barred door as if we were such desperate criminals. In the morning we were taken one by one to wash our hands and face, no bath allowance, the others being locked in. Talk about a warden guarding a criminal, it is nothing to it. To crown all, we were charged 75 cents a day for our meals. I have had better for 10 cents.

While there we were told that the agent was looking for a place for us. After I was in 24 hours a message was sent, saying that I was wanted, and the owner of the house took me to No. 34 South Seventh street, where a farmer wanted a man. I was willing to go, but when I was told that the wages were only \$8 a month I said it was too small, as I am a skilled florist and gardener and am worth twice that amount a week, and that I would rather work at my own calling, as I thought I could earn more at it.

I was threatened by the agent that if I did not accept it I would be sent back—meaning Liverpool. What could I do in Liverpool? If they had threatened

to send me back to Australia how happy I would have been; but Liverpool, no; so I was compelled, in a free country like this, to work for \$8 a month or be sent back to England, I had also to pay \$1 for the place, so that I had to work for \$7 and pay 27 cents railway fare to the place. Of course I only stopped the month and tried what I could do on my own account, and find I have done fairly well for the time of the year. If that is what is called a welcome it has a different meaning to an Australian.

NEWS FROM EVERYWHERE.

FRANCE.

Some few weeks ago the local Anarchists in Angers organized a public meeting and invited Comrade Janvion to lecture on the system of modern school education.

At the time when the noted lecturer commenced to speak, there were about 200 boys, incited by the local Jesuits who started an infernal noise by whistling and pounding.

The Anarchists kicked the kids out and also got into quite a scrap with the police—but the lecture went on just the same.

When Janvion was alone at the door of the hotel he was arrested for disturbing the peace and order, but was released on his own recognizance.

In Paris, January 16, according to a press dispatch, Louise Michel and Sebastian Faure addressed a Socialist meeting and denounced the secrecy attending the trial of Comte Esterhazy. There were shouts of "A bas Brumont" and "A bas Rochefort," but there was no further disorder.

ITALY.

Comrade Malatesta started to lecture on Anarchy in the province of Romagna.

In Ancona and Macerata the young people started Anarchist groups.

There are also reported several monster meetings in the large cities of the peninsula.

The Pope of Rome declared himself in favor of an Italian republic. The "holy seat" has tumbled to the fact that catholicism is more profitably invested in republics than monarchies. What pride for the progressive republics?

ENGLAND.

Some of the tortured Spaniards started a periodical, *Germinal*, 9 Wharton street, Lloyd square, W. C., London, England.

GERMANY.

Since 1895 to 1898 there was a total of 1,239 years in jails distributed among the German subjects for lese majeste. What glory for the fatherland!

SERVIA.

Ex-King Milan is again nominated the chief of the army. The old sport is probably broke again, and so his partners let him have a soft snap until he has another chance to rob and steal some more.

PITTSBURGH.

French Anarchists and Socialists held their convention in spite of bad weather. There were about 50 individuals present from different places surrounding Pittsburg and Allegheny.

At the said congress it was decided that there is an urgent necessity for Socialists of all schools to have a common understanding of the fundamental principles for a better propaganda. Good chance for the experiment.

A. K.

AUSTRIA.

Vienna—A press dispatch of January 16, says: Five thousand Socialist workmen made a demonstration here today in front of the Rathaus because Dr. Lenger, the burgomaster, had forbidden them to hold a meeting in the building. The police dispersed them and made several arrests.

There are ominous rumors of trouble in Hungary and Bohemia. The agrarian Socialist movement in Hungary is serious, especially in the Szabolcse district, where the land owners are menaced.

The town hall at Nyir Bakta has been partly destroyed by an incendiary fire and the local magistrate has been seriously injured by the mob.

Many arrests have been made and the district is now occupied by gendarmerie.

PRAGUE.

There were outbreaks promoted by students here on the 16th of January at a Socialist demonstration, which the police dispersed.

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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.

MONTHLY LIBRARY.

At last Free Society Library is a fact, not a theory. No. 1 is now ready for delivery. It consists of Kropotkin's excellent "Law and Authority." The price is, per year 50 cents; single copies, 5 cents; \$2 per 100; \$18 per 1,000.

No. 2 of the Library will be Malatesta's great propaganda pamphlet "A Talk About Anarchist Communism."

We want to call the attention of our friends to the fact that the cost of these pamphlets when ordered in quantities depends largely upon the number of them that we print, so that if we have a large supply ordered in advance of publication we may be able to make a much lower rate. We printed 3,000 of No. 1. Could we have been assured of a sale for twice that number we could send them out for \$12 to \$15 per 1,000—at the former price if we got second-class mail rates, but not unless we do. Now send in your orders for Nos. 1 and 2. Don't forget that the yearly subscription is only 50 cents, and we need a bona fide subscription list in order to secure found rates on mailing.

WHAT DO YOU SAY?

Two specially valuable contributions to appear shortly in **FREE SOCIETY** are "Perfect Motherhood; or, Science vs. Religion," by Comrade Lois Waisbrooker, and "Woman and Marriage," by Prof. W. S. Bell. As there is some desire expressed to have these essays published in pamphlet form if the call for them will warrant the outlay they may be combined to form an issue of Free Society Library.

To give an idea of what the articles are I quote the following from "Perfect Motherhood":

"Science would never have said 'Be subject to the husband as to the Lord.' Science would never have said 'and he shall rule over thee.' No, no! it took religion, arbitrary authority, personal Godism to do that. Oh, motherhood, how hast thou been crucified, and how true it is that the child of the free woman cannot be heir with the child of the bond woman!"

"As nervous as a woman"—those nerves that transmit. What kind of elements do you furnish for them to transmit, oh, man? What the character of that which must go to make up the quality of the coming generation? . . . Whatever the guilt of Durrant, the course of society toward him, the parading of the dreadful facts, the long-continued bringing up of his case—all this will, must, generate more crime than he alone could commit had he lived out his natural life."

Of Prof. Bell's address I will quote this:

"About 25 years ago the modern inquisition was set up in this country under the form of Comstockism. Free thought was its special victim. This man Comstock, clothed with arbitrary power, had many good men and women arrested and sent to prison. I have only to mention the names of a few. Dr. E. B. Foote, of New York, was one of the first arrested, and heavily fined for publishing a letter treating on physiology. Ezra H. Heywood was twice tried and on each occasion was sent to prison for a term of years. D. M. Bennett, founder of the Truthseeker, was sent to prison for two years. Moses Harman was twice confined behind the bars. Elmina D. Slenker, Lois Waisbrooker, Josephine Tilton, were thrown into prison by Comstock and his agents. One of the righteous agents now lies in San Quentin prison for his devilry in San Francisco."

"The last victim of this infernal power is the Firebrand. In the person of A. J. Pope in prison in Portland, Ore., Comstockism is outraging all laws and order, decency and justice. This case is in its procedure perhaps more outrageous if possible than any of the other cases mentioned."

" . . . Marriage ceremonies we see are a product of evolution—We may say the same of the Church and State—so, too, is hell a product of the earlier character of evolution. But we have long ago passed the milestone where hell was left behind. With intelligent people who have neither an ax to grind, nor gross bigotry to slough off the Church is a back number, and the State is now arraigned before the bar of human reason; and last of all marriage is called upon to let go its despotic usages over man and woman."

What the publishers of **FREE SOCIETY** wish to know is if you want these splendid treatises published in pamphlet form for more permanent propaganda work than is possible in newspaper form. If so, let us hear

from you at once. If so published they will probably form a book of 20 or 24 large pages printed on this type, and cost 5 cents a copy or \$2 per 100.

THINGS AND THOUGHTS.

"The Spirit of Truth is a peculiar journal with a "Department of Spirits" column and another of "Spirit Essays," but in a recent issue it got its spirits up on an advanced plane and made genuine varieties of the whole spirit world. On the sex question at least the Spirit of Truth seems to know where it's at, and so do its spirits."

A Trenton, N. J., preacher couldn't hold his crowd of dupes otherwise so he got a lot of pretty girl ushers and had them pass the contribution boxes. The girls drew not only a crowd but dollars as well. The parson admonished the audience that "the Lord loves a cheerful giver," and sent the sirens forth after the dollars. The first assault on the parishioners' purses netted \$300. If the preacher keeps up that gait very long he will soon be able to capitalize the proceeds and start other kinds of confidence games.

I used to read in the story books, and even in the histories, stories of the cruelty and savagery practiced by an invaded race upon their plunderers—the Indians and the whites. But this officially decreed "christian nation" has got beyond that point now. Being composed largely of "christians," it has killed off its victims to a great extent and penned the rest up in reservations. Two men of the decaying race, however, are recently reported to have committed murder at Paris, Tex. So a mob of advocates of "law and order" started after the alleged murderers and, having caught them, proceeded to teach them the arts of civilized "christian nation" murder by burning them at the stake. Truly a christian way of shedding light on the subject; very similar to the good and godly Puritanic way of abolishing "witchcraft."

"Mr. Milges has organized a force of 200 citizens, all heavily armed, who are pledged to shoot every highwayman seen. Chicago has for a month or more largely been at the mercy of thugs and cutthroats, and Mr. Milges has started a war of extermination."

So reads a press dispatch from Chicago. Men driven, largely by society itself, to a means of procuring a living not sanctioned by society are to be killed in cold blood by property-owning cutthroats. These fellows organized by Milges are not after "cutthroats." They are after thieves—little thieves—thieves who have not stolen as successfully as themselves. The little thieves must be killed so the big thieves may enjoy their booty in peace.

Well, Theodore Durrant was finally killed, but "owners" of ground—Mother Earth—refused to allow him to be buried in their sacred soil. A piece of dead animal matter would contaminate the very elements it was composed of. Superstition is as rife today in the minds of the "cultured classes" and the bourgeoisie as it ever was among any "heathen." Because of the insensate hatred for a man who was charged with murder and hung on purely circumstantial evidence, the local crematories both declined even to burn the body, admitting that their reason for refusal lay solely "in their pockets." Such is our "christian country." Is it not a splendid specimen of what 1900 years of Christ worship will do?

Another well-known "business man" has died; like most business men, he was a christian because "it paid." But unlike most of them, he had the courage upon his deathbed to tell the truth and denounce christianity as a fraud from foundation to apex. This rarity of a christian who could tell the truth upon his deathbed has startled the whole brood of pious blood-suckers known as parsons and priests, and they have been having a high old time cursing the dying confession of Henry Morehouse Tabor. May others be encouraged to follow his example. But when such a matter can be given as great publicity as this has, the world moves. When a lie was started about Thomas Paine's alleged "deathbed confession" it flew as fast as did this incontestable truth about the late Mr. Tabor. "But times change, and so do men."

The authorities at Rome, Italy, fear that the Anarchists intend to loot the Vatican of its hoardings of centuries of blackmail and "backsheesh." It is claim-

ed that the Anarchists are gathering in force in the papal city, and as no other reason can be found the mammon worshipers jump at the conclusion that the Anarchists are hungry for gold, though they credit them with wanting to use this gold for propaganda purposes. Suppose they do; what particular title have the popes and cardinals to all the uncounted millions stowed away in their vaults? None of them ever earned any of it.

A man named Wilcox, living at Bridgeton, Conn., bewails the decadence of ballot-box worship, which he ascribes to three causes, viz.:

"First, that the party in power has not redeemed its pre-election promises. Second, the other fellows would say: 'There is no use voting this year; we cannot overcome the majority of the dominant party.' The third excuse, and, indeed, the most hopeless one, was that voting could not save us from the inevitable revolution."

Mr. Wilcox thinks this awful, as "this year 40 per cent of the voters stayed away from the polls." He would not force them to vote, but he'd deprive them of the privilege of voting for a period of five years if they willfully or carelessly refrained once from voting. He says they owe duties as citizens and that they wish to enjoy the benefits of "good government"—whatever that impossible absurdity may be—without even performing the lightest of all duties—voting.

But, Mr. Wilcox, the world may be moving. This "criminal" 40 per cent—quite a respectable-sized minority, by the way—may begin to doubt the efficacy of government, and be ready for first lessons in Anarchy. So, please send us the names and addresses of some of them.

At Santa Rosa, Calif., an aged couple wanted to get married. Now, while I don't believe in marriage, others do. This old couple did; if they will leave me alone to carry out my beliefs, I won't try to force them to live up to my own ideals. That is not my idea of Anarchy. But there were a few feeble peddlers at Santa Rosa who did not seem to like to see the old folks married. This does not argue that the fee-sellers did not believe in marriage; not at all. But there is a law in this state which practically declares that the 70-year-old groom and the 53-year old bride are not competent to manage their own relations. The lady had been divorced within a year. That caused all the trouble. That may be a good reason why this couple should not mate, but I'll frankly confess that I am too dull to see it that way.

The difference between Anarchist Socialism and State Socialism is this:

Voluntary Collective Use vs. Compulsory Collective Ownership.

Comrade Councilman calls attention to the fact that in his article in the issue of Jan. 2, the types make him charge Ingersoll with having undue "love for woman" when he only charged him with "love of mammon." He don't want to charge Pope Bob with being a free lover.

A Chicago comrade writes that Comrade Fox's expose of certain slanderous attacks by S. D. leaders created much commotion in the camp of that organization, the slanderer resigning her job as president of the branch, yet notwithstanding a constant receipt of such letters and our own observation we are in frequent receipt of some advice to "let 'em alone." Why should we let alone those who attack the foundation principles of Anarchy—personal liberty.

Daniel DeLeon, boss of the S. L. P. forces having slandered a Jewish attorney, the latter was enough of a Socialist to refrain from prosecuting DeLeon for slander as he might have done and only followed an example set by DeLeon. The attorney, J. A. Hourwich, however, demands that DeLeon appear before a "court of honor" to be selected by representatives of the two sides. Failing in this, Hourwich will characterize him publicly by his true name, and probably proceed against him through the courts. The great joss seems to be in a tight place this time. Crooks can't always successfully howl "stop thief."

And as if that is not trouble enough for the "professor," Richard J. Hinton, of the Social Democracy, is out with a published article demanding ample apologies from him for libelous attacks against himself.

Falling an apology suit for criminal libel will be begun. It's getting hot for professional liars. Hinton, also, offers to submit the whole business to a court of honor. DeLoe may now view the whole field from his own standpoint and insist that a court of honor cannot be found.

One man writes from Chicago trying to get a lot of free advertising for a book I have not seen, but from the wording of its advertising matter I can only find in it a lot of pernicious buncombe. He incloses a circular in which appears this: "The dogma of resignation, abnegation, self-sacrifice, has been preached to the people. Oh, the people long ago resigned themselves, renounced themselves, annihilated themselves. Did they do well? What do you think about it?" This smart would-be free advertiser of Force vs. Honesty asks, "Would it not have been better for them to have died?" My answer is: By all means go off and die. You'll never be missed.

In the Firebrand case another 30 days has been allowed for Addis and Isaak to prepare their case for retrial. F. A. COWELL.

LOOK IT UP.

According to Webster's "Unabridged" monogamy is "mating with but one of the opposite sex," and any Greek will tell you that "gamy" means cohabitation, consequently I was right in classifying all those monogamists who mate or cohabit with one only for life or for a short time only.

F. A. C. says: "So without marriage there can be no monogamy." If F. A. C. mates with but one of the opposite sex without the legal and customary ceremonies having been gone through he would not call it monogamy, but when I mate with but one of the opposite sex, i. e., live the same mode of life as he does, but as soon as I go through the legal performances he would call it monogamy. Where is the logic?

It was to prevent ridicule and blackguarding by those who don't agree with us, by advocating sex freedom, that I started the argument. To prove that those who don't agree use blackguard witness Lucy Parsons' attitude at the protest meeting in Chicago.

Webster's unabridged gives no such definition. Encyclopedic dictionary does thus define "monogamous" under the zoological classification. If such classification suits A. I. all right. Most people of any culture whatever will not accept a classification for themselves as mere beasts. I only noticed the above assertion because of its glaring misstatement. Any more such foolish talk I shall ignore. F. A. C.

NOTE AND COMMENT.

A bill has been recently passed in the Connecticut legislature imposing a fine and imprisonment on street car conductors who fail to ring up fares as soon as received. Who passed this law?—Ex.

It was passed by workmen who thought they "must have law" or the world might cease to revolve and the sun cease to shine. Without their votes and their endorsement there would be no legislature, without the legislature there would be no statutory law. Yes the workers "must have law" for their own government by parasites and loafers. F. A. C.

I wonder how the members of the Comstock crew manage to take a bath, they are so horrified at nudity! S. A. P.

London, December 26.—A woman by the name of Jarvis, who made a miserable living by making match-boxes, was burned to death with her nine children this morning. Her husband died the same day in the workhouse from consumption.

The daily papers publish the above without comment, but when Mr. and Mrs. McKinley, who have never done any productive work in their life, do not feel well after a feast, the papers are crowded with sympathy and worry. The sooner such civilization is wiped off the face of the earth with fire and brimstone, the better it will be. The poor lose nothing.

The Standard, of Hazleton, Pa., tells the following beautiful story: "The musicians of Houston, Texas, collected hundreds of dollars for the benefit of the widows and orphans, whose husbands and fathers were murdered by Sheriff Martin. Calvin, Pardee & Co.,

for whom the murdered miners used to work, were requested to distribute the money. The company distributed the money which was left after it had deducted the amount the miners owed the company for tools, etc.

I suppose such rascals are good christians and law-abiding citizens, though, and I hope the lord will keep hell hot for them. A. I.

THREE ITEMS IN ONE OF THE GREAT DAILIES, JAN. 9, 1898.

Hanna's attempt to gain Griffith's vote by bribery. Man-made laws allow such wretches as Hanna to govern honest men.

Louis Milges has organized a force of 200 citizens, all heavily armed, who are pledged to shoot every highwayman seen. Chicago has for a month or more largely been at the mercy of thugs and cut-throats and Mr. Milges has started a war of extermination.

Law in Chicago appears powerless, and so voluntary co-operation, or Anarchism, is necessary for their protection.

Six hundred thousand Cuban reconcentrados have perished from starvation and disease since the beginning of the year—over fifty thousand a month—nearly two thousand a day.

Six hundred thousand Cubans robbed and killed in one year by man-made laws.

Dishonest money causes nearly all the evils from which humanity suffers. The Klondike needed no police or soldiers till the gold craze began, now both forces of brutality are required, so law and order says.

We cannot have freedom or honesty so long as we have an unnatural medium of exchange. J. A. K-J.

PROPAGANDA BY DEED.

In considering any action looking toward our propaganda fundamental principles should be carefully studied. Collectivism can never work, for this signifies that the individual subserves. The principle underlying human action is a selfish one—the advancement of self—hence any action that would sink the individual to advance the community, any action based upon the belief that the good of the whole demands sacrifice of individual good must ever prove a failure; a question here arises, can there be communal action while maintaining individual sovereignty. Our friends of the Social Democracy seem to deny this, and while they inscribe upon their banners liberty, liberty for all, it is that kind of liberty the Single Taxer has in view when he talks of "free land." My Republican friend, meeting my argument in favor of free trade, says: "Oh, yes! the theory is all right, but the conditions are such we must have protection now, to place us in a position where we can eventually adopt free trade."

I believe the theory we entertain is advancing with a rapidity very little appreciated even by our comrades. But how is it that State Socialism seems so rampant if individual sovereignty is on the increase? I will tell you. The individual has, in his evolution, to pass through governmentalisms. His dream of liberty is mingled with his ideas of authority. The myth of government that dominated his ancestors still extends an influence upon his organization. He loves liberty, and demands it for himself, but dreads to accord it to others. He lingers in the hope of reconciling his love of liberty with his dream of authority, but the end must demonstrate the supremacy of one or the other. They tell us "extremes meet"; they do, but the result is the survival of the fittest. The increasing army of Social Democracy is dominated by these two extremes—liberty and authority. They are in the process of evolution. But reading their panegyrics on liberty we are ready to cry with "Tom Dunston,"

"She's coming, she's coming," said he, "Courage, boys, wait and see, Freedom's ahead!"

It must be so, "there's no half-way house 'twixt Rome and Reason." Collectivism won't do; united action must be on the plan of free society—individual independence. In what manner can united action be entered upon? Right here let me say that I do not propose to discuss individual action, that is to say such action as the individual may believe will advance the cause. My guiding principle is, that forceful authority is wrong, forceful resistance is right, however inexpedient it may be. A man has as much right to resist a tax collector as a highway robber, the principle actuating both is identical.

I have no word of blame for our comrades who leave the beaten paths of servility and strike at their oppressors, nor do I believe those acts disastrous to our cause; nevertheless my study has demonstrated to me that "circumstances make the man; we are all the creatures of natal and prenatal environments, and, while I sympathize with the oppressed, I cannot avoid a pity for the oppressor, and while I feel an assurance that our comrades sacrificing their lives in their resistance to tyranny are advancing the cause of human liberty much more than any system of peaceful agitation, nevertheless I choose for myself the tack of the truth seeker rather than the truth soldier. It is probably owing to my cowardly disposition. Be that as it may, I repeat I do not propose to discuss individual action. Let every man be fully persuaded in his own mind. That "propaganda by deed" I choose to advocate would be in the form of a united action looking to the independence of the individual. The Labor Exchange has given us an idea. I believe it is possible to so arrange ourselves that he who labors may receive the full reward of his toil. I realize how difficult, perhaps impossible, it is to do equal and exact justice under the influence of the present regime. Certainly our system of measuring value by dollars, or other legal standard, must change.

F. A. C. very clearly illustrates that so long as the L. E. system computes value paid on deposit in "dollars and cents" just so long must injustice prevail. But this may be remedied.

J. K. Ingalls, the veteran land reformer, in his latest work, "Reminiscences of an Octogenarian," says: "I prophesy that the L. E. will be the first to acknowledge and adopt the labor hour as the true unit of commercial value and its ultimate acceptance of occupancy and use as the only title to land ownership." I have sat at the feet of our aged friend and garnered a great deal of wisdom in regard to the falsity of political economy. But his "labor hour" bothered me. I could not see how its application could be made possible. But in my study of L. E. principles it began to dawn upon my comprehension. I ask our comrades to study the L. E. with a view to its adoption by our free society. I believe there need be no sacrifice of any theory we may hold regarding its future condition. It is a means of self help. It may be pursued without opposition of government, and yet under the government and cause its collapse by educating the people to do without it. By it we may destroy commercialism. By it we may knock out every profit that sustains monopoly. By it we may make competition impossible by removing all incentive. By it we do away with the necessity of a legal tender and eventually money of all description. By it individuality will be developed. Genius will be appreciated and rewarded. Do I exaggerate? Perhaps; still I think the subject well worth the study of our comrades.

I know little of the organization that is incorporated under the laws of Missouri. It is the principle of depositing labor and its products for exchange that has arrested my attention, and the fact that it is rather a condition than a theory that confronts the people just now. Let our individual propaganda proceed, but where a group can be formed I would suggest this idea be considered. It is a subject not affected by politics or religion; men of all shades of thought may unite to advance its interests. I await some further thought of a comrade. A. L. BALLOU.

Porterville, N. Y.

"CHARITY."

Here's some "christian charity" as reported, not by a "howling Anarchist rag," but by the "eminently respectable" Portland Oregonian:

"Yesterday afternoon Mrs. Margaret Washington died of starvation within easy walking distance of the busiest part of the city, where thousands of Christmas shoppers were joyfully celebrating the advent of the day. She lay on the bare, uncarpeted floor of a lodging house at 344 1-2 Front street, near Clay, with a few ragged clothes. Up to yesterday she had been slowly starving to death, and when assistance, in the form of kind neighbors, arrived it was too late to do any good.

"When the neighbors came in they found—in the next room—her daughter-in-law, with two small children, all lying on the floor on bundles of ragged quilts. One of her sons, about 23 years old, was vainly seeking for work; another was laid up with a crushed and broken foot; in the cupboard there was not even a crumb of food, and in the family purse not a cent of money. The city board of charities had been appealed to in vain, and the whole family had given up in desperation. The appeal to the city board of charities had not been wholly in vain, however, as they had sent, after numerous requests for aid, some picture books for the children and three oranges, which were too sour to eat and had to be thrown away.

"A short time before the woman died, and while the whole family was in great need of food and the mother in need of medicine and clothes, a woman representing the city board of charities called and said that if some one would be sent down to get them the children could have some toys. She had gone out when the old woman died."

A TALK ABOUT ANARCHIST COMMUNISM, BETWEEN TWO WORKERS.

BY ENRICO MALATESTA.

WILLIAM: Ah, Jack, is that you? I'm glad to meet you. I've been wanting a talk with you for a long time. Oh, Jack! Jack! What have I heard about you! When you lived in the country you were a good lad, quite an example to the young fellows of your age—If your poor father were alive—

JACK: William, why are you speaking to me like this? What have I done that you reproach me? And why would my poor father have been dissatisfied with me?

W.: Don't be offended at my words, Jack. I am an old man and I speak for your good. And besides I was such friends with old Andrew, your father, that I am as vexed to see you go astray as though you were my own son, especially when I think of the hopes your father had of you and the sacrifices he made to leave you a good name.

J.: But, William, what are you talking about? Am I not an honest working man? I've never done any harm to anyone, and excuse me if I say that I have always done as much good as I could; so why should my father have been ashamed of me? I do my best to learn and improve, and my mates and I are trying to hit upon a remedy for the evils which afflict us all; how then have I deserved that you should pitch into me like this?

W.: Ah, that is just it! I know well enough that you work and help your neighbors. You're a good sort of chap; everybody in the countryside says that of you. But it is none the less true that you have been in prison several times, and people say you are watched by the police, and that even to be seen with you is enough to get one into trouble. I'm maybe making things awkward for myself this very moment. But I wish you well, and I will speak to you all the same. Jack, listen to the advice of an old man; believe me, you had best leave politics to the gentlemen who have nothing to do, and only trouble yourself about working and doing what is right. That is the way to live peaceably and happily; if you don't you will be lost, body and soul. Listen to me and give up your bad company, for it is that, as everyone knows, that leads poor lads astray.

J.: Believe me, William, my companions are first-rate fellows; the bread they eat is watered with their sweat and sometimes with their tears. Leave the masters to speak ill of them; men who would like to suck the last drop of our blood, and then treat us as blackguards and jail birds if we try to better ourselves and escape from their tyranny. My companions and I have been in prison, it is true, but it was for a good cause; we shall go again, and, perhaps, something worse may befall us, but it will be for the good of all, and because we wish to destroy injustice and misery. You who have toiled all your life and suffered like us from hunger—you who perhaps will have to go into a workhouse to die when you can toil no longer—you, at least, ought not to put yourself on the side of the gentlefolks and the government, and fall upon those who try to improve the lot of the poor.

W.: My dear boy, I know that the world goes on very badly, but to try to change it is like trying to straighten the legs of a bandy-legged dog. So let us take things as they are, and pray God that at least we may never be in want of a crust of bread. There have always been rich and poor, and we, who are born to labor, ought to work and be contented with what God sends us, otherwise we disturb the public peace and injure our own character.

J.: Our character! Look at these gentlefolks, as you call them. First of all, they take everything from us, and make us toil like beasts of burden to earn a crust of bread, whilst they are living luxuriously and idly on the sweat of our brow, and then, if we don't submit cheerfully to see them growing fat at our expense, they say we are a bad, dishonest lot, the policeman comes and drags us to prison, and the clergyman sends us to hell. I tell you what, William, the real rascals and bad characters are those who live by oppression, those who have taken possession of everything under the sun and have ground down the workers until they are like a flock of sheep, quietly allowing themselves to be shorn and slaughtered. And you, who have never sucked the life-blood out of your fellow-men, do you take the part of people who do such things, do you turn upon us? Isn't it enough for them to have the government to back them up? Government is made by the rich for the benefit of the rich and is bound to be on their side, but must the workers, our own brothers turn against us just because we want them to have bread and freedom? Ah! if it weren't that I remember all the long ages of misery and servitude and degraded habits the poor have suffered, I should say that the worst people of all, those who have the least of the dignity of man, are the poor who let themselves be made the tools of the oppressors of humanity. As for us, at least we are risking the bit of bread and shred of liberty we have that we may bring about a state of things in which all may be happy.

W.: Well, all that sounds very fine; but you know, my lad, that without the fear of God no good thing is possible, and we must all submit to his will.

J.: Now, William, if we are going to talk reasonably, do let us leave God out of the question, because the name of God is used as a pretext and justification by all those who are trying to deceive and oppress their fellow men. Kings pretend that God has given them the right to reign, and when two kings dispute about the crown of a country they both pretend to hold their commission from God. Nevertheless God gives the victory to him who has the most soldiers or the best arms. The proprietor, the exploiter, the monopolist, all speak of God. The Catholic priest, the Protestant, the Jewish, the Turkish, all alike call themselves the representatives of God, and it is in the name of God that they make war upon one another and try to bring grist each one to his own mill. They all seem to think that God has given everything to them and condemned us all to misery and grinding toil. They are to have paradise in this world and the next, too; but we are to have hell in this life, and only to have paradise in the next if here we are obedient slaves. Now, if you come and tell me that any God has really willed and desired such an arrangement as this, I can only say that he is a very wicked one. Let everyone believe as he thinks right, but when we are discussing the state of things in this world let us stick to what we know something about and see if it isn't possible to get a little happiness in this life for ourselves and our fellow men;

for you know that the parson himself says that all men are God's children and therefore brothers.

W.: 'Pon my word, young man, since you've been to the town, and taken to reading and writing, you've got a way of speaking that would puzzle a lawyer. But now tell me, is it really true, as they say, that you want to steal all the property of anyone who has got any?

J.: Good! Now at last we've come to the point. No, that is not true, we don't want to steal anything whatever. What we do wish is that the people should take the property of the rich and make it common, for the benefit of all. That would not be stealing, the people would simply be taking again what is their own.

W.: What! Do you mean to say that the gentlefolks' property is ours?

J.: Certainly, it is our property; it is everybody's property. Who gave it to the rich people? How have they earned it? What right had they to seize upon it and what right have they to keep it?

W.: But their ancestors have left it to them.

J.: And who gave it to their ancestors? Look here now; the strongest and the luckiest took advantage of their strength or their luck to take possession of everything and so forced the others to work for them; and not satisfied with living in idleness themselves, oppressing and starving the greater part of their contemporaries, they must needs leave their sons and grandsons the fortune they have usurped, thus condemning future generations to be the slaves of their descendants; though now these descendants have become so enfeebled by indolence and the long exercise of power that they could never do today what their forefathers did long ago. Does all this seem to you just?

W.: Well, no; not if they got their wealth by force. But the gentlefolks say that they got their wealth from labor, and it does not seem fair to me to take away from any man what he has worked for.

J.: Always the same old story! People who do not work, and never have worked, are forever speaking in the name of labor. But tell me, who produced the earth, metals, coal, stone and so forth, by his labor, or how did these things come to exist? Isn't it a fact that we all find them when we come into the world; that, therefore, we all ought to be able to make use of them? What would you say if the rich people thought fit to take possession of the air for their own use, and only to give us a little, and that the most impure, making us pay them for the use of it with our toil? Now the only difference between the earth and the air is that they have been able to lay hold of and divide the earth, while they could not do this with the air, but believe me that, if the thing were possible, they would deal with the air just as they do with the land.

W.: True, that's right enough. The land and all the things that nobody has made ought to belong to all. But there are things that have not come of themselves.

J.: Certainly, there are things that are made by man's work, and the land itself would be worth very little if it were not cleared by the hand of man. But in common fairness these things should belong to those who produce them. By what miracle does it happen that they are in the possession of exactly those people who are doing nothing and have never done anything?

W.: But the gentlefolks state that their fathers have worked and made savings.

J.: And they ought to say, on the contrary, that their fathers have made other people work without paying them, just as is done today. History teaches us that the lot of the worker has continually been wretched, and that he who has honestly labored without taking advantage of his neighbor has never been able to lay by any considerable savings. Generally he has not been able to get enough to keep him from needs. Look at what is going on before your eyes. Does not all that the workers produce go into the hands of the masters? A man spends a few pounds on an uncultivated bit of marshy ground, puts some men there to work and gives them scarcely enough to live on, while he stays quietly in town and does nothing. A few years after, this bit of waste land is a garden, with a hundred times its original value. The sons of the proprietor will inherit this fortune and say they are enjoying the fruits of their father's labor; whilst the sons of the men who really toiled and suffered there will continue to toil and suffer. What do you think of that?

W.: But if, as you say, the world really has always been thus, there is nothing to be done and the employers cannot help it.

J.: Well, I am ready to admit everything in favor of the gentry. Let us suppose that the holders of property are all sons of people who have worked and made savings and that the workers are all sons of idle spendthrifts. This is obviously ridiculous, you understand; but even if things actually were so, would there be any justice at all in the present social organization? If you work and I am a lazy dog, it is right enough that I should be punished for my laziness; but this is no reason that my sons, who may be honest working men, should be worked to death and famished to keep your sons in idleness and plenty.

W.: All that is very fine, and I don't say to the contrary, but then the gentlefolks have got the property, and, when all is said and done, we must be grateful to them, because if it weren't for them people could not get a living.

J.: If they have the wealth it is because they have taken it by force and have increased it by pocketing the fruit of other people's labor. But they may chance to lose it the same way as it was gained. Until now men have been fighting with one another; they have been trying to snatch the bread out of one another's mouths, and each has esteemed himself happy if he could subjugate his fellow and use him for a beast of burden. But it is time this state of things was put an end to. We gain nothing by fighting with one another; the only harvest we have reaped is poverty, slavery, crime, prostitution, and, now and again, those blood lettings called wars and revolutions. If instead we could come to a mutual agreement, love and aid each other, we should see no more of these evils; there would no longer be some people with a great deal and others with nothing at all, and we should all be trying to make everyone as well off as possible. Of course I know that the rich, who are accustomed to rule and to live without working, will not hear of a change of system. We shall act accordingly. If they come to understand that there ought no longer to be hate and inequality between men, and that all ought to work, so much the better; if, on the contrary, they claim a right to continue to enjoy the fruits of their own and their fathers' violence and robbery,

so much the worse for them; they have taken what they possess by force, and by force we shall take it from them. If the poor know how to come to an understanding they are stronger than the rich.

W.: But when there are no more gentlefolks how shall we manage to live? Who will give us work?

J.: What a question! Why you see what happens every day; that it is you who dig, plough, sow, reap, you who thresh the corn, who feed the beasts, who make the butter and cheese, and yet you ask me how we shall live without the gentlefolks? Ask me rather how the gentry would manage to live without us, poor fools of working men in town and country, who slave to clothe and feed them. A moment ago you wanted us to be grateful to the employers because they enable us to live. Don't you understand that it is they who are living on your work and that every bit of bread they eat is taken from your children; every fine present they make their wives means the poverty, hunger, cold, even perhaps the prostitution of yours? What do these gentle folks produce? Nothing. Therefore what they consume is taken from the workers. Suppose all agricultural laborers disappeared tomorrow; there would be no one to till the ground and everyone would be starved. If the shoemakers disappeared there would be no more shoes; if the masons vanished there would be no one to build houses, and so forth. If each class of workers failed, one after another, with each a branch of production would disappear and men have to do without some useful or necessary things. But what harm would it do us to be rid of the gentry! It would be like the disappearance of the locusts.

W.: Yes, it really is we who produce everything; but how could I, for instance, grow corn if I had neither land nor beasts nor seed? I am sure there is nothing for us but to be dependent upon the employers.

J.: Come now, William, do we understand one another or not? I have told you already that we must take from the masters what is needful to enable us to work and live, land, tools, seed and all. I know very well that as long as the land and instruments of labor belong to the masters, the workers must always be in subjection and will reap naught but slavery and poverty. This is just why the very first thing to do is to take away property from the middle-class; without that the world will never mend.

W.: You are right, you did say so. But all this is so new that I get quite lost. Now explain a bit how you would do. What would be done with this property taken from the rich? It would be divided, I suppose?

J.: No, no, nothing of the sort. If you hear anyone say that we want to divide up property and take the place of those who have it now, you may rely upon it that he does not know what he is talking about or is a scoundrel.

W.: Well then, I don't understand in the least.

J.: And yet it is plain enough; we simply wish to put everything in common. We start with the principle that every one ought to work and every one ought to be as well off as possible. A man can't live in this world without work; if he does not work himself he must live upon the labor of others, which is unjust and hurtful. But of course you must understand that when I say that all must work, I mean all those who can; cripples, invalids, and old people ought to be supported by society, because human feeling forbids us to let any one suffer; and besides we all grow old, and we are all liable to become crippled or sickly at any time, and so may those who are dear to us. Now if you think it over carefully, you will see that all wealth, that is to say all things which are useful to man, can be divided into two sorts. One, which includes land, machinery and all instruments of labor, iron, wood, stone, the means of transport, etc., etc., is absolutely necessary to enable us to work, and ought to be put in common for every one to work with. As to the method of working, we shall see about that later. I believe it would be best to work in common, because in that way one produces more with less fatigue, and, in many trades, if each person had to work separately, we should have to give up using machines which greatly simplify and diminish the labor of man. Besides, when human beings have no need to snatch bread out of one another's mouths, they will not be like cats and dogs, but will take pleasure in being together and doing things together. Certainly those who choose to work alone will be left to do so, the essential thing is that no one should live without working, thus compelling others to work for him; but of course that would not be likely to happen where each had a right to material for work and would certainly not choose to make himself the servant of another. The other sort of wealth includes the things which directly serve the needs of man, like food, clothes, houses. I think these things ought to be put in common and distributed in such a way that people can get on until the new harvest and until industry has supplied some new produce. As for the things that will be produced after the revolution, when there will be no lazy employers living on the toil of famishing proletarians, the workers of each country will share them as they choose. If they are willing to work in common and to put everything in common, that will be best; in that case they will try to regulate production in such a way as to satisfy the needs of all, and consumption in such a way as to secure the greatest well-being to everyone. If they do not proceed in this way, they must calculate what each produces, so that each may take an amount of things equivalent to what he has produced. This calculation is rather difficult, I think myself it is almost impossible; so the result will probably be that when they see the difficulties of proportionate distribution, they will be more inclined to accept the idea of putting everything in common. But anyway, things of the first necessity, like bread, dwellings, water and such like, must be secured to everyone, regardless of the amount of work he may do. Whatever organization is adopted, inheritance should exist no longer, for it is not just that one should be born to wealth and another to hunger and toil. Even if we admit that each is absolute master of what he produces and may make savings on his own account, those savings ought to return to the community at his death. Children ought to be brought up and educated at the cost of all and in such a fashion as to procure them the greatest development and best attainable teaching. Without that, there can be neither justice nor equality, the principle of the right of each to the instruments of labor will be violated, for it does not suffice to give men land and machinery if they are not also put in a condition to make the best possible use of them. I do not say anything specially about women, because we think women should be the equals of men and when we speak of "men" we mean human beings without distinction of sex.

(CONTINUED NEXT WEEK.)

THE MAGAZINES.

The Philistine—a periodical of protest, as it styles itself, is "printed every little while" and "published monthly," at East Aurora, N. Y., by the Society of the Philistines. It is a handsome little brochure and shows what artists can do when they get hold of types and paper. But what gladdens the heart of the Communist is to see the following marked passage in its issue of December, 1897 (in an article describing the new quarters of the Philistines):

"This room is so arranged that it can be used for public meetings and when any man or woman with a message comes this way the tables will be turned and stored, the type cases moved back and chairs brought in that will seat one hundred persons. Then the town crier will do his part and the yeomanry will assemble to be instructed in the Eternal Verities."

This building cost a little over \$3,000, and its fittings \$2,000 more. There is a cupola but no mortgage—for Philistines are ever ready and willing to pay a reasonable title for their choice literature and we have no free list.

Roycroft house is but a short distance from the shop. This, too, has an observatory and ventilator, but no mortgage. All good Philistines journeying thitherward will be kindly greeted and are welcome to seats at the table and a place to sleep—of course without charge. All men and women, however, who remain over one night are expected to work for the public good at least two hours a day.

The Free Lance; or Armstrong's Autonomist for January starts out with "The Evolution of an Iconoclast," and after traversing several pages of "highfalutin" English gets around to "Love, Law and Liberty," "Courts Curs and Crimes." The latter alliteration is an insult to any half-decent ear. Brother Armstrong gets in a couple of good ones on "Government" and "Buckle's Civilization." Waco, Texas; price 10 cents.

The Adult, Vol. I, No. 6, January, 1898, contains the second Biennial Proceedings of the Legitimation League. The title-page contains a portrait of Lillian Harman, president of the League, while an inside full-page portrait is also given of her. Other portraits are of Louie Bedborough and George Bedborough. The issue contains several articles from the pen of Lillian Harman, a short letter from Lois Walsbrooker emphatically declaring that she only desisted from the publication of "Personal Rights and Sexual Wrongs" because of lack of strength and means. But what will prove of especial interest to FREE SOCIETY readers perhaps is Lillian Harman's "The Firebrand in the Flames." On the last page appears a telegram from the publishers to the editor refusing to publish some of his copy, "The Outcome of Legitimation," which will have to be issued separately. The English price of this edition of the Adult is three pence. Can be obtained in America of Lucifer, 1394 W. Congress street, Chicago, Ill.: price 20 cents.

The New Time for January contains several portraits and some words, which though put together in good shape by the printers fail to show much lucidity of thought in a sociologic way. Ten years ago the New Time would have been an advanced journal; today it—well its chief claim to public attention seems to be that one of its editors wrote "President John Smith," the most stupid book of the century.

F. A. COWELL.

AN EPISODE OF J. J. ROUSSEAU'S EARLY CAREER.

(Translated by Charles Mackort, from "Revue des Deux Mondes," September 1, 1897, pages 93-97.)

J. J. Rousseau was the victim of one of the most deplorable misunderstandings and misfortunes in Venice, where he first formulated political ideas that were destined to become one of the ferments of the French Revolution. He was about 30 years of age, friendless and penniless, when he tried to make his way in Paris by one of his inventions, a method of writing music by numbers. The Academy of Science discarded it after some consideration; nobody wanted to read his dissertation on modern music, and he was more than glad when Abbe Alary, a member of the academy, recommended him to the Count of Montaigne, who had just been made ambassador and wanted a secretary. He took Rousseau with him to Venice. The count being as inexperienced in his new duties as Rousseau, they both took their chances. The character of the work compelled Rousseau to learn thoroughly the entire mechanism of the government of Venice. Rousseau's youth had been full of thorns. At last a door to success seemed to be open to him. Venice was a lovely city, inhabited by an artistic people, enjoying a most agreeable climate. Rousseau found chances enough to satisfy his taste for music and song. He knew half the Italian language, could practice it daily and could familiarize himself with a rich and charming literature. The citizen of Geneva saw before him, as in his youth, a sovereign city, ruled by a tried aristocracy, having an ancient constitution, the pride of the people. Rousseau's position enabled him to make very useful and agreeable acquaintances. Having long lived in isolation with his books, he had now a chance to witness and study practical politics and the conflicting interests of various countries. But Rousseau was fatally checked in his progress by the count's delay in paying him sufficient attention financially. Even 25 years later he blames him in his Confessions: "When I asked for money, he spoke of his respect and confidence, as if that could have filled my purse." Rousseau never knew how the count was obliged to economize. The latter might have said: "Wait till I get my own salary!" But then he would have exposed his government, and his king. At that time the French treasury was in a very bad condition, especially during a prolonged war. In a letter the count wrote to the minister of foreign affairs, he said: "This is the ninth month I fail to get any salary." In another letter he (the count) was even bold enough to write to the king directly, using very strong language, for which the minister censured him severely. But Rousseau, who did not understand became impatient and angry. Doing more than the lion's share of the business, he resented the count's attitude, especially as he received many untimely and intoxicating compliments from ardent admirers of his genius and honesty. The count became tired of the quarrels and engaged another secretary, while Rousseau returned to Paris, complaining in vain to the minister of foreign affairs. The count returned some time later, when the peace of Aux-la-Chapelles had been signed. The French treasury was then in a better condition to pay. The count received his arrears, and Rousseau was paid promptly.

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Buffalo, N. Y. F. Kohlbeck, 622 Jefferson St.

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PROPAGANDA FUND.

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

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Week ending Jan. 14.

Svornost, Cohen, Snellenberg, \$2 each.....	\$ 6 00
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Sales.....	06
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SAN FRANCISCO LECTURES.

Comrade A. Klemencic, a member of the local Journeymen Tailors' Union, will lecture on the following subjects on the dates given, at Templar Hall, Pythian Castle, 909 Market street:

1. Labor Unions as They Are and as They Ought to Be. Feb. 4.
2. Labor Unions and the General Strike. Feb. 11.
3. The Place of the Labor Unions in Future Society. Feb. 18.
4. Labor Union Men and Scabs. Feb. 25.

The 161st anniversary of Thos. Paine's birthday will be the occasion of an entertainment and social to be held at Crystal Hall, Pythian Castle, 909 Market St., Jan. 29. Several addresses will be made, and a stereopticon exhibition of Freethought cartoons will be given. Music for dancing. Admission, 10 cts.

E. F. Ruedebusch has been placed under \$2,000 bonds to appear for trial this month, on the charge of mailing "The Old and the New Ideal."

Comrade Virquo Daniels has been on the sick list for several weeks past with the result that FREE SOCIETY readers miss her valuable writings, but we can only hope for her speedy restoration to health.

The Letter-Box.

R. D., New York.—Yes, FREE SOCIETY is also a successor of the Firebrand and we thought the readers would recognize the paper without any explanations. All payments made to the Firebrand are good for FREE SOCIETY as number on the wrappers indicated. Those who have ordered "The Speeches" of our murdered comrades from The Firebrand can for the amount paid order pamphlets which are issued at present or wait until "The Speeches" are published. Comrade Morris has not joined us yet, but I am not entitled to give his reasons publicly. Comrade Addis has withdrawn from "Free Society Family," because I don't like the climate in San Francisco," he says. Mary, her children and myself stayed with the paper, and intend to stay, if possible. This will, I hope, answer many other letters I have received and which I will answer more in detail as soon as we are through the trial. Should the second trial be

set for the next term I will then return to San Francisco immediately.

A. ISAAC.

E. H. Estlin.—Well, how about those pamphlets ordered; don't we get them?

Pfuetzner—Yes, No. 1 of the library is rather diminutive, but succeeding numbers will be larger. Pages will measure 6 x 9.

Rinke, St. Louis—Yes, the amount was received and papers are sent regularly. Will put the name in the list of agents.

Morwitz, Balto.—If you have not received the book in cloth from the publishers direct let us know at once, we can furnish it by express.

Wm. Duff, Glasgow, Scotland—Payments for this paper cannot be recognized unless made to the paper. Payments to individuals not connected with the paper do not count.

Emma Goldman—All right, will call it settled if you choose, only I want it understood that I have not asked for thanks. What was published in regard to certain matters was done in defense of our principles, as I am well aware of your ability to defend yourself.

F. A. C.

SHEBOYGAN NOTES.

A liberal league has been organized at this place. Sunday, January 9, the subject discussed was "Anarchist Communism." Quite a number of State Socialists were present, but harmony prevailed. This was the last of a series of lectures upon the economic question. The next subject (Sunday, January 16) was "Self-reform and Environment." Lectures every Sunday evening at 8 p. m. Free discussion follows. YOST.

SIX CENTS!

As will be seen by the following dispatch that is the valuation of Anthony Comstock's character. Where the jury found that much value in the hound would be hard to say:

"New York, January 6.—A jury in the United States court today awarded Anthony Comstock a verdict of 6 cents in his suit for \$50,000 damages brought against Dr. Montague R. Levenson. Mr. Comstock claimed that his character had been damaged to the extent of his claim by the following assertion publicly made by Dr. Levenson: "Ladies and Gentlemen: This man is Anthony Comstock, a notorious blackmailer, who never earned an honest dollar in his life."

New York will soon have a 90,000 pound cannon, the largest in the world. It is to be 50 feet in length, and will require 1,000 pounds of powder to throw a 2,300 pound projectile sixteen miles. It will be the formidable guard of New York harbor. In the month of this huge gun we can see the friendly smile of a "Christian nation," and when it booms forth its unwelcome vessel, we can hear America thundering out the proclamation of universal brotherhood!—Flaming Sword.

After more than a century of existence of a "government of the people, by the people, and for the people," based upon the principle that all men are created equal in respect of certain inalienable rights, which it is the business of governments to preserve, the American people are today as anxiously engaged in the quest for "good government" as they were before any government had been instituted upon that principle.—American Sentinel.

"Who led the people of Israel out of the wilderness?" asked the Sunday school superintendent, fiercely, as his eyes rested for a moment upon a new scholar. "Twasn't me," replied the little boy, "my folks just moved out here from Missouri last week."—Durango Democrat.

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Dealers, especially on the Pacific coast, should get rates by the 1,000 on our "New Ideal," 10 cents; and "F. S." and "Royal Infants," 5 cents.

By ordering of us you patronize our group and aid in publishing FREE SOCIETY, for these cigars are of our own make, being under the supervision of a comrade who has had plenty of experience to enable him to send out only first-grade goods at a fair price.

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NEWS STANDS

Where FREE SOCIETY can be obtained: SAN FRANCISCO—Paper Covered Book Store, 1203 Market st. Anarchist- and Freethought literature also on sale.

NEW YORK.—A. Tannen, care of Uffner, 309 E. 9th st. Also has for sale Freedom, the English Anarchist paper, at 3c a copy, and Anarchist pamphlets.

Boston—Columbia Stationery Store, 965 Washington st. Brigham's Restaurant, Washington st.

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In lots of ten or more, five-cent pamphlets furnished at three cents each.

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The San Francisco Italian Anarchist Club

meets every Saturday night at 111 Trenton st.

The New Generation, 605 South Third St.

Philadelphia Pa., open every evening.

The German Group, Chicago, Ill. meets every

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Anarchist Headquarters in San Francisco

1224 Folsom St. Open every evening from 7 till 10 P. M.

The Independent Educational Club meets

every Sunday evening, at 7: 30 p. m. at 1927 E St., Tacoma, Wash.

Independent Debating Club, St. Louis.

419 1/2 Market St. Room 7, meets every Thursday evening at 8 o'clock.

The Peoples Union, a free discussion club,

meets every Sunday evening at 935 Westminster St., Providence, R. I.

Group Proletariat of New York City gives

Anarchist lectures Fridays at 45-52 Orchard st., and Saturdays at 21 Suffolk st.

Sturm und Vogel, 50 First st., New York City, is

an Anarchist Communist paper printed in German, semi-monthly; 50 cents per year.

New York Debating Club meets and deliv-

ers lectures every Sunday 7-8 o'clock P. M. at 1524 Avenue A, near 80th. Free discussion.

Radical Literature of all kinds, including

English periodicals, can be found at the news stand of comrade I. Rudash, 363 Grant St., New York City.

Pamphlets in English, Hebrew and German

languages can be had by out of town subscribers and comrades, by addressing A. Levin, 340 Cherry St., New York City.

Wendell Phillips Educational Club will

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Belnicke Listy is an eight page Anarchist

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