The Army of the Night.
In the black night, along the mud-deep roads,
Amid the threatening boughs and ghostly streams,
Black / sounds that kind the darkness like goads,
Murmers and rumors and reverberant dreams,
Trampling, breaths, movements, and a little light—
The marching of the Army of the Night!

The strikers rise, the mad brute-beasts are keeping
No more their places in the ditches or holes,
But rise, and rise, and rise, the warden, creeping
Inside the maw, a rag like embers
Fill the roads! What simian they so bright?
The bayonets of the Army of the Night!

Fill up the roads! We march to smother echoes
In wakening lines yet forming more and more.
Men, women, children, somber, silent, solemn,
Rapidly, each like the billows to the shore.
Downwards we press, towards the hills and light.
On, on, and up, the Army of the Night!

The Spirit of Revolt.
In the life of societies there are epochs
When Revolution becomes an insuperable necessity,
When in fact it is just upon us. New ideas spring up everywhere; they try to come to light and to find their application in our daily life, but they continually come in contact with the force of inertia of those who are interested in maintaining the old system, and they are stifled in the suffocating atmosphere of ancient prejudices and traditions. The accepted ideas about the constitution of States, on the laws of social equilibrium, and the political and economic relations between citizens cannot any longer be maintained in the face of the severe criticism which undermines them every day, and on all occasions, in the drawing room and in the public house, in the works of the philosopher, and in every day conversation. The political, economic, and social institutions fall into ruins; like an edifice becomes uninhabitable which cramps and hinders the development of the young plants which spring within the broken walls, and grow up around it.

The need of a new life is felt. The established code of morality, that which governs the greater part of men in their daily life, does not suffice.

It is seen that what was formerly looked upon as right is a crying injustice; the morality of yesterday is seen to be a revolting immorality today. The conflict between new ideas and old traditions bursts out in all classes of society, amid all surroundings, even in the bosom of the family. The son strivings against the father, for he finds revolt to him what the father found quite natural during his whole lifetime; the daugh-

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organization on a new basis, say the reformers.

And yet all can see that it is impossible to repair or rearrange it in any way, for it all works together; all would have to be repaired at the same time; and how is it possible to repair it when society is divided into two camps glaringly hostile to each other? To satisfy some discontent would only create others.

Inept at advancing on the road of reforms, since that would mean revolution, and at the same time too powerless to openly attempt revolution, governments direct their efforts to half measures which cannot satisfy anybody, and which produce more discontent.

Then the mediocrities, who at those epochs of transition undertake to steer the governmental bank, apply themselves to one thing alone—to enrich themselves before the final break-up. Attacked on all sides, they defend themselves unskillfully, they shift and shift, they commit one stupidity after another, and they succeed finally in cutting their last cord of safety—they overwhelm the prestige of government in the ridicule of their incapacity.

At such epochs Revolution is imperative.
It becomes a social necessity; the situation is as it were revolutionary uprisings, we generally find under the heading, "Causes of the Revolution," a striking picture of the situation and the events. The misery of the people, the general insecurity, the vexatious measures taken by the government, the odious scandals which spring from the greedy vice of society, the new ideas striving to display themselves and clashing with the incapacity of the supporters of the old regime—nothing is wanting.

As we contemplate this picture we come to the conviction that the Revolution was really inevitable, and that it could have no other outcome but the road of insurrectionary acts.

Let us take for example the situation before 1789 as the historian display it to us. You seem to hear the peasants complaining of the salt tax, of tithes, of the feudal rents, vowing implacable hatred of the lord, the priest, the monarch. You seem to hear the middle class complaining of having lost their municipal liberties, and hating on the king all the weight of their curses. You can hear the people blaming the queen disguised with the veil of the dogs of the ministers, and complaining every moment that the taxes are intolerable, and the ground rents ex-

VOL. IX. NO. 81.
CHICAGO, SUNDAY, AUGUST 3, 1902.
WHOLE NO. 373.
SOCIETY.

But even a rhinoceros has surplus force—must act, must play—result, is fed; and
2. A very general and early result of the
3. Love is not to be confounded with the
4. 2. From observations like these, which might be much extended, we may learn that the fundamental play instinct gives rise to
5. Darwin traces the origin of conscience to the fact that the so-called egotistic emotions the passions are so much shorter in duration but so much harder to restrain than the vagaries of passion. If passion be doing some thing, or those which spring from it most directly; such as love and the artistic in

6. But if some "new thought" movement
7. But that which would combine them in a system is a monster—the Ambitious Frog of metaphysics, which ends by exploding. We allow (as we should not) to fit into any system. You can't pick yourself up by your own bootstraps. The method of satisfying the moral-emotional nature is not that of theory but of Art. The art element in any moral doctrine is the vital part of it.

8. Anarchism can be deduced from the sovereignty of individual conscience, pretty evidently. The man who wants to live according to the Inner of the new's limitation but he cannot live after the laws and fashion of the world; and eventually he will come to sympathize with others who want to go their own way; tho' it may be a widely different one from his.

9. The same object may be entertained to attempts at deducing Anarchism from the doctrine of Egoism or self-interest. Nobody knows what really is for his own interest. But we allow (as we should not) to fit into any system. You can't pick yourself up by your own bootstraps. The method of satisfying the moral-emotional nature is not that of theory but of Art. The art element in any moral doctrine is the vital part of it.

10. The Evolution of Love.

Sexual relationships vary throughout the world according to circumstances and environment. Their evolution results in polygyny in some countries, polyandry in others, and monogamy or polygamy in others, according to the type of monogamy among European peoples and their descendants in America and elsewhere. Sociologists in general, Herbert Spencer in particular, look upon the varying sexual relationships of mankind as the results of evolution or the adjustment of organisms to their environment.

There is more or less complete adjustment of organisms to environment, and conse-
FREE SOCIETY.

With woman economically free and man economically free, woman will be able to care for the children and, even in case of the possible loss of love (not the poor waifs of today), and man will be loved for himself and not accepted because woman must be married in order to live.

Sexual freedom is a condition in which sex is bestowed as the expression of the purest, sweetest, and most exalted of feelings, in a condition in which love, or rather its poor counterfeit, cannot be purchased nor forcibly taken. It is a condition in which sexual relationships will find their place in proper order with other relations in the economy of individual and social life; and finally, the home will be raised to a higher plane thru having its narrowing limits removed and its bounds extended. All of this is evolution; all of this progress, or the development of the powers and capacities of the individual and society to their utmost harmony, and in keeping with the larger environment which a developed life implies.

Mr. Morton and Socialism.

I like an oral debate. The tone of the discussion, the intonation of the voice, the intense listening of the one debater to get the other's meaning, are all full of interest. But I shun a long drawn-out written or printed controversy as I would the plague. For this reason I usually fight and run away that I may live to fight another day; or else I keep still entirely.

"Certain Comments" of James F. Morton tempt me once more to say something in defense of Socialism. As a starter I quote: "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." Freedom must be sought first, truly, but what sort of freedom? Mr. Morton may say there is only one sort of freedom, and in a sense that is true, but in another sense in which it is not true. This latter is the sense in which I now use it. To my mind economic freedom is the first step towards universal freedom. Says Sidney Webbe was saying, "All that a man hath will he give for his life." Whatever said it, as a rule it is true, with brave, beautiful, heroic exceptions. Having this fact to work on, I conclude that men and women will not progress very far towards freedom in general so long as they are wage slaves. So when I read that "economic justice is the daughter, and not the mother of freedom," I want to change it to read, "Out of economic freedom all other freedom must grow." Once let a man know that the means of getting a good living for himself and family are secure, that no capitalist can pull them to the surface are seeing that those for whose comfort, for whose very existence, he is responsible, may be left to starve if he dares assert his right to freedom, and he will grow to wards liberty in all things as naturally as a plant towards the sunshine. A human being is something like a tree; he must have root-hold in the earth. A tree will not grow with its roots in the air.

Mr. Morton says of Socialists as a body, "They have no conception of liberty and do not desire it." This, I think, is not true of Socialists as a body; but I confess, with shame and confusion, that there are Socialists so cowardly that they are afraid of being called Anarchists. For such I feel a sincere pity more akin to contempt than love.

There is much more in Mr. Morton's comments to which I should like to reply, but perhaps this is enough for now.

J. B. WHITTEMORE.

The Gospel of Love.

Altho his conduct during Comrade MacQueen's first imprisonment did not indicate that Comrade Fox has a loving heart, he seems to think that all of us should agree with his love theory. A loving sentiment would never have allowed him to attack a good and active comrade while in prison in such a manner.

Jeans in all ages have kept people stupid and non-resistant slaves by preaching their love theory, which they never practised themselves.

It is impossible for a human being with a wrenched and bruised heart, to love people who are often below him who has been captured by a dozen bad men, mother of revolution, to love them, to treat them as men, to help them; love this is not possible. Love the whole concept is a false one. Comrade Fox's theory of love is a non-entity, a phony one.

How awfully poor and low are men like Comrade Fox in comparison with a Sophie Perovskaya, Angiello, Santo Cianco, and others. Noble heroes—I love and adore them!

According to Fox's assertion, "Liberty is an illusion of Most's Freiheit in bad English," and remark is another proof that he lacks a loving disposition. As every comrade is trying to propagote his ideal to the best of his ability, it is not necessary to suppress him, if he does not possess the liber- al, philosophical intellect of the modern revolutionary. In my opinion Liberty is a very good little paper, easily comprehended by every working man and woman. The language is plain and lively, just the manner of working men who do not know much of philosophy.

Max O'Rell's advice that "people should not pulse their noses in other people's business" is good for comrades, too. If they follow this advice, a great deal of bad feeling will be prevented and love will prevail.

ELISE SANTORO.

New Jersey Pamphlet Statement.

Rec'd: March 21st, 1866, in友好,

S. T. Bingham, East Cambridge, MA. Collected by throttle,

H. P. Bingham, Lebanon, N. H.
Theodore T. Stoddard, Lawrence, N. Y.


To the President of the New York's Wyoming Club, In the Name of the People of the United States, We, the undersigned, hereby express our earnest desire that the Government of the United States be made subject to the control of the people, and that all its action be subject to popular control, and that the Constitution be so amended as to secure these ends.

THEODORE T. STODDARD.

Cook Defense Fund.

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S. T. Bingham, East Cambridge, MA. Collected by throttle,

H. P. Bingham, Lebanon, N. H.
Theodore T. Stoddard, Lawrence, N. Y.

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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.

CHICAGO, SUNDAY, AUGUST 3, 1902.

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

Notes.

Subscribers to C. L. James' History of the French Revolution have had their patience sorely tried. The printer promised to have the book ready by July 1, but has not been able to do so, owing to the condition of the trade. But it is now well on toward completion, and will be delivered soon.

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

William Thurston Brown, who resigned from the ministry recently, will make a lecturing tour this fall in the interest of Socialist ideas. A few weeks ago one of his sermons appeared in Free Society. From this specimen it will be seen that he is thoroughly imbued with the spirit of liberty. Any associations or individuals wishing to arrange lectures should address him at Lakemount, N. Y.

Pages of Socialist History, by W. Tcherkessoff, 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, 25 cents. By mail 20 cents. Send orders to Chas. B. Cooper, 114 Fourth Ave., New York, N. Y.

Certain Comments.

The conviction of Louis Reiwosbrok shows how justice is to be secured under the jury system. Anarchists have already learned this lesson; but others have still a chance to learn for themselves. With all my aversion to the judicial function, I would rather trust the average judge than the average jury. Here in the Home cases, we have secured fair treatment from two federal judges, but have suffered the greatest injustice from two grand juries and one petty jury.

The trial of Louis Reiwosbrok and Martin Penhallow was a very fair one, as these trials go. The law itself is so rank and vicious as to prevent criticism; even assuming the right of a court to try the matter at all, Judge De Haven was exceptionally fair and impartial, holding the balance practically even, and, if anything, rather leaning in favor of the defense in most of his rulings. Cushman, the prosecuting attorney, was beneath contempt, trusting entirely to his vulpine skill in working on the prejudices of the jury. Wayland the spy was the object of contempt, the proudest capital of Mattie Penhallow proving that the jury regarded him as an unvarnished liar. Swett and Murphy did splendid work for the defense; and we could not have secured better legal assistance.

After the conviction of Louis Reiwosbrok, Judge De Haven declared that as the jury were the judges of fact, he did not feel qualified in law to set aside the verdict. He, however, volunteered the statement that he did not consider the article obscene, and would have preferred a different verdict. As the law required him to choose a penalty, he fixed it at the minimum amount allowed by law—a fine of $100. This was paid on the spot. It was a barren victory for the prosecution, and one of which they are doing no boasting. The trial is completely discredited; and Cushman has sunk a long way down in public estimation. This ends the elaborate and much heralded attempts to break up the Home community. Even the postoffice is not condescending to be restored to us. It is merely a question of time.

JAMES F. MORTON, JR.

Current Comment.

My friend, James Armstrong, Jr., is associate editor of Reed's Economy, of San Antonio, Texas, devotes nearly two pages of the July issue of that periodical to a criticism of Kropotkin's Anarchist Morality. It seems to me that Armstrong has read Kropotkin to little purpose, since his only criticism of the great Russian is based upon an entirely superficial conception of his teachings. He finds the basis of Kropotkin's philosophy to be devotion to the emancipation of humanity, which is very true; but he calls it an Anarchist Morality, meaning by it, he says: "But how much better, it seems to me, to devote one's self to the emancipation of self, and, if successful, give others the benefit of your experience, etc." This is a very absurd way of criticizing Kropotkin, the sum of whose teachings is that the emancipation of humanity must be achieved through individual initiative, and in no other way. The trouble with friend Armstrong is that like many others, he cannot associate Communism with anything save self-denial; and, hearing Kropotkin calling himself a Communist, he jumps to the unthinking conclusion that he is necessarily altruistic in its most narrow sense, whereas the author of Anarchist Morality is truly an egoist—much more so than James Armstrong, Jr. James should read Kropotkin again.

The Roosevelt administration has, to all practical purposes, assumed full responsibility for the Philippine situation, and for the horrible crimes perpetrated there by uniformed bands in the name of Christian Civilization. Theodore Roosevelt now stands behind the infamous order of General Wehler Smith to kill everything over ten years of age. The murder of women, children, and old men will go forward unham pered; and the butchery of the aged and innocent will continue under the protecting folds of the old glory and the sanction of Roosevelt and the bloodthirsty Declaration of the fruit of government—of law and order.

M. Wolfman, who suggests in No. 29, a discussion of love and hate, seems to have said all of that which is necessary on that subject. I have often thought that, should the world ever see the reign of love, human happiness will necessitate a rebellion of hate. While we will continue to strive for perfect conditions in all the avenues and byways of life, it is well that we cannot reach the goal. A condition of perfection, such as the Christian dreams of, as heaven, and the political Socialist thinks he can usher in at the ballot box, would be a wearisome affair. I am certain. An old German friend of mine used to say: "Too much of a good thing is a bad thing—excepting beer; and too much of that is just enough!" It is unnecessary to endorse only the first half of the formula.

The world shudders at the mention of Anarchy, a state of society without government. Nine out of every ten of the uninformed will inform you quite seriously that to suspend for a moment the operation of organised government would be to destroy our country; that, in the absence of authority, bloody crime would run universal riot, no man's life or property would be safe, and society would immediately be rent asunder by a current of unrestrained violence. This stupid delusion has been propagated for centuries until it has come to be universally believed by the unquestioning multitude. Before the war of the southern secession, when one person announced himself an abolitionist, the other immediately asked: "Do you want your sister to marry a negro?" That was supposed to be a settle for the abolitionist. Today, if I profess myself an Anarchist, I am asked, not "Do you want everybody to kill and steal without let or hindrance?" But "Do you want everybody to kill and steal without let or hindrance?" If I really believed in wholesale murder and organized plunder, I would assuredly be a believer in government. For what is the State today, as it has been throughout all human history, but organized murder and plunder? Whether it be murdering Filipinos, plundering Boers or both murdering and plundering its own citizens, the entire activity of every government in the world is directed to the commission of violence. England and America are no more peaceful than the Philippines and South Africa; they are seethed in the list of private murders in the whole world during the past decade. The world is ruled by the Man of Power and Violence; holds the universe in peace—I desire that human life shall become sacred, and that violence shall be forever abolished. And because I so believe, I want to take legal sanction, that there may be a final period to the infernal revel of crime carried on in the name of or, gaunted, government. I want to abolish all
government and being the reign of the Strong Hand to a finality. Yet men whose hands are red with the blood of the innocent and helpless, cry out that, for advocating this I should be outlawed. No claim can be so fursious in denouncing Anarchists, or those who believe in a free society, as the so-called Christians. But Jesus, whom they profess to worship, if the mechanical performance of a lot of stupid ceremonies, was chosen of God, and that we take as a good example, that men should not be judged, condemned and restrained; that all violence was evil; that the sword was an abomination; and that each man should be free to obey simply his own conscience. For preaching his doctrines today the Anarchists have been generally denounced from the pulpits. The Church does not believe in the free gospel of Christ. It does not teach his gospel. It is in league with worldly power—with the Men of the Strong Hand. Were Jesus alive today he would not be allowed to repeat the “Sermon on the Mount.” Nothing so cold-blooded, so heartless, so devoid of the Christian. There are some honest people in the Church today, but its leaders and the great majority of its membership are hypocrites.

The Nashville American, which, besides being a fair representative of the brutal and bastard journalism of today, is the thick and thin organ of the L. and N. railroad, says in its editorial columns that all strikers should be fed and clothed as a condition to return to work. This looks a little cold-blooded in type, but it is just the kind of advice that the pickets are acting upon whenever occasion permits. These daily orgies of bloodshed are eternally barking their nasty little yells out whenever an act of violence is committed by workmen driven to desperation by the cold-blooded tyranny of some soulless corporation. They are tireless in preaching law and order to the workers, but their own favorite prescription for critical contingencies is the rifle diet. They care nothing for peace and entertain a supreme contempt for human life. Just as surely as the rifle is in the hands of the thugs of plutocracy, but when labor appeals to their own logic of life, there is a concert of horror protested in behalf of peace and law and order today from Main to the Pacific. This program of peace and submission for the workers and armed defense for their masters is a transparent fraud. Persisted in, it can only lead to the slavery of the workers and the dictatorship of the employer. My advice to all wage working slaves (for every wage worker is a slave) is, to supply themselves with the latest improved weapons of resistance, and when their bodies and Christian masters send out their brutes and hounds and bullies to execute such advice as that given by the Nashville American, let the intemperate victims serve them with a backhand blow in their own territory and let labor adopt this energetic program and peace will come a-running.

A medium sized painting of Sophie Perovsky, painted for those desiring a short notice. For terms and particulars address "Artist," care of this office.

THE STRIKERS AT WORK.

Undeniably, this heading from time to time we will consider the trade union in its various aspects; what it has done for the toilers in the past, what it is doing for them now, and its future possibilities. We shall always factor in the move for their final emancipation.

The general average of progressive thought among trade unions seems so far behind that of the Anarchists that in the majority of instances, to take little more than a passing interest in the trade union movement. This, I think, a mistake. Anarchists should identify themselves more closely with that great practical movement of the toilers. Did they do so, the result would be beneficial to both. The toilers would reap the benefit of the clearer insight of the problems the unions have to handle, possessed by the Anarchists, and the latter, by their practical interest in the union, would have the easier gain the hearts and ears of the toilers for the message of Anarchism.

Nothing so cold-blooded, so heartless, so devoid of the spirit of Christendom. There are some honest people in the Church today, but its leaders and the great majority of its membership are hypocrites.

The strike of the mine is a “free contract” with two starving men than with one who is fairly well fed. The soulless railroad corporations know their business; but there comes a time when every human being may come facing the realities. The miners, for the first time in the history of the country, “pulled” the engineers and driven from the mines, leaving them to work. Little damage was done, however, as Brother Mitchell gave the bosses due notice in the shape of an ultimatum giving them time to consider the demands of the miners, which they used instead in engrossing new men and building stockades to protect them.

As you attempt to make this gathering into a mine is the most important of all. It will be difficult matter to procure miners. It is easier to sit down and wait till the old men are starved back again. This contingency the soft coal men have made provision to prevent by sending themselves ten per cent of their wages, which shall go to their striking brothers while the strike lasts. The Central Federation of New York have taken the initiative in the matter of outside aid. An appeal is being issued to the unions of this country and Europe. The extent to which the unions will respond to this appeal will indicate the growth of the spirit of solidarity among the workers of all trades and nations. A solidarity which only in recent years has been shown among the rank and file of labor.

Every struggle points to a long and bitter struggle which, end as it may, will prove a victory for universal peace and brotherhood among men. Next week I may have something to say about the tactics of the miners in a.

New York, 210 E. 19th St.

Patricianism is stagnation. —A. Karr.
Solidarity.

The word isin itself a program. It means that the social problem must be resolved, not in the interest of some class or fraction of a class, but of all—i.e., in view of the total abolition of class distinctions and denominations. The word indicates also the method by which that end can be reached.

To bind men together for sake and fight class-spirit, rivalries, and interests, is our task. The present organisation being distinguished by class hierarchy, and class struggles, what we strive for must be characterized by solidarity. Solidarity implies liberty, as it may only exist among free men, and will guarantee the permanence of liberty in society. It also implies equality of social opportunities, without assuming uniformity of any kind. Economically, solidarity means cooperation all down; politically, it means the absence of coercing power, morally, it means mutual help, mutual love and the greatest development of individual and social life. Solidarity, therefore, is the synthesis of freedom and cooperation, taking the broadest possible view of both, and of the nature, constitution and requirements of human society.—Solidarity, New York, June 18, 1892.

The Anarchy Bill.

With all the fierce railing of the plutocratic imperial press, and the lurid lightning of congressional oratory—not to speak of the lies manufactured by policemen and detectives to terrify the innocent—spite of all this, and more, the Anarchy bill did not get enacted into law during the session of congress just adjourned. The thing was too thin; the object aimed at, which was the suppression of the free press, was too transparent. The malcontents overstepped the modesty of nature, and their bantling died.

Had the bill passed, it would have proven to the densest intellect and the most hardened brain that the government of America is the most absolute and despotic on earth. Indeed, it is just that very thing as it is, but the passage of the Anarchy bill would have convinced the thickest headed fool of the fact.

George Brandes, one of the greatest of living critics and an avowed Anarchist lives in peace in Denmark. Reclus, the great scientist and member of the institute, another professed Anarchist, is honored by all the great scholars of France, and lives free from molestation or insult at Paris. Malatesta, the head of the Anarchists, lives in London without fear of police lies or interference. Prince Kropotkin, the best known of all Anarchists, has been traveling openly and under his own name in France, and is now living in Russia too. Not even the Russian police dream of interfering with him, lying on him, or making it in any way uncomfortable for him. None of the distinguished men would, under the proposed Anarchy bill, be allowed to come to the United States under pain of the bill.

* This must be an error; it is hardly possible that Kropotkin should go unannounced to Russia, as the author has stated his "shouted out" word of Kropotkin to other hands to persecute him. However, this does not destroy the force of the inequity against the United States.

and chain and penitentiary, or, at the risk of their lives, for the reports of perjured and hired detectives.

We boast of being the most enlightened nation on earth; while, in fact, we are the most grossly ignorant in the average mass of any people claiming to be civilized. This, the politician, the preacher, and especially the public schools, have been the central luminaries which have rayed out this darkness, "thick darkness, which may be felt."

Corrupted by the Sunday papers, flattered by the politicians, made ignorant bigots by the pulpit, believing, like the idiots they are, the commercial editors, in the great delusions to be gospel truth, and knaved by the public schools into shape for laying by the plutocracy, the average American of today stands below the peasant of the tenth century in politics, in ethics, and in sociology. So besotted are the average mass that they do not know how to vote for their own interests on election day, but are the fools and tools of the masters who are on their backs. Let the people be enlightened and the idiots take up the whoop and vote themselves into deeper slavery. They do not know what Anarchy means. They have been told it means assassination and dynamite, and the gullies believe it. Verily, as Schiller makes Talbot say: "Against stupidity the gods themselves fight in vain." Southern Mercury, Dallas, July 10, 1902.

By the Wayside.

Think of the American government—of the people—compelling a silk manufacturer to pay the striking weavers $20,000 disputed wage adjustments, renting a vacant workshop to lodge the idle men and their families and paying them regularly, in order to make the strike a success! A strange proposition indeed. But it actually transpired in the city of Moscow—under Russian despotism.

As long as we heed the lessons from the past there is hope for improvement. The editor of the Labor Clarion now declares that, since labor was betrayed in Washington, "it proposes to throw down the challenge, that it is able to take care of itself." If the editor will now suggest to his readers that the leaders must be stripped of their executive power, which is so often abused, we will soon have a healthy labor movement, promoting self reliance and independence.

The strike of the Chicago freight handlers was practically lost. Altho the men gained some increase of wages, the strength of the union is completely broken. But the strikers may have learned the lesson that leaders and contracts are a great handicap in their struggle against the exploiters. The members of the teamsters' union were anxious to help their fellow workers—the freight handlers; but they were hamstrung with the track owners which the leaders had signed some time ago,—the only reason for the failure of the strike.

Geo. T. Angell, the head of the Association for the Prevention of Cruelty to Animals, of Boston, has discovered that there are other atrocities committed besides cruelty to animals, and at once becomes desperate. He says:

Now, we believe fully in fighting all wrongs, when possible, by the enforcement of law, but when any act of wrong is committed by an individual or a corporation, the prices of articles upon which great masses of people depend for food and living, it becomes a question whether (if the law fails) they are entitled to any higher protection than wolves or tigers, and whether the suggestion of the bishop to Mr. Kersey may be propounded to them.

A little deeper reflection may reveal to Mr. Angell the fact that animals are not the worst treated creatures in our beautiful civilization. The brutality against animals is trivial when compared with the cruelty inflicted upon the tender children in the factories, or the miserable life of the toiling men and women who have been degraded to the status of machines. He may also learn that the lamp-post, which the bishop suggested, will not ameliorate conditions as long as government, the only source from which trusts and other vipers derive their power, are the abiding creatures who have been created by law in number so as to form a logical remedy for a governmentalist.

Dr. Henderson of the department of sociology of the University of Chicago points out that the workers ought to be compelled to pay an extra tax to the State as a pension fund for the toilers enslaved by age. Pile it on to them, professor; the white slave is patient and indolent. But some day the scales may kick the huckster and teach antiquated professors a lesson in sociology which will be somewhat different from the old-age pension theory. Let them once understand that they are the improvers of civilized man living, except the pope and his dominated followers, who will deny that Anarchy in thought has given us the civilization that we boast of today. If Anarchy of thought has been the greatest civilization of civilization, why should anyone doubt that a larger enlargement of the principle to include the relations of men would greatly increase the blessings it has already conferred?

Ross W. Warr.

For Boston.

Solidarity.Pleas for the victims of the Peterstown strike, to be held Sunday, August 3, at Buitin's Farm, away in the dunes of the island of liberty, Newton Upper Falls. Music by the Lynn comrudes. International songs and social games. Admission 25 cents. Children free. Refreshments and entails can be purchased on the grounds. Directions—Take Subway cars to Newton Boul, there take Norumbega cars, ask for transfer (free) to Newton Upper Falls. Leave car at Oak Street and walk direct to rail station, then turn to the right to Highland Ave., where the farm is. Teams will wait for visitors from 12 till 6 p.m.
Baltimore Sun in which I praised his opinion of colleges and queried regarding his child slaves in California. This letter appeared in the Sun of June 27.

FRANCIS H. LIVESAY.

Here and There.

From a letter in Freiheit of July 19, it appears that Comrade Most enjoys both health and government health quarters at Blackwell’s Island. He does not even envy the majority of the American “soreguments.” “What are the enjoyments of the ‘free and the brave,’ who are not behind lock and bar? They, too, only vary between stable and yoke. When I think of those who deepen the earth dig fortunes in factories transform sweat and blood into gold, which never enter into their hands, then I feel myself well situated. It is an interesting world in which we live at present! It simply stands on its head, and indeed it is time that it be put on its feet,” he says among other things.

Comrade Macqueen has been released on $5000 bail.

Comrade Grossman has also been surrendered to the Paterson authorities from New York. Altho he was in New York on the day of the trials, there are about a dozen “witnesses” who will testify “that he was among the rioters.”

Organized labor of California warns the Eastern workers against the lying newspaper reports, that there is a scarcity of labor on the Pacific coast. There is no scarcity when fair wages are offered.

LETTER-BOX.

J. B. Bridges, N. Y.—Your lines are not poetry, and cannot be published.

W. F., Los Angeles—I love you, but I could not bear to hear you repeat the same criticisms if I were to sell our movement, for they promote improvement and development. A little sarcastic should not be taken as a definite offense. That the Filipinos and our children are not the main factors of our paper is not a fact but a truth, and I think, by all commanders who are familiar with the movement. Of course the colony in Brazil will have its troubles and trials, and especially those who are always the leaders, but many will be disappointed and declare the colony a failure. Letting time, let it be known that communism, harmony, and the essential condition of the society can be carried with a lasso, but must be a matter of spontaneous growth. I think poor commanders should rather wait for developments due to history to go there.

E. New York—I would make your article “Freiheit and Government” available for print, we would have to rewrite the same entirely, after which, I am afraid, you would not recognize your own writing.

How is this?” asked an eight hour man, returning home at night, when he found his wife sitting in her best clothes on the front doorstep, reading a volume of travels, “where is my supper?” I don’t know,” replied his wife. “I beg to get your breakfast at six o’clock this morning, and my eight hours ended at 2 o’clock this afternoon.”—The Star.

Whether the constitution follows the flag to the Philippines, you can bet the appropriations do.—Atlanta Constitution.

Children of Smoke.—By Dr. M. E. Cooper. 1872). Minneapolis, Minn., 30 pp. Price, paper cover, 50 cents.

This book is a mixture of thought-provoking suggestions and lucidly confusion. The author declares that a complete revolution is imminent and will be accomplished in the next fifty years, yet no redemption is possible until “the people are born well . . . to freedom,” which will only be achieved when “selfish sexual passions” are “mastered.” The author does not seem to be aware that such statements are contradictory. But logic is not his hobby. He demands for freedom and restraint in one breath. He realizes that government battens, lives upon schemes of deception, yet urges restraining “every person on earth from violating nature’s laws.” “Subjugation is an instrument of the selfish and unscrupulous,” yet proposes more rigid marriage laws for the utter subjugation of our beings and natural desires. He would prevent people from gratifying their sexual passions before the age of twenty-five, but urges his readers to “discard restraint, customs, habits,” etc. In short, the author is sincerely contemplating a change for the better, but utterly in the dark as to what constitutes freedom as well as to cause and effect. But he invites his readers to send him criticisms of the book, of which it is hardly in need, and if the readers avail themselves of the invitation, the author may soon realize his short-comings.

St.

Child Slavery in ‘Free America,’ (illustrated) by John Sparrow, has been issued in a pamphlet tract by the Comrade Publishing Co., 11 Cooper Sq., New York, N. Y.

First Nicholas of Russia is said to advocate the abolition of a system of education among the Indians. The author should be careful how he deals with education if he cares to hold his job. Educational people do not appreciate coarse daily news.

Neither do educated people appreciate any other governmental impostures, such as presidents, governors, judges, policemen, hangmen, etc., and it is for this very reason that governments, realizing that of the United States, are so “careful” to cultivate patriotism and reverence for law, and the school histories so shamefully falsified.

When I die I wish that two words written on my tombstone—“infidel” and “traitor.” Inoped to a Church that could be at peace in the presence of sin; traitor to a government that was a magnanimous conspiracy against justice.—Wendell Phillips.

We have but two objects before us. The one is liberty; which in the beginning is rough and difficult; but the end is smooth and easy, and the other is bondage; whose beginning is easy, but the conclusion fatal and unforgivable.—O.

For Chicago.

The basket picnic of the Young Men’s Club will now take place in Humboldt Park, Sunday, August 3. All friends and companions are invited to gather on Calvary & North Aves at 12 o’clock.
History of the French Revolution.

By C. L. JAMES

 Probably no historical period has commanded so much attention as the French Revolution. This history was put into the hands of those readers who have been following the serial in FREE SOCIETY.

It begins with a rapid sketch of history from the earliest times; the decay of the ancient empires, the Arab and the Roman, and traces the causes which made the Revolution inevitable. The action of Revolution is narrated in detail; the most careful attention has been paid to chronological, giving the events in their correct relation. The mass of partisan evidence is carefully sifted to get at the facts as they are, and the author, while he retains his impartiality, never having made himself the champion of any faction. The traits of the people are portrayed in a simple manner, without prejudice or extermination. The peculiar idea that "the terror" was the result of Anarchy is most effectually exploded. The philosophical conclusion is unsurpassed; and the position taken, laying a foundation for the philosophy of Anarchoism, is bound to attract the attention of thinkers, and make the book important to students of history and the social question.

It is proposed to issue the history in book form. It will be printed on good paper in large type, and bound softly. For this purpose a certain number of advance subscriptions are necessary, and will receive at $1 for cloth bound copies and 50 cents for paper. Send orders to

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