Alton Locke's Song. 1848.

Weep, weep, weep and weep,
Poor pauper, dock, and slave!

How shall I weep or sob
When I have wept and sobbed?

Down, down, down and down,
With ladder, knave, and tyrant!
Why should I weep and sob and wail?
Why should I weep and sob and wail?

God's world's our warrant!
Up, up and up and up
Face your game and play it
The night is past, behold the sun!
The moon will rise, the moon will rise!
The Judge is there, the doom begins!
Who shall stay it?

—Charles Kingsley.

Church and State.

There is no necessary connection between religion and a Church; a religion can exist without a Church, as a can and does without religion. Religion is a truth, a principle, a fact, but a Church is an institution, an organization, an establishment, a mere contrivance by which to concentrate and utilize power. But there is no need of an organization to maintain or advance morality, any more than there is need of institutions or contrivances to maintain or advance justice, right, kindness, virtue or goodness. They exist and advance by their own inherent power. They are strong in their own might, and no human service can either aid them or retard their progress.

But with religion, especially the Christian religion, the case is different. In Christ's time there was no Church, no organization, there were no ceremonies, no formalities of any kind; there was not to any appreciable extent any such institution as a Church even in Paul's time. No one thought at that time of combining or organizing Christians in order to create a new power with which to advance the interests of any individual or to carry out the schemes of any ruler. Christians in those days were few, but they were intensely in earnest; they were Christians in the proper sense of the term. Mosheim well says, "Neither Christ himself nor his apostles have commanded anything clearly or expressly concerning the precise method of its government."

But two or three hundred years later, in Constantine's time, the religious status had changed. Fanaticism, the prevailing religious system at that time, had steadily declined until it had reached the verge of ruin; while Christianity, without the aid of any Church organization and independent of human aid of any kind, had gradually risen till it began to attract the attention of the civilized world. Then it was that Constantine saw in Christianity a lever that he might use for his own advancement. He did not embrace Christianity, he merely converted it to his own purposes, and used it to promote his own selfish ends; and thus it was that the world came to have, and still has, a Church, which, by the way, is an entirely different thing from religion properly so called.

It may be well to remind the reader here, before proceeding further, that the foundation of all government lies in the belief in a Supreme Being, some governor or ruler of the universe who cares for the interests of mankind. The simplest, most unintelligent man that has ever been born knows very well that no one man is any better than any other man, and that to no one man has ever been given the right to lay down rules and doctrines by which to govern the actions of other men. The worst tyrant or despot that has yet lived never pretended that he himself was endowed with any such "infallible right", as that of dictating what other men should do or leave undone. Every one of the governing classes puts forward the false and fraudulent claim that he is serving the Lord, that he is acting in God's name and according to His will. Of course he could not prove his claim—no tyrant or ruler ever could—but he puts forward his dogma with so much assurance that the humble citizen comes to think that perhaps there is something in the claim after all. A little prodding with a bayonet, or a few blows with a whip or club, helps the subject's faith greatly in all such cases. After the claim is once established, absurd as everybody knows it to be in fact, matters go along smoothly enough and very little trouble is experienced. Soon the law of inheritance comes in, and a right that is inherited, no matter from whom, be it a thief or a murderer, is just as good as any other right, especially when it is backed by a suitable amount of force.

If we go back in history and examine the record that government has left for hundreds and even thousands of years, we shall find it uniformly based upon religion and a belief in God, or gods. Priests and prophets were our first masters, and the kings and rulers that came later were merely priests in another dress. Down to very recent times the office of King and High Priest was held by one and the same individual, as it is in Russia at the present time. But when we come to the Middle Ages a new state of things is seen to exist. For a long time the Church and State had been allied precedence and priority being conceded to the former; but as might have been expected, jealousies began to arise and conflicting interests made their appearance. The pope claimed to be infallible and was assumed to be the source of all lawful power and authority; but the kings and emperors who had been gaining strength for a long time and who began to feel that they had less use for the pope than formerly, boldly disputed his pretensions and declared their own independence. This is the struggle that has been going on in Europe for centuries, and it is going on still. The State does not really want to make a breach with the Church and sever relations completely, for it realizes that the Church still has a powerful hold upon the affections of the people, but it demands a readjustment of relations and advances new views of State rights and State responsibility.

—J. Wilson.

To the Strikers of Paterson.

Since Wednesday, June 18, when the police caused a riot by opening fire on a body of strikers whose offense consisted in the attempt to induce those working in the mills to make common cause with them, the mouth-piece of the Weidmann, Auger & Simon and the other upstarts in the silk trade, the Paterson Guardian, has exerted all its "literary genius" to spread falsehoods and vindictive reports about the Wednesday outbreak and the strikers in general. Since that time it has employed every device to prejudice the public against the workers by maliciously holding up the foreign element of the strikers and the Anarchists as the cause of the whole trouble. As long as this worthy member of capitalistic bondings indulged in false denunciations of Anarchists and Anarchism, we deemed it below our dignity to refute any of its statements. We know too well that it requires intelligence to discuss Anarchism, and to do justice to its adherents; and to credit a yellow, sensational and vicious journal like the Guardian with such cultured qualities, would even make the Gods laugh; but since it persists in holding us responsible for the general strike, we consider it highest time to speak.
We speak because we wish to have a heart to heart talk with you, the strikers. You men and women of the large masses, whose life is made a curse by drudgery, darkness and despair, we speak. In times gone by when the workers dared to assert their rights, when driven to strike thru years of suffering and abuse, they have ever been upheld and supported by the capitalist press. Their demands were stamped as unjust, and their brothers denounced as mobs and violators of Law and Order. In those days a whole machinery was employed to show that the workers had no cause for discontent; that the conditions were good; and that each man could earn a comfortable living if he so desired. But those days are gone, and none but the intellect of the “Guardian angel” can have the power to blow life into the shadows of a past prejudice. Today every intelligent man from the professor’s class down to the plumber, from the literary genius down to the poorest scribbler, from the wealthy drawing room to the poorest hut, all have recognized this one great truth: that the condition of the workers is far from what it should be. They are richer than those of 70,000,000 people in the United States not merely foreigners, but Americans also, are at the mercy of a small number of men who have accumulated for themselves all the wealth of a country by thereby widening the gulf between the rich and the poor.

Everyone recognizes that these conditions render it impossible for the producer to use once his time, ability and energy and freedom of choice, a life of hopeless submission, while giving to the non-producer all opportunity for culture, development and affluence; and that strikes and conflicts between those who sell and those who live without work are the natural results of such conditions.

Everyone knows that, and many there are who try their utmost to bring about a change for the better, but not, alas, to raise his self-respect, and to awake in him self-consciousness. But the majority who could do much for the oppressed dare not speak, for they have sold their independence and their power to the masses, and the degraded occupation consists in making laws as a protection for a privileged few in their greedy rush for wealth; or to shoot peaceful men and women who dare occasionally to ask for more than a men enough. They are engaged in spinning cobwebs over the eyes of the public and inventing new excuses, new apologies and new lies as a cause of all labor troubles.

Now it is the Anarchist, the outcast, who is responsible for it; he who believes in no master save his own intelligence, who insists that no man has a right to live at the expense of his fellow men, to impose his fancy and his knowledge upon him. The Anarchist, who proves that all government is based on force and violence, and can only thrive on force and violence. He knows that the whole concept of government breeds corruption, fraud, and crime, Yes, the Anarchist is responsible for it.

“Stamp him out! Imprison him! Hang him until dead and a little longer.”

How? Not thru a law to suppress or any other yellow journal have raised a better cry as an excuse for strikes, than popular prejudice against Anarchists and Anarchism? Certainly not. Nothing excites the bull more than the waving of a red flag. However, there is a thinking mass among the strikers know better than to heed such sensational talk. They know that Anarchism means anything but crime and violence; that it is a philosophy which is based upon the human instinct upon a deep longing for independence and a strong sympathy with the human family. Of course the Guardian cannot be expected to know anything of philosophies.

Again we hear, it is the foreigner who is to blame, the Italian, the French, the German, etc. They are responsible. They, the strangers who come to our shores and have left poverty to speak a language we do not understand. They who came to America because they could not resist the treacherous charms of Dame Liberty, yet will not submit to the policeman’s club. They who will not stand aside while our own patriotic boys swallowed enameled beef or died of fever without a murmur. Yes, the foreigner is responsible for the labor trouble.

Another popular prejudice which may satisfy by an ignorant mob, but not those who are united in a common cause, those who have worked side by side in the time of peace, and who now strongly hold together in the hour of trial.

How ridiculous, how illogical it is to hold any given idea, or any set of men, responsible for an evil that is deeply rooted in the very system of economic relations between millions of people who produce all the wealth, yet are forced to live on a mere pittance, and a small minority, that not only owns all the products, but can dictate terms according to a moment’s caprice. This system is a constant and unceasing source of trouble, because it has given birth to its enemy, capitalism. These two enemies can never under any circumstances be united, because the rise of one means the fall of the other; the independence and self-sufficiency of the one, and the submission of the other; and when the submission has reached its limit, what then? Ah, yes, what then? Then it breaks forth with all its pent up energies, all its hopes, all its dreams and its aspirations, and its maddened people, like thunder and lightning all over the country in the form of strikes, conflicts, and riots. And the militia and the mayor with the vigilance league might as well attempt to sweep back the rushing waves of the ocean with a broom, as to stop the current of discontent and long suffering.

Just such a strike is on in Paterson today, and if the “Guardian angel,” together with Weidmann, Anger & Simon, Geering, etc, will continue, like the ostrich, to hide their heads beneath their feathers, you strikers of Paterson cannot and must not follow their example, you yourselves that the cause of your strike is neither Anarchists nor foreigners. You know as well as one of your brothers, who states these facts in a New York German evening paper, the strike was brought about thru your meager earnings, which made it impossible for you to exist. The writer, who, as the paper assures us, is a very conservative man and is opposed to Anarchism and Socialism, explains the strikes as follows: The mill owners, who are mostly upstairs, that is to say, have recently risen to wealth, treat their workmen in the roughest and rudest possible way. They have accumulated large fortunes and built magnificent mansions out of the sweat and blood of their employees. They live in luxury and abundance, while men with big families can hardly earn eight dollars a week, and this all year round.

You see that even the most conservative among you realize that the men who have become rich thru you, and who will with the greatest ease equalize all the demands you make, do not grant your small demands, that they who in their cowardice called for the milita to shoot you, and to protect their ill gotten wealth, that they and the system that breeds them are responsible for the strike and no one else.

Mr. Weidmann and his companions claim that they cannot pay the price demanded by the strikers. Perhaps they will change their minds when the whole industry of Paterson will be tied up; when all the textile workers, machinists, and car drivers will join you in the general strike (the strike which has not only the local Paterson strikers as the Guardians will have to bear but which has involved a large majority of American workmen) which to all appearance is but a question of a few days.

Capitalism has proved itself too hard to crush human sympathy, but nature, in her all abounding love has come out victorious. She knows not of Italian, German, French or other nationalities, and all the rest, but all are salt. She sees but her children with pale faces and bleeding limbs, and the faithfully leads them on to victory, which they can only gain thru a strong, deep tie of sympathy and devotion in the battle for their rights.—Emma Goldman, in La Questions Sociale.

Historic Facts.

Mr. Strickler’s prize essay on Anarchism is by far the best production of the kind I ever saw written by one who, I suppose, does not call himself an Anarchist. His essay of the peasant, and the lumberjack, and of the knew of a thing that has brought it out, are another signal proof how great an Anarchist victory has followed the attempts which the bourgeoisie began against us last fall; how vast an impetus has been given to study and knowledge of Anarchism in America by the seemingly un-toward events of September, 1901; and how rapidly the young are falling into line.

We shall solemn all Anarchists at this rate.

It contains, however, a few historic statements, which I think are incorrect. For example, we are told that Poujoult did not assume the name of Anarchist. Now, surely, one of the most important and peculiar facts about Poujoult’s work was that he not only did assume but originated the name, at least in any except an abusive sense. It was because he dared to call him self an Anarchist that Poujoult is often (incorrectly) described as the founder of Anarchism. But his use of the word was far from an unimportant event. It amounted to capturing an enemy’s banners and turning it against him. Poujoult was a journalist, the bulk of whose five volumes consists in pamphlets, tracts, articles, correspondence, and other literature of that
sor. His work for Anarchism consisted chiefly in agitation. As an agitator, his power was mostly in that very name which he, for the first time, set up as a standard.

And yet, it is not correct to say that Josiah Warren was the first American to use the word Anarchism as a revolutionary political factor, a great modern intellectual and social movement, etc. Either this distinction belongs to Mr. Stricker or someone else, but he is certainly busier than Warren. As I have elsewhere endeavored to show, Anarchism sprang from the peculiar conditions of England between 1808 and 1892. Before he published his "Vindication of Natural Society," in the latter year, neither England nor America has ever been without Anarchists. Paine, "Jenius," Jefferson, and the fewest known. Godwin's "Political Justice" and Condorcet's "Sketch of the Progress of the Human Mind" (1784), certainly attain the dignity of making Anarchism "a revolutionary political factor.

There are two points in this great subject which Mr. Stricker has grasped very firmly. One, embodied in Condorcet's work, is that "the vision of a society in which none shall exist" restrains "the influence over his fellows" has been a "burning desire of the human mind since the first emergence of the ego from the tribal conception of existence in the unrecorded days of primitive Communism."

The other point is that Anarchism, by the simplicity of its program, has come to include the whole individualistic tendency in morals, literature, philosophy, economics, etc., that is, the whole modern tendency. "The statesman when the builders rejected it" is the "emergence of the ego from the tribal conception of existence." It has become the chief stone of the corner. It is the central point on which all that is new rests. To remove it, if that were possible, would bring down modern civilization too, and on whomsoever it should fall, it would grind him to powder.

C. L. JAMES

Discussion Flavored.

Noticing the expression of opinion preserved by comrades in Free Society regarding the methods of Anarchist propaganda, I at first thought that now there will be a good chance for a thorough debate on both Anarchism and human nature, and which of its tenets are chiefly based. But to my disappointment, I observe there is an anxious dissipation among the comrades to raise a thorough discussion on the subject. I safely predicted, if showing more and wider divergence, would be detrimental to the brotherly feeling now springing among them. If this is the case, I regret it heartily.

Discussion—exchange of opinions—is indispensable to the promotion of truth! A proposition to which most Anarchists will agree. Hence a thorough discussion on love and hate with their attributes, would, I believe, be the most desirable thing in Free Society. I think, at least, to the under-signed. How about Comrade James? Doesn't he think it worth while to enlighten our readers with this opinion, or rather, positive knowledge?

As for myself, I think that love without hate would be like day without night, courage without fear, like a picture without a background, and white in exclusion of all other colors would be monotonous and death. What do we want? I believe, is not so much the abolition of night as the predominance of the white. Not so much the extimation of hatred as the triumph of love, not so much the annihilation of prejudice as the triumph of reason; and, in general, the prevalence of good over evil. Am I right or wrong?

M. WOLFSBY

Lillian Levinson.

Ever since McKinley was shot, the Tacoma daily Republican papers have acted toward us as if we were somehow responsible for the deed. We come then at intervals of our little settlement house to the target for such wholesale laying as unprincipled policemen can so readily furnish. Now, after a season of comparative rest, here comes another broadside.

The ridiculous story of an insane woman is sent out as truth. The story purports to be that of Lillian Levinson, who "escaped" from the Anarchists at the last moment.

Had there been one particle of honor in those editors, they could easily have ascertained the utter falsity of the story. As it is, we do not know how much of it is Lillian's, and how much of it those Republican editors have added to what she said; but she evidently gave them the framework. Lillian came here after the first day of last December, and after the death of her son, a boy some ten or twelve years of age, whom she had been free will; we never encouraged anything less "urge" anyone to come. When people write and ask, we give them the facts and then leave them to decide for themselves what to do. Lillian had not been here long before we decided she was either insane or a mere escapee; she acted so strangely. Finally she ran away from her husband, at which she seemed much distressed; and said that she was not, wholly in her right mind and was growing worse.

She seemed a quiet, indifferent man and much attached to her. Her trunk went on the boat from here, but she left no hurried note. We saw her in Lake Bay. One of the colonists, Mr. King, sent his son with her and the boy over there in his rowboat. They remained a few days, she being treated with great care. The boat was brought to their room, then walked nearly 20 miles to Longbranch and took the boat from there to Tacoma, instead of being "in an open boat all night to escape the Anarchists."

Editors enjoy publishing the tales of the insane we can stand it. Our story is the conscious recrudescence of our lives. But this woman has method in her madness, and white others call her "mad," she will be known to class her with those in Bible times who were called possessed of an evil spirit, and whom Spiritualists call obsessed. She is a good letter writer, has a wide correspondence among liberal thinkers, and has written all of her sketches that I publish this. We know she wrote to one prominent Liberal saying that the men here drink and are cruel to women. None more false. There is no liquor kept here, and but few of the men use tobacco.

I am told that the woman has passed there much suffering, and I pity her; but feel that justice demands this statement. Indeed, the conditions of society are so unsatisfactory to the finely organized and highly sensitive, it is a wonder that more of us are not insane.

Louisa Washburne.
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FREE SOCIETY
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ANCIENT—A social theory which regards the union of order with the absence of all direct government of men by men as the political ideal; absolute individual liberty—Century Dictionary.

CHICAGO, SUNDAY, JULY 20, 1902.

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

Notes.

Comrade T. Appel is collecting subscriptions for FREE SOCIETY in Chicago. Those in arrears may expect a call from him at an early date.

To anyone sending us $2 we will send FREE SOCIETY one year and Dr. Grow's "A Physician in the House." Also to anyone sending us one new subscriber and $2 we will send the same. This applies to renewals as well as new subscriptions.

"Pages of Socialist History" by W. T. Breyer, is now ready. This book is recommended to Socialists of all schools, as it deals with the history of the "International," and the attitude of Marx and Engels towards Bakunin. Paper cover, 45 cents. By mail 30 cents. Send orders to Chas. B. Cooper, 114 Fourth Ave, New York, N.Y.

It is the intention of the editor of Helen Born's "Whitman's Ideal Democracy to bring in the poetic and prose writings of Miriam Daniell, with such sum as accrues from the sale of the first book over and above expenses. Enough examples of Miriam Daniell's work have appeared in FREE SOCIETY to show that a very strong and effective volume could be got together.

Certain Comments.

On reading William Thurston Brown's stirring words in FREE SOCIETY of June 29, I recognize a great soul. No wonder he felt himself compelled to leave the pulpit, where the man of honesty is at a dead issue. Nor has he yet found his rightful home. He does not belong by nature to the creed-bound Marxians, with their narrow view of human nature, their petty disputes and mechanical social contrivances. His article is full of passages which have no meaning to the "scientistic" Socialist. Mr. Brown needs to take but one step more. Let him come to understand the real nature of the anarchist philosophy; and he will recognize in it the only pathway to the freedom he so earnestly and eloquently deprecates.

His own comment on the men of 1776 applies with equal force to the Socialists of today. As a body, they have no conception of liberty, and do not desire it. Altho free speech is the burning issue of the hour, altho the rights of free assembly are famously denied, altho a systematic attempt is being made all over the country to annihilate all freedom of the press, altho without free expression progress is choked at its fountainshead, no Socialist platform has a word of this. We have now arrived at the stage where Socialists are silent as the grave with reference to the monstrous outrages of Comstockism and Maldenism. They exhibit not the slightest perception of the fact that the denial of free speech to one, even if he be an Anarchist, is slavish against all law, and involves the establishment of a terrible precedent. Human rights are of no consequence in their eyes, unless it has a tendency to be one of their own party who is assailed. Strong in all other respects, his statement becomes weak in its conclusion that the socialization of industry will bring all freedom in its train. If he is right we should all belong in the Socialist ranks. Unfortunately, however, Socialism shows not the slightest sign of escape from the tyranny of the majority—the most wretched and hopeless of all tyrannies. The attempt is to establish a rigid uniformity in religion, in sex relations, and perhaps in food, clothes and amusements, under the pretext of public policy, its material and its moral purpose being that majority rule which is the cornerstone of Socialism. Suppression, the desire to "boss," the dictation for legislation, the mania for uniformity, the notion that it is the duty of all to think as other alike—these are the pet passions and perdition are not to be eradicated from human nature by the simple process of abolishing economic exploitation, and substituting the dominance of the majority for the dominance of the capitalists. If freedom is the fundamental condition of self-expression, and self-expression is the fundamental law of life, it follows that freedom must be sought first and will never be secured as the adjunct of something else. What is secondary flows out of what is primary; what is primary never appears as the appendage of what is secondary. Economic justice is the Aughart, not the means of freedom; and Socialists will never succeed in reversing the relationship. A society of free men and women on a free earth can readily grapple with and adjust the problem of production and distribution; but the solution of that problem by those who are not free from the superstition of government will never prevent them from crippling each other's individuality.

The amount of truth in the so-called "new thought" movement is yet to be clearly ascertained. In any case, it seems probable that either this movement itself, or some more coherent religious-philosophical cult of which it is the modern version, will be the ultimate successor of orthodox Christianity as the creed of those who reject materialism. A noticeable fact is that the Church which first ignored this movement, and then fought it vigorously, is now attempting to capture it or at least to make an ally of it. I have sometimes had occasion to refer to Occult Truths, one of the attempts to engraft mysticism on the deifying trunk of orthodoxy. Its editor, one Smiley, stopped exchanging with Dissenter, after I had exposed him once or twice. Lost full, he indulged in a string of prophecies concerning this nation, including a successful war with all the Latin nations of Europe during the present administration, the unanimous re-election of Roosevelt, and the establishment of the millennium in 1914. His first prediction, that congress would "this [last] winter" vote to build the Nicaraguan canal, has already been falsified. Thus he is condemned for other false prophets. Yet there will be silly dupes, who will continue to be bamboozled by this insolent pretender.

"Christian Mysticism" also has an innings in the New York Magazine of Mysteries, which attempts to catch students of the occult, and to feed them with Christian pabulum. It is about equally devoted to Jesus worship and adoration of modern capitalism. "No man can be good or great who criticizes the Bible. . . . It is the only book in the whole world that contains all the Truth." "The [true] Law of God is not 23 laws; he knows no classes; and he is an optimist and a God-loving Christian Gentleman." "The men of great wealth are Spiritual men. I am not speaking of men of small fortunes, but of men of million. These are Gods' stewards of great wealth. They do not stop accumulating, but keep on expanding their enterprises, because the All-Wise One inspires them to keep on and develop the wealth of the planet." Such are a few samples of the gems of thought by which this spiritual guide links together Christianity, Capitalism and Imperialism. It is indeed a noble trinity. We are informed that the whole world will be in the hands of the rich by the end of 1925, and the Golden Age ushered in to complete existence. An alliance of Jchoth, Morgan and Roosevelt ought indeed to be irresistible. All hail the "Golden Age of enslaved humanity!"

JAMES F. MORTON, JR.

By the Wayside.

The president of the University of Chicago, Mr. Harper, has given out a warning that some of the professors shall not be so careless in their radicalism as to induce the professors once more to cast reflections upon the freedom of speech in "a free country" and the "free institutions of learning."

Nowhere in the so-called civilized world is human life so utterly disregarded as in this "glorious" country. It has not yet been ascertained how many miners lost their lives in the mine disaster of Johnstown, Pa., but the miners are already working side by side with the decaying corpses of their dead fellow workers. The State inspectors have declared that work could be taken up in the mines, but they are conspicuously silent in regard to the cause and responsibility of the horrible disaster.

While the cease of Russia and the king of Italy are boasting, their subjects are suffering starvation.

But "prosperity" is burdening the United States. The money kings are basking and fishing or traveling in Europe, while the.
toilers—the “sovereigns” of America—are striking everywhere for a more human condition.

Since the Russian czar has shown a desire to be enlightened on State affairs, President Roosevelt has also promised to study the situation, which indicates that he, too, realizes his desire ignorance on the subject. Perhaps these two precious minutes will join the Socialist party, and the millennium will be declared thru a decree.

But aside from mockery, there is a healthy sign in the air elsewhere. The toilers are slowly awakening. The recent teamsters' and the present freight handlers' strikes of this city manifest a sentiment of solidarity among the workers that surpasses the expectations of the most optimistic agitators. As soon as the freight handlers went on strike, the teamsters refused to haul freight, ignoring the dictates of their leaders and the命令ing in the time that followed with their goods. The “leaders” are various, of course, at such insubordination; and the daily press is clamoring for State arbitration.

Observations.

The student of men had ample opportunity for the exercise of his faculties on the 4th of July, in Shelby Park, Pittsburg, at the reception of the President of the Republic of Mexico. The noise of the music was the outward manifestation of real joy and how much was only bluster would be hard to say. The brawny iron workers were there by the thousand. The speech of the President was the event of the day. He was frequently applauded. If he had called them a lot of idiots (it would be nearer the truth than anything he uttered) they would have applauded that also—so enger were they to gulp down everything he said without thought or criticism. I confess my optimism got a severe shock on this occasion. Standing amid that crowd, a man could have been occurred to me, as possible that all of the people can be fooled all of the time? Lincoln said they could not, but sometimes it seems that he was mistaken. Here were hundreds of thousands of people going wild because of the presence of a reded ruffian, when a month's shut-down of the mills would drive three-fourths of them to the necessity of soliciting aid from those who have forced them by legal process. No wonder the grand stand looked smiling and happy at such an endorsement of their methods, for well they know that the composite idea of that gathering was employment six days a week in the gloomiest mill or sweating at the fiery furnaces in the mills.

Pittsburg was brought prominently before the public eye on a less glorious occasion recently. A case of smallpox, by compulsory vaccination was reported to be. The newspapers called it the heroic method. If a victim objected to having the filthy virus injected into his or her veins, they were anxious by the clubs of the blue-coated ruffians or forcibly held by them until the deed was done. I am glad to record that it raised quite a storm of protest among many of the liberty-loving citizens; and there is no telling what would have been the outcome if the weather had not taken the matter out of the hands of the mercury dealers.

They contended, of course, that their work was done in the interest of humanity. So was the work of the Inquisition. The inquisitors were burned at the stake and of certain religious doctrines times because “it endangered the eternal welfare of all.” The water cure and other punishments are administered to the Filipinos in the interest of progress of the Rooseveltian type, and so on down the line. If those self-appointed guardians of the common weal would try their quack remedies on that great social disease, poverty, in making the rich disgrace, what a howl we would hear about the intrusion of personal rights!

In all these there have lived these who have cherished liberty above all else. The present is not lacking in men and women who hold that any proposal remedy against disease should be left entirely to individual choice, the death and devastation follow as the result of its non-enforcement.

Bradock, Pa. T. SHEPHERD.

A Suggestion.

In Free Society of July 5, there appeared a piece on the “Origin and Creed of Anarchists,” written by Mr. Alfred Libert, a pupil in the junior class of the classical course of the Philadelphia Central High School, and for which Mr. Strickler received the first prize—a gold medal.

The essay written at this time under such circumstances, and appreciated so highly by such well known friends of popular education as Judge Hanna, who presented the medal, and Dr. R. L. Thompson, president of the Philadelphia High School, deserves recognition from all truth-seeking Americans interested in their country’s institutions and the philosophy and life-work of some of its most noted reformers, thinkers, and scholars.

To this end the Chicago Philosophical Society will have the essay published in pamphlet form, with a suitable introduction by some well-known student of Anarchism.

It is only fair to say that all the free and passion, strife, threats, persecutions, prison sentences, laws enacted and laws contemplated are but the reflections of the ignorance of this fast growing thought; and the idea of having to put down something while to defend the victims of this ignorance, the friends of freedom and progress should consider it a sacred duty to deal more with some of the effect will be for the good. This can be attended to in no better way by having the essay published in pamphlet form and if possible the other essays on the same subject which received honorable mention, and then mailing one copy to the president, the members of his cabinet, senators, congressmen, State legislators, State and federal judges, and to all teachers and professors of the United States.

It is in the nature of an admonition for our cruelty to men and women suffering from the majority of their fellows in their standard of ideals, to have an American school, in the West, the best of American cities, as a center of one of its studies to expose the ignorance of our officials, and force an honest and earnest study of this philosophy that has caught in its net such men as Tolstoy, Lenin, and who are used to teach some of the greatest and best teachers and most profound thinkers.

At the late Denver Convention a representative of the A. F. L. tried to swing the W. U. L. into the A. F. L., but Deb did battle and killed the proposition. The A. F. L. for, today the A. F. L. stands for perpetual wage-slavery, the only question being with regard to the conditions under which the slaves shall work.

A nominal endorsement by thirty-six delegates out of sixty, of the Socialist party does not bind the 100,000 members of the W. U. L. and W. P. M. to vote for any other party ticket, and with its broad and liberal program the new American Labor Union is the one great labor organization to which we may look for real progress.

H. A.
It will require considerable money to distribute this pamphlet; but it is unquestionably worth the effort, and we request that the effort be made without delay. We would suggest that the work be formed, where none now exist, for the purpose of raising the necessary funds.

We are aware that there is room for a question as to the merit of the essay because of some of its "plausibility." This is the question: but this is not the time to quibble, when jail doors are closing on truth-tellers and truth-speakers, and every political demagogue in the law-making body is brain enough to draft an anti-American, waiting to get recognition from the chairman so as to introduce his bill. Let us keep in mind that the essay was written by an American who, for an American school, was approved by American teachers; and that his chief claim is that Anarchism is not a foreign but a native product, and for this reason will prove the most palatable reading for the American "patriot.""

T. P. Quinns.

P. S.—All contributions raised by individuals or associations for this purpose should be made payable to K. Goodheart, 919 N. Tulman Ave., Chicago, Ill.

Thoreau’s Joy in Nature.

Our love of nature is utilitarian. On our summer vacations, if we are not of the pleasure-seekers, we half reluctantly allow ourselves a brief respite from routine in the hope of securing health or increased capacity for work. During these periods of leisure the observer can estimate fairly well how large a place nature occupies in the affections of average mortals. As a rule, various other matters appear to take precedence, and the appreciation of natural beauties is more or less perfunctory. The weather on such occasions is apt to be of two genders: there are certain days when it would be all well and good to man a veranda to door, but quite another for expeditions for women. Women have unhappily become more accustomed to indoor life than men, and so feel the deprivation less. The masculine eye and ear are more involved in damage to their flimsy attire is enough to make them unwilling to take unnecessary risks. Few of our urban residents of either sex, however, display any conspicuous habit of enthusiasm in their return to Mother Earth in her variegated modes, and delight in the elemental abandon of primitive unconstraint is rare to find. Owing to various reasons, therefore, the easiest joys embroiled in a poet or writer's pictures are known to us chiefly on paper canvas, and we accept this second-hand refreshment without regret.

Every feature of modern commercial demands we might have more opportunity for the enjoyment of nature, or for following the best of our own natures, than we do, if there were less of the Skyrock in our business. The severity has been somewhat redressed within the walls of workshop or office, and stools or chairs are now provided. It was not a few years ago they were rigidly prohibited. But the employees are forced to缴 the full legal quota of time to the purchase of his labor, equally whether he rushes at breathless speed or sits, during dull spells, with folded hands. Perhaps this wastefulness is inevitable at the present stage of evolution, and it may be a more humane system awaits the growth of consciousness—that quality which modern commercial methods have done their best to enfeebles. The desire for tangible results eclipses the desire to—be- to—grow into harmony with the universal life. To be harmonious in conditions and with one's fellows—the two streams of development are in this direction. We evolve not by mere abstract love of nature and humanity, but by specific love, based on sympathy, of natural beauties manifested in the sea or ocean, animal or plant, and by the love of soul-beauties manifested in individuals.

Men now hear east or west live yet a natural life round which the free elephants and the elm willingly shadows. Man would dedicate it by his touch and so the beauty of the world remains veiled to him. He needs not only to be spiritualized but materialized, on the soul of the world is always a tendency to value things at cost and therefore to set little store by things that are free to all. Simple pleasures, like weeds, are often despised. "Heaven may be defined as the place which man will most value." Thoreau's was a world of thought; it was his inner realm that delighted him, and the outer world was but the canvas to his imagination. Like Whitman he extolled diversity and despised uniformity. "I would not have any one adopt my mode of living on any account, for beside that before he had fairly learned it I may have found out another way of thinking. I desire that there may be as many different persons in the world as possible; but I would have each one be very careful to find out and pursue his own way, and not his father's or his mother's or any other's. His feeling is akin to that of Ibsen's Dr. Stock- man, of whom he reminds us when he voices the isolation of spirit of which at times all highly differentiated types are overwhelmed. The world, however, is not so much that concerns you most, do think that you have companions. Know that you are alone in the world."

Let it not be imagined, however, that the love of nature is exclusive or incompatible with depth of human affection. To some readers it appears that Thoreau subordinated human nature to nature. Isolated passages may be cited in support of this view; but taking his work as a whole, I find no evidence that he lacked the proper sense of proportion. In common with many other pioneers, he sought to emphasize the unappreciated side of life, believing that there were plenty in the conventional ranks to champion orthodox institutions. The conservative tendency of the race may always be counted on. There is every reason to suppose that the individuality was strengthened by sympathetic connection with nature, and that he thereby developed a higher conception of human relations. The growth of his insights and stature were in a manner similar to that of the "I live, and love, and laugh..."

As I love nature, as I love singing birds and gleaming stubble and morning and evening and sunset and winter, I love thee, my friend."

When men and women once more internalize with nature and cease to pay homage to superficialities and shamms, will they indeed love one another thus—with a love so spontaneous, so confident, so constant, so devoid of calculation? Thoreau aimed "above mere morality." The beauty of nature left its impress on his thought. His pleasure was so enhanced by monopoly. He was non-invasive and self-sufficing. He desired to be honest with his fellows. There is none who does not judge this in the due respect he pays to false appearance. How sweet it would be to treat men and things for an hour for just what they are!"

In the pursuit of happiness, in order to understand the use of matter and attain intellectual power and experiences various planes, we have wandered far. We have learnt the fertility of many of our ambitions, and in the final need of the soil still unsatisfied, we return to behold in the universe, and in ourselves what our unpractised eyes had previously failed to discern. The ears were not made for such trivial uses as men are with the eyes, but to hear celestial sounds. The eyes were not made for such grovelling uses as they are now put to and worn out by, but to behold beauty now invisible."—From "Whitman's Ideal Democracy," by Helena Born.

My Village.

There is, in my village, a certain worsted mill, which has been owned and run, these seventy years past, by a Goodyear, whose son-in-law, this family has lived, during that period, in a beautiful seventeenth century house, surrounded by gardens; they have maintained several servants, footmen, etc., and have been, if not loved, at least honored, in the village. They have a pew in church like a small drawing room, as well as a family seat detached from the graves of the common people. All this has been incidental to the fact of being a matter of course. The men of my village have labored in this mill at low wages, thrown at a lifetime, and died in poverty—hurt and broken in heart. It is true, but not knowing what hurt in the life.

Times are changing. During recent years the active members of this family have been gathered to their fathers, the one exception being the old gentleman, who, access to constitute the last leaf on the tree. Unmarried daughters, it is true, still linger to absorb the income derived from the ancient property. The old gentleman in question, seeing the drift of things some few years ago, perhaps five, chose from the oldest of the men, in the factory those upon whom its prosperity seemed mostly dependent, and made them partners.

Today these selected men are in the possession of small fortunes. It is, however, an open secret in the village that the plunder thus acquired by their fellow workmen, is not being spent. They have already reached that degree of equality with the family that would regard the deprivations of the family. And these rich workmen are not ignorant of the growing feeling of disappointment which is beginning to turn towards the establishment. Recently a good villal property was for sale in the village, and more than one of these fortunate sub-partners would have
FREY SOCIETY.

International Publishing Association.

To promote the dissemination of radical ideas and to aid the revolutionary propaganda of the Russians and the Flemish, the comrades in London have taken the initiative for the establishment of a printing house, in which works will be published in any of the European languages.

In order to realize the desire to publish a pamphlet, etc., this association will make it possible for them to do so.

For further details write to the following address: Craven House, 6, Upper Rupert St., "Academy" Circus, W., London, England.

LETTER-BOX.

F. K., New York City—Does Society have been added regularly to the Public Library for several years. Call for it. Besides, you can find the paper of the "Free Reading Room.

C. C. I. New York—In no," in the absence of human law, we would enjoy freedom and not "equal liberty." You would call the "equal liberty" of the "20th century," a "false" liberty. Do not call it as the other. Their task was tied together. Exactly; but they had "equal" liberty. And this ought to show you that freedom permits no progress, no evolution of thought. If you do not infringe, etc., etc. Do as you please, and be happy. The consequences, will establish freedom.

C. J. L., Shinawwa, Pa.—Thanks for your question and encouraging words. Yes, the miners have a hard struggle and we wish they would win a battle. But the annual meeting of the American Congress has been held. And I do not see any need to make more propaganda among them.

M. S., Los Angeles, Cal.—Last September the government prevented us from mailing the paper for a few weeks, but the paper was on sale and the second ones on our account.

New York City.—We congratulate you and hope you will ever be successful in doing the "best" in the house for it is the rebellion which gives hope for a speedy regeneration and the abolition of house-keeping. Unfortunately there is too much disillusionment even in the American colonies.

J. J. P., New York—Surely you privately assure us that you do not believe what you write, we refuse to read any more of the comments on the matter. The press, also, has taken the short route to its original elements. We return to our former.

J. J. M., Atlanta, Cal.—Who has ever asserted that the arbitrary abolition of private property would be a step toward the revolution of our ideal? But what is more, it is not a question of thinking any more of the immediate conception of the creator of crime, and disorder, then it will be abolished. How it will be abolished, is another question.

A. L. O., St. Louis, Mo.—The issue of July is exhausted and we would have not a longer berth for distribution.

Home Defense Fund.

Previously reported, $184.84. Free Speech defense fund, New York City, N. Y. $10; D. L. Cong, $5, R. E. K., Baltimore, $1. C. L. Cooper, Chicago, $2. From W. D. and H. H., Waco, July 1, 1907.

A. H. W., Washington, D.C.

For Chicago.

Under the auspices of the Young Men's Club in a picnic picnic will take place in Humboldt Park, July 29. Comrades and friends who desire to participate are invited to gather on corner California and North Ave. at 10:00 a.m. All are welcome.

- There is nothing so strong or safe, in any emergency of life, as the simple truth. —Dickens.
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